

Lessons from the Hijrah: Faith, Migration, and Pluralism

Introduction

الحمد لله رب العالمين، والصلاة والسلام على خاتم الأنبياء والمرسلين، نبينا محمد وعلى آله وصحبه أجمعين
أما بعد:

All praise is for Allah, Lord of the worlds. May peace and blessings be upon the seal of the Prophets and Messengers, our Prophet Muhammad, and upon his family and companions. To proceed:

Brothers and sisters, I **advise myself and all of you to have taqwa of Allah** – to be conscious of Him and obedient to Him – in private and in public. Allah ﷻ reminds us in the Holy Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ
“O you who believe! Fear Allah as He should be feared, and do not die except as Muslims” (Qur’an 3:102).

Today, in this blessed gathering of Jumu’ah, let us reflect on one of the most pivotal chapters of our history – the **Hijrah**, the migration of the Prophet Muhammad (ﷺ) and his followers. We will look at **two major Hijrah events**: the early migration of a group of Muslims to Abyssinia (Ethiopia) and the Prophet’s own migration from Makkah to Madinah. Through these events, we will explore the *moral, spiritual, and societal significance* of migration in Islam, and connect those lessons to the challenges and responsibilities we face **today as American Muslims**.

Part I: The Historical Significance of Hijrah

The First Migration to Abyssinia – A Haven of Freedom

In the early years of Islam, long before the Prophet’s migration to Madinah, the Muslims in Makkah endured brutal persecution. They were **tortured, beaten, boycotted**, and some were even killed, simply for saying “Allah is our Lord.” During this bleak time, the Prophet (ﷺ) made a remarkable decision: he encouraged a group of his followers to **seek refuge in a foreign land**. That land was Abyssinia (al-Habasha, present-day Ethiopia) – a Christian kingdom under a just ruler. The Prophet told them that in Abyssinia lived a king “under whom **no one is oppressed**,” so they could practice their faith freely under his protection ¹.

About a dozen men and women secretly left Makkah, making the first Hijrah in Islamic history around the year 615 CE. This was **seven years** before the Madinah Hijrah. Twice the Muslims migrated to Abyssinia, escaping the tyranny of the Quraysh. Abyssinia became known as the “Haven of the First Migration” ² – a place synonymous with **freedom from persecution and emancipation from fear** ¹.

When the Muslim refugees arrived at the court of the Abyssinian king (the **Negus**, known as *Najashi* in Arabic), they were confronted by emissaries of the Quraysh who tried to slander them. In that pivotal moment, the Prophet's cousin **Ja'far ibn Abi Talib (ra)** stepped forward to speak on behalf of the Muslims. His words to the king beautifully summarized what Islam had done for their people. He said:

"O King, we were a people in a state of **ignorance and immorality**: we worshipped idols, ate carrion, and committed shameful deeds. We **broke family ties** and mistreated our neighbors; the strong among us exploited the weak. **Then Allah sent us a Messenger** from among ourselves, whose honesty, trustworthiness, and integrity were well known. He called us to worship the One God alone and to **give up idol worship**. He taught us to **speak the truth, to honor our trusts, to show mercy**, and to respect the rights of neighbors and family. He forbade us from all evil and oppression. So we believed in him and followed his teachings. For this **our people persecuted us**, torturing us and trying to force us back into idolatry. **When they oppressed us beyond limit**, we fled to your country, choosing you above others, *hoping that here we would find justice and protection from persecution.*" 3 4

These words moved the Christian king deeply. He asked to hear what revelation their Prophet brought, and **Ja'far recited verses from Surat Maryam** – verses about Mary and Jesus (peace be upon them). The **Negus and his bishops were moved to tears**, recognizing a common truth. In an astounding show of solidarity, the King declared that the Muslims could live in Abyssinia in peace. He said he **would never hand them over** to the Quraysh 5 . The Prophet's strategy was vindicated: a just Christian ruler provided sanctuary to oppressed Muslim refugees purely out of decency and faith in common humanity.

