

The 'Muhaajir' Influx

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Unity and the making of an Ummah

- Abdullah ibn Mas'ud *radhiyallahu anhu* said, "What you dislike in staying united (i.e. the supposed disadvantages and difficulties of staying united) is far better than what you like in becoming divided." [Tabrani]
- Abu Dhar Ghifaari *radhiyallahu anhu* was upset when 'Uthman *radhiyallahu anhu* performed four raka'ats of salaah in Mina, thinking it to be against the sunnah. Originally he did not know that 'Uthman *radhiyallahu anhu* intended to stay in Makkah for a lengthy period of time, thus rendering him a Muqeem (resident). He voiced his disapproval, but then performed salaah behind 'Uthman *radhiyallahu anhu*. When someone expressed amazement, he replied, "causing dissension (by not performing salaah behind the Ameerul Mumineen) is even worse." This clearly shows that disunity is worse than theological correctness.
- The last lecture of Hazratjee Moulana Yusuf *rahmatullahi alayhi* focussed on the making of an Ummah and the unity of Islam. It contains remarkable points on this subject, amongst which are the following - the incident of Shaykhul Hind *rahmatullahi alayhi* after his incarceration in Malta.

The brotherhood between the Muhajireen and Ansaar

- The brotherhood of the Muhajireen and Ansaar is the best example for us in relating with our brothers who have migrated from various parts of the world to settle in our country. The example of Rasulullah *salallahu alayhi wasallam* in establishing a harmonious society between the Ansaar and the Muhajireen as well as between the Muslims and non-Muslims should be our reference point.
- Those who have come from abroad have come with much sacrifices. This is similar to the Muhajireen who migrated to Madinah with great effort and sacrifice.
- The story of the migration of Suhaib Roomi *radhiyallahu anhu* is also an excellent example of unity and sacrifice for the sake of Allah set by the one of first believers. When he gathered his belongings and prepared to leave for Madinah, the residents of Makkah rushed on him and warned, "You came here penniless and a pauper. You earned all this wealth in Makkah. Now you want to take it away with you. We shall not let you go like this." Suhaib Roomi *radhiyallahu anhu* pointed to his bow and said, "O you Quraish of Makkah! You should know that I am one of the most skillful archer and the best marksman among you all. By Allah! So long as there is a single arrow left with me you cannot dare come near me. After that I shall fight with my sword. But if you desire to have my wealth and belongings. As long as you promise not to stand in my way I agree even to this bargain." The Quraish agreed and Suhaib Roomi *radhiyallahu anhu* turned his back upon his wealth and all his belongings. He left for Madinah to comply with Allah's order for migration as conveyed through Rasulullah *salallahu alayhi wasallam*.

Deprived of all his belongings, when Suhaib Roomi *radhiyallahu anhu* reached Madinah, he was almost overtaken with exhaustion and hunger. One of his eyes was badly swollen. Rasulullah *salallahu alayhi wasallam* and his Companions were sitting and eating dates at the time. Seeing the dates Suhaib Roomi *radhiyallahu anhu* could not restrain and fell upon them. ‘Umar *radhiyallahu anhu* said, “O Prophet of Allah! Look at Suhaib! His eye is sore yet he is eating dates!” Suhaib Roomi *radhiyallahu anhu* had a very good sense of humour. He remarked, “I am eating from the other side which is alright.” This prompt reply amused Rasulullah *salallahu alayhi wasallam*. Having finished the dates, Suhaib Roomi *radhiyallahu anhu* narrated his whole story and said, “Finding me alone, the Quraish had detained me. At last I gave away all I had and got rid of them.” Rasulullah *salallahu alayhi wasallam* said, “You struck a profitable bargain.” After that the following verses of the Noble Qur’an were revealed by Allah: “Amongst humanity are those who will sell themselves for the pleasure of Allah” (Qur’an 2: 207)

- Rasulullah *salallahu alayhi wasallam* implemented this concept of brotherhood practically amongst the Muslims. At the time when the Muslims were being persecuted in Makkah, and they were being tortured, insulted, humiliated and attacked for no reason other than being Muslims, Rasulullah *salallahu alayhi wasallam* established the bonds of brotherhood to help them get through these difficult times. Many of the people who had entered Islam were even being attacked by their own families and they had lost the support and backing of their blood relatives. So Rasulullah *salallahu alayhi wasallam* would select individuals from the Muslims and make them brothers, so that they would take care of each other.

