

## Political Obligation of Migration to Yathrib in the Quran with the Approach of Reviewing the Performance of the Prophet's Companions

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Research Article



Received: 2023/07/23 \* Revised: 2023/08/15 \* Accepted: 2023/09/12 \* Published Online: 2024/01/02

### Abstract

The present study aims at investigating the political obligation of migrating to Yathrib (now Medina) in the Quran with an approach of reviewing the performance of the Prophet's Companions. According to the results of the study, conducted through a descriptive-analytical method, we infer from the Quran's verses that migration to Medina was obligatory for all Companions. Most Sunnites, based on their accepted foundation – i.e. the theory of the Companions' justice – and adducing the verse 100 of Surah Towba, have considered the Companions' performance in the political movement of migration as accepted and with no deficiency. However, this is not an acceptable view, for a number of Muslims in Mecca and Bedouins around Medina got into political disobedience and refused to migrate. On the other hand, after the migration, it seems that a group of emigrants returned to desert without getting permission from the Prophet and got into the Arabization after the migration. Considering the obligation of migration to Medina

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\* Khorasani, A. (2024). Political Obligation of Migration to Yathrib in the Quran with the Approach of Reviewing the Performance of the Prophet's Companions. *Journal of Islamic Political Studies*, 6(11), pp. 7-29. <https://doi.org/10.22081/jips.2024.76142>

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between the year one and eight of hijrah, all these three groups – i.e. Meccans not migrated, Bedouins not migrated, and those who returned from Medina to desert, committed a major sin. On the one hand, the divine consent mentioned in verse 100 of Surah Towba cannot mean the rightness of the performance of all of them regarding the issue of migration, because satisfaction from the emigrants mentioned in the verse is not absolute. Rather, it is conditioned on the continuity of faith and righteous deeds, while the Quranic and historical propositions do not confirm this continuity for all Companions.

**Keywords**

hijrah, Companions, the Holy Quran, justice, emigrants, Yathrib.

## Introduction

In the Islamic sources, the political action of Companion's migration to Medina has been praised and considered as one of the important actions of the Companions. This is because migration had, on the one hand, a unique role in preserving the Companions' faith and spread of faith in new regions and, on the other hand, the necessary condition for migration is separation from worldly bonds such as one's occupation, house, properties and relatives as well as tolerating many difficulties, which the emigrants took over. The Holy Quran also has mentioned migration alongside faith and jihad in some verses and has admired the emigrants (Towba: 20). According to the famous historian, Ibn Hisham, Muslims' migration in the early stages of Islam was among the actions that played a role both in removing the polytheists' pressures and persecutions as well as immunizing Muslims and preventing them from returning to ignorance. It was also a factor for spreading out Islam to other regions (Ibn Hisham, n.d., vol. 1, p. 320; Balazuri, 1996, vol. 1, p. 255).

A look at various dimensions of hijrah (i.e. Muslims' migration from Mecca to Medina) shows that the migration of the Holy Prophet and his Companions to Medina was one of the main factors of the victory of Islam against its powerful enemies. If there was no hijrah, Islam would have gone in the suffocating milieu of Mecca. Indeed, migration to Medina manifested the Muslims' political power in the form of establishing the first Islamic government, sent abstinent enemies to isolation, took Islam out of its regional form and made it universal, and became the onset of the Islamic civilization.

Regarding the definition and territory of the Prophet's companions, there are various definitions. Ibn Hajar 'Asqalani has reported various definitions common among the Sunnites and has not regarded most qualifications as essential, expanding the concept of 'Companion'. He has asserted that long-term association, transmitting traditions,

participating in battles and seeing with eyes for the blind have no role in the terminological application of 'Companion' and includes all. Ibn Hajar regards this expansion in line with Bokhari's definition as "Everyone who has spoken to the Prophet or has seen him is among his Companions" (Bokhari, 1981, vol. 3, p. 1335) (Asqalani, 1994, vol. 1, p. 159). According to Ibn Hajar, a Companion was someone who met the Prophet while he was a believer and died as a Muslim. He considers this definition righter than other definitions (Asqalani, 1994, vol. 1, p. 159). Most Sunnites have accepted this definition and this expansion in the concept of 'Companion' (Latif, 2007, p. 26). It seems although Shiites have posed objections to Sunnites' definition of 'Companions', they themselves have not concentrated on a single definition. Therefore, the territory of 'Companions' in this article is pursued according to Ibn Hajar's opinion.