This episode highlights powerful lessons: **religious freedom, interfaith compassion, and protection of the vulnerable**. The first Hijrah was "**the birth of freedom of belief**" for the Muslims 6 . It showed that people of different faiths can cooperate in upholding justice. The Prophet (ﷺ) **trusted a Christian land with his followers' safety**, knowing that a common belief in God and justice bound them together more than differences in theology 7 . He was not afraid that Muslims would lose their faith in a Christian society; rather, he was confident that **Islam would be safe under a just king** who followed a revealed scripture 7 . Indeed, the Negus later secretly embraced Islam and the Prophet honored him with a prayer in absentia when he died 8 .

The Hijrah to Madinah – Building a Pluralistic Community

The **second, greatest migration** in Islamic history is the **Hijrah to Madinah**. This is the event so significant that the Islamic calendar (the Hijri calendar) begins from the year of the Prophet's migration (622 CE). After 13 years of persecution in Makkah, the Prophet Muhammad (ﷺ) was given permission by Allah to leave his beloved home for a new land where Islam could flourish. **Madinah (then Yathrib)** was a city to the north, one that had invited the Prophet to serve as a neutral leader to end their internal feuds and to preach Islam. Small groups from Yathrib had converted to Islam earlier and pledged to support him, promising, "*O Messenger of Allah, we will protect you as we protect our own families.*"

The Hijrah to Madinah was not an easy journey – it was an **arduous trek of about 300 miles through desert heat**, with the Quraysh in pursuit plotting to assassinate the Prophet. At one point, the Prophet and his close companion Abu Bakr (ra) took shelter in the **Cave of Thawr** while enemies tracked them. Abu Bakr feared for the Prophet's life, but the Prophet reassured him, "**لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا**" – "**Do not grieve, indeed**

Allah is with us” (Qur’an 9:40). This unshakeable trust (tawakkul) in Allah’s protection is a spiritual hallmark of the Hijrah.

When the Prophet (ﷺ) and the Makkan Muslims (the **Muhājirūn**, the emigrants) arrived in Madinah, they were welcomed by the local Muslim community, who came to be known as the **Ansār** (the Helpers). The Ansār opened their homes and hearts to their new brothers and sisters in faith. In an unparalleled act of generosity and social solidarity, the Prophet **paired each immigrant from Makkah with a host family from Madinah**, creating bonds of brotherhood. The Ansār shared their wealth and even offered to split their property with the Muhājirūn. The Qur’an praises this selflessness of the Ansār, *“They give [the emigrants] preference over themselves, even if they too are poor”* (Qur’an 59:9). Thus, one of the shining lessons of Hijrah is the **duty of society to shelter and support refugees and the oppressed**, showing generosity and love to those who flee injustice.

Beyond establishing brotherhood, the Prophet Muhammad (ﷺ) took visionary steps to organize the pluralistic society of Madinah. Not everyone in Yathrib was Muslim – in fact, at the start, **Muslims were a minority** in Madinah (a substantial portion of the population were Jewish tribes, and some remained Arab pagans) ⁹ . The Prophet drew up a **social contract known as the “Constitution of Madinah” (Ṣaḥīfat al-Madīnah)**. This document is a remarkable early charter of **pluralism and religious freedom**. It declared all the inhabitants of Madinah – Muslim and non-Muslim – as **one nation (ummah)**, working together for mutual security ⁹ ¹⁰ . Each community would **retain its religion** with no compulsion, and all would defend each other if the city was attacked. One clause stated: *“The Jews of Banu ‘Awf are one community with the believers... The Jews have their religion and the Muslims have theirs”*. It further stated that **no one is to be wronged or oppressed** and that all parties will cooperate in upholding justice and defending the city ¹⁰ .

