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## **THE IMPLICATIONS OF THE *HIJRATUR-RASUL* FOR PERSONAL AND NATIONAL SECURITY**

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### ***ABSTRACT***

*This paper is an exposition of the emigration of the Prophet (S.A. W) from Makkah to Madinah and its relevance to modern day phenomenon viz personal and national security. It delves into the circumstances that led to the emigration of some earlier prophets but with particular reference to that of Prophet Muhammad. The paper observes that though a flight from a place to another may be a strategy for security purposes, some measures have to be taken toward achieving this, or else, it may amount to insecurity. Contrary to the view that Islam was spread by sword, the hijrah confirmed that the Prophet only resorted to fight the enemies as the last option for the security of the religion and its adherents. It then concludes that no matter how security conscious a nation is, Allah is the Chief Security Officer who protects any person and nation when all other sources have been exhausted.*

### **INTRODUCTION**

The epoch-making emigration of Prophet Muhammad from Makkah to Madinah in 622C.E is a landmark in the history of Islam. The importance attached to it, culminated in the counting of Islamic calendar from the date of this historic event since the tenure of Caliph Umar. Its annual celebration by the Muslims is an indication of the attention it receives from them worldwide. For

instance, the Muslims in Nigeria recently marked the silver jubilee of *Hijrah* celebration in the country on the first of *Muharram* 1426 A.H.

There is no doubt that the *hijrah* of the Prophet has clearly taught the Muslim *ummah* that on no account should a Muslim compromise his religion on the pretext that he is being oppressed by a power. Rather, he has the option of checking out even if abandoning his relatives and belongings for the time being is involved. Looking at *hijrah* from a broader perspective, it could be viewed as a sort of transition from this world to the world beyond. The acceptance of the Prophet in Madinah by the *Ansar* was a result of his prior preparation for it before he finally escaped there. This in essence teaches that one must strive in this world for him to be acceptable to Allah when he finally returns to Him. There is also a lesson for the Muslims on the first assignment embarked upon by the Prophet when he got to Madinah. That was the task of constructing a mosque. From this, the first assignment of man is *'ibadah*, and this should be given the required priority it deserves rather than running recklessly after acquisition of wealth which cannot accompany his owner to the grave.

The above are some of the philosophical teachings derivable from the prophetic flight to Madinah. As important as the event is to every Muslim, it becomes pertinent to consider its relevance to modern day phenomenon, most especially to personal and national security. This paper therefore, addresses this issue by considering the circumstances that surrounded the journey, its cause, course and consequences, with a view to appreciating its implications for personal and national security.

***The Hijrah as a Form of Security Measure: An Historical Overview***

Historically, some prophets had for one reason or the other migrated from their initial settlement to another. Most of them migrated for security reason. Prophet Ibrahim, who originally hailed from Ur, migrated to Haran in Northern Aram (modern Syria) together with his father Azar, his wife Sarah and his nephew Lut. After the death of his father in Haran, he was divinely instructed to migrate with his family to Canaan (The *Holy Bible*, Genesis 12: 1). He later migrated from Canaan to Egypt as a result of famine in Canaan (Genesis 12: 7). He could not stay long in Egypt because his security was threatened by Pharaoh who was attracted by the beauty of Sarah, Abraham's wife, and so decided to take her from him. The fear that he might be killed if he knew him to be her husband made Abraham to pretend as if he was Sarah's brother and not her husband, and so passed her to him. When Pharaoh later discovered that the cause of the plague of diseases in him was his unlawful hijack of the virtuous woman, he released her to him (Abraham) (Genesis 12: 10 - 20). This consequently led to the migration of Abraham, his wife and Lot from Egypt to the Hills North of Jerusalem.