Abu Bakr *radhiyallahu anhu* with Kharijah bin Zaid *radhiyallahu anhu*, ‘Umar *radhiyallahu anhu* with ‘Itbaan bin Malik *radhiyallahu anhu*, Abu Ubaydah *radhiyallahu anhu* with Sa’d bin Muaadh *radhiyallahu anhu*, etc.

- An amazing story of brotherhood was that of ‘Abdul Rahman ibn Awf *radhiyallahu anhu* who was from Makkah. Rasulullah *salallahu alayhi wasallam* made him brothers with Sa’d ibn Al-Rabee *radhiyallahu anhu*, who was one of the wealthiest people among the Ansaar. Upon hearing that ‘Abdul Rahman ibn Awf *radhiyallahu anhu* was assigned to be his brother, Sa’d *radhiyallahu anhu* told him: “Half of my wealth is yours.” ‘Abdul Rahman *radhiyallahu anhu* replied: “May Allah bless your wealth. Is there a market where you trade?” Sa’d *radhiyallahu anhu* led him to the market where he immediately began to work. After some time, ‘Abdul Rahman *radhiyallahu anhu* built his own wealth, got married and started his life again. He never took anything from Sa’d *radhiyallahu anhu*.

This story shows us how seriously they took their brotherhood and how willing they were to put themselves to hardship so as to help their brothers. Sa’d *radhiyallahu anhu* was willing to give up half of his wealth in order to help his brother. How many of us do this today? How many of us send half of all of our wealth to help them? Indeed, Sa’d *radhiyallahu anhu* is an example of generosity that we need to learn from.

Our Role

- For those who are here for a long time, we should not become envious. After all, our grandparents also came for the same purpose of seeking a livelihood.
- We are one brotherhood and one Ummah.

- Make those who have come from abroad part of your decision making.

In the Battle of Badr, initially only the Muhajireen agreed to advance in battle alongside with Rasulullah *salallahu alayhi wasallam*. The Ansaar, the Muslims who lived in Madinah and welcomed the Muslims into their city, had initially not given their consent. They were the ones who had the most to lose in this stake and also it was not a part of the pledge they had given to Rasulullah *salallahu alayhi wasallam* at 'Aqabah to fight with the Muslims in a foreign territory. The leader of the Ansaar, Sa'ad ibn Mu'aadh *radhiyallahu anhu* said, "O Rasulullah! Maybe you are referring to us (in asking for support)." Rasulullah *salallahu alayhi wasallam* responded in the affirmative. Sa'ad ibn Mu'aadh *radhiyallahu anhu* proceeded to give a beautiful speech in which he said, among many things, "O Messenger of Allah, we have believed in you and we believe that you are saying the truth. Based on that, we give you our covenant to listen to you and to obey you... By Allah, the One who sent you with the truth, if you were to enter the sea, we would rush into it with you and not one of us would stay behind... May Allah show you in our actions that which will satisfy your eyes."

- Xenophobia should be the last thing in our vocabulary.
- The sacrifice of the Ansaar should always remain at the back of our minds.

Lessons for those who have migrated

- It is known that many have not come primarily for the sake of Deen, but we need to be concerned regarding our Deen. Moulana Abul Hassan Nadwi advised those who have migrated to foreign lands, "One of the stipulations when you migrate is to make sure that you would be able to live there as Muslims and not break up and lose your identity. In that case it would be better if you go back to your country of origin." Those who are well settled should try and assist them in maintaining their Muslim identity.
- Try to become independent like was the instance of Abdul Rahman ibn Awf *radhiyallahu anhu*. He didn't take advantage of the generosity of his brother, nor did he just become lazy and take the wealth and live happily ever after. He appreciated the generosity of his brother, yet he wanted to build his own wealth by his own hands. 'Abdul Rahman ibn 'Awf *radhiyallahu anhu* had such an excellent work ethic that he could not just take the money without doing any work. He was a good businessman and was able to trade and support himself. Thus, he preferred that for himself. 'Abdul Rahman ibn Awf *radhiyallahu anhu* was following the guidance of Rasulullah *salallahu alayhi wasallam*, who discouraged the Muslims from begging and taking money from others, unless one is desperate. This is because Rasulullah *salallahu alayhi wasallam* wanted Muslims to be hardworking and productive, and laziness was one of the things he feared most for his nation.
- For the Muhajir brothers, take into account local infrastructure and respect that infrastructure.
- The example of Najjashi teaches us that we cannot afford to hate one another.
- Make Du'aa for one another.