

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

N A Febriani¹

Perguruan Tinggi Ilmu Qur'an (PTIQ) , Lebak Bulus, Jakarta¹
royyana12@yahoo.com¹

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 millenials 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 to 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,

إنما بعثت لأتممكم ما لأخلاق

"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,

المسلم من سلم المسلمون من لسانه ويده، والمهاجر من هجر ما نهى الله عنه

"A Muslim is someone who spares people 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,

المؤمن آمنها الناس علأموالهم وأنفسهم، والمهاجر من هجر الخطايا والذنوب

"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* (proselytizing) 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. Arrange 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

| No | Surah and Ayah | Keyword and Explanation | Cultural Transformation |
|----|---|-------------------------|--|
| 1 | Āli 'Imrān/The Family of Imrān [3]: 104 | <i>Ummah</i> | transformation from <i>qabilah</i> (tribal) social system into <i>ummah</i> social |

| | | | |
|---|--|--|--|
| | Al-Baqarah/The Heifer [2]: 143 | <i>Ummatan wasḥāṭan</i> (moderate society) | system (brotherhood on a global and just basis) |
| 2 | Al-An'ām/The Cattle [6]: 135 al-Taubah/The Repentance/Immunity [9]: 105 | obligation to work professionally with the best possible efforts urgency of professionalism at work | transformation from paternalism into professionalism; |
| | Al-Ra'd/The Thunder [13]: 11 | professionalism in relation to responsibilities that comes with an expertise | |
| | al-Taubah/The Repentance/Immunity [9]: 122 | professionalism in association with proportionality | |
| 3 | al-Taubah/The Repentance/Immunity [9]: 71 | cooperation between man and women | transformation from patriarchy into gender equity |
| | Al-Nisā'/The Women [4]: 59 | <i>ulī al-amr</i> is persons who have authority to manage Muslim <i>ummah</i> , man or women | |
| 4 | Āli 'Imrān/The Family of Imrān [3]: 159 | sharing opinions and negotiation | transformation from confrontational into negotiation strategies |
| 5 | al-An'ām/The Cattle: 87 | <i>Ukhuwah</i> <i>Dzuriyyah</i> /brotherhood based on lineage | transformation from "superman" (authoritarian) into "superteam" culture |
| | al-Ḥujurāt/the Inner Apartments [49]: 10 | <i>Ukhuwwah</i> <i>Islamiyyah</i> /brotherhood between Muslims | |
| | Q.S al-Isrā'/The Night Journey or The Children of Israel [17]: 70 | <i>Ukhuwah</i> <i>Insaniyyah</i> /brotherhood between human beings | |
| | al-An'ām/The Cattle: 38 | <i>Ukhuwah</i> <i>Makluhiyyah</i> /relationship with other creatures | |
| | al-'A'rāf/The Heights: 65 | <i>Ukhuwah</i> <i>Wathaniyyah</i> /brotherhood between citizens of a state | |
| 6 | Al-Baqarah/The Heifer [2]: 177 | the good deed of liberating a slave one | transformation from slavery to manumission |
| 7 | al-Nūr/The Light [24]: 36 | <i>Zakah</i> is a term for religious obligation rightly paid to the poor. It is named <i>zakah</i> as it is filled in order to earn blessings for cleansing the soul and nourishing it with all manners of goodness. | transformation from monopoly into <i>ummah</i> -based economic empowerment |

| | | | |
|---|---|---|--|
| | al-Baqarah/The Heifer [2]: 195, 262 and 267 | <i>Infaq</i> is spending some assets for an interest ordered by Islamic teaching. | |
| | Q.S. al-Taubah/The Repentance/Immunity: 60 | <i>Shadaqah</i> 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 | |
| | al-Hajj/the Pilgrimage [22]: 36) | <i>Qurban</i> is a sacrificial animal slaughtered on <i>Eid al-Adha</i> (e.g., camel, cow, goat), in which slaughtering is intended to get Muslims closer to Allah | |
| 8 | Q.S. al-An'ām/The Cattle [6]: 42. | <i>Tadharru'</i> or humble character and awareness of God's power | transformation from intellectual arrogance into intellectual humility. |
| | al-Baqarah/The Heifer [2]: 139, | <i>Mukhlis</i> or those who purify their obedience | |
| | Q.S. Ali Imrān/The Family of Imrān [3]: 159 | <i>Mutawakkilīn</i> or those who surrender to God after making their best effort | |
| | al-Māidah [5]: 42 | <i>Muqsiṭīn</i> or those who enforce justice | |
| | al-Hajj/the Pilgrimage [22]: 34, | <i>Mukhbiṭīn</i> or those who find contentment in their faith | |
| | al-Baqarah/The Heifer [2]: 2 | <i>Muttaqīn</i> or those who fear violating Allah's orders | |
| | al-Baqarah/The Heifer [2]: 5 | <i>Mufliḥīn</i> 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.

الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَاصْلِحُوا ذَاتَ بَيْنِكُمْ لَعَلَّكُمْ تَتَّقُونَ وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ فَأُولَٰئِكَ لَنَا عَذَابٌ أَلِيمٌ وَالَّذِينَ يَحْمِلُونَ أوزانهم الباطل لئلا يكونوا من الخاسرين
 ۳۴

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. Muḥammad ‘Abduh [7], Sayyid Qutub [8], Wahbah Zuhailī [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 Zaitunah 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 intellectuality.