According to historians, the **Charter of Madinah** is arguably the first political document in history to **enshrine religious pluralism and freedom of conscience as fundamental rights** ¹¹ . Under this charter, Muslims and Jews (and other tribes) lived as neighbors, each free to practice their faith, coming together for the common good. The Prophet (ﷺ) demonstrated that Islam’s vision of society is one where **everyone’s dignity and beliefs are respected**, where alliances can be built across faith lines to ensure justice. This pluralistic community was light-years ahead of its time – it created a model for coexistence in which unity was based not on tribal lineage or single religion, but on a shared citizenship and morality.

The Prophet Muhammad’s engagement with non-Muslims in Madinah and beyond was characterized by **respect, justice, and compassion**. He honored his agreements with the Jewish tribes and dealt justly with them. He visited his *non-Muslim neighbors* when they fell ill, exemplifying the Qur’anic command to *“be kind to neighbors whether near or strangers”* (see Qur’an 4:36). In one famous incident, the Prophet stood up out of respect for a passing funeral procession; when someone remarked that it was the coffin of a Jewish man, the Prophet responded, *“Was he not a human soul?”* – teaching us that **every human life deserves respect**. The Prophet also received a Christian delegation from Najran **inside his mosque** in Madinah and allowed them to pray there according to their tradition – a profound example of hospitality and religious tolerance. In victory too, he showed grace: when Makkah was later conquered, many of the former persecutors stood at his mercy, but he announced, *“Go, for you all are free.”* These are just a few examples of how our Prophet (ﷺ) interacted with non-Muslims, always upholding **justice, compassion, and the principle of “لا إكراه في الدين” – no compulsion in religion** (Qur’an 2:256).

In summary, dear brothers and sisters, the **Hijrah to Abyssinia and the Hijrah to Madinah together laid the foundation for Islam as a universal religion** ¹² . From these events we learn countless lessons, including:

- **Sacrifice and Sincerity in Faith:** The early Muslims sacrificed their homes, wealth, and comfort purely for the sake of preserving their faith and pleasing Allah. In return, Allah granted them safety and a new flourishing community. Sincere *hijrah* for Allah's sake is always rewarded. The Qur'an promises His special mercy for those who emigrate in His cause after being oppressed (see Qur'an 16:41, 16:110).
- **Trust in Allah and Planning:** The Muslims did all they could – they planned their escape routes, arranged protection, hid in a cave when needed – but ultimately relied on Allah. *Tawakkul* (trust in God) goes hand in hand with *taking the means*. In our hardest moments, we remember the Prophet's words in the cave: *"Allah is with us."* If we live with faith and integrity, Allah will support us in unimaginable ways.
- **Duty to Protect the Oppressed:** The *Ansār* of Madinah and the *Negus* of Abyssinia both protected vulnerable refugees. In doing so, they earned Allah's pleasure and a lofty status. This establishes that **standing up for the oppressed and sheltering those in need is a sacred duty**. The Prophet (ﷺ) said: *"Allah will aid His servant as long as the servant aids his brother"* and, *"Whoever relieves a believer's distress, Allah will relieve his distress on the Day of Judgment"* (Muslim). Even beyond just Muslims – anyone in distress – our tradition commands us to help them. Mercy and justice are not limited by ethnicity or creed.
- **Religious Freedom and Pluralism:** The Prophet built a society in which Muslims lived peacefully alongside Jews and others, each worshipping freely. This teaches us that **tolerance and pluralism are Islamic values**. The Qur'an declares: *"O mankind! We created you from a male and female, and made you into peoples and tribes so that you may know one another. Verily, the most honored of you in the sight of Allah is the most righteous of you"* ¹³ . Our diversity is from Allah, and our common humanity is what matters. Superiority is only by piety, not by race or religion or nationality ¹³ .
- **Nation-Building and Positive Citizenship:** By the Charter of Madinah, the Prophet (ﷺ) taught us that we must work for the **common good of our society**. Muslims should be the best of citizens, partners in building a just and peaceful community with their neighbors. Loyalty to justice and goodness transcends tribal or group interests. We see in the Prophet's example that one can be faithful to one's religion while cooperating with others on shared civic values.