It should be noted that the childlessness of Abraham and Sarah for so many years prompted Sarah to propose to her husband that he should take her Egyptian maid Hagar as wife. Hagar consequently gave birth to Ishmael and this generated unhealthy rivalry between Hagar and Sarah. For security reason therefore, Abraham had no option than to take Hagar and her son out of their settlement and so resettled them in the Makkan valley enclosed by hills on all sides. Leaving them in this isolated area, he supplicated to Allah:

O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your sacred House, in order, O our Lord! That they may establish regular prayer. So fill

the hearts of some among men with love towards them, and feed them with fruits, so that they may give thanks (Qur'an 14: 37).

As in the case of Prophet Lut, he migrated from Canaan to around Jordan Valley where the cities of Sodom and Gomorrah are situated, as a result of a minor strife between his herdsmen and Abraham's, over the limited grazing (Opeloye, 2000: 21). In his new settlement, Lut started preaching against the abominable vices to which the cities were addicted. When these criminal acts reached their apex, and Lut's warning proved unfruitful, Allah sent some messengers (angels) to Lut ordering him to migrate out of the town by night with his household, with the warning : "Let no one amongst you look back, but pass on whither ye are ordered. And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning...." (Qur'an 15: 65-66). The migration of Lut and other righteous men with him saved them from the mighty blast wind and noise accompanying the shower of brimstones rained on the cities consequent upon their insistence on unnatural crimes and abominable sins.

Unlike Lut who endured and persevered till Allah's command came that he should vacate his settlement, Yunus (Jonah) who was sent to the city of Nineveh did not wait for any instruction from Allah before he set out of the city as if he could escape from Allah's plan. This step of his, landed him in the womb of a fish. He however cried through the depth of darkness and was forgiven. The Qur'an 37: 142-144 further sheds light on this when it reads:

....then the big fish did swallow him, and he had done acts worthy of blame.

Had it not been that he (repented and) glorified Allah, he would certainly have remained inside the fish till the Day of Resurrection.



The emigration of Musa from Egypt to Madyan is another example of emigration for security reason. In his attempt to administer justice and rescue the oppressed party among the two men fighting - one of his own people and the other of his foes, Musa struck his foe with his fist and this consequently led to the latter's death. Realizing this as the handiwork of Satan, he regretted his action and sought for forgiveness from Allah, and so was forgiven. When he was hinted of a plot to terminate his life, he secretly sneaked out of the town and escaped to Madyan where he met Shu<sup>c</sup>ayb and eventually married one of his daughters (Qur'an 25: 14-25).

The emigration of Musa was highly fruitful. Apart from being an opportunity for him to escape from unjust people, he was able to raise his own noble family and when he later decided to leave Madyan, he witnessed the transition of his life to the new prophetic mission. Firstly, he heard clearly the voice of Allah electing him as a prophet to Pharaoh and his people. Secondly, his rod, which was ordinarily an instrument of rearing his animals, was turned to a magical rod that could miraculously transform into a snake. Thirdly, mere thrusting his hand into his armpit turned the hand white without stain or harm. Lastly, he was strengthened through his brother Harun, who was more eloquent than him. With these, he was fully equipped to face the task of confronting Pharaoh and preaching Allah to him, and this consequently led to the freedom of the Israelites from the bondage of the Egyptians.

It is equally on record that Jesus Christ migrated from one place to another for security reason. The news of the assassination of John the Baptist by King Herod was a shock to him. He thus departed the town by ship into a desert place (The Holy Bible, Mathew 14: 13). He was said to have equally departed from Galilee to the coasts of Judea beyond Jordan and from Jericho till he finally got to Jerusalem (Mathew 19: 1). Though, he was later handed over to

Pilate who reluctantly consented to his crucifixion, Jesus was able to preach his gospel to all nooks and crannies of the places he visited, healing and delivering the sick and the oppressed ones. The Holy Qur'an however recorded the greatest emigration of Jesus and the highest security measure that accorded his mission when he was raised up to heaven, while his enemies thought they were crucifying him.