Another discussion that has made the subject of this article challenging and caused a difference in the result of judgment in the Companions' performance is the issue of the Companions' justice. This subject has been associated with the main discussion of Companions and preceded many scientific and political disputes. On the one end of this conflict, there are most of the Sunnites believing in and insisting on the Companions' justice (Asqalani, 1994, vol. 1, pp. 8-9). With the statement 'الصحابة كلهم اهل الجنة قطعاً', Ibn Hazm has asserted that all Companions are people of Paradise (Ahmad bin Hajar, p. 211). Another group of the Sunnite personages such as Ibn 'Abd al-Barr (1991, vol. 1, p. 2), Ibn Athir (1965, vol. 1, pp. 3-4), and Ibn Hajar Asqalani (1994, vol. 1, p. 131) have also asserted this. According to Ibn Hajar Asqalani, the belief in the Companions' purity is obligatory because they are definitely people of Paradise and none of them goes to the Hell (Ibn Hajar Asqalani, 1994, vol. 1, pp. 8-9).

On the other end of these disputes, there are Shiites who consider the Companions' justice as a political action aimed at legitimizing the

government after the Prophet, consider the evidence for it as weak and criticize the teachings based on that principle. From the Shiite point of view, in addition to the virtue in companionship to the Prophet, other virtues such as justice or enjoying the position of legal reasoning are not proved for all Companions, and they are like Muslim individuals among whom there are believers, hypocrites, evildoers, righteous persons and wrongdoers (Ya'qubi Ordoni, 1992, p. 59).

The adherents of the theory of the Companions' justice have adduced verses such as the verse 100 of Surah Towba in regard with the Companions' performance in the political movement of hijrah in line with their accepted theory, the verse that includes expressions such as *min al-muhājirīn wal-anṣār* (from the Emigrants and the Helpers). On the contrary, the critics have criticized that theory in various ways and have regarded the performance of a number of Companions in their political movement of hijrah as unacceptable.

In this article, first we investigate the verses pertaining to the Companions' obligation regarding hijrah and the necessity of their migration. In the next section, adducing the verse 100 of Surah Towba in arguing for all-out positivity of the performance of all Companions – and in other words, the Companions' justice – is reported. In the final section, adducing this verse in argument has been criticized and it is known as more restricted than what is claimed (i.e. purifying the performance of all Companions).

It is worth noting that regarding the importance of the migration of the Prophet and his Companions to Medina as well as its consequences, many articles have been written, dealing with this issue from various angles. But regarding the obligatory command of hijrah in that historical era and investigating and criticizing the Companions' performance in the political movement of hijrah, no independent study has been recorded.

### 1. Necessity of hijrah

With the treaty of Second ‘Aqaba between the Prophet and people of Yathrib and their promise to defend the Prophet and Islam in all conditions (Balazuri, 1996, vol. 1, p. 303), the ground was prepared for migration to Yathrib and establishing the Islamic government in that land, and most Companions – with the Prophet’s tacit permission – migrated to Medina collectively. (Tabari, n.d., vol. 2, p. 369). The polytheists of Quraysh, as far as they could, prevented some Muslims from going to Medina by chaining or imprisoning them (Ibn Hisham, n.d., vol. 2, p. 474). According to the traditions on the reason for revelation of verses, the verse 110 of Surah Naḥl refers to the Muslims whose migration was disrupted by Quraysh and they, after undergoing many difficulties and tortures, migrated to Medina (Tusi, n.d., vol. 3, p. 306). The verse reads as **“Thereafter your Lord will indeed be forgiving and merciful to those who migrated after they were persecuted, waged jihad and remained steadfast.”** Meanwhile, there were Companions whose wives and children opposed their migration. According to some traditions on the reason of revelation, the verse 14 of Surah Taghābun refers to such wives and children and wants those Muslims to avoid such wives and children who are indeed their enemies, wanting them to act according to their duty. It says: **“O, you who have faith! Indeed, you have enemies among your spouses and children; so beware of them.”** (Tabarsi, 1985, vol. 10, p. 451; Tha’labi, 2001, vol. 9, p. 329). While all Companions had migrated, except a few including Ali who stood with the Prophet, Quraysh men, afraid of spread and centralization of the power of Islam in Yathrib and insecurity of their transactional route to Syria, gathered in Dar al-Nadwa and decided to recruit some men from all clans of Quraysh – including Abu Lahab from Bani Hashim – and kill the Prophet at one night to end the story of Islam. (Halabi, 1400 AH, vol. 2, p. 25; Balazuri, 1996, vol. 1, p. 307). In the verse 30 of Surah Anfāl, the Holy Quran reports that story and that decision: **“When the**

