



JIHĀT-UL-ISLĀM
Vol: 16, Issue: 01, Jul - Dec 2022

OPEN ACCESS
JIHĀT-UL-ISLĀM
pISSN: 1998-4472
eISSN: 2521-425X
www.jihat-ul-islam.com.pk

Hijrat-e-Habāsha: A Role Model for the Muslim minorities in the promotion of Dialogue and Pluralism, In the contemporary Age

Dr. Hafiz Muhammad Farooq Abdullah *

Assistant Professor, Department of Interfaith Studies,
Allama Iqbal Open University, Islamabad, Pakistan

Dr. Hafiz Atif Iqbal **

Postdoctoral Fellow, Academy of Islamic Studies, University of
Malaya, Malaysia; Assistant Professor, Department of Islamic
Studies, GIC Railway Road, Lahore, Pakistan

ABSTRACT

Hijrat-e-Habāsha is much important in the Islamic history, which had a great impact on the Muslims and the Christian population of Abyssinia in various aspects. Abyssinia was a stable and vast state in the neighbourhood of Arabia. With whom the Quraish of Makkah had excellent relationships before Islam. Muslims migrated to Abyssinia due to the fair nature, honesty and good reputation of the ruler of Abyssinia, Najashi. Migration to Abyssinia indicates that Muslims can seek help and shelter from non-Muslims or non-Muslim states in order to preserve their religion or achieve legitimate interests. Due to the excellent foreign policy of the Prophet Muhammad (PBUH), the relations of Abyssinia were established with the state of Madinah instead of the polytheists of Mecca. From the migration to Abyssinia derives the salient rules and regulations and manners of Islamic diplomacy regarding relations with non-Muslim countries. The role of the Abyssinian refugees suggests that Muslim minorities in non-Muslim countries should play an organized and effective political role in order to achieve the promotion of Dialogue and Pluralism in the contemporary age. All these aspects will be covered in this paper.

Keywords: *Hijrat-e-Habāsha, Abyssinia, foreign policy, Dialogue, Islamic History, Migration, Pluralism*

Islamic Perspective for Dialogue

Dialogue is not a new concept in the history of religions. There are many forms of dialogue in human history from the time of Adam and Noah (PBUH) to the time of Jesus (PBUH). Especially when the Prophets (Peace Be Upon Them) are found



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answering the objections raised by their people and presenting any argument or explanation on their terms in order to eliminate their doubts and bring them closer to their message. Islam is a universal religion, and the Holy Prophet (PBUH) is the Messenger of Mercy for all mankind. The message of the Holy Prophet is for people of all times, regions and people of all colors and races.

Among the religions of the world, Islam is the only religion which has not only commanded the invitation and preaching on a global scale but has also stated the regular principles of dialogue and discourse with other civilizations, nations and individuals. The basic principles are as follows in Surah Al-Nahal:

"أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم مَّا تَيَّابٌ هِيَ أَحْسَنُ"

"Invite to your Lord's Way with wisdom and good advice, and debate with them in the most dignified manner" ¹

That is why Muslims cannot stay away from or cut off from the nations of the world. It is the primary responsibility of every Muslim to convey the message of Islam directly or indirectly to all human beings. That is why it is the common responsibility of all Muslims to treat these nations with love and affection and to convey the message of Islam to them with a good manner.

The importance of the life of the Prophet (PBUH) has a great significance and value in the individual and collective life of Muslims. It is also a torchbearer way of life for Muslims and universal guidance for them. That's why the Muslim finds solution of their problems in all and every situation in the life of Prophet (PBUH). And the journey of their lives is determined by his guidance. If any Muslim does not do so, he will be lost from the right path; and will lose his identity, destination, and the purpose of life. It has been observed for a long time that Muslims in most parts of the world are forced to live a life of migration and oppression: Muslims of Kashmir, Afghanistan, Sheshan, Rohingya (Burma), Coastal Arakan, Algeria, Palestine, and Syria etc. They are suffering from various situations. Some time ago, the Muslims in the Russian states had to face hardships and oppression along with the emigration. After that, this series is being repeated continuously in other countries of the world.

