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And We have not sent you,
[O Muammad], except as a mercy
to the worlds.

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Editorial Note

In the Name of
Allah, the Most Merciful, the Most
Compassionate

All praise is due to Allah, who sent His Prophet with guidance and the religion of truth to make it prevail over all other religions. He is sufficient as a witness, a bearer of glad tidings, and a warner. May peace and blessings be upon Muhammad, the Chosen One, whose prophethood enlightened minds and whose message uplifted values, and upon his noble Household and his chosen Companions.

With each issue of Our Prophet (peace be upon him and his Household), we renew our connection with the noble Prophetic biography—not merely as a historical account but as a continuous source of insight, a field for reflection, and a space for critical and scholarly engagement, especially in response to the various challenges, misconceptions, and ideological distortions raised against it.

In this ninth issue, we shed light on multiple themes that re-examine the Prophetic biography through legal, political, social, and intellectual lenses. In our study of Prophetic migration, we revisit this foundational event from both a legal and political perspective, revealing its vital role in state-building and identity formation. In a critical review of how Western writings have portrayed the Prophet (peace be upon him and his Household) up to the time of the Crusades, we trace the contours of distortion and instrumentalization. We also highlight



the dangers
of ideologically driven readings
of the Qur'an and Hadith and their impact on
shaping Islam's political identity.

This issue also includes a study on the right to privacy in the Prophetic biography, demonstrating how the noble Prophet (peace be upon him and his Household) offered a sublime model for upholding human dignity. The issue concludes with a critical reading of the Prophet's image in Thomas Carlyle's *Heroes and Hero Worship*, striking a balance between admiration and fairness while exploring the cultural filters through which the "other" receives his image.

In this and every issue of the magazine, we strive to bridge academic research with the noble Prophetic mission—defending it, refuting falsehoods imposed upon it, and affirming its values in a world overwhelmed by distortion and malicious interpretations.

We pray that Allah accepts this endeavor and grants it reward in the scale of all who serve the Sunnah of His Prophet (peace be upon him and his Household) and exert themselves in its defense. And our final word is: praise be to Allah, Lord of the Worlds.

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The Prophetic Migration to Medina: A Legal and Political Study



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The Prophetic Migration to Medina: A Legal and Political Study

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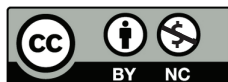
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Abstract

The Prophetic Migration holds a special symbolism and great value in Islamic history and the Prophetic biography. It was not merely a reaction to Quraysh's persecution but rather a fundamental shift in the course of the Islamic mission. God Almighty linked migration with jihad and loyalty to the divine message. The Prophet (peace be upon him and his Household) meticulously planned the migration so Medina would become the foundation for the Islamic call and state. Medina, the Abode of Migration, had its constitution in the form of the Sahifah (the Charter) and was built upon three pillars: a unified ummah (community), a homeland (Medina), and the authority of the Prophet (peace be upon him and his Household) to whom all matters were referred. He did not need to use force to impose these principles on either the nomadic or urban Arabs, nor did he coerce anyone—particularly the Jews and hypocrites who insisted on their refusal and stayed behind around Medina. They refrained from joining the Islamic Ummah, which the Prophet (peace be upon him and his Household) established as a new unifying identity for the Muslim society.

How can the Prophetic Migration be understood politically and legally in light of the Holy Qur'an and the authentic narrations of the Prophet's Household (peace be upon them)?

Outline

1. The Concept of the Prophetic Migration
2. The Symbolism of the Prophetic Migration
3. The Prophetic Organization of the Society and Economy of the Abode of Migration

Introduction

The noble biography of the Prophet Muhammad (peace be upon him and his Household) was subjected to suppression and a ban on documentation until the mid-2nd century AH / 8th century CE. As a result, it suffered from distortion, fabrication, and deliberate misrepresentation at the hands of court preachers who served the interests of ruling authorities, aiming to legitimize and justify the deviations committed by their patrons. They did not hesitate to attack the most revered religious and leadership figure in history, either directly or indirectly, by inserting fabricated accounts into the books of biography and history*—accounts that tarnish the Prophet’s image and attribute to him what does not befit him. A prominent example of this is the body of Isra’iliyyat narratives. Consequently, we are left with fragmented sources that do not provide a comprehensive account of the Prophet’s life, often rife with contradictions and lacking thematic and ideological coherence. Orientalist scholars later appropriated these distorted sources to malign Islam and its Prophet (peace be upon him and his Household).

In this context, an impartial historian must go beyond the official narrative and deconstruct and interpret historical phenomena using a rigorous, objective scientific methodology that begins with examining historical documents, whether oral, written, visual, or archaeological. This methodological rigor distinguishes a historian, which is greatly needed to study the Prophetic biography. It demands an inductive approach that investigates all dimensions and circumstances—economic, political, social, religious, and military—surrounding the events of the Prophet’s life, no matter how seemingly minor, to fully understand the historical event: its time, place, agents, and actions.

From a cognitive and methodological standpoint, narrow readings fall short of contemporary intellectual tools and remain incapable of grasping the divine laws of history and the broader trajectory of human civilization. We thus find ourselves caught between two trends: the imitation of Orientalism, with its projections and theories under the claim that “the vanquished is enamored with the victor”¹—and the uncritical re-

1 Ibn Khaldun Abd Al-Rahman, *Al-Muqaddimah* (Beirut, 1990), p. 142.

*(For example, there was the fabrication of the claim that the Prophet (peace be upon him and his Household) attempted suicide out of shock upon receiving the first revelation, or the promotion of the false notion that he sought to draw closer to the idols of the polytheists during the revelation of *Sūrat al-Najm* when *al-Lat* and *al-‘Uzza* were mentioned. Moreover, Ibn Ishāq’s compilation of the Prophetic biography was commissioned by Abū Ja’far al-Manṣūr, who rejected its first version because it did not include any mention of their ancestor al-‘Abbas ibn ‘Abd al-Muṭṭalib. (‘Abd al-Karim al-Shibli, “The Quraysh Media Strategy Against Islam,” *Madad, Al-Mustafa University*, Issue 1, 2007, p. 34.)

production of traditional sources, including their flawed narratives. This tendency dominates much of classical Arabic historiography, where verification of accounts is rare, let alone critical engagement with them. Most of these works compile and transmit reports that align with prevailing views and sectarian affiliations.²

The Prophetic Migration represents the most critical stage in the biography of the Prophet, yet it has been obscured and distorted. It was often labeled as an act of jihad, with every migrant regarded as a mujahid, to grant religious legitimacy to the migration of Arab tribes beyond the Arabian Peninsula and their involvement in major military campaigns—campaigns portrayed as Islamic conquests and sources of glory. This justified the caliphate’s expansionist policies, particularly during the Umayyad period. How can the Prophetic Migration be interpreted from political and legal perspectives, in light of the Holy Qur’an and the authentic narrations of the Prophet’s Household (peace be upon them)?

