

Different Kinds of Migration from Perspective of Quran

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Abstract: This study surveys the intention of “migration from perspective of Quran”. To do this, we refer to Quran as the main text and we study the credible texts like Tafsir al-Mizan (al-Mizan Interpretation) and Tafsir Nemuneh for doing several analyses. Further more, some of the historic sources such as “Complete History of Ebn Sirin” and “Sociology Thought” have been used in order to complete the study. In this study different kinds of migration are investigated according to Quran after surveying the lexical and conceptual meaning of “migration” and then, the significance of migration is reviewed.

Key words: Migration Islam, intellectual migration, Quran, sociology, lexical

INTRODUCTION

Human being’s movement from one place to another is called “Migration”. Migration is originated from “Hejr” which is an Arabic word. According to the Muslim’s opinion, Quran is a heavenly book which was sent down to “Muhammad ibn Abdullah Hashemi”, an illiterate but a great man, from God during 23 years. Quran is a complete unique book which contains all aspects of human life. According to this opinion, a part of this book was sent down to Muhammad in “Medina” and part of it in “Mecca” in verses.

All verses which were sent down in “Mecca” are called “Meccan” and those sent down in “Medina” is called “Medinan”. Moreover, Verses of Quran are divided into “decisive” and “allegorical”.

Quran has 114 parts called “Sura” and >6000 verses called “Ayah” in which there is guidance for all people (poor, rich, old and young). According to the Muslim’s opinion, all ways for a good life and having a great future was said by “Muhammad” and written in Quran. In this study, the opinion of Quran about migration which is one of the biggest problems of all countries, has been investigated, thus the concept of migration in Quran, its importance and the abstract are presented in this study.

MIGRATION CONCEPT IN QURAN

Migration is originated from the “Hejr” which is an Arabic word. “Hejr” means living and going far from a place and the person, who does it is named “Hajar”. It is called Hajar, Ibrahim’s wife’s name, who was brought to Kaaba (god’s house). It was named Hajar because of her migration and going far from her house. In general, there are 17 words in 17 Suras of Quran with “Hejr” root,

Table 1: Names with the root Hejr and its repetition, Name of suras and number of suras in Quran

Names with the root Hejr	Repetition	Name of suras	No. of suras
Tahjaroon	1	Al-Mumenuon	23
Fahajar	1	Al-Muddaththir	74
Vahjarooni	1	Maryam	19
Vahjarhom	1	AL-Muzzammil	73
Hajaroo	1	An-Nisa	4
Hajaroon	1	Al-Hashr	59
Hajaroo	9	Al-Baqara	2
		Al-e-Imran	3
		Al-Anfal	8
		Al-Tawba	9
		An-Nahl	16
		Al-Hajj	22
Hajarna	1	Al-Ahzab	33
Mohajer	1	An-Nisa	4
Yahajaroo	2	An-Nisa	4
		Al-Anfal	4
Hajarna	1	Al-Muzzammil	8
Mohjaroon	1	Al-Furqan	
8Mohajaroon	1	Al-Ankaboot	25
Mohajema	1	An-Nisa	29
Valmohajerin	3	Al-Tawba	4
		Al-Noor	9
		AL-Ahzab	24
Mohajeraton	1	Al-Mumtahina	60

(Table 1) and this word is repeated 28 times as shown in Table 2. Each of them is about specific subject or time. Sometimes it refers to the migration or business or other cases and sometimes refers to living in the country or city for doing religion rules (Dehkhoda, 1995).

In Quraish sura, God says to Meccan people that they can go to summer and winter trips without being worry about their properties (Makarem, 1994). In this Sura, God says “I treat with any robber as I did with “companions of the elephant” who refers to an elephant driver group with the aim to destroy God’s house. A big group of birds flew and stoned the group and killed them all. This remembrance is for giving certainty to Meccan people to go on a trip without being worried. The first physical migration in Islam was for propagating the

Table 2: Number of suras and number of verses about migration in Quran

No. of suras	Verse number
2	218
3	195
4	-34-89 100 (2)
8	-(3)72 75-74
9	-20-100 117
16	41
19	46
22	58
23	67
24	22
25	30
29	26
33	-6-50
59	-8-9
60	10
73	10
74	5

Islam religion. A group of Muslims, leading by “Jafar ibn Abi Talib”, went to “Habashe” to invite the king of country, “Najashi”, to Islam (Asir and Ezodin, 1969). At the same time, a group of Meccan impiouses were sent to “Habashe” to encourage the Muslims to return to Mecca. “Najashi” decided to perform a debate between them (Muslims and impiouses).