What are the responsibilities and rights of Muslim minorities in such situations? By adopting them, Muslims can lead a peaceful life in the countries where they are living as minorities. In this regard, migration to Abyssinia is an excellent practical example of how Muslims migrated there and influenced the king there with their teachings and practices and also achieved peaceful settlement. Today's Muslim minorities can learn the best lessons from migration to Abyssinia in this regard. In this article, the same topic is being discussed.

A Brief Introduction of Abyssinia

Abyssinia is derived from the Arabic word " Habāsh ". Among the several meanings of this term, the most commonly used denotation is "to meet or gather together".

In this regard, pointing to the reason why Abyssinian nations are called Abyssinian. Ibn Manzur writes:

" حبش الشيء جمعه احابيش جماعة من الناس ليسوا من قبيلة واحدة"²

Abyssinia refers to the completeness of something or its collection.
Ahabeesh refers to a group of people, who do not belong to the same tribe.

One of the reasons for being called "Habāshi" is also possible because the ancestor of these nations is "Habāsh". As Hafiz Ibn Hajar wrote in that the Ahl al-Abyssinians are the descendants of "Habash Ibn Kush Ibn Haam Ibn Noah"

" وَالْحَبَشِيُّ هُمُ الْحَبَشَةُ يُقَالُ إِنَّهُمْ مِنْ وَدِّ حَبَشِي بْنِ كُوشِ بْنِ حَامِ بْنِ نُوحٍ "³

Dr. Muhammad Hamidullah further writes in this context that:

Abyssinians are originally settlers from Yemen, In Abyssinia there is also a province "Amhara" which is now being linked to "Mehra". Which is a large area east of Hadhramaut in South Arabia. Linguistic research has also proved the great affinity between "Mehra" and "Amhara" dialects.⁴

In compliance with the blessed order of the Holy Prophet (PBUH), the Companions migrated from Makkah to Abyssinia in the fifth year of Prophethood. Which is 615 according to AD. At that time the name of Abyssinian state was Aksum. Which is now the name of a village in North Africa. After the arrival of Christianity in the first century AD, the city became a regular kingdom. And then its boundaries included almost all of Sudan except present-day Ethiopia. Many ruins of this city still exist. Even today the people of Abyssinia respect this city very much. Even the coronation of the new king and ruler after a change of government still takes place here.⁵

At the time of Hijra Abyssinia, the state of "Aksum" was very large and stable, and its boundaries extended quite far. According to Hafiz Ibn Hajar, the country of Abyssinia was located on the "western side" of Yemen. Its borders were quite long. Although it consisted of many races and nations, all the sects of the country of Sudan obeyed the king of Abyssinia.⁶

Challenges of Muslim Minorities in the contemporary Age

At present, a huge number of Muslims is settled and living in non-Muslim countries, Where Muslims are in the minority and other nations are in majority

and the government is also non-Muslim. There are some countries in which, there was a government of Muslims in the past. But the revolution of time eliminated Muslim's regime, and other people took their place. For example, India, Uganda, Spain, Georgia, east Taimor, South Sudan etc.

And there are some countries where Muslims migrated for search for Jobs, employment and Business. They settled there and got Citizenships of these countries. Or their local residents accepted Islam. Such as Britain, America, Australia, Japan etc. And there are some countries also where Muslims are living as minorities but originally, they accepted Islam from the beginning, such as Nepal and China. In these countries, Muslims are facing various social, economic, political, religious, and cultural issues. Some problems vary from different countries, governments and societies, and several problems are equally similar in the context of mood and nature. To solve their problems, where Muslims take support of national and international laws and legislations. There they also look at their religious references and cultural heritage. Muslims wants to keep their existence by setting balance and harmony with the purpose of their lives.