**faithless plotted against you to take you captive, or to kill or expel you—they plotted and Allah devised, and Allah is the best of devisers.”** Based on sources, the Prophet was informed of that plot through Gabriel and was forbidden from sleeping at home in the night of hijrah (Ibn Hisham, n.d., vol. 2, p. 482), and began his historical hijrah to Medina at that night.

It is understood from the Holy Quran that after the establishment of the Prophet in Medina aiming at creating a powerful center for Muslims and formation of the first Islamic state, the migration of all Companions to that city was obligatory and of great importance. Some verses mention hijrah alongside faith in God and even before jihad, and praise the Companions for their migration in God’s path, introducing them as hopeful to receive God’s mercy. **“Indeed those who are faithful and those who have migrated and waged jihad in the way of Allah—it is they who expect Allah’s mercy, and Allah is all-forgiving, all-merciful.”** (Baqara: 218). The Quran also introduces them as high in rank and with salvation: **“Those who have believed and migrated, and waged jihad in the way of Allah with their possessions and persons have a greater rank near Allah, and it is they who are the triumphant.”** (Towba: 20).

Admiring the emigrant Companions is because by leaving their houses and their family as well as their properties, they underwent persecutions and tortures for God’s sake. **“So those who migrated and were expelled from their homes, and were tormented in My way, and those who fought and were killed, I will surely absolve them of their misdeeds.”** (Āl ‘Imrān: 195). In some verses, when admiring the Companions for their migration to Medina, their persecution and torments before migration are mentioned and their reward is promised to be establishment in a good place (i.e. Medina) as well as a reward in hereafter. **“Those who migrate for the sake of Allah after they have been wronged, We will surely settle them in a good place in the**

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**world, and the reward of the Hereafter is surely greater, had they known”** (Nahl: 41). Under the verses pertaining to hijra, Qurtubi asserts that migration to Medina was an obligation (Qurtubi, 1984, vol. 5, p. 308).

A number of Quranic verses pertain to those who did not migrate, rebuking a group of them and promising them punishment [in the hereafter]. The jurist commentators have inferred the decree of obligatory hijrah from these verses (Jassas, 1984, vol. 3, p. 228). A number of the Shiite jurists, including Sheikh Tusi, have inferred the obligation of hijrah from the verses 97 to 99 of Surah Nisā', the verses that report unacceptability of the excuses of those who left and did not migrate (Tusi, n.d., vol. 2, p. 36). According to some reports, during the years after hijrah and before the conquest of Mecca, those who would convert to Islam had to pay allegiance for hijrah and jihad in addition to Islam (Ahmad bin Hanbal, n.d., vol. 3, p. 429). Besides, we infer from the historical sources and reports that the Companions considered themselves obliged to migrate and be present in Medina. Thus, a number of the Companions received permission from the Prophet to live outside Medina (Heythami, 1982, vol. 5, p. 253; Ibn Sa'd, 1997, vol. 1, p. 222). As reported by Ibn Sa'd, 400 persons from Mazina tribe came to Medina in 5<sup>th</sup> AH and the Prophet permitted them to remain in their own lands beside their properties, telling them that they were emigrants anywhere they lived (Ibn Sa'd, 1997, vol. 1, p. 291). A person called Bilal bin Harith Mazani came to the Prophet in 5<sup>th</sup> AH and requested his permission to remain beside his properties if possible because no one else could handle them; and the Prophet allowed him to do so provided that he observed piety (Mazi, 1994, vol. 1, p. 284). In another account, we read that the Prophet advised the commanders of Muslim army first to invite polytheists to Islam and, if accepted, invite them to migrate (San'ani, n.d., vol. 5, p. 218).

