

## Muslim Migration to Abyssinia: A Role Model for Muslim Minority

Sana Tahzeeb\*

### Abstract

In the past eras spanning a few centuries 'Ulamā' has been projecting Islam as a ruling faith. Islamic *Fiqh* underlines only the aspect of Islamic state. It is generally held that Islamic teachings can be implemented and bear fruits only when Islam is the state religion. As a result, the establishment an Islamic state and gaining power have somehow become the basic goals. By the quirks of development in history, Islam came to be known as a state religion, dictating man's way of life. The Prophet's Islamic state had developed beyond Arabian Peninsula and during the Muslim caliphate it had grown in to a worldwide Islamic state. It must be however, stated that in the same period Muslims led their lives as a minority in many countries. They were under the domination of the adherents of other faiths. In the present work Muslim migration to *Abyssinia* during the Prophet's life has been discussed from the vantage point of a Muslim minority. According to classical biographers of prophet and standard sources, Muslim migrated to Abyssinia twice; the first being in 615 CE when fourteen Muslims left Makah for Abyssinia. After a year around eighty men women and children migrated there. Yet there is no denying fact that a group of Muslim emigrants to Abyssinia was reconciled to its status as a minority in a non Muslim country even in the face of congenial conditions it did not opt for the Islamic state headquarters. The illustrious life of these emigrants provides the role model for the Muslim minority.

**Keywords:** Muslim minority; Abyssinia; Migration; Non-Muslim Host Country.

### Introduction

In Islamic terminology '*Hijrah*' is the term for migration. This term has a wider intension than merely an act of migration. The word *Hijrah* is derived from the root word *Hajara*, which depict a sense of abandoning, forsaking and leaving something.<sup>1</sup> *Hijrah* can be physical means to adopt an attitude, ,or have no connection with people, places and values based on enmity, dislike with Allah and the prophet. "They leave them alone on bed" (*Qur'ān* 4:34).<sup>2</sup> It generally means to migrate from *Dār al-Kufr* (Abode of *Kufr*) to *Dār al-Islam* (Abode of Islam).<sup>3</sup>

Classical Muslim jurists divided the world in to *Dar-al-Islam* and *Dar-al-Kufr*. A Muslim living in *dar al kufr* is directed to migrate to *Dar-al-Islam*. This is a general picture that emerges from the juridical discussion. This view was based on the interpretation of the following *Qur'ānic* verses.

"When angels take the souls of those who die in sin against their souls. They say "In what plight were ye? They reply weak and oppressed were in the earth was not earth of God specious enough for you to move yourselves away? He except those who are weak and oppressed men, women and children who have no means. In this power, nor to direct their way.

He who forsakes his home in the cause of God funds in the earth many a refuge wide

\* PhD research Scholar, Department of Islamic Studies, Aligarh Muslim University, Aligarh.

and specious: should he die as a refugee from home for God and His Apostle. His rewards become due and sure with God: and God is oft forgiving most merciful." (*Qur'an* 4:97-100)

Also "Those who believe and adopt exile, and flight for the faith in the name of God as well as those who give them asylum and aid, there are in very truth the believers: For them is the forgiveness of sin and a provision most generous". (*Qur'an* 8:73)

In so far as the legal position of those Muslims who are living in a non Muslim environment is concerned *Hijrah* in only one of the models. In the pre-*Hijrah* period there were Muslims living in *Makkah* and Abyssinia. It may therefore be said that there are three models for Muslim living in a non Muslim environment<sup>4</sup>

**i) Pre-Hijrah Makkah 609-622**

At the time there was no *Dar-al-Islam* was established, and there was no question by migration, Muslims were distinct from others because of their beliefs and practices. *Jihad* and *Hijrah* were not among the duties of Muslims in this model.