1. The Concept of the Prophetic Migration

God Almighty linked migration (hijrah) with jihad and loyalty to the divine mission. The Prophetic Migration to Medina was not merely a reaction to Quraysh’s persecution but a fundamental transformation in the Islamic mission. The Prophet (peace be upon him and his Household) deliberately planned this move so that Medina would serve as the central base for the Islamic call and the nascent Islamic state. Allah says: “Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah, and those who gave shelter and supported are allies of one another. But those who believed and did not emigrate—for you, there is no guardianship of them until they emigrate.” (Quran, Al-Emran, 72)

Mecca was no longer a suitable place for preaching. After thirteen years of da’wah, it became clear that new converts from Quraysh were unlikely to embrace Islam. Thus, a transition to a new center was necessary—one that allowed Islam to spread freely, away from Quraysh’s oppression. The Prophet (peace be upon him

2 Salimah Mahmoud Muhammad Abd Al-Qadir, *Manhajyyat Ibn Khaldun Fi Tadwin Al-Sirah* (Beirut: Dar al-Kutub al-Ilmiyyah, 2010), p. 120-121.

and his Household) chose Yathrib because of its relative distance from Mecca, which provided safety from sudden attacks by Quraysh, and due to its strategic position along Quraysh's trade route to the Levant. This gave Muslims leverage to threaten and disrupt Quraysh's economic interests, potentially forcing them to change their trade routes under the fear of ambush, thereby incurring greater difficulty and cost. Quraysh would not remain silent in the face of damage to its commercial profits or in response to the Prophet's growing influence and ability to exert political, economic, and military pressure.

Yathrib was agriculturally rich, and its people were skilled in various crafts, allowing it to rival Mecca, especially with the arrival of the emigrants. It could withstand sieges or economic blockades imposed by the pagans. Despite the intense tribal rivalry between the Aws and Khazraj and the Jewish tribes of Qurayzah, al-Nadhir, and Qaynuqa', the city held potential as a rival economic center to Mecca. The people of Aws and Khazraj were looking for a unifying leader who could eliminate deep-rooted tribal animosities and the lingering grudges of the pre-Islamic era. The Jews, for their part, were awaiting a promised prophet—one they intended to use to dominate the Arabs. But as the Qur'an says: "And when there came to them what they recognized, they disbelieved in it." (Quran, Al-Baqara, 89) ^{3*}

Medina had favorable conditions for the prophetic mission. It was surrounded by natural barriers that provided a level of defense, with only its northern side exposed—a vulnerability the Prophet (peace be upon him and his Household) would later fortify by digging the trench. These geographical advantages were not present in other cities of the Hijaz. Moreover, Medina's location along the commercial route to the Levant enabled Muslims to monitor trade caravans and apply pressure when needed—economic, strategic, or psychological. This strategic location was later used to exhaust Quraysh's resources and provoke conflict. Though Medina is only 410 kilo-

3 Abd al-Karim Al-Shibli, *Sirah Al-Rasul Al-Akram* (Peace Be upon Him and His Household), unpublished, 2024, p. 85-92.

* (See the conflict of the Arabs and the Jews of Yathrib before Islam.)

meters north of Mecca—a distance that may seem short today—it was relatively far by the standards of that era. Nonetheless, it was the nearest city to Mecca and had the appropriate conditions for the Islamic mission.

The Prophet's selection of Yathrib was not arbitrary. Its diverse and open society, divided between a powerful Jewish economic class and an oppressed Arab tribal majority (Aws and Khazraj), made it fertile ground for the Islamic message, which had already gained some acceptance during the Meccan phase. The Prophet (peace be upon him and his Household) met with delegations from Yathrib over three Hajj seasons, preparing them and securing their pledges of allegiance at al-'Aqabah, which he later reaffirmed in the second pledge.^{4 5}

He then migrated to them accompanied by his companion and was received as a leader and a ruler. No swords were drawn, and no blood was shed. He did not compel anyone to enter Islam, nor did he demand military engagement from them—even until the Battle of Badr. Military aggression was not on the Prophet's agenda then; his primary concern was the looming threat of Quraysh.

What, then, is the Qur'anic understanding of Hijrah (migration)?

Linguistically, hijrah refers to the movement of individuals from their homeland to another place to adopt it as a new home. Conceptually, however, hijrah carries political, social, and economic dimensions.⁶ The term has become associated explicitly with the Prophet's (peace be upon him and his Household) migration from Mecca to Medina—the migration par excellence—due to its dangers and challenges and the immense emotional and physical effort required. This journey culminated in the Prophet being received by the Ansar as both a Prophet and a leader—an event representing a tremendous divine victory and support ⁷, given the remarkable political, social, military, and religious achievements that followed within a record time unmatched by any leader in human history.

4 Ibn Hisham Abu Muhammad Abd Al-Malik, *Al-Sirah Al-Nabawiyyah*, ed. Al-Abiyari (Cairo, 1955), vol. 2, p. 68.

5 al-Shibli, *The Biography of the Noble Prophet*, 119.

6 Ibn Manzur Abu al-Fadl Al-Tawzari, *Lisan Al-Arab Al-Muhit*, ed. Al-Khayyat (Beirut: Dar Sader, n.d.), concept of Hajr.

7 Al-Malik, *Al-Sirah Al-Nabawiyyah*, vol. 2, p. 87.

Due to the foundational nature of the migration as a religious, political, and historical movement, the Qur'an strongly emphasized it, and the Prophet (peace be upon him and his Household) encouraged all oppressed individuals—especially those persecuted for their faith—to migrate. Migration was often considered obligatory, provided it was done sincerely for God alone and in support of the Prophet's mission.^{8*} Migrants (al-muhajirun) were given precedence over other believers, including the Ansar and even those who had embraced Islam earlier.