At this point, having reflected on the rich lessons from these early migrations, let us pause and internalize them. **I say this, and I seek forgiveness from Allah for myself and for all of you.**

أقول قولي هذا وأستغفر الله لي ولكم، فاستغفروه إنه هو الغفور الرحيم

I say this, and I ask Allah Almighty to forgive me and you; so seek His forgiveness, for He is the Most Forgiving, Most Merciful.

Part II: Living the Legacy of Hijrah in Our Times

الحمد لله وحده، والصلاة والسلام على من لا نبي بعده، وعلى آله وصحبه أجمعين. أما بعد

All praise is for Allah alone. May peace and blessings be upon the one after whom there is no prophet, Muhammad, and upon his family and companions.

Dear brothers and sisters, having reflected on the historical Hijrah, let us now **connect those lessons to our present context**. We live here in America, a society diverse in cultures and faiths – in many ways not unlike the pluralistic society of Madinah. By understanding the Hijrah, we understand how to thrive as Muslims in a land where we are a minority, and how to contribute to the welfare of all.

Embracing the “Hijrah Mindset” as American Muslims

Many of us or our parents came to this country as **immigrants**, in search of a better life, safety, or freedom. Some of us are the children of immigrants, and some are converts who “migrated” spiritually to Islam from another faith or no faith. Our community also includes **refugees** – those who escaped war and oppression in places like Syria, Afghanistan, Iraq, Bosnia, Somalia and elsewhere, finding a haven in the United States. In this, our narratives echo the Hijrahs of old. **Migration is not foreign to Islam; it is part of our sacred history and identity**. In fact, *our beloved Prophet Muhammad (ﷺ) was himself a migrant and a refugee* – forced out of his birthplace, seeking freedom to worship. The Islamic calendar itself is **based on the Hijrah**, highlighting how central migration is to our faith’s story.

Thus, when we see the refugee crises of our time – families fleeing conflict and persecution, knocking on the doors of safer nations – we must remember *the first Muslims who fled to Abyssinia and the Prophet who fled to Madinah*. We see ourselves in **both** the refugees and those who receive them. The **Muhājir** and the **Ansār** roles are both ours to embody. On one hand, we empathize with every person displaced from their home – Muslim or not – because our own Prophet (ﷺ) experienced that pain. On the other hand, we carry the moral obligation to be *Ansār* – helpers and protectors – for those who are vulnerable today.

Protecting the vulnerable is an Islamic duty. Allah commands us to stand firm for justice and defend the oppressed. The Qur’an sternly reproaches those who oppressed themselves by not emigrating from lands of persecution, asking, *“Was not the earth of Allah spacious enough for you to emigrate therein?”* (Qur’an 4:97). When people have no choice but to flee, it is upon the rest of us to open our arms. The Prophet (ﷺ) said in a hadith: **“Whoever helps remove the hardship of another, Allah will remove one of his hardships on Judgment Day.”** Our community should therefore be at the forefront of **supporting refugees and immigrants** in need. Remember that **the Ansar of Madinah** shared half of what they owned with the Muhajirun; what sacrifice are we willing to make to help those who arrive in our communities with nothing? We can volunteer with resettlement agencies, donate to humanitarian causes, mentor refugee families, or simply be good neighbors to them. On a policy level, we should advocate for humane immigration policies – policies that keep families together, that provide refuge to those escaping violence, and that reflect the basic compassion which is at the heart of American values and Islamic values alike. We must not forget that many of our own parents or grandparents were immigrants. The **Qur’an teaches us never to mistreat the stranger or traveler**; rather, *caring for the wayfarer* is listed alongside feeding the poor and freeing the oppressed as a mark of true righteousness (Qur’an 2:177).