**ii) Post-Hijrah Makkah 622-630**

During this period Muslim were duty bound to migrate to *Medinah*. *Hijrah* and *Jihad* are the distinctive features in this model. Those who abstained from *Hijrah* and *jihad* and continued living among non-Muslims could do so if they were without means. Their legal position was that of *Istiḍāf*. They were permitted not to express their identity but they had to continue having the will to migrate to *Dar-al-Islam* whenever possible.

**iii) Abyssinia 615-622**

In this model *Hijrah* and *jihad* are not obligatory. But Muslims living there in had to express their identity by public observance of religious duties. Freedom to express this identity was guaranteed to them. Muslims lived in a non Muslim environment as if they were living in *Dar-al-Islam*.<sup>5</sup>

**MIGRATION FROM MAKKAH TO THE KINGDOM OF ABYSSINIA**

Although the *Hijrah* to Medina is a well known and significant fact, nevertheless, it is a surprising actuality that the first *Hijrah* by Muslim occurred eight years earlier and it was to a land on the African continent to a country known to the Arabs as *Habasha* and which became known in Europe as Abyssinia.

**FACTORS THAT LED TO THE FIRST MIGRATION**

When prophet *Muhammad (SAW)* extended an open invitation to Islam during the first years of the proclamation of Islam, the *Makkan* polytheists were furious over the revolutionary ideas of Islam. Prophet *Muhammad* brought an universal message to all human kind, all humans are equal regardless of race, geographical contiguity or a specific privilege. These Islamic teachings applied to all individuals and this meant that the *Makkan* would felt impelled to give up their gods. Share their wealth and humble themselves with the realization that they are not better than others due to specific privileges.

The leaders of *Quraysh* were enraged, worried that these ideas would cause an immense change in the system that gave them power. Furthermore, *Makkan* did not tolerate the Muslim rejection of their gods and reacted with serious harassment and abuse. In the beginning, the maltreatment of Muslim was confined to jeers and insults. However, Muslims gradually became victims of physical violence in addition to insults.<sup>6</sup>

The Muslims in *Makkah* were not able to practice their faith openly, in fact they prayed secretly and they really longed for to pray in peace and freedom and to be able to learn about their religion without fear and discrimination.

There were Muslims whose firmness against *Makkans* made them notable characters in Islamic history. Those to be named have are *Bilāl Habashī*, 'Ammār bin Yāsir and his parents, and *Abdullah bin Mas'ūd*, *Bilāl's* parents were brought as captives from Ethiopia to Arabia. *Bilāl* became a slave of *Umayyah bin Khalaf*, he ordered that he be taken into to the Scorching Sun<sup>7</sup> another group that was among the early Muslim is 'Ammār and his parents *Sumayyah* and *Yāsir*. 'Ammār' parents were tortured to death, and became the first martyrs in Islam.

In a Muslim group discussion *Abdullah bin Masu'd* was suggested that since the people of *Quraysh* had never heard the verses of the Holy *Qur'an*, one of them should publicly recite the *Qur'an* in *al-Masjid al-Harām* *Abdullah* was willing to do so proceeded to the *Masjid* while the people of *Quraysh* were assembled there and read in a loud, melodious voice, "In the name of *Allah*, the compassionate, the Merciful, it is Merciful who has taught the *Qur'an* (*Qur'an* 55:1-2). The *Makkans* were struck with amazement upon rending the verses, and in order to prevent the heavenly verses from affecting them they tortured him until he bled profusely, he ran back to the prophet in this condition, feeling overjoyed that the verse were heard.<sup>8</sup>

The *Quraysh* were getting scared of the growing number of Muslims that increased intensity of abuse and torture on the Muslims and the Muslims wanted to save their lives. If the Muslims had not migrated Islam which had just been born could have never taken root so soon.

As a result of the persecutions experienced by the early Muslim, the following verses from the chapter, *Al-Nahl*, were revealed: "Those who migrate for the sake of *Allah* after having been wronged. We will surely settle them in a good place in the world, and the rewards of the hereafter is surely greater, had they known, those who are patient and put trust in their Lord *Qur'an* (16:41-42).