The Qur'an highlights the esteemed status of those who migrated in the path of God: "Indeed, those who believed and those who emigrated and fought in the cause of Allah—it is they who hope for Allah's mercy. And Allah is Forgiving, Merciful."⁹

Elsewhere, Allah praises both the Muhajirun and the Ansar, whose migration was also spiritual, since they welcomed and supported the Prophet (peace be upon him and his Household) despite widespread tribal hostility:

"And the foremost among the emigrants and the supporters and those who followed them in excellence—Allah is pleased with them, and they are pleased with Him, and He has prepared gardens beneath which rivers flow, wherein they will dwell forever. That is the supreme triumph." (Quran, Tawba, 100).

It is also narrated from the Prophet (peace be upon him and his Household):

"Whoever's migration is for the sake of Allah and His Messenger, then his migration is indeed for Allah and His Messenger. But whoever's migration is for worldly gain or to marry a woman, then his migration is for what he migrated for."^{9 10}

8 Al-Shibli, Sirah Al-Rasul Al-Akram (Peace Be upon Him and His Household), p. 118-125.

9 Muhammad ibn Ismail Al-Bukhari, Sahih Al-Bukhari, ed. Mustafa Al-Dhahabi (Dar Al-Hadith, n.d.) Hadith 3898.

10 Sahih Muslim, Hadith 1907.

* ("If you do not help him [the Prophet], Allah has already helped him when those who disbelieved drove him out, as one of two, when they were in the cave, and he said to his companion: 'Do not grieve; indeed, Allah is with us.' Then Allah sent down His tranquility upon him and supported him with forces you did not see, and made the word of those who disbelieved the lowest, while the word of Allah is the highest. And Allah is Almighty, All-Wise". Al-Tawba, 40.)

*** (The subject of migration requires a broader discussion that would lead us beyond the main objective of this study. However, by returning to the Holy Qur'an, we find that the term has been used on numerous occasions, from which various meanings can be extracted, offering insights that we aim to benefit from.)

The true meaning of hijrah is the abandonment and rejection of the rigidity of ignorance (Jahiliyyah) and its idols, as well as the breaking of tribal customs and loyalties rooted in prejudice. The Prophetic Migration was not merely an escape for personal safety or a physical relocation—it was also a profound political and social act of rejecting Quraysh’s reality, which the Qur’an described: “Rather, they said, ‘Indeed, we found our fathers upon a religion, and we are following in their footsteps.’” (Quran, Zukhruf, 22).* ** **** ***** ¹¹

Although migration was a personal matter determined by individual circumstances—and despite the few Muslims, the Qur’an and the Sahifah (the Constitution of Medina) explicitly declared that the members of the Islamic Ummah were only those who had migrated to Medina. Anyone who remained behind was not considered part of this Ummah, which was defined in the verse: “Indeed, those who believed and emigrated and fought with their wealth and their lives in the cause of Allah, and those who gave shelter and supported are allies of one another.”

The Prophet (peace be upon him and his Household) grieved over those who stayed behind and died in Mecca.^{12 13} The magnitude of the Prophetic Migration is revealed

11 Al-Shibli, Sirah Al-Rasul Al-Akram (Peace Be upon Him and His Household) p. 117.

12 Al-Malik, Al-Sirah Al-Nabawiyah, vol. 2, p. 68.

13 Al-Shibli, Sirah Al-Rasul Al-Akram (Peace Be upon Him and His Household) p. 119.

*It was an act of entering into the Prophetic project and integrating into his Ummah. Consequently, those believers who failed to migrate were not considered part of the Prophet’s Ummah or under his guardianship until they had migrated. This was particularly essential during the foundational phase, as indicated in the verse: “And those who believed but did not emigrate—you have no guardianship over them until they emigrate.” (“Indeed, those who have believed and those who have emigrated and striven in the cause of Allah — it is they who hope for the mercy of Allah. And Allah is All-Forgiving, Most Merciful.” Quran, Al-Baqara, 218.)

** God also stated: “So those who emigrated, and were expelled from their homes, and were harmed in My cause, and fought and were killed — I will surely expiate their sins for them and will surely admit them to gardens beneath which rivers flow, as a reward from Allah. And with Allah is the best reward.” Al Emran, 195.

*** The Quran refers to the high status of the Ansars, as we read in Hashr, 9.

**** From verse 72 of Surah Al-Anfal, which was revealed at the beginning of the Medinan period, during the second year after the Hijrah on the occasion of the Battle of Badr, the Qur’an presents a clarification of the political and social meanings of wilayah (guardianship) in connection to migration to Medina and belonging to the Muhammadan ummah.

through the Prophet's suffering: the intense siege, constant pursuit, exhaustion, and lack of support. Imam 'Ali (peace be upon him) sacrificed himself by sleeping in the Prophet's bed and remaining behind with his family. Meanwhile, the Prophet (peace be upon him and his Household) left Mecca in secrecy, accompanied by a single companion and a guide, as one of only two in a perilous journey.

Following the conquest of Mecca, the concept of hijrah became restricted, with the obligatory migration now conditioned upon the presence of jihad. This was evident in the verse:

"If you are called upon to march forth, then march forth."

Imam 'Ali (peace be upon him) addressed Mu'awiyah with this reasoning: "Hijrah came to an end the day your brother [Yazid] was taken captive,"¹⁴

Indicating that the significance and merit of hijrah had ceased after the conquest of Mecca, once Islam had become firmly established and Arab tribes began flocking to Medina to pledge allegiance to the Prophet (peace be upon him and his Household).

Hence, the Prophet's repeated sayings:

"There is no [obligatory] migration after the conquest [of Mecca],"^{15 16}

Or:

"There is no migration after the conquest, except for jihad and intention, and if you are summoned to fight, go forth."¹⁷¹⁸¹⁹²⁰

Hijrah, however, does not end with history. The Prophet (peace be upon him and his Household) said:

14 Abu al-Hasan Muhammad ibn al-Husayn; al-Sharif Al-Radi, Nahj Al-Balagha, ed. Subhi Al-Salih, 1st ed (Beirut, Lebanon, 1967), p. 64.

15 Ali ibn Husam Al-Muttaqi al-Hindi Al-Din, Kanz Al-'Ummal Fi Sunan Al-Aqwal Wa Al-Af'al, ed. Bakri Hayani and Safwat Al-Saqa (Beirut: Mu'assasat al-Risalah, 1985), 46301, 46324, 46378, 46251.

16 Muhammad Al-Ray Shahr, Mizan Al-Hikmah, ed. Muhammad Muhammadi Reyshahri (Qom: Dar al-Hadith Publications, 1996), vol. 4, p. 3429.