From the foregoing, it can be deduced that emigration was a common phenomenon among the prophets of Allah. It is an indication of the insistence of the people to whom they were sent to let the status quo of their infidelity remain, as well as their bitter opposition to the messages brought by such prophets. In the same vein, the fact that the prophets were sent by Allah to deliver certain message was not an indication that they should carelessly lay down their lives or sacrifice them without reasonable precaution. Doing so is a clear contravention of the Qur'anic instruction which calls on those who believe to take necessary precautions (Qur'an 4: 71) and not to make their own hands contribute to their destruction (Qur'an 2: 195). They were only saddled with the responsibility of delivering a message and once such was delivered, they only needed to wait for Allah's directive on the next line of action concerning people's reaction to such a message.

### **THE PRE-HIJRAH CONDITION OF THE MUSLIMS**

The unpalatable reactions of the Makkans to the messengership and prophethood of Muhammad (S.A.W) took different dimensions. Initially, it took the form of luring him to "buy" his message with money or enticing him with worldly wealth and titles. They further requested him to come up with miracles like ordering the sky to fall in pieces, causing the mountains to move or asking angels to descend for confirmation of his prophethood (Qur'an 17: 90-96). Later, they resorted to ridiculing him and belying his prophethood

asking poets like Abu Sufyan ibn al-Harith, ʿAmr ibn al-ʿAs and Abdullah ibn al-Zibʿari to launch their vituperative attacks in verses (Haykal. 1976: 86). To add to this, every tribe and clan of the Quraysh resorted to physical attacks on the Muslims in order to force them to denounce their new faith. Bilal, an Abyssinian slave was said to have been thrown onto the sand under the burning sun with a heavy stone on his chest, not for any other reason than his acceptance of Islam. Some of the early Muslims were tortured to death for the same reason (Ali, 1979: 9).

Though, the security of the early Muslims was seriously threatened, yet, they remained steadfast and patient. The Prophet was later strengthened with the acceptance of Islam by some dignitaries like Abu Bakr ibn Quhafah, 'Uthman ibn Affan, Abdur-Rahman ibn 'Awf, Talha ibn Ubayd-Allah, Sa'd ibn Abu Waqqas, al-Zubayr ibn al-Awwam and later 'Umar ibn al-Khattab. However, the death of Abu Talib, the Prophet's uncle, and Khadijah his wife in 619 C.E further aggravated the persecution of the Muslims by the Quraysh. The internal security enjoyed from these personalities could no longer be guaranteed, especially when the headship of the Banu Hashim fell on Abu Utbah (Abu Lahab), a strong antagonist of Islam. Hence, the alternative security measure needed to be sought to enable him to accomplish the task before him. He thus decided to seek refuge in Ta'if where he was consequently stoned out. He then left for Nakhla where he stayed for some days before he finally returned to Makkah.

The hostility of the Quraysh to the Muslims was so severe that the Prophet decided to save the lives of the new Muslims and the new faith from the inhuman treatment of the idolaters. He thus sent a batch of sixteen Muslims to seek asylum in Abyssinia. When the Makkans became aware of this development, they sent an emissary to the Negus to hand over the fugitives to them, but the request was not granted. This made them to torment further the Muslims of

Makkah. The Prophet had no option than to send another batch of eighty-three Muslims to take refuge in Abyssinia. The significance of the emigration to Abyssinia is stressed by Rahim (1983: 19-20) when he writes:

It strengthened Islam because it showed the sincerity of the new Muslims to their faith. No amount of persecution could make them abjure their faith and they were prepared to sacrifice everything; homes, families, relations, association, property and life for the sake of their religion. .... Indeed this emigration to Abyssinia was a prelude to the Hijrah of the Prophet from Makkah to Madinah.