Importance of Makki and Madani Age in the Seerah of Prophet Muhammad (PBUH)

In countries where other nations apart from the Muslims are living, and instead of one religion, followers of different religions living together. If someone tries to get guidance from the Life of Muhammad (PBUH) then one group of religious scholars say, this era as an ideal model. Because how encountered the difficulties and problems by the Prophet Muhammad, while living in the society of non-believers. And how he invites them to Islam with so much patience and wisdom, there could be no best model than the Makki Life of Prophet (PBUH). The second group of religious scholars sees the life of Madina as best model. Because this time is ideal for any state as the fulfillment of the orders, the implementation and completion of social and political principles is the stage of Islam and this model is ideal for forever. There is no doubt that both Makki and Madni lives have own their importance and path of guidance for us in all collective matters. But each part of Life of Prophet (PBUH) is the ideal model for whole life of believers. Therefore, it is necessary to keep in mind every aspect of it, and it is imperative to get guidance through each step of his life.

Diversity, Pluralism and Migration of Habāsha

An important step in the life of the Prophet (PBUH) which is usually ignored. Although it can guide us directly in the multi-diversity society, it is the incident of migration of Habāsha. The true faith of Islam dependably had its start and

advancement in a nation ruled by non-Muslims. Muslims were dependably in minority in their town. It built up their identity in a multi-belief, pluralistic culture. Their religious request was set up contrary to the standard culture and human progress. Little ponder then that Islam confronted still-resistance. The old request couldn't endure them, particularly the change presented by Islam. This fight among truth and deception has been pursued from the times of the Prophet Adam to the Prophet Muhammad (PBUH), the Final Messenger. This is the simple conviction of Islam and is at the core of the social, network and religious history of Islam. It would not be strange to state that it has been a tenacious custom of world human advancements and cultures.

Many Christians with whom Islam had a dialogue in the early days, like the Muslims, they did not believe in the divinity of Jesus. Therefore, the uniformity of beliefs has been a major reason for the conversion of early Christians to Islam, As Dr. Hamidullah writes

“The Najashi sect was a Christian of the same nature (ie Manu Freight). And in those days there were great differences between this sect and the Christians of Greece. Abrahah who was the vicegerent of Najashi (in Yemen) did not believe in Jesus as the son of Allah but only Masiih-u-Allah. Probably Najashi will have the same beliefs and these are very similar to the beliefs of Muslims.”⁷

The first contact of Islam with al-Habāsha was during the lifetime of the Prophet Muhammad (PBUH). As we shall see the persecuted Muslims who migrated to al-Habāsha in the fifth year of Muhammad's revelation. Najashi is the term the ruler of al-Habāsha is known by in the Muslim chronicles. Indeed, Islam's first contact outside of Arabia was with al-Habāsha and the two regions maintained an amicable relationship during the Prophet's lifetime.

By quirk of fate the true faith of Islam always had its beginning and progress in a polity dominated by non-Muslims. Muslims were always in minority in their town. It helped establish their identity in a multi-faith, pluralistic society. Their religious order was set up in opposition to the mainstream culture and civilization. Little wonder then that Islam faced still-opposition. The old order could not put up with them, especially the reform introduced by Islam. This battle between truth and falsehood has been waged from the days of the Prophet Adam to the Prophet Muhammad (PBUH), the Final Messenger. This is the very belief of Islam and is at the heart of the cultural, community and religious history of Islam. It would not be out of place to assert that it has been a persistent tradition of world civilizations.

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By eccentricity of destiny the genuine faith of Islam dependably had its start and advancement in a nation ruled by non-Muslims. Muslims were dependably in minority in their town. It built up their identity in a multi-belief, pluralistic culture. Their religious request was set up contrary to the standard culture and human progress. Little ponder then that Islam confronted still-resistance. The old request couldn't endure them, particularly the change presented by Islam. This fight among truth and deception has been pursued from the times of the Prophet Adam to the Prophet Muhammad (PBUH), the Final Messenger. This is the simple conviction of Islam and is at the core of the social, network and religious history of Islam. It would not be strange to state that it has been a tenacious custom of world human advancements and cultures.