17 Al-Din, Kanz Al-'Ummal Fi Sunan Al-Aqwal Wa Al-Af'al, 46301, 46378, 46250-46251.; Ahmad ibn Muhammad ibn Hanbal Ibn Hanbal, Musnad Ahmad Ibn Hanbal (Beirut, Lebanon: Dar Sader, n.d.), p. 3335.

18 Al-Bukhari, Sahih Al-Bukhari, Hadith 2783. Shahr, Mizan Al-Hikmah, vol. 4.

19 Sahih Muslim, ed. Muhammad Fouad Abdul-Baqi (Beirut: Dar Ihya' Al-Turath Al-Arabi, n.d.) Hadith 1353.

20 Muslim ibn Al-Hajjaj Al-Nisaburi,

“O people! Migrate and hold fast to Islam, for hijrah does not cease as long as jihad continues.”^{21 22}

And Imam al-Baqir (peace be upon him) said:

“Whoever enters Islam willingly is a muhajir (migrant).”^{23 24}

Thus, the essence of hijrah lies in departing from disbelief, polytheism, oppression, and arrogance and physically and spiritually joining Islam—whether that took place in Medina during the Prophet’s urgent need for support or after the conquest of Mecca when security was attained, provided it was done with sincere intent.

After the conquest, the specific obligation and exceptional merit of migrating to Medina ceased. The Prophet (peace be upon him and his Household) emphasized that hijrah * was only obligatory if it served to ward off danger from disbelievers:

“Hijrah will not end as long as the disbelievers are being fought,”

And:

“Hijrah does not cease as long as the enemy is at war.”^{25 26}

Imam ‘Ali (peace be upon him) specified:

“Hijrah continues according to its original condition, as long as God needs the people of the earth, whether they are outward or hidden believers. No one bears the name of muhajir unless they recognize the divinely appointed authority (hujjah) on earth. Whoever knows and acknowledges this authority is a muhajir. And no one may be called ‘oppressed’ who has heard and comprehended the authority with their heart.”^{27 28}

21 Al-Din, Kanz Al-‘Ummal Fi Sunan Al-Aqwal Wa Al-Af‘al, 46260, 46248, 46274.

22 Shahr, Mizan Al-Hikmah, vol. 4, p. 3429.

23 Muhammad ibn Yaqub Al-Kulayni, Al-Kafi, ed. Ali Akbar Al-Ghaffari (Tehran: Islamic Book House, n.d.), vol. 8, p. 126, 148.

24 Shahr, Mizan Al-Hikmah, vol. .4, p. 3429.

25 Al-Din, Kanz Al-‘Ummal Fi Sunan Al-Aqwal Wa Al-Af‘al, 46260, 46248, 46274.

26 Shahr, Mizan Al-Hikmah, vol. 4, p. 3429.

27 Ibn Abi al-Hadid Ibn Hibat Allah Al-Madaini, Sharh Nahj Al-Balagha, ed. Muhammad Abu al-Fadl Ibrahim (Baghdad: Dar al-Kitab al-Arabi, 2005), Sermon 189.

28 Muhammad Baqir Al-Majlisi, Bihar Al-Anwar (Tehran: Islamic Book House, n.d.), vol. 97, p. 99.

*(Hijrah here refers to the act of joining the Prophet during the times of calamities.)

It is striking how the Prophet and his Household (peace be upon them) emphasized hijrah's spiritual and faith-based dimension. The Prophet (peace be upon him and his Household) said:

"Hijrah is of two types: one is to abandon sins, and the other is to migrate to God Almighty."

Imam al-Baqir (peace be upon him) said:

"Whoever enters Islam willingly is a muhajir."

And Imam al-Sadiq (peace be upon him) said:

"Whoever is born into Islam is an Arab, and whoever embraces it after maturity is a muhajir."^{29 30}

This provides a clear rebuttal to the political and militarized distortions of the concept of hijrah.

After the Prophet's passing, the concept of hijrah was politically exploited by the caliphs and Umayyads, who spearheaded expansive campaigns of conquest (maghazi), reducing hijrah to a military function. According to some accounts, the hadith "There is no migration after the conquest" was popularized because it did not suit the Umayyads, who had converted after conquering Mecca and later migrated to newly conquered territories.

The concept of hijrah was further politicized to justify the mass mobilization of Arabs outside the Arabian Peninsula under the pretext of jihad, thus labeling such migration as obligatory—an assertion grounded in distortion.^{31 *}

A Muslim might also migrate to protect their religion and belief from being compromised by a tyrannical or unbelieving ruler or to escape socio-economic injustice that threatens their faith. Such migration is deemed obligatory, as indicated in the verse:

29 Muhammad ibn Ali ibn Babawayh Al-Saduq, Ma'ani Al-Akhbar (Qom: Islamic Publishing Institute, 1983), 3:239.

30 Shahr, Mizan Al-Hikmah, p. 3429.

31 Muhammed Abdul Hai Shaban, History of Early Islam and the Umayyad State (Beirut: Dar al-Ilm lil-Malayin, 1960), p. 23.

*The expeditions (maghazi) gave rise to waves of what the Italian orientalist Caetani referred to as a "Great Semitic Migration," a label through which he reduced Islam and its early military campaigns to nothing more than a tribal expansionist movement.)

“Indeed, those whose souls the angels take while they have wronged themselves—[the angels] will say, ‘In what [condition] were you?’ They will reply, ‘We were oppressed in the land.’ [The angels] will say, ‘Was not the earth of Allah spacious enough for you to emigrate therein?’ For those, their refuge is Hell—and what an evil destination. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way.” (Quran, Al-Nisa, 97-98.)

Migration was also encouraged for economic reasons:

“Whoever migrates for the sake of Allah will find in the earth many [alternative] locations and abundance. And whoever leaves his home as a migrant to Allah and His Messenger and then death overtakes him—his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.” (Quran, Al-Nisa, 100).

2. The Symbolism of the Prophetic Migration

Migration has taken various forms and served different purposes throughout history. Still, the Prophetic Migration constituted a foundational historical event and a revolutionary movement rejecting the values of the pre-Islamic era (Jahiliyyah). It carried a unique symbolic meaning, giving rise to core Islamic concepts related to the Abode of Migration (Dar al-Hijrah), the structure of the new Muslim community, the Constitution of Medina, which regulated its social relations, and the spirit that inaugurated the Islamic historical calendar.