Some reasons could be advanced for the hostility of the Makkans to the new religion preached by the Prophet. Politically, the divine appointment of Muhammad implied his being the most worthy and most eminent among the Makkans and this would have adverse effects on the aristocrats of Makkah who did not want anybody to compete with them politically. Economically, should Muhammad be allowed to continue to preach against their idols, people would be discouraged from coming for annual pilgrimage to Makkah and this would mean less and less profits to them. Religiously, the new religion brought by the Prophet would undermine the position of Makkah as the headquarters of idol worship, hence they opposed strongly his message which centered upon condemnation of idol worship.

The annual pilgrimage of the people of different tribes to Makkah served as a golden opportunity for the Prophet to deliver his mission to the people from outside Makkah. Through this, six persons from Khazraj tribe of Yathrib accepted the religion in 620 C.E. In the following year, additional twelve people from Yathrib came to embrace the religion at 'Aqabah. This was referred to as the First Pledge of 'Aqabah. Mus'ab, a companion of the Prophet was therefore seconded to Yathrib to teach them the tenets of Islam.

The sojourn of Mus'ab in Yathrib (Madinah) served more than teaching Islam to the Yathribians. It provided an intelligence services to the Prophet, giving useful information on the progress and attitude of the people to the newly introduced religion. A confirmation of Mus'ab's report was observed when in 622 C.E. about seventy-three men and women who came to Makkah for pilgrimage secretly met the Prophet at 'Aqabah, covenanted with him and pledged their support for his mission. This was referred to in Islamic history as the Second Pledge of 'Aqabah, and it prepared the ground for the final exit of the Prophet from his fatherland to Madinah. This emigration gave him the much-cherished security needed for him to settle down to preach and propagate the religion and it as well propelled and accelerated the rapid spread of Islam within and outside the Arabian peninsula.

### **HIJRATUR-RASUL - ITS IMPLICATIONS FOR PERSONAL AND NATIONAL SECURITY**

The fact still remains that man is living, dwelling and operating in an environment full of risk and danger. His weakness is demonstrated and manifested when in his bid to protect himself from a danger, he falls into a more serious one. Or what can one say about a prophet who in his bid to run away from an impending punishment of Allah, landed in the womb of a fish? He thus fell out of frying-pan to fire. It is an undisputable fact that Allah enjoins one to seek socour elsewhere when an environment seems unconducive and insecure for one, yet, guidance from the Source of all security (Allah) should first be sought before taking such a step. Despite the torture, the persecution and ill-treatment in the hand of the Quraysh, the Prophet endured and waited for the command of his Lord for emigration. Had it been he had rushed to take action and had not waited for Allah's directive, the *Hijrah* could not have been as successful as it was.

It is on record that prior to the *hijrah* of the Prophet to Madinah, some of his companions had been asked to emigrate to Madinah. Mahdi (1992:260) cited Bukhari to have mentioned Mus<sup>°</sup>ab ibn Umair and <sup>°</sup>Abdullah ibn Uthaym Maktum as the first to have migrated to Madinah, while to ibn Is-haq and Ibn Sa<sup>°</sup>d, it was Abu Salmat ibn Abdul-Asad who first migrated. Whatever the case may be, there is a great lesson for every leader to learn from the flight of the Prophet to Madinah. His decision to ask his companions to migrate to Abyssinia in the first instance, is a demonstration of his safety consciousness and an indication that he had special consideration for them. Should they be left in Makkah while he escaped elsewhere, the persecution could have known no bound. He did not even leave Makkah until he had ensured that only few Muslims were still left there with him. So, the Prophet was not a leader who could flee the battlefield when the war was at its peak.

Furthermore, the Prophet did not insist remaining in Makkah, neither did he waste time when the instruction for emigration was given. This implies that Allah's command or injunction should not be delayed for one's convenience because at times, procrastination could be destructive. His timely compliance with Allah's command was relevant security-wise. The Quraysh had concluded every arrangement of assassinating him. Every clan of the tribe was to send a delegate each with a sharp sword to stab him at once so that the responsibility for his death would be shared equally among all and therefore making vengeance virtually impossible. But alas! They were making their treacherous plot, and Allah was making His own plan for the safety of his Prophet. Had the Prophet delayed his compliance with the divine instruction, the result could have been disastrous. Thus, hastening to carry out Allah's instruction, either in yielding to His dos, abstaining from His don'ts or both is a great security measure for individuals and the nation.