Upholding Religious Freedom and Pluralism

We learn from the Charter of Madinah that being a minority did not prevent Muslims from practicing their faith nor from contributing to society. In America, **we benefit from a Constitution that enshrines freedom of religion**. This is a blessing we should both **cherish and protect**. We must defend not only our right to worship, but the rights of all our neighbors – Jews, Christians, Hindus, atheists, everyone – to worship (or not) as they see fit. This isn't just a political ideal; it is an Islamic one. Recall how the Prophet (ﷺ) guaranteed the religious freedom of others in Madinah and even defended churches and synagogues from harm. The Qur'an acknowledges that if not for God's check and balance through people, "*monasteries, churches, synagogues, and mosques – where God's name is mentioned much – would have been destroyed*" (Qur'an 22:40). In other words, it is part of our duty to **ensure that all houses of worship are protected**, not just our mosques.

Practically, this means **engaging in interfaith and civic cooperation**. Alhamdulillah, many American Muslims have built strong coalitions with other faith communities. We volunteer side by side at soup kitchens and disaster relief efforts. We join hands to oppose bigotry – for instance, Muslim groups have helped guard synagogues after anti-Semitic attacks, and churches have offered their space for Muslims to pray when mosques were targeted. This spirit of *knowing one another*, as Allah said in Qur'an 49:13, is exactly what the Prophet nurtured in Madinah ¹⁴. Pluralism for us is not about diluting our faith; it's about **living our faith's ethics** in how we treat others. The Prophet (ﷺ) showed utmost kindness and justice to non-Muslims, without ever compromising his beliefs. We too can hold firmly to **لا إله إلا الله** (there is no god but Allah) and at the same time be the best of colleagues, classmates, and neighbors to people of all backgrounds.

A crucial aspect of pluralism today is **confronting Islamophobia and prejudice**. Just as the early Muslims faced ridicule and hostility from the Quraysh, Muslims in America have at times faced suspicion, discrimination, and even hatred simply for being who we are. We must respond as our Prophet (ﷺ) did: with **patience, dignity, and proactive outreach**. When the ignorant attacked him, he prayed, "*O Allah, forgive my people for they do not know.*" When given the chance for revenge, he chose forgiveness. This prophetic mercy should guide us.

At the same time, we should take wise action to **educate others about Islam** and to dispel fears. Many Americans still do not personally know a Muslim and have misinformed views – surveys indicate that nearly half of Americans hold negative stereotypes about Islam, often due to ignorance or media portrayals ¹⁵. But those who get to know us often change their attitude. So, let us open the doors of our masajid to the public, engage in community service projects, and be visible in doing good. Each of us is an ambassador of Islam through our character. Something as simple as helping your neighbors, or calmly explaining a question about our practices, can chip away at prejudice. **Islamophobia** is a reality – for example, the Council on American-Islamic Relations (CAIR) recorded an alarming rise in anti-Muslim hate incidents in recent years (607 incidents in 2023, a dramatic increase from the year prior) ¹⁶. But we will not be intimidated or driven into isolation. We take comfort that Allah is with the patient, and we double down on demonstrating the true teachings of our faith: *peace, honesty, charity, and kindness to all*. Over time, hearts do change – consider that some of the staunchest enemies of Islam in Makkah (like Abu Sufyan, Khalid bin Walid, and others) eventually softened and embraced the faith when they saw the beauty of the Prophet's character and the justice of the Islamic way.

Contributing to Society While Keeping Our Identity

Another lesson from the Hijrah is how the Muslims transitioned from being a persecuted minority to becoming productive members and leaders of a new society in Madinah. Likewise, here and now, we should see ourselves as an integral part of the society we live in. We are, in sha Allah, both **proud Muslims and proud Americans**. These dual identities do not conflict as long as we hold on to the Prophetic values. In fact, our faith inspires us to be **excellent citizens**. The Prophet (ﷺ) taught that *love of one's homeland is part of faith*, so loving and improving our country, within the framework of justice, is a form of worship. We obey just laws, we uphold the public trust, and we work for the betterment of our communities. American Muslims serve in every walk of life – as teachers, doctors, soldiers, business owners, public servants – and this is how it should be. We contribute positively, just as Yusuf (as) served the people of Egypt or as the Prophet Joseph did, and just as Muslims in Madinah took on the responsibility of building a secure, just city for all its inhabitants.

