**Hijrah, Cultural Transformation for Social Empowerment: A Qur’anic Perspective**

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**Abstract.** The *hijrah* practiced by Prophet Mohammad attributes physical and spiritual dimensions. While physical *hijrah* means amigration from a discomfort place to a comfortable one, spiritual *hijrah* refers to cultural transformation into a more civilized culture. Due to the Prophet’s *hijrah*, Muslims and non-Muslims lived in harmony. In Medina, different clans and tribes, Muslims and non-Muslims, agreed to practice tolerance to different faiths, to improve prosperity, and to guarantee safety under Constitution of Medina. This concept bears a high degree of relevance with the situation in Indonesia which is home to a multitude of religions, tribes, and cultures. This is because *hijrah* is mainly about social integration and social empowerment for the sake of advancement in religion and every element of a nation.

**Keywords:** Hijrah, Cultural Transformation, Social Empowerment

1 Introduction

The *hijrah* phenomenon among Indonesian youths was initially perceived as a changing behavior of dressing from partially to properly covering the *awrah* (an unexposable body). Recently, however, the meaning of *hijrah* is extended into a religion based social movement in many areas, including the entrepreneurial sector. It could be seen Indonesian millennials have a lot of enthusiasm about engaging with events such as “Hijrah Fest” as reported in islampost.com (2018) and hijrahfest.com (2019).

Does a question arise as to what forms of the cultural transformation are instituted by the Prophet upon the *hijrah* described in the Quran?

Etymologically, *hijrah* is derived from an Arabic verb *hajara*, which means to emigrate. A derived word of *al-hijru* or *al-hijran* means to abandon something, either physically, verbally, or silently. *Hijrah* refers to migration from one region to another as practiced by Muhajirun (the Emigrants), alongside the Prophet, from Mecca to Medina.

For some Muslim scholars, such as Ibn ‘Arabi, Ibn Hajar, and Ibn Taymiyyah, *hijrah* etymologically means displacement from a state of war (*dar al-kufr wa al-harbi*) to a state of peace (*dar al-Islam*)[1]. However, it should be noted that, as Ibn Taymiyyah stated, *dar al-kufr* does not refer to the territorial areas of a country that is inhabited by disbelievers (*kāfir*) but to the characteristics of the inhibitors [2]. An ‘Islamic’ state is a state under Muslim leaders who rule the Islamic law, even if the state is majorly inhabited by non-Muslims [3].

Based on Ibn Taymiyyah and al-Qathani’s opinion above, Indonesia can be justified as *dar al-muslim* where people can live together in peace because the country is safe and peaceful,
led by a Muslim leader under Islamic law, albeit only part of them have opposed it. Since Indonesian have united in diversity, consist of diverse religions and tribes in harmony, this country could be a safe and peaceful country (dar al-Islam or state of peace).

In Qur’an, the term *ha-ja-ra* carries a variety of meanings, including 1. distasteful word/curse (al-Mu’minūn: 67), 2. migration from one state to another state to seek refuge (al-‘Ankabūt: 26), 3. abandoning a wife in her bed (al-Nisā’: 34), and 4. secluding oneself without causing any conflict (al-Muzammil: 10 and Maryam: 46). Jazuli summed up the definition of *hijrah* as to abandon, in the sense of either conduct or verbal [1].

The history of Islam demonstrates that *hijrah* undertaken by Prophet and his Companions was intended to bring a change into the state of affairs when their lives were in danger. Their *da’wah* had yet to get optimal outcomes, and the economy was in a dire condition due to Muslims’ isolation from the community.

Their *hijrah* is not restricted to solely physical *hijrah* as in the Prophet’s emigration with his Companions from Mecca to Medina or in their migration from a place of insecurity to a place of safety for the purpose of life preservation. In many hadith (the Prophet’s sayings), *hijrah* is understood in the sense of a change from the prohibited (*haram*) to the commended (*halal*). This is what so-called spiritual *hijrah* [1], which brought about positive impacts on the transformation from the *jahiliyyah* culture into a more civilized Arab culture.

*Hijrah* per se is inextricably linked to betterment in *akhlaq* (morals). It illustrates that one’s formal Muslim status needs to be accompanied with the application of core Islamic teachings in a substantive way. Upon the physical *hijrah* from Mecca to Medina, the Prophet taught *Muhajirun* and *Ansar* (the Helpers) to carry out transformation in *akhlaq*, as narrated by al-Bukhari and Muslim said,

> “*I have been sent for the perfection of character.*”

Another hadith said that Prophet elaborated on the characteristics of those who practice *hijrah*. He said,

> “A Muslim is someone who spares the harm of his tongue and hand, and a migrator is someone who migrates from what God has forbidden.” (Shahih Bukhari: I, no. 53).