In this debate which lasted for a long time, Muslims won. While they were debating about Jesus Christ and his mother, Muslims talked about their purity and greatness, thus the king was completely satisfied. This migration and victory caused a kind of assurance for Muslims (Ghartabi interpretation (Tafsir Ghartabi).

The migration was started in Islam as the result of this event but it has not been finished because the real migration is the one which is done for God and because the deist is everlasting. Therefore, the migration for the sake of god will be continued forever. Analyses indicate that the migration in Quran is different from the migration from the sociologist’s point of view (Gidinz, 2007):

- Migration in Quran may even mean the movement from one corner of a room to another
- Migration in Quran can be a spiritual or intellectual movement
- Civilization migration means the movement of science and civilization from one group to another

The current meaning of migration in Quran talks about the migration of Adam and Eve to the earth, migration of “Moses” to Mount “Tur”, migration of Hajar to God’s house, compulsory migration of “Yusuf” to Egypt, migration to Habashe, Muhammad’s migration, the last prophet, to Medina and so no. All of them show the movement from one place to another and its can be consistent with the current meaning of migration.

Furthermore, God says in Quran:” when angels take the souls of those who die in sin against their souls, they say: “in what (plight) were ye?” they reply: “weak and oppressed were we in the earth” they say: “was not the earth of allah spacious enough for you to move yourselves away (from evil)?” such men will find their abode in hell, what an evil refuge” (Quran, Sura An-Nisa, Thus, it’s clear that when any environment is spoiled, the migration is a way which God suggests the human. According to Quran, we can say for sure that the spiritual migration is the most important kind of migration. Therefore, the migration has two different meanings in Quran. The first meaning is to move from one place to another and the second is to put a subject aside or to accept a new subject.

IMPORTANCE OF MIGRATION IN QURAN

Islam is the only religion that its offset is migration. Certainly, none of the religions or ideologies has chosen their bases of history in this way. Some of the Islamic theorists discuss that the migration can be classified into three categories: Religion migration, Social migration and political migration. Muhammad’s Migration from Mecca to Medina because of Quraish and Mecca leader’s pressure became the beginning of Islamic history. Not only this migration which was very important and full of dangers, saved Muhammad’s life but also made Islam stronger in Medina.

God says to Muhammad: “Those, who forced you to go out of your city, would be surely miserable because there were strong people with stronger castles and they became unblessed by God because of their obliquity. Thus, do not afraid and do whatever God says.

In addition to the Mecca-to-Medina migration which was the basis of Islam history and Mecca-to-Habashe migration which was the first contact between Islam and impiousness, Quran talks about Ibrahim’s migration which resulted in the construction of God’s house, Moses’s migration to Mount Tur and so on. There is a kind of movement from one place to another in all of these kinds of migration and all of them had appropriate effects. Above all, Quran has focused more on the migration from darkness to light, lie to honesty or impurity to purity. And if this kind of migration is happened in contrast, it will be a way to the misery. It happened exactly for Moses’s people. They considered his absence as a reason for his weakness so they started worshipping the calf. Moses had 30 days absence and after he came back, he saw that his people were worshipping the calf. Moses

tried so hard to advise them to quit that habit. Some of them accepted and the others did not. Thus, God says in Quran: "Those who returned to Moses were blessed and the others would be wretched in their lives".

This is a sample of intellectual migration. To quit worshipping the calf is not a physical movement but a spiritual one. It means moving from adoring calf to adoring God. In my opinion, civilization migration is a kind of intellectual migration and it cannot be a migration from one place to another. Thus, we can say that the aim of this migration is the movement of science and culture, Western thought and civilization dialogue in 2000.

We can understand from Quran that there are many differences among the civilizations. For instance, "Saba" tribe was professional in dam industry and agriculture. Another tribe was skillful in constructing the buildings, the other one in economic affairs and so on.