According to historians, these verses were sent specifically as instructions for migration to Abyssinia.<sup>9</sup>

### **Choosing Abyssinia**

Why was Abyssinia chosen for migration of Muslim? The prophet felt that *Negus* the king of Abyssinia the Christian ruler was a lover of justice.

"If you were to go to Abyssinia (it would better for you), for the king there, will not tolerate injustice and it is a friendly country until such time as *Allah* shall relieve you from your distress".<sup>10</sup>

The prophet's words about the Abyssinia encouraged his companions to move as soon as possible, in comparison to other neighboring countries with their oppressive rulers Abyssinia was a good choice. The Red Sea passed through Abyssinia and was close to Yemen Business vessels passed through this path and Muslim made use of this when migrating to country. *EF Pater* writes while analyzing as to why the prophet advised to his follower for migration to kingdom of Abyssinia across the Red Sea.

"The choice is interesting, Christian Abyssinia had long had commercial relation with *Makkah*, and *Muhammad* must surely have thought that his Muslims would receive a sympathetic hearing there, as apparently they did, many stayed on in Africa but others

rejoined Muhammad after he had resettled in Medina".<sup>11</sup>

Abyssinia was part of the African continent, away from *Arabia*, significantly, no Arab territory was used as the level of immigration like *Makkah* all other towns were under Non Muslim rule any other Arab town would have been as hostile to Muslims as *Makkah* was. Yemen was not a preferred option because its enmity towards prophet was well known, as the other hand Syria was far from *Makkah*. Furthermore, Yemen and Syria were not chosen because they were markets for the Quraysh and they had close ties with them, if the Muslims had migrated to either of these areas, they would have been expelled at the request of the Quraysh.<sup>12</sup>

Although being not part of Arabia, Abyssinia was the nearest place to *Makkah* for return. This important step of migration of Muslims to a non Muslim land served as an experiment for the prophet's universal missions and for the Global Muslim Community. Significantly enough it conveyed the message very loud and clearly that the Muslim Community is universal.

#### **MEMBERS OF THE 1<sup>st</sup> AND 2<sup>nd</sup> MIGRATION TO ABYSSINIA**

According to classical biographers of the prophet and standard sources, Muslims migrated to Abyssinia twice. The first migration took place in 615 when fourteen Muslims left *Makkah* for Abyssinia and after a year around eight men, women and children migrated there now Muslim figures in Abyssinia reached to around one hundred.<sup>13</sup>

The only thing that the historians disagree upon is the number of immigrants who took part in each one of the *Hijrahs*. *Ibn Ishāq* mentioned the names of ten men and four women. However, historians who lived after *Ibn Ishāq* enumerate them to be eleven men and four women.<sup>14</sup> As a result of this immigration spread over one and a half year, around one hundred Muslims settled there. All the historians unanimously state that 'Uthmān Ibn 'Affān and his wife *Ruqayyah* the prophet daughter were among the earliest immigrants. Under the leadership of 'Uthmān the Muslim group consisted of 14 people 10 men and 4 women from different families reached the Shuiba the Sea port and booked a ferry for a half Dinar and set out for Abyssinia.

After a year in the second phase of immigration *Ja'far Ibn Abī Ṭālib* and other Muslims reached Abyssinia.<sup>15</sup>

Dr. *Hamidullah* has recorded this significant report on the authority of *Ṭabarī* that the prophet had given *Ja'far* a letter for Negus writing to him, "I have dispatched my cousin, *Ja'far* with a group of Muslims, to you. Do be generous towards them and give up haughtiness".<sup>16</sup>

Although it is an introductory letter, it indicates the prophet familiarity with Negus.