Opposition of Islam and Oppression on the Muslims in the Arabia

Muhammad's proclamation of the religion of Islam and of himself as a Prophet sent by God to guide mankind to the right path was not initially received favorably in Arabia. The Meccan Arabs were not prepared to accept Muhammad's message nor were they willing to discard their traditional gods for a religion announced by someone whose background they knew very well. Muhammad's preaching threatened the harmonious relations between different clans of Quraysh. Atba b. Rubaia, a respected Qurayshite, asked Muhammad to discontinue his claim to a prophetic message, since this was creating a rupture within the clans of Quraysh. He said,

"If it is money that you want, we will give it to you, if it is social position that you are after we will give it to you, if you are sick we will provide you with medical help." ⁸

Since in Arabia the individual was protected by his clan, there was no government to imprison him nor a rehabilitation center to reform him. Instead, the struggle between the reformers and their opponents took the form of personal maneuver and of family and clan opposition. The Muslims were scattered among the different clans as a minority and were not in a position to protect themselves as a single unit. Those members of the Ummah of Islam who had no Asabiyya, ⁹to protect them were publicly humiliated and physically abused. Those exposed to physical violence were few, however, and mostly slaves and persons without a clear connection with the clans.

According to Ibn al-Athir , the following are the names of those who were physically tortured:

- a) Bilal, a slave from al-Habāsha freed by Abu Bakr.
- b) Ummar Ibn Yassir, belonged to a small clan of Ons.

- c) Sumaiyah, was Ummar *s wife who was killed by Abu Jahl when she challenged him for torturing her husband. She became the first martyr in Islam.
- d) Haba'ab B. al-Urth, son of a slave.
- e) Shuhaib Ibn San'an al-Kumi, from Nimr Ibn Qa'sit clan.
- f) Amr Ibn Fuhaira, son of a Byzantine.
- g) Subaiha, a slave bought and freed by Abu Bakr.
- h) Zumairah, clan unknown.
- i) Nahdio.
- j) Umm Abis. ¹⁰

Muhammad (PBUH), though protected by his clan of the Banu Hashim, was harassed and often ridiculed even by some of his own relatives. It was the Prophet's tremendous belief in his divine mission that prevented him from succumbing to this humiliation and harassment, and it was this persecution that led the Prophet to advise his followers to take refuge in al-Habāsha. According to Ibn Ishaq (d. 151/760) the Prophet told his followers

”لو خرجتم الى الارض الحبشة فان فيها ملكا لا يظلم عنده احد وبى ارض صدق حتى يجعل الله لكم خرجا مما انتم فيه”¹¹

"if you were to go to al-Habāsha (it would be better for you) for the king will not tolerate injustice and it is a friendly country until such a time as Allah shall relieve you from your stress."

According to the Dr Hamid Ullah

Immigration marked the Muslim community since its beginning. Biographers of Muhammad (PBUH) reported how he sent some of his followers to Abyssinia to protect them from the persecutions of the inhabitants of Mecca. He gave them a message for the king of Abyssinia asking him to welcome them, to recognize that he (Muhammad) is the messenger of God, and to forsake pride. ¹²

One might rightly ask why al-Habāsha, which lies on the opposite side of the Red Sea, was chosen over adjacent regions. Would it not have been easier for them to seek protection and hospitality from neighboring tribes whose language and culture they were familiar with? A few hypotheses can be offered, but in doing so the tribal relations and political situation that existed on the periphery of Mecca at that time must be considered. Also, it will be necessary to speculate whether the Quraysh and other Arab tribes were familiar with the contemporary political situation that existed in al-Habāsha.

Actually Most of the Medinas tribes and others around Mecca were on good terms with Quraysh and were using the Ka'aba which was under Quraysh supervision,

as a place of pilgrimage. Muhammad (PBUH) and his companions thus recognized that their safety could not be guaranteed if they fled to these tribes. Had they taken refuge with the tribes and had Quraysh asked the tribes to hand the Muslims over, it is very likely the tribes would have complied with the Quraysh's request. It seems reasonable that these tribes would not have ruptured their relationship with Quraysh because of a few "heretics".