Migration is one of the most important ways for preservation and development of religion in Quran. Migration in Islam has material benefits. It should be noted that there is no exception among different people to do this important action. There would be one group of people who had a very bad situation. When angels ask them: "Why do you have this bad condition?" They answer that they were weak and incapable and didn't have any science and knowledge. Angels would ask: "Why did not you go somewhere else to find the truth? If you had searched for truth, you would have surely found it". In fact, it is not always necessary to leave the immoral place. You can stay there and lead weak people. Muhammad says: "Search for truth, even if it is in the farthest place (Allameh and Baqir, 2006)" It means that wherever science is, the Muslims should look for it.

The important point is that the migration should be for the sake of God. Like your physical movement from one place to another, your soul and mind should also migrate from darkness to the light. Migration from evil has a very huge reward, a reward that only God can give us. Another, important point is the champion in Islam. Champion has two different meanings: Minor champion which is to fight against Islam enemies and major champion which is to fight against our bad characteristics, to fight against the lie and to go toward the truth or to fight against the selfishness.

Muslim's first Imam, Imam Ali, said: "The best people for God are those who search for truth even if it is against their benefits. Islam as a complete religion is suitable for our current life and will never prevent us from material and economic progresses. Furthermore, the migration and champion in Islam will cause material and virtual progresses. Imam Ali talked about the continual migration which would exist forever because the migration

results in God worshipping which is not for a short term. Islam orders Muslims: "Proportionate your living place for worshipping God, or migrate to somewhere else to do it better".

Muhammad (Muslim's prophet) says: "Migrant is a person who migrates from sin. Thus, if a person has a material aim and only wants to collect money but does not want to save his belief, he is not a real migrant. Moreover, this question was asked by Muhammad: "What is the best kind of migration?" He answered that the migration of those things which God hates.

In Islam, when we say that a person has migrated from blasphemy to Islam city, we do not mean moving from one city to another but it means that the person leaves blasphemy and goes toward worshipping God. It should be kept in mind that when talking about Islam, it means the global Islam. It is not just for a small group but for all people around the world. By migration and champion, we mean both kinds of migration and champion. There are no exceptions for the city, country, people, etc. According to Quran, physical migration is not always essential but mind and soul migration is essential to all people in the world. There are people who are afraid of a problem. They think that by migration the death comes closer to them but God says that the death comes to you at specific time wherever you are. Some people are afraid of missing their houses but Quran tells them that we will give you houses like castles in your life after the world.

Migration has a significant importance in Islam and it is repeated for several times in Quran. People, who migrate, learn a lot of experiences from other peoples lives and can use these experiences if necessary. Nasir Khusrow and "Saadi Shirazi's" trips are the examples of this kind. Aryan's Migration to Iran, creation of Iranian civilization and migration to America and discovering this country are all the good kinds of this case.

Obviously, all these migrations contain multiple problems and severities. No victory is gained without tolerance of severity.

Patience and victory are always along with each other. Victory cannot be gained without high tolerance. Moreover, the migration which is the movement from one place to another and leaving your family and your beloved ones will be along with the severity but God has promised us to give the victory to them.

CONCLUSION

In Quran, the migration means to go far away and contains both the spiritual and physical movement. Any type of physical movement will be along with the grief and

distress most of the time. Physical migration in Quran is the same as the migration from the sociology point of view but when Quran talks about the spiritual and subjective or civilization migration, it is not understandable by sociology. Therefore, it should be mentioned that the spiritual migration is significantly important and it means leaving whatever God does not like. In this regard, human being shifts his mind from one interest to another. Sometimes the migration includes one-meter movement, sometimes means the global movement for God and sometimes it never means any physical movement. Physical migration is so important from the perspective of Quran and resulted in the creation of Islamic history.

Furthermore, the Muslims believe that the migration and jihad are two powerful wings of Islam and they work until the cruelty and injustice are in existence. Migration is a phenomenon which has become pervasive and each country has made special rules for it. Most of the immigrants migrate just for being survived. Certainly, there are other kinds of migration in which the freedom is the objective.

There are many great migrations in Quran and God has reminded them which are mentioned above. In my opinion and as mentioned, Quran is the best leader for Muslim's migration and guides them to have a comfortable and better lives. Thus, Quran suggests the migration when to live in a city or country is stressful and their beliefs are in danger. This kind of migration is a migration from darkness to the light and victory.

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