Little information is on record how there immigrants were received there. The usual account is that they lived there in peace, praising Negus protection and enjoyed security devoted them to worshipping Allah.<sup>17</sup>

When the *Makkan* discovered that a large number of Muslims had immigrated to Abyssinia, they sent a deputation to the Negus asking him to send them back. 'Amr ibn al-'Āṣ and *Abd Allah b. Abū Rabī'ah* were sent as delegates. The two men took with them many gifts to bribe Negus and his high efficient. Both men told the Negus and his generals that "Some foolish fellows from our people have taken refuge in the kings country. They have forsaken our religion and not accepted yours but have brought an

invented religion which neither we nor you know anything about".<sup>18</sup>

Negus refused to send them back until he heard what they had to say. The king summoned Muslims and his bishops with their sacred books. When Negus asked Muslims about their religion, *Ja'far Ibn Abi Ṭālib* answered:

"O king, we were an uncivilized people worshipped idols, eating corpses, committing indecent acts, breaking natural ties, treating guests badly, and our devoured our weak, that was our life until Allah raised among us a man, whose lineage, truthfulness, honesty and purity we knew. He called us to the oneness of Allah, and taught us not to associate anything with his. He forbade us the worship of idols, and enjoined us to speak the truth, to be faithful to our truths, to be merciful and to regard the rights of the neighbors as well as kith and kin, and to refrain from crimes and bloodshed. He prohibited us from committing abominations, speaking lies, devouring the property of orphans, and vilifying chaste women. He commended us to offer prayers, to render alms, and to observe fasts, we have believed in him have accepted his teachings and have followed him. We have allowed what he has allowed and have prohibited what he has prohibited. For this reasons, our people attacked us, and persecuted us in order to force us to abandon the worship of Allah and return to the worship of idols and to regard as lawful the evil deeds we once committed when they had tortured and encircled our lives until finding no safety among them, we have come to your country, and hope you will protect us from oppression while we are with you, O king".<sup>19</sup>

The king asked them whether they had a portion of divine message revealed to them. At the king's command *Ja'far* recited the opening verses of *Sūrah Maryam* in which is told the story of *Zakariyā* followed by the virgin birth of Jesus, after hearing these verses Negus was very impressed to the extent that he wept.

Then Negus exclaimed: undoubtedly this message and the one carried by prophet Jesus have emanated from the same source of light. Addressing the Quraysh delegation, he asked them to go away 'By God! I would not hand them over to you, never they would be deported from our country'.<sup>20</sup>

A detailed study of some reports sheds light on the migration of this Muslim minority to a Non-Muslim country its history and settlement there its social and economic life and the cultural and religious issues confronted by it.

#### **Life in Abyssinia: A Case Study**

The immigrants were well received in Abyssinia and were allowed complete freedom of worship. *Umm Salamah* reporting about the life of Muslims in Abyssinia, "The king gave us the shelter; we were given complete freedom to practice Islam in a peaceful environment. There was no one who tortured us by words (or in any way). When the Quraysh heard about our safe and peaceful condition in Abyssinia, they called their influential people for plotting against us".<sup>21</sup>

It is on record that after Negus's proclamation of help and support an Abyssinian rose in revolt against him, *Umm Salamah* reports "We do not recall anything more worrying than this, if that rebel assumed power against Negus, he would not look after us as well as Negus has done. In the meantime Muslim prayed to Allah for Negus's victory over his enemy and for his continued rule over the kingdom. After sometime Zubayr giving them the good news of Negus's victory Muslims were overjoyed. Negus returned victorious. Allah granted him stability and glory and strengthened the Muslim

presence in Abyssinia. Muslim enjoyed in patronage until they returned to the prophet in *Makkah*.<sup>22</sup>

### **Social Insecurity and Persecution**

It is explicitly stated in the sources on *Sirāh* that king Negus had helped and supported the Muslim minority. The Non-Muslim society did not favourably tolerate the Muslim minority. They opposed Muslims in the beginning they passed offensive remarks against them and led to even tormenting them. Yet the state took immediate remedial steps and provided legal redressal to the Muslim minority.<sup>23</sup>

With all the protection, Muslim did face some inconvenience. It is reported by *Asmā' bint 'Umays*, "We were within the range of strangers and on the enemy land. We were harmed, we spent our life in fear, we were persecuted an account of serving the cause of Allah and his messenger".<sup>24</sup> Perhaps the mischievous persons in the Abyssinia society were encouraged by the state officials and clergymen were hostile to Muslims. They had put up with the Muslim presence only under pressure from Negus's command.