It seems that the importance and necessity of the Companions' migration to Medina was because by establishing an Islamic political regime in Medina, the ground would be prepared for the Companions



in the newly established society of Medina to experience cultural and educational evolution and following the Prophet as the leader of the Islamic society. And on the other hand, this would prepare the Muslims' front for establishing their security, confronting the enemy and defending the Islamic government of Medina. The importance of the Companions' migration to Medina was such that their lead in migrating would place them in a higher position. Thus, later on, the emigrant Companions living in Medina were classified on the basis of their lead in migration (Kabisi, 1986, p. 103).

## **2. All-out confirmation of the Companions' performance in migration by those who believe in the theory of justice.**

Those who believe in the theory of the Companions' justice adduce some verses pertaining to hijrah, including the verse 100 of Surah Towba, to totally confirm the Companions' performance. Based on that verse and other verses, they praise the Companions' performance in hijrah, dealing with their pains and sufferings in the process of hijrah as well as their inattention to worldly interests and belongings including their relatives, children, homeland and properties, and preparation for worshipping God and assisting the Prophet, concluding that they were pure and just persons. From the expression '**Allah is pleased with them and they are pleased with Him**' (Mā'ida: 119) and the statement '**Allah has prepared for them gardens with streams running in them**' (Towba: 89), which describe Emigrants and Helpers, they have inferred the Companions' justice and the positivity of their performance in various fields, including hijrah. Besides, they have considered the expression '**The early vanguard from the Emigrants and the Helpers**' (Towba: 100) pertaining to the Companions up to the conquest of Mecca, and the expression '**and those who followed them in virtue**' (Towba: 100) pertaining to other Companions (those who converted to Islam after the conquest of Mecca and saw

the Prophet). (Mavardi, 1991, vol. 5, p. 505). **“The early vanguard from the Emigrants and the Helpers and those who followed them in virtue—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens with streams running in them, to remain in them forever. That is the great success.”** (Towba: 100). Adducing this verse for the Companions’ justice and the rightness of their actions regarding migration up to the conquest of Mecca, and for all Companions, is right if the word *min* (i.e. ‘from’) in this verse is for explanation. It is worth noting that the applicability of ‘The early vanguards’ on the Companions from the time of migration to the conquest of Mecca – as the end of the obligation of migration – is clear. However, applicability of it on all Companions is due to their lead in accepting Islam in comparison to other Muslims in later eras (Alusi, 1994, vol. 6, p. 9). According to the author of *Zād al-Masīr*, commentators disagree on to whom the term ‘vanguards’ refer, and one of their views is that it refers to all Companions. Muhammad bin Ka‘b Qarazi also takes this view and says, according to this verse, all Companions are liable to God’s forgiveness and are people of Paradise (Ibn Jowzi, 1991, vol. 2, p. 25). Baghavi attributes inferring the Companions’ justice from this verse to Muhammad bin Ka‘b Qarazi (Baghavi, 1999, vol. 2, p. 322).

Fakhr Razi infers the justice of the Prophet’s Companions – including both Emigrants and Helpers – in all spheres from this verse and says, “The expression ‘**Allah is pleased with them and they are pleased with Him**’ includes all states and all times; and God has not exempted any time or any state, while it was possible. Thus, it is clear that it has no exception, and God is pleased with them in all times and all states. We may also say that the decree ‘Allah is pleased with them’ is caused by the description ‘lead in migration and assistance’. That is, due to the Emigrants’ lead in migrating to Medina and the Helpers’ lead in serving them and assisting Islam, God is pleased with

them. As a result, as long as this description exists, God's consent also exists. Thus, God has been pleased with Abu Bakr throughout his lifetime, and no one can claim that God has promised them Paradise provided that they remain faithful, because this is an additional and redundant provision opposing the appearance of the verse" (Fakhr Razi, 1992, vol. 6, pp. 172-175). He also proposes the discussion of whether the admiration in the verse includes all Companions or some of them. In this regard, he says that it refers to all Companions. Thus, the word *min* (from) is for explanation. Then he claims that many commentators agree with this view (Fakhr Razi, 1992, vol. 6, pp. 172-175).