Medina, the Abode of Migration, was not simply a geographical destination to which the Prophet (peace be upon him and his Household) encouraged his companions to travel. Instead, it symbolized a heartfelt commitment to the Prophetic mission, a complete physical and spiritual alignment with his cause. To encourage Arabs to migrate, the Prophet raised the banner of Madinah—meaning civilization and settled life—while criticizing Bedouinism and condemning those desert Arabs who lingered outside Medina without joining or committing to its values. Such people were not considered members of the Ummah. The Prophet declared Yathrib al-Madinah

al-Munawwarah (the Enlightened City) and Ṭayyibah (the Pure City), making it the Muslims' religious, political, and social capital.

One of the key goals of the Migration was to establish the Islamic Ummah, a new and inclusive identity for the Muslim community—one that transcended tribal boundaries, ethnic divisions, and narrow allegiances based on blood and lineage. The emerging Ummah was founded on new religious, social, and ethical values, not by abolishing kinship but by refining it according to the principles of faith-based brotherhood and shared citizenship in the sacred precinct of Medina. All members of the Ummah were to be equal under the bond of mutual solidarity and spiritual fraternity. This was one of Islam's most radical principles to dismantle the deep-rooted tribalism of the pre-Islamic period. As the Qur'an states:

"O humanity! We created you from a male and a female and made you into nations and tribes so you may know one another. Indeed, the most honored of you in the sight of Allah is the most righteous of you." (Quran, Al-Hujurat, 13).

The members of this Ummah are described as:

"They are allies of one another."^{32 33}

Actual migration required that the migrant not return to live in Mecca (before its liberation) or in the desert until it became part of the Islamic realm.

Upon his arrival in Medina, the Prophet (peace be upon him and his Household) established the first Islamic constitution: the Ṣaḥifah or Constitution of Medina.^{34*} It was the first foundational act undertaken by the Prophet in his new home. The

32 Al-Malik, *Al-Sirah Al-Nabawiyah*, vol. 2, p. 77.

33 Al-Shibli, *Sirah Al-Rasul Al-Akram* (Peace Be upon Him and His Household), p. 134.

34 Al-Shibli, *Sirah Al-Rasul Al-Akram* (Peace Be upon Him and His Household), p. 134-135.

*The document appears in the works of Ibn Ishaq as a compilation of conditions and covenants that the Prophet (peace be upon him and his Household) made with various groups at different stages, beginning with the Pledge of al-'Aqabah and continuing after the Battle of Badr. It is said to have been written on *adim khawlani* (a type of leather) and kept with Rafi' ibn Khadij before being passed on to Marwan ibn al-Hakam. Although Ibn Ishaq does not provide a chain of transmission (*isnad*), the document as a whole is considered to reach the level of *sahih* (authentic) *hadiths*, due to its style, which reflects originality. Its language is composed of Qur'anic phrases and prophetic expressions that mirror the society of the *Dār al-Hijrah* and the time of the Prophet (peace be upon him and his Household). W. Montgomery Watt, *Muhammad at Medina* (Oxford: Oxford University Press, 1956), 54-67

Şahifah was a political and social translation of the values embodied in the Prophetic Migration. It institutionalized the principles of the Prophetic mission, launched the revolutionary project of the Islamic state, asserted the sovereignty of the Prophet, and organized the relationships between the diverse groups within Medina, defining the rights and duties of each to preserve social unity and support the Islamic call.³⁵ * As a political and social contract, the Şahifah introduced a new Qur'anic concept into Arabian history: the idea of the Ummah—a unified nation. The document referred to the Muslim community as one Ummah, encompassing the Muhajirūn, the Anşar, and all who joined them. The Qur'an reinforced this idea in several verses, describing the Ummah as one, as the middle nation, as a witnessing community, and as the best community—if it adhered to divine guidance:

“Indeed, this ummah of yours is one ummah, and I am your Lord, so worship Me.” (Quran, Al-Anbia, 92) God also stated: “And thus We have made you a justly balanced nation” (Baqara, 143). The verse is also repeated: “You are the best nation brought forth for [the benefit of] mankind” (Al Emran, 110). “And indeed this, your community, is one single community” (Muminun, 52).

Linguistically, Ummah denotes a large group bound by religion, time, or place. According to Ibn Manẓūr in *Lisan al-ʿArab*, the term ummah refers to “a man’s people” and is derived from the root ʾamm (to lead or head).³⁶ In terminology, it denotes a large group sharing a common ethnic origin, language, history, or primary common interests, often residing in the same geographic territory for centuries. The Arabic Ummah corresponds to the modern term nation, as in “the Nation of Muhammad,” referring to all who believe in his prophethood. The term ummah appears 47 times in the Qur'an with various meanings, the most relevant here being the divine designa-

35 Al-Qadir, *Manhajiyat Ibn Khaldun Fi Tadwin Al-Sirah*, p. 128.

36 Al-Tawzari, *Lisan Al-Arab Al-Muhit*, concept of Umm.

*ʿAbd al-Malik ibn Hisham ibn Ayyub al-Himyari al-Muʿafiri (d. 213 AH / 828 CE) was a scholar of genealogy, language, and Arab history. He was raised in Basra and later died in Egypt. He is best known for transmitting and editing the Prophetic biography (*al-Sirah al-Nabawiyyah*) of Ibn Ishaq preserving it in what became one of the most important early sources on the life of the Prophet Muhammad (peace be upon him and his Household).

tion of the Prophet's community as a single, just, and witnessing nation.

With this new, unifying identity, the Prophet (peace be upon him and his Household) moved his people away from tribal slogans such as vengeance and pride in lineage, which were deeply rooted in Jahiliyyah. Interestingly, the Qur'an even referred to the pre-Islamic tribal grouping as an ummah:

"Indeed, we found our fathers upon a religion (ummah), and we are following in their footsteps." (Quran, Zukhruf, 22).

The Prophet promoted the ideal of a united ummah that encompassed all who had joined the Prophetic mission and embraced the new faith. Muslims, regardless of their tribal backgrounds, became part of this collective. They supported one another, stood with the oppressed, and overcame tribal divisions. For the first time, the various clans of Aws and Khazraj were fused into the collective identity of the Anṣar, and both Anṣar and Muhajirūn became one Ummah, bound not by tribalism but by shared faith and spiritual brotherhood. Their loyalty was to Allah and His Messenger; their reference point was divine law, not tribal custom. In this way, they distinguished themselves from other Muslims who had not migrated to Medina—those referred to in the verse:

"And those who believed but did not emigrate—you have no guardianship over them until they emigrate." (Quran, Anfāl, 72).

