

EXODUS OR HIJRAH (SACRED MIGRATION) – ISLAMIC TEXTS

Translations of the Qur'an are by Abdullah Yusuf Ali, adapted by Usama Hasan

QUR'AN, SURAH AL-NISA' (CHAPTER: WOMEN), 4:97-100

97. When angels take the souls of those who die in sin against their souls, they say, "In what plight were you?" They reply, "Weak and oppressed were we in the earth." They say, "Was not God's earth spacious enough for you to move yourselves away (from evil)?" Such people will find their abode in Hell,- What an evil refuge! -

98. 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.

99. For these, there is hope that God will forgive them: For God blots out (sins) and forgives again and again.

100. He who forsakes his home in the cause of God, finds in the earth many a refuge, wide and spacious: Should he die as a refugee from home for God and His Messenger, His reward becomes due and sure with God. And God is Oft-forgiving, Most Merciful.

QUR'AN, SURAH AL-A'RAF (CHAPTER: THE HEIGHTS), 7:127-141

127. Said the chiefs of Pharaoh's people, "Will you leave Moses and his people to spread mischief in the land, and to abandon you and your gods?" He said, "Their male children will we slay; only their females will we save alive; and we have irresistible power over them."

128. Said Moses to his people, "Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleases; and the end is (best) for the righteous."

129. They said, "We have had nothing but trouble, both before and after you came to us." He said, "It may be that your Lord will destroy your enemy and make you inheritors in the earth, that so He may try you by your deeds."

130. We punished the people of Pharaoh with years (of droughts) and shortness of crops; that they might receive admonition.

131. But when good times came, they said, "This is due to us." When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him. Behold! In truth, the omens of evil are theirs in Allah's sight, but most of them do not understand!

132. They said (to Moses), "Whatever be the Signs you bring to work your sorcery on us, we shall never believe in you."

133. So We sent plagues on them: wholesale Death (or the Flood), Locusts, Lice, Frogs, and Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin.

134. Every time the penalty fell on them, they said, "O Moses! on our behalf call on your Lord in virtue of his promise to you: If you will remove the penalty from us, we shall truly believe in you, and we shall send away the Children of Israel with you."

135. But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word.

136. So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs and failed to take warning from them.

137. And We made a people, considered weak and of no account, inheritors of lands in both east and west, - lands whereon We sent down Our blessings. The fair promise of your Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).

138. We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said, "O Moses! fashion for us a god like unto the gods they have." He said, "Surely you are a people without knowledge.

139. "As to these folk,- the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise."

140. He said, "Shall I seek for you a god other than the true God, when it is God Who has endowed you with gifts above the nations?"

141. And remember: We rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord.

HADITHS (Traditions of the Prophet, peace be upon him; source: Bukhari)

1. On the authority of Umar bin al-Khattab, who said: I heard the Messenger of Allah, may Allah bless him and grant him peace, say:

"Actions are only by intention and every man shall have only that which he intended. Thus, he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take a woman in marriage, his migration was for that for which he migrated."

2. On the authority of Abu Sa'id al-Khudri, Allah be pleased with him, that the Prophet of Allah, may Allah bless him and grant him peace, said:

There was, in the nations before you, a man who had killed ninety-nine souls. He asked for the most knowledgeable person on earth, and was directed to a monk. He came to him and told him that he had killed ninety-nine people, and asked if it was possible for him to repent. The monk replied, "No." So he killed him and completed a hundred by him. He asked again for the most knowledgeable person on earth, and was directed to a person of learning. He came to him and told him that he had killed a hundred people, and asked if it was possible for him to repent. He replied, "Yes. Who can prevent you from repenting? Travel to such-and-such a land, for there there are people who worship Allah: worship Allah with them. Do not return to your land, for it is a land of evil."

He began travelling but when he reached half-way, death came to him. The angels of mercy and the angels of punishment disputed over him. The angels of mercy said, "He came in repentance, turning his heart towards Allah Exalted." The angels of punishment said, "Truly, he never did any good whatsoever." An angel came to them in human form so they appointed him as arbiter between them. He said, "Measure the distance between him and the two lands – whichever one is nearer, he belongs to it." So they measured and found that he was nearer to his destination, so the angels of mercy took him."

In another narration: "He was nearer to the village of goodness by a handspan, and so was counted amongst its people." In another narration: "Allah Exalted inspired to that land to move away, and to this land to move closer, and said: 'Measure the distance between them.' They found that he was nearer to this land by a handspan, so he was forgiven." In one narration: "He turned his chest towards his destination."