### **Trade Activities of Muslims in Abyssinia**

For the Muslims who came from a trading community and knew well how to earn money, it is easier to follow that Muslim immigrants with the acceptance of state help, initially, soon they picked up trade and business. Islamic teachings too had taught them not to depend on others for their living expenses.<sup>25</sup> there is no detailed report about trade activities of the Muslim minority in Abyssinia. According to *Ṭabarī*, the Quraysh used to have trade links with Abyssinians and had a roaring business there. *Ṭabarī* relates that Muslim immigrants did not face much difficulty in view of their earlier links. They were soon engaged in trade, they had no difficulty in attaining a social ranking there.<sup>26</sup> Umm Salmah informs that Abyssinia was the main market for Makkan tanned leather and its goods. Abyssinia liked its quality much. These goods were in great demand there.<sup>27</sup>

### **Influence of Abyssinian Culture**

The interaction between two cultures or people of different socio-religious affiliations results in exchange and influence on each other's language way of life, dress food, customs and other cultural manifestations. They borrow from each other in social and cultural life. These Muslim immigrants during their stay in Abyssinia adopted many items of Abyssinian culture and influences Abyssinian in an equal measure.

In view of the old trade links between Abyssinia and Arabia especially *Makkah*, it is on record that they had learnt each other's language. Words of Abyssinian origin made their way into Arabic as a result of this cultural interaction.<sup>28</sup>

### **Change of Faith**

All the immigrants adhered fast to Islam. One or two of them were carried away by the local Non-Muslim ambience and converted to the faith of the majority community. The only case on record is of *'Ubaydullah al-Asadī* who had converted to Christianity and died in the same state. His wife *Umm Ḥabībah bint Abū Sufyān* separated from him.<sup>29</sup> It should be noted that the prophet did not order the Muslim to leave Abyssinia in spite of this conversion to Christianity. The Muslim community lived in harmony with the Christian community in Abyssinia.

### **Negus's Acceptance of Islam**

The prophet sent many letter to rulers and kings inviting them to Islam. The letter to

Negus has a special significance in that, it shows respect and honor to a ruler who is seen as a believer in God. The content of the letter is as follows:

"In the name of Allah, the Beneficent, the Merciful, From Muhammad, the Messenger of God, to *Najāshī 'Azīm al-Ḥabash*, Negus the stately ruler of Abyssinia. Peace upon him who follows the guidance. As to what's follows, I praise God the one beside whom there is no deity. He is the king, the Holy, the source of peace, the protector and the guardian. I bear witness that Jesus the Son of Mary is the spirit belonging to God and his word that He came in to the chaste and venerable virgin, Mary. She thus became pregnant by means of his spirit and his inspiration with Jesus in the same manner that he created Adam with his hand.

Invite you to God; the one who has no partner, Loyalty is based on his obedience. I invite you to follow me and to have absolute certainty with what I have come with. Indeed I am the Messenger of God and I invite you and your forces towards God the Mighty and Majestic. Hence I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice, peace be upon him who follows true guidance".<sup>30</sup>

All the *Sīrah* sources, *ḥadīth* and history maintains that Negus had accepted Islam another weighty evidence of Negus acceptance of Islam is when Negus died the prophet told the Muslims that "One of your brother's is dead, so let's offer the funeral prayer's for his". The prophet led the funeral prayer for Negus in absentia.<sup>31</sup>

#### **FACTORS WHICH MADE ISLAM-O-CHRISTIAN COEXISTENCE POSSIBLE IN ABYSSINIA**

Islam always encourages peaceful coexistence in a Non-Islamic state. The companions of the prophet in spite of belonging to a totally different environment, laws and customs of *Makkah* migrated to Abyssinia and adjusted very well in the environment of kingdom of Abyssinia. The Muslim respected and abided the systems and laws of Abyssinia.