Going by the history of the emigration, it is related that on the night of the *hijrah*, the Prophet asked 'Ali to cover himself with the Prophet's green mantle and to sleep on his bed. This step worked like miracle. By the time the Quraysh were peeping through a hole in the door, they thought it was the Prophet sleeping, whereas he had escaped through a back door (Haykal, 1983: 64). From this, it can be deduced that camouflaging as practised by the Prophet could be an effective security measure to deceive the enemies and throw them into confusion.

There is equally a lesson in the Prophet's leaving 'Ali behind while on his way to Madinah. In spite of his unpreparedness to leave the city of Makkah and sudden command to vacate it, the Prophet who was in custody of some materials and money entrusted to him by his people deemed it fit to return such to them, hence he asked 'Ali to stay for a while in Makkah to return the property to their rightful owners. This in essence implies that whatever security measure one undertakes, it should not be at the expense and detriment of those who have one thing or the other to take from one. Attempts to seize an undue opportunity to exploit people of their property have proved to be a great source of insecurity. In Nigeria for instance, the former Inspector General of Police, was recently prosecuted and convicted for embezzling public fund and enriching himself fraudulently. In the same vein, a one time governor of Bayelsa State fell from grace to grass as he was booed out of the palatial Government House through impeachment, for money laundering offences. It has to be stressed that exploitation of people via embezzlement of public fund, corruption and fraud of any form, amount to grave betrayal of trust. It is quite disheartening that the natural resources, with which the country is endowed, have been wantonly defrauded and mischievously embezzled that the nation's security is under serious problem. While those entrusted with the nation's wealth are seriously amassing it and enriching themselves

with it, majority of the citizens are languishing in abject poverty, hunger and diseases due to mismanagement of national funds. Unlike the Prophet who did not use the opportunity of his leaving the town to go with people's money and materials, most of our leaders under the country's immunity clause, seize the opportunity to smuggle abroad the country's money.

Looking at it from another angle, it is worth mentioning that the miracle of Cave Thawr is a complete demonstration of the celestial security for the Prophet. The story has it that on their way to Yathrib, Prophet Muhammad (S.A.W) and Abu Bakr retired to the cave for security reason. Meanwhile, the Makkans who were pursuing them came to the entrance of the cave and were so close to the cave that the Prophet and Abu Bakr were hearing their discussion; but they were miraculously blindfolded that they could not see them (Mahdi, 1992:274). A vivid narration of the story is given by Haykal (1976: 165) who writes:

The young men of Quraysh who were chosen to kill Muhammad continued their search and came close to the cave fully armed and ready for the killing. When they found a shepherd in the vicinity, they asked him about Muhammad and Abu Bakr. He answered, "Perhaps they are within the cave, although I have not seen anyone go in or out." ... Some members of the Quraysh party climbed up to the cave, and the foremost among them turned round as soon as he saw the cave entrance. His companions asked him, "Why have you not gone into the cave?" He answered, "Its entrance is covered with cobwebs, and there is a pair of wild pigeons on the threshold. Obviously, no one could have gone in without disturbing the pigeons and destroying the cobwebs." At that moment, Muhammad prayed while Abu Bakr continued to shake with fear. To Abu Bakr who pressed ever closer to



Muhammad, the latter whispered. "Do not grieve, God is with us.".....

As a testimony to the above-narrated story, the Noble Qur'an says:

If you (the people) do not help Muhammad, then know that God will. For God helped him when the unbelievers drove him out, and he and his companion hid in the cave. At that time, the Prophet said to his companion, 'Grieve not for God is with us.' It was then that God sent down his peace upon him and assisted him with hosts invisible that the word of God might be supreme and that of the unbelievers might be repudiated. God is almighty and all-wise (Qur'an 9: 40).