Adducing some verses including the verse 100 of Surah Towba as well as the verse 8 of Surah Hashr ("For the poor Emigrants who have been expelled from their homes and [wrested of] their possessions, who seek grace from Allah and [His] pleasure and help Allah and His Apostle. It is they who are the truthful."), Khatib Baghdadi claims that the Exalted God has justified the Companions in these verses, and there is no need for their justice to be justified by anyone else. He also claims that even if there were no Quranic verses or traditions from God and His Prophet regarding the Companions – considering the conditions and behaviors of the Companions including migration, jihad and assisting Islam – we would be certain of their justice (Asqalani, 1994, vol. 10, p. 162).

### **3. Critique of all-out confirmation of the Companions' performance in migration.**

One can pose five basic objections to the opinions of those who adduce the aforementioned verse for all-out confirmation of the Companions' performance.

#### **A. Some of the companions did not migrate.**

We infer from some Quranic verses that a number of Muslims

remained in Mecca and did not migrate to Medina, without any justified excuse. According to the verse 72 of Surah Anfāl, a group of the believers did not migrate, and no friendship bond is there between this group of Muslims and other believers who migrated. And this friendship was negated until the time when they also migrated: **“Lo! Those who believed and migrated, and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them, these are protecting friends one of another. And those who believed but did not migrate, you have no duty to protect them till migrate”**. In three verses after that verse, i.e. the verse 75 of Anfāl, God emphasizes that those who migrated after converting to Islam and took part in jihad alongside you are considered among you: **“Those who believed afterwards and migrated, and waged jihad along with you, they belong to you.”** Similarly, the verse 97 of Surah Nisā<sup>3</sup> introduces those who did not migrate as oppressing themselves, rebuking them for not migrating. In that verse, it is asserted that their excuse for not migrating is not accepted, for the lands for migration are widespread. It continues to assert that the position of such individuals is the Hell: **“Indeed, those whom the angels take away while they are wronging themselves, they ask, ‘What state were you in?’ They reply, ‘We were oppressed in the land.’ They say, ‘Was not Allah’s earth vast enough so that you might migrate in it?’ The refuge of such shall be hell, and it is an evil destination.”** It also continues to say, in the verse 98, that the only excuse accepted is from those who are really weak and have no ability to migrate: **“Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.”** According to a tradition transmitted by Saddi, when Abbas bin Abd al-Motallib and his nephew were captivated in the battle of Badr, the Prophet deferred their release to payment of ransom. Abbas informed them of

saying prayer towards Ka'ba and his conversion to Islam and that of his entourage, and the Prophet recited the verse **“Was not Allah’s earth vast enough?!”** to show that his settlement in Mecca is not justified (Soyuti, 1365 AH, vol. 2, p. 206). The reports from historians such as Balazuri (1996, vol. 1, p. 3), Ibn Hisham (n.d., vol. 2, p. 31), and Ibn Asakir (1994, vol. 7, p. 232) also suggest that Ibn Abbas had converted to Islam before the battle of Badr, but he did not migrate to Mecca. Based on these verses, those who did not migrate, and – according to the Sunnite’s definition – are considered among the Companions, committed a major sin, which is inconsistent with the theory of the Companions’ justice and their brilliant performance in all affairs. And considering this fact, the expression **‘from the Emigrant and the Helpers’** in the verse 100 of Surah Towba cannot include all Companions. In other words, due to the disobedience of some Meccan Muslims and ignoring the command of migration, the expression **‘The early vanguard of the Emigrants and the Helpers’** does not include all Companions up to the time of the conquest of Mecca, because a large number of Muslims – before the conquest of Mecca – refrained from migrating to Medina. In addition, considering those who did not migrate, adducing this verse for proving the justice of all Companions is not right. This is because there is no expression in this verse that includes those who did not migrate; and the expression **‘and those who followed them in virtue’** in this verse also refers to the Muslims after the conquest of Mecca and does not include those who did not migrate.