When Muslims faced social discrimination or treated badly they did not resort to violent ways on the other hand they tried to be unprejudiced with the situation in Abyssinia by not taking sides with any party.

The Muslim minority in Abyssinia co-operated the kingdom in lawful, legal and just matters. The companion in Abyssinia did not receive any messages from the prophet to overthrow the kingdom of Abyssinia and try to take it over so that the Islamic *Sharī'ah* could be implemented there. They were not incited by the prophet to bring about an armed Islamic revolution in the kingdom.

The Muslim in Abyssinia were more friendly towards the "People of book" rather than with people who worshipped idols and gods.<sup>32</sup>

The Muslims of Medina and Abyssinia were always on good terms with each other to the extent that the prophet told the Muslims, "Until the Abyssinia attack you, do not attack them".<sup>33</sup> He also said "As long as they do not bother you and let you live in peace, you too should not bother them also to live in peace".<sup>34</sup>

The Muslim migrant community in Abyssinia was not inward looking for there was trust with the wider community. The Muslim community in Abyssinia was also loyal to its ruler Negus and recognized him as their sovereign. This is proved by the fact that the prophet addressed him as *Najāshī 'Azīm al-Ḥabash* Negus the stately great ruler of

Abyssinia. There was no problem for the Muslims in recognizing his authority. There was also a concerted expression of loyalty by the Muslim community to the king in Abyssinia. Tariq Ramadan confined it when he state.

"The Muslim those lived in a non-Islamic environment under the authority of a leader they respected for he was fair, trustworthy and generous. *Umm Salamah*, who lived in Abyssinia for several years within the small group of Muslim immigrants, explained later how they had appreciated this ruler and how they had hoped that his army although he and his people was not Muslim, would defeat its enemies".<sup>35</sup>

### **Abyssinian Model for Muslim Minorities Today**

Today the Muslims are found in almost every part of the world. In many places they exist as minority large or small, those Muslims who lives as minorities share many of the general problems faced by the *Ummah* as a whole, but they have many problems of their own which vary from country to country, depending not only on their number but also on the socio-political and cultural environment.<sup>36</sup>

In the current situation of conflict and violence the conditions that made peaceful coexistence possible in different era can be transported or recreated to the present time. A Muslim who live in a non-Muslim country or any person who is there with visa or immigration is known *Musta'min* in Islamic terminology. If that person thinks he is living in *Dār al-Harb* 'home of war' it is his dire misunderstanding. After the *Hudaibiyah* peace treaty the prophet circumnuted and worshiped in the *Ka'bah* with his companions at the time power was in the hands of non-Muslim. He returned with companion to Medina in peace without any hostilities. The person is duty bond to observe the rules of land and respect the prevailing system. Visa or immigration is a contract between the immigrant and the country which issues him visas or allows him migration. The only place where they cannot obey the laws of the country if they are compelled to say or act against the tenets of Islam.<sup>37</sup> Since the prophet said "Under no circumstances can the will of Allah be disobeyed for the pleasure of any person".<sup>38</sup>

Kettani recommends, very significantly that the Abyssinia is the model for Muslims who are living in non-Muslim countries, which refers not only to the first Muslim migrates to the country but also to numerous early Muslim merchant settlements in non-Muslim lands. Kattani observed that the self-awareness in a minority group is generally a reaction to the treatment of the minority by the majority. He tries to develop such concepts as he recommends Muslims living in non-Muslim countries to organize themselves, elect their own leader and judges to preserve their identity. They should provide Islamic education for their children and should maintain ties with the Muslim world by performing Hajj and by pursuant of higher education in Muslim countries. They should resist economic deterioration and absorption in non-Muslim environment.<sup>39</sup> Kettani refer to the Abyssinian model in order to relate it to immigrant Muslims in western countries.