Further south, Yemen was a hot-bed of international rivalry between the Byzantine and the Sasanian empires. This point will be further elaborated below. Greater Syria and al-Hira (Iraq) were also regions of international rivalry between the above-mentioned empires. Besides, it would have been risky for the refugees to travel through the previously mentioned tribal areas without being detected. Their chances of making it all the way through to Syria safely were very slim. Thus, the advantage of al-Habāsha was that once the refugees departed the shores of Arabia, their chances of being caught by Quraysh were slim, since the latter did not possess a naval force that could stop them. Actually the Quraysh who tried to apprehend them arrived too late at the port of Shuaiba (near Jadda), whence they had departed a few hours earlier.¹³

Relations of Arabs with the State of Habāsha

The Arabs were familiar with al-Habāsha and the political situation there. Al-Habāsha was known to the seventh century Arabs as a home of a just king.¹⁴ Moreover, al-Habāsha and Arabia had trade relations long before the rise of Islam. This is clearly mentioned in a letter from Urwah Ibn al-Zubair to Abd al-Malik Ibn Marwan, which is mentioned in the work of al-Tabari. According to Urwah, "al- Habasha was a market where the Quraysh traded, finding in it ample supplies, security, and business."¹⁵ It is sufficient to mention that by the time JA' far Ibn Abi Talib arrived in al-Habāsha the Muslim community total eighty-two.¹⁶

Furthermore, Um Ayman, the maid of Muhammad (PBUH), and Bilal, the first slave to convert to Islam were from al-Habāsha.¹³¹⁷

Watt, W.M writes that "Now the Quraysh were alarmed by the growing community of Muslims in al-Habāsha and probably felt that they would use it as a base to launch attacks against them or secure some military assistance from the Nagashi."¹⁸

According to Ibn Ishaq (in a tradition he attributes to Umm Salama), the Qurayshites were alarmed when they realized that the Nagashi extended hospitality to the Muslim immigrants and when the Muslims began to practice their religion freely without ridicule or harassment. Thus the Quraysh sent a delegation to the Nagashi which consisted of Amr Ibn al-As and Abd Allah Ibn

Abi Rubaica.¹⁹ They were laden with gifts for the Nagashi and his bishops. They asked the Nagashi if he would evict the immigrants. But to the chagrin of the delegation the Nagashi would not comply with the request before he heard the immigrants' side of the story.

Speech of Jafar Ibn Abi Talib Before Nagashi

The Muslim case was eloquently given by Jafar Ibn Abi Talib.²⁰

“O King, we were a barbarous nation, worshipping idols, eating carrion, committing shameful deeds, killing our blood-relations, forgetting our duty towards our neighbors, the strong amongst us devouring the weak. Such was our state until God sent us an apostle, from amongst ourselves, with whose lineage, integrity, trustworthiness and purity of life we were acquainted. He summoned us to God, to believe in His unity, to worship Him and abandon the stones and idols which we and our fathers had worshipped in His stead. He commanded us to speak the truth, to be faithful in our trusts, to observe our duties to our kinsfolk and neighbors, to refrain from forbidden things and bloodshed, from committing immoralities and deceits, from consuming the property of orphans and from slandering virtuous women. He ordered us to worship God and associate no other with Him, to offer prayer, give alms and fast. (Then after enumerating the duties of Islam he said) So we trusted in his word and followed the teachings he brought us from God ...Wherefore our countrymen turned against us and persecuted us to try and seduce us from our faith, that we might abandon the worship of God and return to the worship of idols.”²¹

Umm Salamah reports that 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 Sarah Maryam. Umm Salamah adds that on listening to the Quranic passage, tears welled up in Negus's eyes and his beard was soaked with tears. His clergymen also cried. Their Scriptures were soaked as they listened to the Qur'an. Then Negus exclaimed: 'Undoubtedly this message and the one carried by Prophet Jesus (PBUH) 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 would they be deported from our country.'²²