The Constitution of Medina considered Yathrib's society's unique composition and diversity. It acknowledged the Jewish converts from among the Arab tribes of Aws and Khazraj as full citizens of the Islamic state and recognized them as a distinct community. The document stated:

"Whoever among the Jews joins us shall be entitled to help and equal treatment; they shall neither be wronged nor have others conspire against them."

Thus, Islam recognized the People of the Book living within its domain and respecting its constitution as full citizens in the modern term. They were considered a community within the broader Ummah as long as they fulfilled their obligations:

“The Jews shall bear their expenses and the Muslims theirs. Together, they shall support one another against anyone who fights against the people of this document. There shall be sincere counsel, mutual support in righteousness, and no wrongdoing between them. No one shall violate his ally, and support shall be given to the oppressed. The Jews shall contribute alongside the believers as long as they are at war.”^{37 38}

The Şahifah demonstrates a remarkable level of political and legal sophistication. Its clauses were interconnected, comprehensive, and suitable to serve as the constitutional foundation for the emerging Dar al-Hijrah. It guaranteed freedom of religion, worship, and personal safety. The right to religious liberty was stated explicitly: “To the Muslims their religion, and the Jews their religion.”

It also recognized the Jews of Aws as being entitled to the same rights as the other signatories as long as they upheld the core values of the treaty:

“The Jews of Aws are their allies and themselves, enjoying the same rights as the people of this document, with pure loyalty and righteousness.”

This aligns with the Qur’anic verse:

“There shall be no compulsion in religion. Truth stands distinct from error.” (Quran, Baqara, 256)³⁹

The Şahifah also affirmed the principles of justice and equality among all individuals residing in the Abode of Migration. It declared:

“The protection of God is one,”

“Even the weakest among them may grant protection,”

and

“They are allies of one another, apart from all others.”

The mu’akhah (brotherhood) initiative launched in Medina led to deep solidarity between the Muhajirūn and the Anşar, to the extent that inheritance laws temporarily allowed bequests between them. This did not dismantle blood ties or family

37 Al-Malik, Al-Sirah Al-Nabawiyah, vol. 2, p. 349.

38 Al-Shibli, Sirah Al-Rasul Al-Akram (Peace Be upon Him and His Household), p. 147.

39 Al-Shibli, Sirah Al-Rasul Al-Akram (Peace Be upon Him and His Household), p. 148.

connections but instead reinforced them to strengthen social cohesion and facilitate the application of governance. The Prophet (peace be upon him and his Household) did not altogether abolish society's noble values and customs but refined and reoriented them under the framework of wilayah (mutual guardianship), integrating tribal structures into a broader system of moral and civic responsibility. This integration helped stabilize the political and social order. Despite the limited number of fighters and supplies, it contributed significantly to key Islamic victories, such as the Battles of Badr and the Trench.

Among the essential humanistic concepts introduced by the Şahifah was establishing a supreme reference for authority and judgment in Medina: God and His Messenger (peace be upon him and his Household). The document declared: "Whatever you differ on, its resolution shall be referred to God and to Muhammad (peace be upon him and his Household)."⁴⁰

This clause affirmed a central, unified authority that governed all aspects of life in the city. It acted as the ultimate arbiter, preventing conflicts between legislative, judicial, and executive powers and ensuring that these powers did not become fragmented or disputed. The Prophet (peace be upon him and his Household) was firmly committed to implementing divine commandments in his newly established state.

Even the Jews acknowledged this centralized judicial authority, agreeing that the Prophet (peace be upon him and his Household) could serve as a legal authority for all residents of Medina—including themselves—particularly in inter-communal disputes. They were not compelled to use the Islamic judiciary for their internal affairs or personal matters but could seek arbitration from the Prophet. The Qur'an states: "If they come to you [seeking judgment], then judge between them or turn away from them. If you turn away, they will not harm you at all. But if you judge, then judge between them with justice. Indeed, Allah loves those who act justly" (Quran, Maida, 42).

For instance, the Jews once sought the Prophet's judgment in a dispute between Banū al-Naḍir and Banū Qurayzah over blood money. Banū al-Naḍir, being the more

⁴⁰ Al-Malik, Al-Sirah Al-Nabawiyah, vol. 2, p. 348-9.

powerful tribe, had historically imposed a doubled payment on Banū Qurayzah for their casualties. After Islam was established in Medina, Banū Qurayzah rejected the inequality and demanded equal compensation. In response, the following verse was revealed: “And We ordained for them therein: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and wounds is equal retaliation. But if one remits it through charity, it is an expiation for him. And whoever does not judge by what Allah has revealed are the wrongdoers” (Quran, Maida, 45).⁴¹

Perhaps the most significant symbol of the Prophetic Migration was that it marked the beginning of Islamic history—a pivotal moment signifying the transition into the Islamic era. The Prophet himself (peace be upon him and his Household) ordered that the Islamic calendar begin with the month of Rabi‘ al-Awwal, thereby ending Quraysh’s manipulation of the lunar calendar and the sacred months through nasi’.

While it is widely believed that the second caliph, ‘Umar ibn al-Khaṭṭāb, instituted the Hijri calendar, evidence strongly suggests that this was done upon the recommendation and reminder of Imam ‘Ali (peace be upon him). A review of the Prophet’s letters and correspondence—as preserved across various historical and hadith sources—shows that he had already used the Hijrah as the starting point for Islamic dating. Following this dating system, numerous documents predate Hijrah’s 16th or 17th year.

Moreover, the Prophet’s biographers consistently recorded events using the Hijrah, such as the change of Qiblah from Jerusalem to the Ka‘bah, which occurred in the month of Sha‘ban, 17 or 18 months after the migration. By at least the fifth year of Hijrah, after the Battle of the Trench, the Prophet ordered that the lunar year begin from the Hijrah to break from the Jewish calendar after the Qiblah had already been changed. Many of the Prophet’s authenticated letters and documents further confirm this usage.^{42 43}

41 Al-Shibli, *Sirah Al-Rasul Al-Akram* (Peace Be upon Him and His Household), p. 148.

42 Jafar Al-Subhani, *Al-Sirah Al-Muhammadiyah*, ed. trans. Jafar Al-Hadi (Qom: Jafar al-Sadiq Institute, 1999), p. 132.

43 Al-Shibli, *Sirah Al-Rasul Al-Akram* (Peace Be upon Him and His Household), p. 128.

The Prophet (peace be upon him and his Household) declared this new calendrical order explicitly during his Farewell Pilgrimage when he stated:

“Today, time has returned to its original state, as it was the day Allah created the heavens and the earth.”^{44 45}

To complete the three foundational pillars of the Islamic state—Ummah, leadership, and homeland—the Ṣaḥīfah did not overlook the importance of territory. It stated:

“Yathrib shall be a sacred sanctuary for the people of this document.”