Contrary to the arguments above, however, Ṭabāṭabā’ī interpreted that men’s superiority over women is based on their intellectuality, 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 intellectuality [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 intellectuality, 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]. Fakh 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 *mufasssir*.

Meanwhile, Sayyid Quṭub 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,
 حَدَّثَنَا حَبِيبُ اللَّهِ بْنُ أَبِي بَكْرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْإِيمَانِ أَكْثَرُ حَبِّ ذُرَّةٍ وَهُوَ فِي الْبَيْتِ مَعَهُ يَوْمَ الْقِيَامَةِ مَنْ دَعَا إِلَى ضَلَالٍ كَانَ لَهُ مِنَ الْإِيمَانِ أَكْثَرُ حَبِّ ذُرَّةٍ وَهُوَ فِي الْبَيْتِ مَعَهُ يَوْمَ الْقِيَامَةِ
 شَيْئًا.

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

- [1] A. S. Jazuli, *Hijrah dalam Pandangan al-Quran*. Jakarta: Gema Insani Pers, 2006.
- [2] I. Taimiyyah, *Majmu' al-Fatāwā*. Beirut: Dar al-Fik, 2006.
- [3] M. S. Al-Qaṭani, *al-Wala wa al-Bara*. Riyadh: Dar al-Thayyibah.
- [4] A. al-Hayy Al-Farmawī, *al-Bidāyah fī al-Tafsīr al-Maudū'ī: Dirāsah Manhajiyah Maudū'iyah*. Mesir: Maktabah al-Jumhūriyyah.
- [5] T. A. Karim, *Pemberdayaan Masyarakat dalam Perspektif al-Quran dan Implementasinya di dalam masyarakat Indonesia*. Jakarta: Young Progressive Moslem, 2016.
- [6] I. Manzūr, A. Al-Fadhl, J. al-D. Muḥammad, I. M. Al-Afriqī, and Al-Miṣrī, *Lisān al-'Arab*. Beirut: Dār ṣādir, 2000.
- [7] M. R. Ridhā, *Tafsīr al-Manār*. Beirut: Dār al-Kutub al-'Ilmiyya, 1999.
- [8] S. Quṭub, *Fī Zilāl al-Qur'ān*. Qāhirah: Dār al-Shurūq, 1998.
- [9] W. Zuḥailī, *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*. Damshiq:

- Dār al-Fikr, 1998.
- [10] M. Q. Shihab, *Tafsir al-Mishbah Pesan Kesan dan Keserasian al-Quran*. Jakarta: Lentera Hat, 2005.
- [11] S. M. Mulia, *Muslimah Reformis, Perempuan Pembaharu Keagamaan*. Bandung: Mizan, 2005.
- [12] A. W. Muhsin, *Quran and Woman*. Kuala Lumpur: Fajar Bakti, 1992.
- [13] I. Yunahar, "Kepemimpinan dalam Keluarga: Pendekatan Tafsir," *J. Kaji. Islam al-Insan*, vol. 3, no. 2, 2006.
- [14] I. Nur Jannah, *Perempuan dalam Pasungan Bias Laki-Laki dalam Penafsiran*. Yogyakarta: LKiS, 2003.
- [15] A. M. Al-Marāghī, *Tafsir al-Marāghī*. Beirut: Dār al-Kutub 'Ilmiyyah, 1998.
- [16] M. Ḥusain Al-Ṭabāṭabā'ī, *al-Mizān fī Tafsir al-Qur'ān*. Teheran: Dār al-Kutub al-Islāmiyyah.
- [17] Hamka, *Tafsir al-Azhar*. Jakarta: Pustaka Panji Mas, 1983.
- [18] 'Alī Ibn al-Jamīl Al-ṣabūnī, *ṣafwah al-Tafāsīr*. Madīnah Naṣr: Dār al-ṣabūnī, 1998.
- [19] M. I. 'Umar Al-Zamakhsharī, *al-Kashshāf "an Ḥaqā"iq Ghawāmid al-Tanzīl wa "Uyūn al-Aqāwīl fī Wujūh al-Ta"wīl*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1995.
- [20] M. Al-Dīn and A.-R. Fakhr., *Tafsir al-Kabīr wa Mafātīḥ al-Ghaib*. Beirut: Dār al-Fikr, 1995.
- [21] B. Al-Biqā'ī, A.-D. Abī, and al-Ḥasan I. I. 'Amr., *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1995.
- [22] A. M. I. A. al-A. Al-Qurṭubī, *Al-Jāmi" li Ahkām al-Qur"ān*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1996.
- [23] B. F. Stowasser, *Women in The Qur'an, Tradition and Interpretation*. New York: Oxford University Press, 1994.
- [24] M. Q. Shihab, *Perempuan Dari Cinta sampai Seks, Dari Nikah Mut'ah sampai Nikah Sunnah, dari Bias Lama sampai Bias Baru*. Jakarta: Lentera Hat, 2006.
- [25] N. A. Febriani, *Ekologi Berwawasan Gender dalam Perspektif al-Quran*. Bandung: Mizan, 2014.