*Hijrah* also means a believer’s effort to keep away from all forms of wrongdoing and sin. The Prophet said,

> “A Muslim is someone who allows safety to the belongings and lives of others, and a migrator is someone who keeps himself from all wrongdoings and sins.” (Sunan Ibn Majah: 2, no. 1298).

The two hadith above generally highlights that *hijrah* is an individual Muslim’s efforts to be a more submissive, visionary, and progressive person.

Throughout the history of the Prophet’s and the Companions’ *hijrah*, cultural transformation is undertaken toward a more civilized one. *Da’wah* (proselitizing) was more acceptable among people of Medina as the form of their transformational behavior. This paper is intended to point out some Islam endeavors for safety, peace, welfare, and happiness among people.
The Prophet’s spiritual hijrah had set an example of how increasingly progressive cultural transformation should be in the modern Indonesian context. The concept of spiritual hijrah will continuously evolve with human’s dynamic thoughts.

2 Method

This research uses “Maudu'i interpretation method” (thematic method) because it could be used to comprehensively explore the concept of hijrah in the Qur'an. According to al-Farmawi, interpreting the Qur'an with thematic methods uses the following procedure:

a. Determining the themes in al-Qur'an which will be studied thematically.
b. Collecting verses based on relevant topics.
c. Arranging the verses chronologically by prioritizing the makiyah verses from madaniyah with knowledge about the background of verses.
d. Knowing the correlation (munāsabah) of these verses.
e. Arranging a discussion of the themes in a systematic outline
f. Completing the discussion with related traditions.[4]

3 Result and Discussion

The Cultural Transformation for Social Empowerment during Prophet Period: A Quranic Perspective

This section will figure out the Prophet’s cultural transformation of the Muslim ummah and Medina people, both Muslim and non-Muslims. This transformation had impact on the patterns of interaction not only between family members and society but also on the society’s economic empowerment [5].

Interestingly, many Madaniyyah sūrah/chapters (the sūrah/chapters of the Quran revealed after the Prophet’s hijrah to Medina) consist of ayah (verse) on the transformation of Arab’s jahiliyyah culture (culture in Age of Ignorance) into universal teachings on perseverance of unity and comradeship in a plural society. Madaniyyah chapters have described the cultural transformation of Arabs during Prophet’s and his Companions’ emigration to Medina.

By using al-Tafsir al-Maudu’i method, this study is to describe ways in which cultural transformation was carried out by the Prophet as described in sūrah Madaniyyah: 1. transformation from qabilah (tribal) social system into ummah social system (brotherhood on a global and just basis); 2. transformation from paternalism into professionalism; 3. transformation from patriarchy into gender equity; 4. transformation from confrontational into negotiation strategies; 5. transformation from “superman” (authoritarian) into “superteam” culture; 6. transformation from slavery to manumission; 7. transformation from monopoly into ummah-based economic empowerment; and 8. transformation from intellectual arrogance into intellectual humility. These cultural transformations are partly shown in Table 1 below:

Table 1. Cultural Transformation in Madaniya Sūra

<table>
<thead>
<tr>
<th>No</th>
<th>Surah and Ayah</th>
<th>Keyword and Explanation</th>
<th>Cultural Transformation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ali ‘Imrān/The Family of Imrān [3]: 104</td>
<td>Ummah</td>
<td>transformation from qabilah (tribal) social system into ummah social</td>
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<tr>
<td>Quranic References</td>
<td>References</td>
<td>Context</td>
<td>Transformation</td>
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<tr>
<td>Al-Baqarah / The Heifer [2]: 143</td>
<td><em>Ummatan washatan</em> (moderate society)</td>
<td>system (brotherhood on a global and just basis)</td>
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<tr>
<td>Al-An’ām / The Cattle [6]: 135</td>
<td>obligation to work professionally with the best possible efforts</td>
<td>transformation from paternalism into professionalism;</td>
<td></td>
</tr>
<tr>
<td>al-Taubah / The Repentance / Immunity [9]: 105</td>
<td>urgency of professionalism at work</td>
<td></td>
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<tr>
<td>Al-Ra’d / The Thunder [13]: 11</td>
<td>professionalism in relation to responsibilities that comes with an expertise</td>
<td></td>
<td></td>
</tr>
<tr>
<td>al-Taubah / The Repentance / Immunity [9]: 122</td>
<td>professionalism in association with proportionality</td>
<td></td>
<td></td>
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<tr>
<td>al-Taubah / The Repentance / Immunity [9]: 71</td>
<td>cooperation between man and women</td>
<td>transformation from patriarchy into gender equity</td>
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<tr>
<td>Al-Nisā’ / The Women [4]: 59</td>
<td><em>ulı al-amr</em> is persons who have authority to manage Muslim <em>ummah</em>, man or women</td>
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</tr>
<tr>
<td>Āli ‘Imrān / The Family of Imrān [3]: 159</td>
<td>sharing opinions and negotiation</td>
<td>transformation from confrontational into negotiation strategies</td>
<td></td>
</tr>
<tr>
<td>al-An’ām / The Cattle: 87</td>
<td><em>Dzariyyah</em> / brotherhood based on lineage</td>
<td>transformation from “superman” (authoritarian) into “superteam” culture</td>
<td></td>
</tr>
<tr>
<td>al-Ḥujurāt / The Inner Apartements [49]: 10</td>
<td><em>Ukhuwah</em> / brotherhood between Muslims</td>
<td></td>
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<tr>
<td>Q.S al-Isrā’ / The Night Journey or The Children of Israel [17]: 70</td>
<td><em>Insaniyyah</em> / brotherhood between human beings</td>
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<tr>
<td>al-An’ām / The Cattle: 38</td>
<td><em>Ukhuwah</em> / brotherhood between other creatures</td>
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<tr>
<td>al-‘A’rāf / The Heights: 65</td>
<td><em>Makhluiyyah</em> / relationship between citizens of a state</td>
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<tr>
<td>Al-Baqarah / The Heifer [2]: 177</td>
<td>the good deed of liberating a slave one</td>
<td>transformation from slavery to manumission</td>
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<tr>
<td>al-Nūr / The Light [24]: 36</td>
<td><em>Zakah</em> is a term for religious obligation rightly paid to the poor. It is named <em>zakah</em> as it is filled in order to earn blessings for cleansing the soul and nourishing it with all manners of goodness.</td>
<td>transformation from monopoly into <em>ummah</em>-based economic empowerment</td>
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</table>
Infaq is spending some assets for an interest ordered by Islamic teaching.

Shadaqah is one of righteous deeds. Islam invites Muslims to conduct charity and enjoins this deed as a form of compassion toward the underprivileged and as a form of help for the poor.

In which slaughtering is intended to get Muslims closer to Allah.

Qurban is a sacrificial animal slaughtered on Eid al-Adha (e.g., camel, cow, goat), in which slaughtering is intended to get Muslims closer to Allah.

Tadharru' or humble character and awareness of God's power; transformation from intellectual arrogance into intellectual humility.

Mukhlīsh or those who purify their obedience.

Mutawakkilīn or those who surrender to God after making their best effort.

Muqṣīṭīn or those who enforce justice.

Mukbaṭīn or those who find contentment in their faith.

Mufliḥūn or those who take pleasure in abiding by religious teachings.

One of the eight cultural transformations is transformation from patriarchy to gender equity. Like as the transformation from qabilah into ummah social system, the Prophet also brought a transformation of patriarchy into gender equity. In the early history of Islam, women had the rights to study, fight, and receive inheritances like men. Widowed women were even inheritable to siblings of their late husbands.

The Quran provides many verses related to this patriarchy-to-gender-equity transformation, i.e. equal chance for men and women to support one another and to attain achievements. The surah al-Nisā': 34 is frequently used to justify the common belief that men are superior over women in terms of intellectuality, and, thus, only men are eligible for having positions of leadership. In fact, this verse elucidates on the cooperative and complementary interaction between men and women.

According to Febriani, this verse illustrates a highly harmonious husband-wife relational pattern because Allah designates excellences to each of them and makes them leaders in their respective roles. It is based on phrase qawwāmūn ‘alā al-nisā’ in the sense that “men are
guarantors and protectors of the affairs of women,”[6] for in Lisān al-'Arab, the word qawwām means protector. Muhammad ‘Abduh [7], Sayyid Qutub [8], Wahbah Zuḥailī [9] and Muhammad Quraish Shihab shared their view that term qawwām means to protect, to maintain, and to direct [10].

Musdah Mulia argued that based on this definition, men are expected to provide protection and maintenance for women for having material advantages, for example, in their capacity to provide sustenance. She emphasized that men’s superiority referred to in this ayah is limited to material context [11].