This moving speech of Jafar convinced the Nagashi not to extradite the immigrants, and they lived in peace in al-Habāsha until Muhammad(PBUH) sent for them to return.²³

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Amr Ibn Umayya al-Damari was sent to the Nagashi with two letters for him. One urged the Nagashi to convert to Islam; the other, asked him to facilitate the departure of the immigrants to Arabia and to betroth Muhammad (PBUH) to Umm Habiba who was in al-Habāsha. Umm Habiba was the daughter of Abu Sufyan, whose Muslim husband has apostized.²⁴ According to Muslim chronicles, the letters of the Prophet were favorably received by the Nagashi. He gave Umm Habiba gifts, betrothed her to the Prophet, and facilitated her departure to Arabia along with the rest of the immigrants. In his reply to the Prophet (which is recorded by al-Tabari), the Nagashi declared his conversion to Islam.²⁵

The following is an excerpt from the reply:

In the name of God, the Merciful, the Compassionate, to Muhammad, the Apostle of God ... There is no God but Allah, who has brought me to Islam. Thy letter I have read O, Prophet ... I testify my belief in the King of heaven and earth ... I testify thou art the Apostle of God, and I have sworn this in the presence of Jafar and have acknowledged Islam before him, I attach myself to the worship of the Lord of the Worlds, O Prophet, I send my son Area as my envoy to thee, hut if thou dost command it, I will go myself and do homage to the holiness of the mission. I testify that thy words are true.²⁶

Muslim historians unequivocally assert the conversion of the Nagashi. There is a tradition that the Prophet upon hearing of the death of the Nagashi conducted Muslim burial service for him.²⁷ What seems likely though is that the Muslim refugees managed to get some converts from among their servants and associates, for they were people who sincerely believed in their new religion and because of it had left their families and their land. In this sense their religion must have impressed others around them. Furthermore, they had lived in al-Habāsha for more than a decade and children were born to them there.²⁸

They left Arabia in 615, soon after Muhammad (PBUH) began preaching, and most returned after he was securely settled in Medina. Indeed, some sources contend that the refugees arrived in time to share in the booty that resulted from the Khaybar incident of 628.²⁹

The belief among the Meccan Muslims that the Nagashi converted to Islam certainly colored subsequent Muslim policy towards al-Habāsha. Muslim traditions are laden with anecdotes favorable to the people of al-Habāsha, such as "Whoever admits a Habashi (singular of Habash) into his house, Allah would

bless it with Baraka." ³⁰Another one urges the Muslims not to war against the Habash, unless they are the offenders. "Avoid the Habash as long as they are not the offenders."³¹

During the lifetime of the Prophet Muhammad (PBUH) there was no friction between the Muslim state and the Axumite Kingdom of al-Habāsha. Actually, the relationship between the two regions during the Prophet's lifetime could be described as genial. This, of course, may in part be due to the belief that the Nagashi converted to Islam. But, above all, it could be attributed to the hospitality shown the Muslim refugees.

Economic and Climatic factors of migration to Habāsha

A number of economic and climatic factors could be cited for al-Habāsha's attraction for some of those political malcontents. The fact that persecuted Muslims during Muhammad's lifetime were afforded protection was fresh in the memory of many Hijazis, the hospitality of the peoples of al-Habāsha was commanded by the Prophet. Perhaps they reasoned the same hospitality could be extended to them. The proximity of al-Habāsha to Arabia certainly would have played a role in their decision and the mild climate of the highlands of al-Habāsha must have induced many to remain after their arrival there. Moreover, al-Habāsha was known among the Arabs as a place of great economic activity, so they could have hoped for a means of livelihood there.³²

Social System Social organization is the most difficult part in the formation of a community. Many social, emotional and psychological problems and issues are involved in the separation of a minority from the majority community. The social disintegration and chaos within a minority poses a serious problem. Although being part of a larger society, a minority may not be integrated with it. It has its own set of priorities. Under intense psychological pressure a minority tends to be vulnerable. If a minority is not organized, it might be lost into oblivion. It creates more problems in the society, worsening the situation. For the despairing members of the minority cannot adjust themselves with the larger society, which results in chaos. Destined to obliteration, they sow the seeds of discontent in the broader community.