Here, Medina is presented as the symbolic center and capital of the Islamic state, now holding sanctity equal to that of Mecca, which had been the former hub of idolatry. The sanctification implied that its trees were not to be cut and its birds were not to be killed. The Prophet (peace be upon him and his Household) prayed: “O Allah, make us love Medina as You made us love Mecca or even more. Bless its measures (mud and ṣa‘), and move its disease to al-Mahya‘.”

Thus, God removed illness from it, and with this spiritual transformation, its name was changed from Yathrib—a term associated with disease and separation—to al-Madinah al-Munawwarah (the Enlightened City) and Ṭayyibah (the Pure), in hopeful anticipation of well-being and sanctity. The renaming symbolized a rejection of its previous associations and elevation as the new Islamic civilization’s spiritual and political nucleus.

The Ṣaḥīfah and the Constitution of the Dar al-Hijrah established the Islamic state in Medina upon three foundational pillars: a unified ummah, Medina as the homeland, and a governing authority that ruled in accordance with divine law. Perhaps most importantly, the Prophet (peace be upon him and his Household) did not resort to force to impose these principles on either the nomadic or settled Arab tribes. No one was coerced—not even the Jews or hypocrites—those whom the Qur’an described as steeped in hypocrisy and stubborn in their rejection of the migration, lingering on the outskirts of Medina.^{46 47}

44 Al-Malik, *Al-Sirah Al-Nabawiyyah*, vol. 2, p. 346.

45 Rasul Jafarian, *Sirah Sayyid Al-Anbiya Wa Al-Mursalin* (Beirut, 2005), p. 226.

46 Al-Malik, *Al-Sirah Al-Nabawiyyah*, vol. 2, p. 356.

47 Jafarian, *Sirah Sayyid Al-Anbiya Wa Al-Mursalin*, p. 426.

3. The Prophet's Organization of the Society and Economy of the Dar al-Hijrah

The Prophet Muhammad (peace be upon him and his Household) became the head of the Islamic state and, at the same time, held supreme authority over the judiciary, the executive, and the legislative branches. He assumed these responsibilities as the Messenger of God—entrusted with delivering revelation and interpreting divine commands—as well as the political leader of the emerging state. He governed Medina in accordance with the *Ṣaḥīfah*, which was agreed upon by the various groups of Medina, including all signatories mentioned in its clauses. One key article states: “None among them shall leave without the permission of Muhammad (peace be upon him and his Household).”

This clause had significant implications. It prevented any groups from forming alliances with Quraysh or other hostile tribes. The Prophet (peace be upon him and his Household) thus became the sole arbiter in all internal disputes and the sole authority to declare war—clear evidence of his supreme leadership position from the moment he entered Medina.

He proceeded to organize the social and political structure of the city and regulate relationships among its various constituents, including the Jewish converts and communities, based on the principle of *muwāṭanah* (citizenship) and the corresponding rights and responsibilities of each component of society.

The migration of Muslims from Mecca to Medina had placed considerable economic pressure on the local population. From the outset, the Prophet (peace be upon him and his Household) began building the Islamic society and securing the livelihoods of its members based on justice and order. This formed a constitution and charter for security, peace, and coexistence, replacing the previously prevailed legal chaos in Yathrib. It also firmly established that ultimate authority belonged to God and His Messenger in resolving conflict.

One of the major factors that encouraged the people of Medina—both the Anṣar and the Jews—to welcome the Muhajirūn (emigrants) from Quraysh was

their background in trade and market expertise. The system of mu'akhah (brotherhood) instituted by the Prophet (peace be upon him and his Household) included provisions for mutual support and, initially, inheritance between the Muhajirūn and the Anṣar, to ensure cooperation in serving Islam, each according to their capacity. One notable example is the brotherhood between the Prophet and Imam 'Alī (peace be upon them both).

The Anṣar were primarily farmers and cultivators, while the Muhajirūn, especially those from Quraysh, were experienced traders, naturally drawn to commerce. It was said that when they heard the sound of caravan bells, they would rush out in search of news about the goods. An illustrative case is the brotherhood between 'Abd al-Raḥman ibn 'Awf, a Muhajir, and Sa'd ibn al-Rabi', a wealthy Anṣari, who offered:

"I will divide my wealth in half with you and marry you to one of my women." But 'Abd al-Raḥman replied:

"May Allah bless your family and wealth. Just show me the market." He was then directed to the market of Banū Qaynuqa', where he quickly prospered and became wealthy. This arrangement of inherited brotherhood continued until it was abrogated following the Battle of Badr by the Qur'anic verse: "But those of [blood] relationships are more entitled [to inheritance] in the Book of Allah" (Quran, Anfal, 75).⁴⁸

Muslims sold their goods in Jewish markets, and the Jews, in turn, traded in Muslim markets. The Prophet (peace be upon him and his Household) paid great attention to regulating the marketplace as a vital economic sector. He ensured oversight of trade practices to prevent fraud, under-weighing, and hoarding and established numerous regulations concerning imported goods.⁴⁹ * To understand the importance of commerce among the Muhajirūn, one can recall the occasion when a caravan belonging to either Dihyah ibn Khalifah al-Kalbi or 'Abd al-Raḥman ibn 'Awf arrived from Syria,

48 Al-Shibli, Sirah Al-Rasul Al-Akram (Peace Be upon Him and His Household) p. 148.

49 Al-Shibli, p. 148-149.

*See the rulings related to the marketplace as found in the manuals of hisbah (market regulation) and the books on kharaj (land tax) and amwal (public finances), such as Yahya ibn Adam, Al-Kharaj, p. 114

loaded with oil or food. The Prophet (peace be upon him and his Household) was delivering a Friday sermon when many of the attendees heard of the caravan's arrival. Fearing they would miss the chance to buy from it, they left the sermon and rushed to the market, leaving only twelve men and one woman behind. The Prophet rebuked them, reciting the verse:

"And when they saw a trade or a diversion, they rushed to it and left you standing" (Quran, Juma, 11).⁵⁰

Biographical sources reveal that many of the companions were engaged in trade. Upon arriving in Medina, some immediately inquired about the markets, and many found success in trading—such as in the market of Banū Qaynuqa'—through which they earned livelihoods to support themselves. Some later admitted:

"The market distracted us."⁵¹ * The Prophet's Mosque served as a place of worship and the headquarters for governance, education, and administration. It was the first structure he commissioned upon arriving in Medina. He conducted all state affairs within the mosque, which functioned politically and intellectually alongside its spiritual and devotional role.⁵² ⁵³ The Prophet's gatherings were dominantly spiritual. Adjacent to the mosque, he built two rooms for himself and his family. Nearby, he also built al-Şuffah, a shelter for the poor and homeless Muhajirūn. He appointed 'Ubadah ibn al-Şamit to teach them reading, writing, and Qur'an recitation.