However, contributing to society does *not* mean assimilating at the expense of our faith. The early Muslims in Abyssinia and Madinah interacted with others and adopted what was good, but **they never compromised their worship or ethics**. They prayed, ate halal, maintained modesty, and upheld Islamic morals even as they dealt with a non-Muslim majority. Similarly, we must **uphold our Islamic identity** confidently. Our youth especially should know that we can be fully Muslim and fully American – there is no contradiction. We avoid the haram (prohibited) aspects of the culture and engage in all that is good. In a democratic society, we even have the opportunity (and I would say obligation) to advocate for justice in the public sphere – be it against racism, poverty, or any policy that harms the vulnerable. These are deeply Islamic concerns. When we speak out for the oppressed (whether it's Black lives, or refugees at the border, or religious minorities facing bigotry), we are following the example of the Prophet (ﷺ) who always sided with the oppressed.

Living as a Muslim minority can be challenging. There is pressure to **"fit in"** and sometimes temptations to cut corners in our faith. But Hijrah reminds us that **preserving our iman (faith) is worth any sacrifice**. If a situation severely threatens our religion or principles, we may even have to metaphorically or literally *migrate* – whether that means switching to a more ethical job, finding a better environment for our children, or removing ourselves from harmful company. The Prophet (ﷺ) said: **"The (true) muhājir is the one who leaves behind what Allah has forbidden."** Every day, we have an opportunity for a mini-hijrah: leaving sins, bad habits, and toxic influences for the sake of Allah. This inner migration – *hijrat al-qalb* (migration of the heart) – is as important as the outer migration. It is what keeps us spiritually alive and distinct.

Let us remind ourselves and our families that being Muslim comes with beautiful responsibilities and values. We **hold on to prayer**, no matter how busy life gets – because prayer is our lifeline to Allah, as it was for the Prophet throughout his trials. We commit to **raising our children with a strong Muslim identity**, teaching them the Seerah (Prophetic biography) – such as the story of Hijrah – so they grow up proud of their heritage and prepared to be leaders for good. We emphasize *halal earnings and honesty*, so we contribute to society without compromising integrity. We show by example that our *allegiance to Allah and His Messenger* makes us the best coworkers, the most trustworthy business partners, the most caring neighbors, and the most principled voters. This is how we **dismantle misconceptions** and also how we protect our own iman in a sea of pressures.

Key Principles and Action Items

To summarize the guidance from the Hijrah and how we can apply it today, here are a few **key principles for us as Muslims in a pluralistic society**:

- 1. Maintain Your Faith (Iman) and Identity:** Just as the Muhājirūn left everything but did not abandon their faith, hold fast to your prayers, your Quran, your halal living. Be proud of Islam and let it shine through your character. Our faith is our compass – never lose sight of it, especially amid peer pressure or societal trends. If we keep Allah first, He will guide us through any difficulty.
- 2. Stand Up for Justice and Protect the Vulnerable:** Be an Ansār of today. Whether it's welcoming a refugee family, standing against policies that unjustly target immigrants, or opposing any form of racism and injustice – *do something*. Islam teaches us to actively oppose oppression. Even a small act of support or a phone call to an elected official for a just cause counts. The Prophet (ﷺ) said, *"Help your brother whether he is oppressed or an oppressor."* They asked, how do we help an oppressor? He replied, *"by stopping him from oppressing others."* Thus, working for just laws and compassion in society is part of our mandate.
- 3. Engage in Civic and Interfaith Cooperation:** Don't live in a bubble. Get to know your neighbors and colleagues. Involve yourself in the local PTA, community boards, or interfaith dialogues. When Muslims take part in the common life of the community, misconceptions fade. Show that we are invested in the welfare of our city and country. This was the way of the Prophet in Madinah – he was at the center of community affairs and advised on matters of public welfare. We should be the first to volunteer when our town needs help. This builds bridges and trust, and it's exactly what the Qur'an envisions by saying "so that you may know one another."
- 4. Practice Compassion and Good Manners with All:** Like Ja'far in the court of Abyssinia, let our manners and honesty speak for us. The Muslims won over the Negus not with force, but with truth and kindness. The Prophet (ﷺ) transformed hearts in Madinah through mercy and justice. We too should respond to hate with love, to ignorance with education, and to isolation with outreach. As Allah says: *"Good and evil are not equal. Repel evil with what is better; then the one who was your enemy may become as dear as a close friend"* (Qur'an 41:34). This Quranic strategy still works wonders.
- 5. Trust in Allah and Be Optimistic:** The story of Hijrah is one of hope after despair. Remember that after years of hardship in Makkah, Allah opened the doors of Madinah. In Abyssinia, He provided unexpected support from a Christian king. **Never despair** in the face of Islamophobia or any challenges. History shows tides can turn. Keep your trust in Allah's plan, keep making du'a, and keep working hard. Allah is with the believers. As long as we do our part, Allah will bring about goodness – sometimes from directions we never anticipated.