However, in the writing's of modern scholars particularly reformist political thinker's 'state' has come to be conceived as a *Sine Qua non* for the existence of Islam. This is so perhaps because the larger part of Muslim history consists of politically dominant Muslim communities. Secondly during the colonial period of Muslim struggle for



religions and cultural survival, the establishment of a Muslim state was understood as essential for political independence. Thirdly, the revivalist movement believed that the Islamic revival was not possible without an Islamic state. Consequently, Dār al-Islam which was a medieval religio-legal category came to be defined by modern writers as a synonym for an Islamic state, without fully solving the contradictions between the Islamic state and the modern political concept of a nation state.<sup>40</sup>

It is significant to note that the companions of the prophet travelled to various countries, settled there permanently, learned the language of the country, and adopted the cultures which were not contradictory to Islamic teachings, married, had children and died there. Migration of early Muslims to the kingdom of Abyssinia was not towards Abode of Islam but was towards a country where the ruler and people were the follower of Christianity. Muslims and Christians lived together peacefully in the kingdom of Abyssinia. Muslims respected the laws of the host country. They did not hide their identity neither tried for agitation or revolt. The Abyssinian model proves that excellence and nobility were factors that gave the Muslims protection in the kingdom. Peaceful coexistence is the core value of Islamic *Shari'ah* and only way of existence on this planet.

#### Notes and References

<sup>1</sup> Imtiaz Ahmad Hussain, "Migration and Settlement : A Historical Perspective of Loyalty and Belonging", Al-Huda Foundation U.S.A., 2011, pp. – I

<sup>2</sup> Raghīb al-Asfahani, *Mufradat al-Alfāz al-Qur'ān*, Beirut : Alamira, 2010, pp. 703-704

<sup>3</sup> Ibid

<sup>4</sup> Muhammad Khalid Musud, *Being Muslim in a Non Muslim Polity : Three Alternate Models*, Journal Institute of Muslim Minority Affairs, Vol. 10:1, London UK, 1989, pp 118-120

<sup>5</sup> Ibid

<sup>6</sup> Shahnaze Safieddine, *Migration to Abyssinia, Message of Thaqaalayn*, Vol. 12, Z, 2011

<sup>7</sup> Subhani, Jafar, *The Message : The Holy Prophet of Allah*, Ansariyah, Qum Iran, 2007, pp. 146

<sup>8</sup> Ibn Hisham, *Sirah al-Nabwiyyah*, Tran. by Inan A. Farid, Al Falah Foundation for Translation Publication and Distribution, Cairo Egypt, 2000, pp. 314

<sup>9</sup> Jalarion Rasool, *The History of Political Islam The Life of the Prophet of Allah*, Dalil-e-Ma Qum, pp 343

<sup>10</sup> Ibn Hisham, *Sirah al-Nabwiyyah*, op cit. 99 56, Also see *Tarikh al-Ṭabarī*, (Iran) Tariq Iqbal Nafees Academy, Karachi, 2004, pp. 75-76

<sup>11</sup> F.E. Paters, *Islam : A Guide for Jews and Christian*, New Jersey Princeton University Press, 2003, pp. 6 as cited in Dr. Farooq Hasan, *Re-Examining The Possibility of Peaceful Co-existence of Muslims and Non-Muslims in the West Based on the Abyssinia Model*, Interdisciplinary Journal Contemporary Research in Business, 101, 3, Voll, 2011, pp. 871

<sup>12</sup> Subhani Jafar, op. cit. pp. 234

<sup>13</sup> Ibn Hisham, op cit., pp. 56, see also al-Suhayli, 3, 203, 25, 222; Ibn Saad, 1, 203-208, Baladhuri 1, 198, 205, Fath al-Bari 7, 237-240 As quoted in Muhammad Yasin Mazhar Siddiqui op cot., pp. 61