#### **B. The phenomenon of Bedouin Arabs and disobeying the order to migrate**

Regarding the Muslims around Medina, who refrained from migrating to Medina, the term *‘A‘rābī’* was coined. According to one of the definitions, it refers to those Companions who disobeyed the order to migrate and chose to live as Bedouins (Shahid Thani, 1987, vol. 1, p. 318).

Therefore, the term *A 'rābī* connotes some reproach (Ibn Manzur, 1984, vol. 9, p. 113; Borusavi, n.d., p. 489). At least, a number of verses wherein the term 'Arabs' is used can pertain to Muslims around Medina who refrained from migrating to Medina (Shahid Thani, 1987, vol. 1, p. 318). The Holy Quran has reproached their action in a number of verses. From the verse 101 of Surah Towba, we infer that some of the Arabs were hypocrites: **"There are hypocrites among the Bedouins around you."** But the whole collection of verses suggest that all reproached Bedouins were not hypocrites.

The Bedouins around Medina, whom the Quran calls 'Arabs', show that the two terms 'Emigrants' and 'Helpers' cannot include all Companions, because Bedouins had no migration to be among the Emigrants; nor did they had opportunity to assist the Emigrants to be among the Helpers. Besides, the Quran has reproached many of them due to laxity in their faith and the vice of being opportunist, which shows their injustice.

The Quran considers them among those who did not have any concern for Islam and the Prophet; rather, they thought of their financial interests, such as not accompanying the Prophet in the *ghazwa*<sup>1</sup> of Ḥudaybiya. In the story of Ḥudaybiya, they thought that Quraysh would kill all Muslims. But when the Prophet returned safe and sound, and they found that despite their reckoning, they decided to go to the Prophet and justify their disobedience: **"The desert Arabs who lagged behind will tell you: "We were engaged in (looking after) our flocks and herds, and our families."** (Fath: 11). But the Quran asserts that they were not honest: **"They say with their tongues what is not in their hearts."** (Fath: 11), and that they must know if God wants to give them benefits or afflict them with losses, no one can hinder Him: **"Say, 'Whether He desires to cause you**

1. A battle wherein the Prophet himself would take part is called *ghazwa*, as opposed to *sariyya*.

**harm or desires to bring you benefit, who can be of any avail to you against Allah[’s will]?”** (Fath: 11). Then, the Quran reveals their secrets that they did not think the Prophet and Muslims would return to their family (Tabari, n.d., vol. 13; vol. 25, pp. 100-101): **“Rather, you thought that the Messenger and the Believers would never return to their families.”** (Fath: 12).

When the Prophet, on his way of returning from Hdaybiya peace treaty, informed Muslims of their victory in the Battle of Kheybar, the Bedouins, allured by the large number of spoils from that victory, went to the Prophet and requested to accompany him (Zamakhshari, 1994, vol. 7, p. 92; Makarem Shirazi, 1996, vol. 22, pp. 57-58). **“Those who lagged behind (will say), when you march and take booty: "Permit us to follow you."”** (Fath: 15). But the Prophet, commanded by God, did not grant their request: **“They wish to change Allah’s decree: Say: "Not thus will ye follow us: Allah has already declared (this) beforehand": then they will say, "But ye are jealous of us." Nay, but little do they understand (such things).”** (Fath: 15), and did not give any booties to the Bedouins after victory in Kheybar (Tabarsi, 1985, vol. 9, pp. 174-175). It is noteworthy that not all Bedouins were hypocrites; rather, a number of them were worldly-minded persons, weak in faith, who had decided to accompany the Prophet in jihad or refrain from accompanying him based on their worldly expediencies. And it is clear that such persons were not liable to divine consent and describing them as ‘just’ privileged persons is not acceptable.

### C. The phenomenon of Arabization after hijrah

Among other affairs that challenges the Companions’ performance in the process of hijrah and falsifies the argument based on the verse 100 of the Surah Towba is the phenomenon of Arabization (*ta’arrub*) after the hijrah. *Ta’arrub ba’d al-hijrah* is an unpleasant term reflected variously in historical sources (Ibn Kathir, 1998, vol. 7, p. 156), hadith

sources (Kuleyi, 1996, vol. 5, p. 443), and jurisprudential sources (Sarakhsi, 1985, vol. 5, p. 135). The term is applied to those who would leave Medina and would return to desert or Mecca without the Prophet's permission during the eight years from migration to Medina up to the conquest of Mecca (Ibn Manzur, 1984, vol. 1, p. 586; Ibn Khaldun's History, 1987, vol. 1, p. 154).