Conclusion

In short, today's countries where the government and the majority belong to other religions and Muslims live as a minority, they can plan for a peaceful life by taking guidance from the situation of the emigrant companions of Habāsha (Abyssinia). They can get rights from the any country's constitution and court and can ensure their rights and duties. Similarly, when the King of Abyssinia summoned the Muslims to the court to state his position on Jesus and the

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Christian religion, the Muslims were greatly disturbed because there was a danger from the Najashi and the courtiers being angry if they told the truth before them. But the educated companions of the Holy Prophet (PBUH), after mutual consultation, came to this unanimous decision: "By Allah, we will say only that which is the command of Allah and the teaching of the Messenger of Allah."

Therefore, we have to persuade the Western intelligentsia with an argumentative manner, without any mental retardation, that Islam is the antidote that can purify the contemporary civilizations from all kinds of defects.

The most important thing for Muslims is not only to maintain the Islamic tradition of dialogue but also to make every effort to promote it at all levels, to help clear up misunderstandings and spread Muslim views to other nations. When Muslims will carry out their duty to convey their position to others in a rational and effective manner. Then it will be easier and more convenient to spread the message of Islam to the non-Muslims.

In the context of international and interfaith relations, the research study of Muslim migration to Abyssinia is of great importance in the context of today's multicultural and diverse world. In many non-Muslims countries where people and governments have a relatively soft corner for Muslims.

In short is that today's countries where the government and the majority belong to other religions and Muslims are living there as minorities, Muslims can get guidance from the example of the immigrants of Habāsha and they can plan to live a peaceable life in these countries. In these circumstances, if Muslims consider the situation in Abyssinia, a healthy environment for invitation and dialogue also can be established.

Recommendations

Briefly, the following Recommendations are drawn from the statements, and summary of the Abyssinian refugees as case study.

- * Wherever the Muslims are around the world, they should remain on the right path and should spread the message of Islam through the dialogue, this is the basis of their religious and civil life.
- * Muslims always need to compete with the oppression and Islamophobia through the wisdom and require the preaching of Islam with an argumentative manner and logic. This tool is more useful for minority.

- * Any State where Muslim minorities live in the present age, they must be a well-wisher and patriot with that particular state; therefore, the companions gave evidence of this quality by organizing prayers for the King Negus.
- * Muslim minorities should be acquainted with the system of justice of any state where they are living, and must be use it for their protection and fortification of their rights.
- * Any state where Muslims live as the minorities, they should be a peaceful citizen, and must avoid engaging themselves in the destructive and harmful activities. The sentence from the Speech of Hazrat Jafar (RA) “To be faithful in our trusts, to observe our duties to our kinsfolk and neighbors, to refrain from forbidden things and bloodshed,” gives same lesson and advice.
- * Wherever the Muslims are, they should work together and need to promote mutual unity with consultation and harmony. They should select anyone as their mentor also, so just like under the Emirate of Hazrat Jafar, Muslim emigrants took a single stance with mutual consultation in the Habāsha.
- * Muslims need to provide information about their objectives of lives, and their lifestyle according to the homeland’s viewpoint without any misconceptions. So Local residents do not create protection issues for Muslim minorities, and do not consider Islam as opponent. This the quintessence of the speech of Hazrat Jafar (RA) before the King Negus.
- * Muslims need to get the necessary knowledge of the religion of states, where they are living as the minorities, so the mutual harmony, pluralism and diversity could be promoted. Before migration to Habāshah, the revelation of Surah Maryam, and recitation of Hazrat Jafar (RA) of those verses in the court of Negus is a clear indication of this point.
- * If Muslims must face a religious or social trauma, they should work patiently and forecast, avoid the extent possible from expeditiousness and emotionalism. As it is known by Muslims cautious reaction to the apostasy of Ubaidullah bin Jahash.
- * In any country where Muslims do live, they should work hard and should earn legitimate livelihood and must avoid the illegal activities.
- * It is necessary for the Muslim minorities to strictly obey the laws of the country in which they live, which do not conflict with Islamic teachings, because they are living there under the agreement.