Supporting Mulia’s argument, Febriani refers to opinions of Amina Wadud [12], Yunahar Ilyas [13], Nur Jannah Ismail [14], and Zeitunah Subhan [14] to argue that men are eligible to be house-leader for two reasons. First, men are blessed with some advantages over women. Second, men are obliged to provide needs for their families. Since Quran does not illustrates aspects in which men are more capable than women, it still keeps various interpretation, starting from advantages in physical and intellectual aspects in terms of religion.

Al-Marāghā and Ibn ‘Ādil al-Ḥanbalī, surprisingly, provides opinions similar to the scholars’ ones above. They argue that men’s superiority over women is attributable to their responsibilities in fostering and maintaining their households and in providing for their wives and offspring, while these responsibilities are not shared with women. Men are entitled to have more inheritances than women’s ones due to men’s responsibility to provide financial support to his wife and children [15]. They figure out that men are superior over women only in provisions and inheritances (men’s two-thirds as compared to women’s one-third) rather than in intellectualty.

Contrary to the arguments above, however, Ṭabāṭabā’ī interpreted that men’s superiority over women is based on their intellectualty, which allows them a greater degree of endurance and perseverance in terms of challenges and hardships. He maintained that women are more emotional in nature, and their lives are built upon gentleness and delicacy [16].

Hamka also stated that men’s superiority lies in their energy and intellectualty [17]. Al-ṣabūnī added that men are leading in intellectual aspects, while women are in physical aspects. However, both men and women have own advantages of each other, in which ears are no better than eyes and arms are no better than legs [18].

These opinions are in parallel with al-Zamakhshari’s exegesis of this ayah in which men are superior over women in terms of intellectualty, firmness, consistency, decision-making. It is based on historical fact that prophets and prominent scholars are men, leader, mujtahid, eligible to make adhan (call to prayer), to deliver Friday sermons (be khatib), and to be marriage guardians, entitled to have talak (divorce) and rujuk (reconciliation), polygamy, among other things [19]. Fakhr al-Rāzī [20] and al-Biqā’ī [21] also shared this opinion.

Likewise, al-Qurṭubī asserted that men are leading in reasoning, managerial skills, mentality, and instinct, which, according to him, are missing in women [22].

In the period of Prophet, women possessed intellectual and emotional prowess any woman would be proud of. Barbara Freyer Stowasser exemplified the Prophet’s wives who have praiseworthy characters. It was narrated that his wives were unshaken in their worship, generous, lived for the pleasure of their husband, educated and raised their children on their own for their husband to perform jihad unworried, had control over themselves, maintained their dignity and pride, defended Islam valiantly against the disbelievers (kāfir), had considerable comprehension about Islamic law, and had wisdom in religious affairs. [23] They do not lag in intellectual and emotional aspects behind men as was believed by al-Marāghī as well as a couple of other mufassir.
Meanwhile, Sayyid Qutb has projected a moderate opinion. For him, Allah will never be fallacious in creation. It means that Allah has given special blessings for men and women in order to support his/her marriage and social life. The physical, intellectual, and character excellences of men and women are used for the performance of their functions in their lives, with neither of them being more special than the other [8].

This ayah concerns a specific affair, i.e. an issue of leadership in married life, as opposed to public interests, and only applicable on specific conditions, which is depending on the situation after, before, and during marriage [24]. It means that a man is fit to be a guide and protector in a family only if he has the capacity to provide needs for his wife and children.

There is also a Prophetic hadith admonishing human beings, males and females alike, toward that which is good and against that which is forbidden by Islamic law. He said, حَيْثُ يُبَشِّرُونَهُمْ بِالْحُكْمِ والْإِلْهَامِ، ثُمَّ يَنْجِلُونَهُمْ عِنْدَ الْقِبْلَةِ أَوْ هُدِيُّونَهُمْ أَوْ أَمْرُهُمْ. It means that if a father is fit for leadership in the family, he will be fit for leadership in other matters as well.

As informed in the ayah and the hadith above, Allah and His Messenger postulated that both men and women consistently in observing amar ma’rūf nahī munkar and preserving a unity of the Muslim ummah will have rewards bestowed upon them proportionate to what they do, without any reduction in the slightest, even for deeds the size of an atom as smallest known constituent unit as of today [25].

4 Conclusion

This study concluded that the concept of Prophet’s and his Companion’s spiritual hijrah is manifested in formats that continuously evolve with the dynamics of recent needs and demands. This transformation is heading to better civilization and justice for all.

The eight forms of cultural transformation brought by the Prophet illustrates that hijrah in the Quran aims not only to create a more civilized culture but also to empower and guarantee all individuals’rights, regardless of tribes, religions, genders, social statuses, among other things.

References