It is noteworthy that the discussion of this article pertains to the *ta'arrub* that was not accompanied by heresy; otherwise, based on the common Sunnite definition, they would exit the circle of 'Companions' (Muhammad bin Yusuf, 1993, vol. 6, p. 433). The unpleasantness of this term is because Muslims' migration to Medina was obligatory up to the conquest of Mecca, and returning from it was unpermitted (Muhammad bin Yusuf, 1993, vol. 3, p. 320). In some traditional sources, *ta'arrub ba'd al-hijrah* is placed alongside murder, usury, and flight from war, and is considered a major sin (Kuleyni, 1996, vol. 2, p. 277; Saduq, 1995, p. 273). The Prophet requested God a continuous settlement in Medina and avoiding *ta'arrub* for the emigrants to Medina (Ibn Khaldun, 1987, vol. 1, p. 154). Similarly, it is transmitted from the Prophet who said, 'Anyone who performs *ta'arrub* has committed oppression.' (Heythami, 1982, vol. 5, p. 254). Migration to Medina and presence there was a necessity the return from which would deprive a Muslim of the culture he could learn from the Prophet in Medina (Jassas, 1984, vol. 2, p. 569). In some traditions, the expression *hijrah al-hāḍir* is used to refer to the obligation of remaining in Medina after migration (Hakim Neyshaburi, 1985, vol. 1, p. 55). Besides, in an account, remaining in Medina has been called *hijrah al-iqāmah* (literally, 'migration of settlement'), and it is reported that the Prophet would get pledge of allegiance from individuals for *hijrah al-iqāmah* (Ibn Shabah, 1989, vol. 2, p. 484).

Anyway, the obligation of migration to Medina and settlement there and the illicitness of exiting Medina is, based on traditions, axiomatic and clear. On the one hand, based on the term *ta'arrub ba'd al-hijrah*, it seems that some Muslims would leave Medina without



the Prophet's permission and would go to desert and, consequently, would commit an unpermitted action and a major sin. Clearly, committing an unpermitted action and a major sin is inconsistent with justice.

#### **D. The term *min al-muhājirīn* does not include all emigrants**

The expression *min al-muhājirīn* (i.e. 'from Emigrants') includes a little number of Emigrants and does not include even all vanguards, because God has narrowed the circle of *sābiqūn* (vanguards) by using the description of *al-awwalūn* (meaning 'the early'). The Sunnite commentators also have considered probabilities such as 'those present in the battle of Badr', 'those who say prayer towards two *Qiblas*' and 'those who were present in Hudaibiya'. According to Mavardi, there are four views regarding the term *al-sābiqūn* (= vanguards): those who said prayers with the Prophet in the direction of two *Qiblas*; those who were present in Rezvan allegiance; the people of Badr; and those who outmatched the Emigrants and Helpers in dying and martyrdom and achieved divine reward. The fifth view maintains that *al-sābiqūn al-awwalūn* (= the early vanguards) from the Emigrants are those who had migrated to Medina before *hijrah*, and *al-sābiqūn al-awwalūn* from the Helpers are those who converted to Islam before *hijrah* (Mavardi, 1991, vol. 2, p. 394).

Therefore, one cannot consider the word *min* (from) in *min al-muhājirīn* as explanatory, because not all Emigrants and Helpers are described as 'early vanguards'. The evidence in and the context of the verse suggest that even this verse does not include all early vanguards. According to Allameh Tabataba'i, the evidence that confirms *min* is not explanatory but is discriminating is that this verse reports that God is pleased with them (*raḍī-Allāh 'anhum*). This is while the Quran itself has informed us that among the Emigrants and Helpers, there were sick-hearted individuals and evildoers associated with hypocrites

as well as those with whom the Prophet proclaimed dissociation. So, it is nonsense that God is pleased with such persons: (“and God is not pleased with evildoers”/ Towba: 96) (Tabataba’i, 1973, vol. 9, p. 374).