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- ⁶ Al-‘Asqalānī, Ibn Hajar(852 AH), Fath al-Bari, Dar Al Maarefa, Beirut, 1379 AH, vol 7, p.190
- ⁷ Dr. Hamid Ullah, Rasool Akram ki Siasi Zindgi, Dar ul Asha’at Kararchi. p.127.
- ⁸ Al-Suhayli, al-Raud al-Unuf. Cairo: 1969, vol. 3, p. 120.
- ⁹ This is an Arabic term popularized by Ibn Khaldun. It literally means group feeling. Asabiyya or group feeling protects an individual or a group from an attack by others in a society where there is no formal governmental structure which is typical of Badawi culture in which stage Arabia was at the time.
- ¹⁰ Ibn al-Athir, al-Kamil fi al- Tarikh. Beirut: 1965, Vol. 2, pp. 66-70.
- ¹¹ Ibn Ishaq. Sirat Rasul Allah, translated by A. Guilliume. London: Oxford University Press, 1967, p. 146
- ¹² Hamidullah, Muhammad: Magmu at al-watha 'iq al-siyassiyah al-rashidah, al-rashidah, 5th Ed., Dar al-Nafa’is Beirut 1985, p.32
- ¹³ Al-Tabari, Tarith al-rusul-wa-al-muluk. London: Bull, 1902, vol. 3, pp. 1180-81.
- ¹⁴ Ibn Ishaq, Sirat Rasul Allah, p. 146,
- ¹⁵ al-Tabari, Tarikh al-rusul. vol. 3, p. 1166. Urwah is the son of Zubair Ibn al-Awwam who was in the first group who fled to al-Habasha.
- ¹⁶ Ibn al-Athir, Al-Kamil fi al- Tarikh, vol. 2, p. 78.
- ¹⁷ A. Jabarti, Ajaib al Athar fi fl-Tara lum wa tl-Akhbar. Cairo: Matbacat al-Amira al Shariqiyya, 1904, p. 68.
- ¹⁸ Watt, W.M., Muhammad at Mecca. Oxford: The Clarendon Press, 1960, p.113.
- ¹⁹ Ibn Hisham, Sīrat Muḥammad Rasūl Allāh, Dar Al Kotob Al Ilmiyah, p. 150.
- ²⁰ Ibid., pp. 150-1.
- ²¹ Ibid., pp. 151-2.
- ²² Muhammad Yasin Mazhar Siddiqi, The Prophet Muhammad: A Role Model for Muslim Minorities, Kube Publishing Ltd, 2016 - Religion –The Islamic Foundation, UK, p. 67.
- ²³ Ibid., pp. 153.
- ²⁴ al-Tabari, Tarikh al-Rasul. vol. 2, p.1570.
- ²⁵ Ibid., pp. 1569-70.
- ²⁶ Ibid., pp. 1569-70. The above translation is taken from Budge, History of Ethiopia. Nubia, and Abyssinia. London: Methuen and Co., Ltd., 1966, 2 vols., p. 273.

²⁷ A. Jabarti, *Ajaib al Athar fi l-Tarajum wa l-Akhbar*. Cairo: Matbaat al Amira al Shariqiyya, 1904, p. 66.

²⁸ Watt, M.W., *Muhammad. Prophet and Statesman*, pp. 67 and 230.

²⁹ *Ibid.*, p. 195.

³⁰ Riyad, Zahir, *Tarikh Itiopia*. Cairo: 1966, p. 55.

³¹ Ghayth, Fathi, *al-Islam wa 'l-Habasha Abar al Tarikh*. Cairo: Sharikat a taba'a al-Finniyya al-Mutahida, 1967, p. 60.

³² See Urwah's letter in al-Tabari, *Tarikh al-rusul*. vol. 3, p. 1166.