My dear brothers and sisters, the Hijrah teaches us that after **steadfastness and sacrifice** comes victory and ease by Allah's grace. The early Muslims went from being a small persecuted group to forming a vibrant community that changed the world – all within the lifetime of the Prophet (ﷺ). We too, though small in number (Muslims are only about 1% of the U.S. population), can have a tremendously positive impact on our society if we adhere to our principles. **We can be a force for good**, helping America live up to its ideals of freedom, justice, and opportunity for all. Our contributions – spiritually, morally, economically, socially – can be like the light of Madinah that shone out to the world.

In closing, let us take inspiration from the Hijrah to strengthen ourselves and our families. Teach your children about these great migrations and what they stand for. They are not just stories from the past; they are *mirrors* in which we see our own situation and find guidance. Hijrah was a **journey toward hope, faith, and a better society** – let our lives here be the same. And remember, if things ever become truly difficult, the Prophet (ﷺ) said: “الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ” – “The (true) emigrant is the one who forsakes what Allah has forbidden.” Even if we never move physically, we can always make a hijrah of the heart by migrating away from sin to obedience, from dunya to Allah.

Conclusion: A Prayer for Guidance and Strength

We ask Allah to grant us the strength and wisdom to live by these lessons. **O Allah, just as You gave victory and ease to our Prophet (ﷺ) and the Sahabah after the Hijrah, grant ease and relief to all those who are suffering and oppressed today.** O Allah, help us be protectors of the weak, supporters of truth, and bridge-builders in our communities. **O Allah, fill our hearts with the same trust and love that the early Muslims had, and do not let us depart this world except with our faith intact.**

We send salutations upon our beloved Prophet Muhammad (ﷺ) as Allah commands us in the Quran: “Indeed Allah and His angels send blessings upon the Prophet. O you who believe, send blessings and peace upon him in abundance.” اللهم صلِّ وسلِّم وبارك على نبينا محمد وعلى آله وصحبه أجمعين.

O Allah, forgive all of us – men and women, believers past and present. O Allah, have mercy on the Muslim Ummah and on our country and guide its people to truth and goodness. **O Allah, remove from our hearts and from the hearts of our neighbors any hatred or misunderstanding, and replace it with mutual respect and love.** O Allah, make us ambassadors of Islam who embody the Quran and Sunnah in our character. Protect our youth and keep them firm on Your deen. Aid us and all people of conscience to establish justice and peace in this land.

إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

“Surely Allah commands justice, excellence, and giving to relatives, and He forbids obscenity, wickedness, and aggression. He admonishes you so that you may take heed.” (Qur’an 16:90)

Remember Allah and He will remember you; thank Him and He will increase you. **Stand for prayer.** May Allah accept our Jum’ah and our du’ās. آمين ya Rabb al-‘alamin.

Wa s-salām ‘alaykum wa rahmatullāhi wa barakātuh.

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