#### **E. God’s consent is contingent upon faith and piety**

In interpreting the verse 100 of Surah Towba, Allameh Tabataba’i rejects the idea that God’s consent is absolute and asserts that God’s consent of the early vanguards from Emigrants and Helpers is contingent upon faith and righteous action, and the context of the verse is evidence for this fact. This is because this holy verse admires believers just as it rebukes hypocrites for their infidelity and wrong doings. And the reason why divine consent is contingent upon faith and righteous action is that, everywhere, God has constrained His speech with ‘faith’ as a provision, as in the following verses:

- 1) **“And they plead for forgiveness for the faithful.”** (Ghāfir: 7) that speaks of the angels’ requesting God to forgive the believers.
- 2) **“Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves... Allah has promised those of them who have faith and do righteous deeds forgiveness and a great reward.”** (Fath: 29)
- 3) **“The faithful and their descendants who followed them in faith—We will make their descendants join them, ... Every person is hostage to what he has earned.”** (Tūr: 21).

Allameh Tabataba’i continues his discussion as follows: “If this verse (Towba: 100) is not conditioned by faith and righteous action and if God is always pleased with them – as Fakhr Razi has claimed – this verse will falsify other verses like the following ones: **“Allah shall not be reconciled to the transgressing lot.”**(Towba: 96), **“And Allah does not guide the wrongdoing lot.”** (Baqara: 258), and **“and Allah**

**does not like the wrongdoers.”** (Āl ‘Imrān: 57). And it will be necessary to restrict all verses of annunciation and caution to people other than the Emigrants and Helpers. The number of these verses is so great that if we restrict all of them, the system of the verses of annunciation and caution will fall down and most religious laws will be nullified.

Allameh states the restriction of divine consent in “Allah is pleased with them and they are pleased with Him” to faith and righteous action in another wording as well. According to Allameh, people’s consent means their agreement by heart with an action, without being unhappy. That someone is pleased with something means he agrees with it. This consent is obtained just with not being displeased and it is not necessary for the person to like something. This consent before God is obtained when someone is pleased with God’s will and divine genetic affairs, yielding to His judgment. And this means Islam and surrendering oneself to God. The fact that “they are pleased with Him” suggests the Emigrants’ and Helpers’ surrender to God is another evidence that God’s consent in the aforementioned verse is conditioned by faith and righteous action. Thus, God had praised those Emigrants and Helpers who yielded to God legislatively and God promised them His Paradise. But the verse does not denote that God is pleased with everyone who has the title of Emigrant and Helper or Successor – even if he has very little faith – and that God promises him Paradise, never getting angry with him even if he commits every sin. This is because ‘consent’ is an attribute of ‘action’ not of ‘essence’, hence alterable. But it can be inferred from the verse that this means the consent that does not erode. And since the consent does not belong to certain persons, it is of the nature of news from past and future people who follow the past people with stable faith and righteous action, and this is not something with which God is pleased in a time and displeased in another time. (Tabataba’i, 1973, vol 9, p. 375).

### Conclusion

We infer from the verses of the Holy Quran that migration to Medina was obligatory for all Companions. Most Sunnites, based on their accepted foundation (i.e. all Companions' justice) and adducing the verse 100 of Surah Towba, have considered the Companions' performance in their political movement of migration as acceptable and faultless. But this view is not acceptable, for a number of Muslims from Mecca and Bedouins around Medina got into political disobedience and did not migrate to Medina. On the other hand, a group of Emigrants returned to desert without getting permission from the Prophet and got into Arabization after migration (or *ta'arrub ba'd al-hijra*). Considering the obligation of migration to Medina between the years 1<sup>st</sup> and 8<sup>th</sup> AH, all these three groups (i.e. those Meccans who did not migrate, those Bedouins who did not migrate, and those who returned from Medina to desert) committed a major sin. On the one hand, divine consent mentioned in the verse 100 of Surah Towba cannot mean the rightness of performance of all of them regarding migration, because God's consent with the Emigrants (mentioned in that verse) is not an absolute one. Rather, it is conditioned by the continuity of faith and righteous action, while the Quranic and historical propositions do not confirm this continuity for all Companions.

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