<sup>14</sup> Ibn Ishaq, *Sirah al-Nabwiyyah*, Dar-Al-Kotob Al-Ilmiyah, Beirut-Lebanon, 2004, pp. 215-217, Ibn Saad *Al-Tabaqat al-Kubra*, Vol. 1, Beirut, 1960, pp. 204, See also *Tarikh al-Ṭabarī* (Urdu) op. cit., pp. 76-77

<sup>15</sup> Qazi Muhammad Sanaullah Usmani, *Tafseer Muzhari*, Quetta, Maktaba Rashifiyah, Vol. 2, pp. 381-384 as cited in Dr. Farooq Hasan, op. cit., pp. 871

<sup>16</sup> Tabari 2; Ibn Kathir 3 66-68, *Sirat al-Nabi and Muhammad Hamidullah*, Muhammad Rasul Allah, Nuqush : Rasul Number, 2, 99 557 as cited in *Prophet Muhammad: Role Model for Muslim Minorities*, op. cit., pp. 62, See file: <http://Adeputahen to Abyssinia Ethiopia, The Sealed Nectar.htm> 12/4/2012

<sup>17</sup> Ibn Hisham, op. cit., pp. 57-60

<sup>18</sup> Ibid, See Tabari, pp. 79-80

<sup>19</sup> Ibid, pp. 58

- 
- <sup>20</sup> Ibid, pp. 59
- <sup>21</sup> Ibn Kathir, *Seerat ul Nabawiya*, Dar al Fikr, Beirut, Vol. 2, 1978, pp. 18
- <sup>22</sup> Ibn Hisham op. cit., pp. 60
- <sup>23</sup> Ibid, pp. 62, See also Yasin Mazhar Siddiqi, *The Prophet Muhammad : A Role Model for Muslim Minority*, op. cit., pp. 70
- <sup>24</sup> Bukhari, Kitab al-Maghazi, Bab Ghazwat Khaybar, No. 38, Hadith No. 4230
- <sup>25</sup> Yasin Mazhar Siddiqi, op. cit., pp. 72
- <sup>26</sup> Ibid, pp. 73
- <sup>27</sup> Ibid, pp. 73
- <sup>28</sup> Ibid, pp. 83
- <sup>29</sup> Ibn Hisham, See also Abdul Wahid Hamid, *Companions of the Prophet*, Mds, London, 1995, pp. 89
- <sup>30</sup> Zad al-Ma'ad, Safi ur-Rahman al Mubarkpuri as cited inn Imtiaz Ahmad Hussain, *Migration and Settlement : A Historical Perspective of Loyalty and Belonging*, op. cit., pp. 3, See also Ar-Rahee al Makhtum (The Sealed Nectar) Riyad.
- <sup>31</sup> Al-Tabari Muhammad bin Jareer, *Jami-al-Bayan An Taweel-e-Ayatul Qur'an*, Daral Fikr, Beirut, 1999, Vol. 7, pp. 3
- <sup>32</sup> Dr. Farooq Hassan, op. cit, pp. 873-74
- <sup>33</sup> Abu Dawud Sulaiman bin Aslas, *Sunan-e-Abi Dawud*, Maktaba al Maavil, Riyad, 2007, Kitab No. 31, Bab No. 11, Hadith No. 4309, pp. 771
- <sup>34</sup> Ibid, Kitab No. 31, Bab 8, Hadith No. 4302, pp. 770
- <sup>35</sup> Tariq Ramadan, *To be a European Muslim*, Leicester, 1999, pp. 168
- <sup>36</sup> M. Ali Kettani, *The Muslim Minorities*, The Islamic Foundation, London, 1979, pp. I
- <sup>37</sup> Dr. Farooq Hasan, op. cit., pp. 875
- <sup>38</sup> Abu Dawud, *Kitab al-Jihad*, Bab No. 96, Hadith No. 2526, p. 461
- <sup>39</sup> M. Ali Kettani, *The Problems of Muslim Minorities and their Solutions*, The Islamic Foundation, London, 2008, pp. 91-107
- <sup>40</sup> Muhammad Khalid Masud, op. cit., pp. 126