The above verse shows that the best security could be sought in Allah and that His protection is far above putting on bullet-proof garment, helmet of brass, armed with a coat of arm or mounting a powerful garrison as means of protection. If Allah could have protected the Prophet and his companion in such a miraculous manner, it is then a manifestation of the fact that minor things which could be looked upon as so infinitesimal, minute and insignificant, could turn to be a hidden protective measure divinely displayed by Allah to safe His anointed ones. The sojourning of a talented man in a remote area for a period of time where no one appreciates his talent could be a protective measure and blessing in disguise. A slight or major mechanical fault in a car that delays a journey may be a blessing for its owner who may ignorantly regret and blame his star for the happening.

At this juncture, it is pertinent to state that resorting to taking arms against the enemy as a means of security and self-defense was permitted by Almighty Allah. The Qur'an 22: 39 confirms this thus:

To those whom war is made, permission is given (to fight)  
because they are wronged; - and verily, Allah is Most  
Powerful for their aid; - (They are) those who have been

expelled from their homes in defiance of right, for no cause except that they say, "Our Lord is Allah." Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause);...

Fighting against aggression is regarded as a fight in the cause of Allah, as the aggressor is nothing but a friend of Satan and allowing him to persist in his aggression would continue to spread injustice, sorrows, threats, tortures and oppression further. It is on the basis of this that Allah ordered fighting against the oppressor. The Qur'an 4: 75-76 says on this:

And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? -Men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect; and raise for us from You one who will help. Those who believe fight in the cause of Allah, and those who reject faith fight in the cause of evil (Tagut): So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.

However, while resorting to this security device, certain precautionary measures are expected to be taken to avoid transgression. Women, children, old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to terms. Others include the blind, chronically ill, the insane, peasants and serfs among others (!bn Rushd, 1994: 455-460).

The Qur'an also frowns at aggression and over-generalization when embarking on a self-defense war. It states categorically:

O you who believe! when you go out in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation "You are not a believer" coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were you yourselves before, till Allah conferred on you His favours: therefore carefully investigate. For Allah is well aware of all that you do (Q 4: 94).

A better appreciation of the stand of Islam on avoidance of transgression during any war of defence could be grasped while considering the unprecedented massacre of the Muslims in Baghdad, when the Tartars won victory over them. A vivid description of this was given by Ibn Kathir (1996) in his book *al-Bidayah wa'l-Nihayah* when he wrote:

When the Tartars descended on the city of Baghdad, they killed whomever they met of men, women and children, young and old. Many people tried to hide in wells, rubbish dumps and sewers, where they stayed for several days. Some people locked themselves in inns and guesthouses, but the Tartars broke into every such house, and chased the people they found there to the roofs where they killed them. Gutters and alleys were overflowing with blood, and so were mosques and other places of worship.... Reports on the number of the Muslims killed in Baghdad in this battle vary, with some estimating the dead to be eight hundred thousands, while other reports suggest the dead numbered a million and still others putting the estimate at two million people...

It is obvious that the early battles between the Muslims and the pagan Quraysh were clearly defensive when the Makkans were bent on stamping out the young Muslim state in Madinah. A manifestation of this is the venues of the battles, which were very close to Madinah. Badr was near Madinah, Uhud was fought on the outskirts of Madinah while the battle of Trench took place when the

Quraysh besieged the city of Madinah. Were the Prophet intended to confront them first, he and his men could have been the one to meet the Quraysh in Makkah.