Given Medina's sensitive security situation, the Prophet and the Muslims had to remain vigilant of the hostile environment surrounding the city—from the hypocrisy of the nomadic Bedouins to Quraysh's aggression. The Şahifah declared: "There shall be no trade with Quraysh or those who support them. If they seek peace and cover themselves under a treaty, they may have it, unless they fight over religion."

50 Al-Shibli, p. 168.

51 Al-Shibli, p. 148-149.

52 Ali ibn Burhan al-Din Al-Halabi, *Al-Sirah Al-Halabiyyah* (Cairo: Mustafa al-Babi al-Halabi Publishing, 1932), vol. 2, p. 71.

53 Husayn ibn Muhammad al-Diyar Bakri, *Tarikh Al-Khamis Fi Ahwal Anfus Nafisah* (Beirut: Dar Sadir, 1970) vol. 1, p. 345.

*It is reported in the narrations that Muhajerin were occupied with trading in the markets.

Thus, entry into this constitutional pact did not grant immunity from accountability: “This document does not protect the wrongdoer or the sinner.”

It also affirmed the principle of voluntary residence:

“Whoever departs is secure, and whoever stays in Medina is secure—except for the unjust and the guilty.”

Finally, in the event of war, the *Ṣaḥīfah* clearly stated that defending Medina was a collective responsibility among all signatories. Even the Jews were required to share in financial support alongside the believers as long as they were actively engaged in defending the city.⁵⁴

Despite security concerns and the active call to Islam, the Prophet (peace be upon him and his Household) did not adopt a model of warfare-based economy, nor was his goal to profit from military raids or to establish a militarized state, as some historians—particularly those with jihadist leanings⁵⁵—have suggested. Instead, the Prophet prepared his companions based on the Qur’anic principle:

“Prepare against them whatever force you can...”

This was meant to deter enemies and ensure the safety of the Muslim community. Migration to Medina was not undertaken for combat, nor was the city established as a military society, and the Ummah was not dedicated to perpetual war.

The *Ṣaḥīfah*—the Constitution of Medina—stipulated that military service be governed by a system of rotation and alternation among members of the Ummah: “Each group that participates in a military campaign shall take turns with others.” This clause emphasized the communal nature of defense rather than the creation of a standing military class.

Tensions with the Jewish tribes escalated significantly after the Qiblah (direction of prayer) was changed from Jerusalem to the Ka’bah in the second year after the migration—seventeen months after the Prophet had arrived in Medina and following fourteen years of prayer toward Jerusalem by divine command.* At that point, revelation came down: “Indeed, We have seen your face turning toward the sky, and We shall surely turn you to a qiblah that pleases you. So turn your face toward al-Masjid al-Ḥaram...”

54 Al-Shibli, *Sirah Al-Rasul Al-Akram* (Peace Be upon Him and His Household), p. 148-150.

55 Al-Shibli, p. 150.

*(One of the manifestations of the strength and resilience of the Prophetic state is that it never initiated aggression against any enemy; rather, its jihad was purely defensive.)

“...And indeed, those who were given the Scripture know that it is the truth from their Lord” (Quran, Baqara, 144).

This shift symbolized religious autonomy from Jewish tradition and a strategic move to gain the hearts of the Arab tribes by orienting Islamic worship toward the Ka’bah—their most sacred and ancient symbol. The Ka’bah had been revered by Arabs and Jews alike since the time of Prophet Abraham, and the change in Qiblah aligned the new Islamic identity with this shared heritage. The Qur’an affirms: “We did not appoint the Qiblah which you used to face except to know who follows the Messenger from those who turn back on their heels. And indeed, it was difficult except for those whom Allah has guided” (Quran, Baqara, 143-144).

The Şaḥīfah and the Constitution of the Dar al-Hijrah confirm the success of the Prophet (peace be upon him and his Household) in establishing his authority in Medina and preparing the city for the next phase—confronting Quraysh and other external threats. While the people of Yathrib had initially benefited from the economic contributions of the Muhajirūn, the growing influence of the Prophet and the strengthening of the civil society alarmed the Jewish tribes. They attempted to exploit old tribal conflicts and pre-Islamic rivalries between Aws and Khazraj, as well as between the Anṣar and Muhajirūn. However, the Prophet (peace be upon him and his Household) ultimately succeeded in expelling them, especially after the Battle of the Confederates (al-Aḥزاب / al-Khandaq).

As the Prophet consolidated control, the economic power of Quraysh began to weaken. Their trade routes were disrupted, and they started to suffer losses. They complained: “We remained in Mecca, eating through our capital.”

And:

“The war between us and the Messenger of Allah has besieged us to the point that our wealth has been exhausted.”

The Prophet (peace be upon him and his Household) successfully implemented an economic and psychological pressure strategy against Quraysh. Their fear of an impending economic blockade grew as the Muslim state expanded and gained strength. The caravan of Abū Sufyan, which eventually became the pretext for the Battle of Badr, was merely a trigger for a war that Quraysh had long sought—seeking any excuse to annihilate the Prophet’s new state.

Conclusion

The Prophetic Migration marked the declaration of a new Islamic ummah—a unifying identity broader than all tribal affiliations rooted in narrow tribalism and ethnic chauvinism. This nascent Ummah was established upon new religious, social, and humanitarian values that transcended pre-Islamic allegiances without entirely abolishing kinship ties or denying their significance. Instead, Islam refined these bonds through the principle of brotherhood in God and citizenship within the sacred sanctuary of Medina.

The Ummah was founded upon the obligation of migration and joining the Prophetic mission and on the principle of wilayah—mutual guardianship—among believers as equal community members. This equality was a core Islamic value that contributed fundamentally to building a just and cohesive Muslim society. As the Qur’an declares: “O humanity! We created you from a male and a female and made you into nations and tribes so you may know one another. Indeed, the most honored of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing, All-Aware” (Quran, Hujurat, 13).

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