The commandment to fight against the enemies as a means of security device was not peculiar to Prophet Muhammad alone. The Israelites long after the demise of Moses and Aaron suffered many reverses at the hands of the Midianites. Amalekites and other tribes of Palestine. The Philistines equally attacked and defeated them with great slaughter. Instead of relying on faith in Allah, they deserted the worship of the true God and brought out their most sacred possession, the Ark of Covenant believing that with it, they could emerge victorious. Alas! the ark was captured from them and was taken away for several months. The Israelites however requested from Samuel - a prophet who was sent to them, that he should appoint a king for them for the purpose of fighting in the cause of Allah and for their self-protection and defense. Unlike the Muslims who immediately harkened to the commandment of Allah, it seemed the Israelites were not sincere in their request, as they turned down the king appointed for them by their prophet, and as well refused to answer the call for self-defense. The incident is properly documented in the following verse of the Qur'an:

Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a Prophet whom they had: Set for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet when fighting was prescribed for them, they turned away, all save a few of them. Allah is Aware of evil-doers (Q 2: 246).

Finally, when the Prophet got to Madinah, some security measures were taken. First, he concluded a covenant of friendship, alliance and cooperation between the *Muhajirun* and the *Ansar*.

Secondly, he maintained friendly relationship between the Jews of Madinah and the Muslims. The Jews were given freedom of worship and their security was assured. They only faced the wrath of law when they started taking steps that could jeopardize the peaceful co-existence of the Muslims and their security.

From the foregoing, one can conclude that when all necessary security measures taken proved abortive, a war of defense can be resorted to for the purpose of checking the excesses and transgression of the opposite party. With the precautionary measures attached to this step, one frowns at the September 11, 2001 attack on Pentagon and the World Trade Centre of the United States of America which led to the destruction of millions of dollars' worth properties and loss of innocent souls. Those who suffered the consequence of this notorious occurrence faced the worst injustice of their life in the hand of Bush. The Islamic government in Afghanistan was brought down; thousands of Muslims were killed, while thousands were imprisoned in the worst of conditions. Thus, in an attempt to retaliate the sin committed by an unknown gang, Islam and Muslims throughout the world are now facing the consequence of the crime not committed by them. Any bearded Muslim is now a terrorist. Christopher Allen (2004: 2-3) identifies the discrimination, abuse, violence and aggression suffered by Muslims in some countries. Concerning the treatment of Muslim women, he reported:

In Britain, an 18-year-old Muslim woman in Slough was beaten by men wielding baseball bats for apparently no other reason than being identified as a Muslim. At the same time, the British press was reporting that many women wearing hijab or other traditional Muslim attire had been spat upon and verbally abused. The report also stated that other Islamophobic incidents could be identified in Denmark, where a Muslim woman was thrown from a moving taxi; in

Germany, where Muslim women had their hijabs torn off: and in Italy, where a bus driver repeatedly shut the bus' doors on a Muslim woman, much to the amusement of an on looking and cheering crowd. Many similar instances were recorded elsewhere.

What we are trying to say in essence is that, while the force behind the September 11 occurrence is strongly condemned, the security and retaliatory measures taken by the United States and its allies are outrageous, as they connote aggression, hatred and injustice on innocent souls. The action could be likened to that of Abraha Ashram, the Abyssinian governor who, intoxicated with power and fired by religious fanaticism, led a big expedition against Makkah with the aim of invading and destroying the Ka'ba (Qur'an 105: 1-5).

Finally, it has to be noted that the Prophet (S.A.W) gave a plain definition of a Muslim as someone from whose tongue and hand other Muslims are safe, while the true emigrant (*Muhajir*) is someone who migrates from what Allah forbids him (Al-Tijani, n.d, : 42). This gives the philosophical meaning of *hijrah* as a concept and this is its extension beyond physical emigration from one place to another for security reason. A Muslim becomes secured when he abstains totally from what Allah forbids him. An addict to drug, alcohol, smoking, prostitution and other vices is prone to all forms of insecurity, even if he lives in iron houses and wears bulletproof clothes. By illustration, an addict to cigarette smoking is likely exposed to the danger of any of the cancer of the lung, the mouth, the larynx, the kidney and the bladder. He can equally become a victim of heart diseases, cerebrovascular and peripheral vascular disease, chronic bronchitis and emphysema (Adebayo, 1997: 42). According to the World Health Organization as cited by Carter (1995: 3-7), about three million people die each year from diseases caused by smoking tobacco and it takes twenty-five years of

increased smoking within a century for the dramatic effects to slum on the country's death rate. In the same vein, it has been medically confirmed that apart from other socio-psychological problems of alcohol on its addicts, it equally leads to physical complications like cirrhosis of the liver, peptic ulceration, oesophageal avarices, acute pancreatitis, cerebellar degeneration, myopathy and cardimyopathy, hypoglycemia, pneumonia and other serious attacks (Muhammad Gana & Farouk Buba. 1989: 40-44).

Scientific research has also shown that pork carries a deadly parasite (trichina), weakening of memory and the falling of hair: and that the safest means of not becoming a victim of any of these diseases is total abstinence from its consumption as informed in the Qur'an (Q16: 15). While stressing this, Alkali (1989: 55) quoted one Doctor Glen to have written thus:

One in six people in the USA and Canada has germ in their muscle trichinosis from eating pork infected with trichina worms. Mans people so infected have no symptoms. Most of those who do have, recover slowly. Some die. Some are reduced to permanent invalids. All were careless pork eaters. ,... No one is immune from this disease and there is no cure. Neither antibiotics or drugs or vaccines affect these tiny deadly worms. Preventing infection is the real answer.

Furthermore, the World Health Organization has observed that unsafe sexual practices are largely responsible for the vast majority HIV infections, whereas the Almighty Allah has prescribed that total abstinence from illicit sexual cohabitation (zina) is a major and most protective vaccine against this obnoxious disease (Q. 17: 32). Refusal to take to this will definitely lead to the security of the community to be under serious threat. It is estimated that there are up to 42 million HIV/AIDS patients worldwide, while about 34 million of them are residing in Africa (Sarkinfadar. 2004: 13). What a serious threat to personal and national security!

## CONCLUSION

The *hijrah* of the Prophet from Makkah to Madinah has debunked the erroneous notion that Islam was spread by sword. The incidence portrayed the numerous security measures taken by the Prophet to protect himself, the young Islam and its new adherents. It equally gave the clue that when someone is under threat by a superior authority or power, he needs to be cautious of his step in seeking liberation or else he falls out of frying pan into fire. The lessons from the Prophetic flight could be strictly adhered to for optimum personal and national security without resorting to taking arms, as nothing could be compared to peace. While resorting to confrontation as the last option, the Prophet further laid down some palliative measures so that the weak, the sick and women are properly protected.

Conclusively, it is our submission that while *Hijratul-rasul* is being celebrated every year, individual Muslims should flash back on their misdeeds and sinful acts, then show a sign of remorse, repent and decide wholeheartedly not to go back to such sinful acts again. This is one of the strongest and most effective security measures for an individual in the society. Finally, one should recognize the fact that the Almighty Allah is the Chief Security Officer. By His Power, the sacrilegious intention of Abraha Ashram against the Holy Ka'abah was rendered useless and unachievable, when Allah let open His invisible arsenal with its ordnance to face him (Abraha) and his men, while their besiege of Makkah was made impossible by the unseen garrison and they were all annihilated. In the same vein, the so-called world powers have suffered terribly from serious security setbacks in spite of their security apparatus and use of gigantic technological devices with sophisticated atomic and nuclear weapons. The global reputation of the British security agencies for thoroughness, effectiveness and efficiency was equally brought to disrepute when Alameyeseigha, the former Governor of



Bayelsa State of Nigeria who was standing trial for alleged money laundering offences in the United Kingdom, beat the seeming strong security network, left his home in London and smuggled himself back to Nigeria. What is left then is to resort to Allah on whose Hand the personal and national security could be attained and ensured.

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