From Migration to Muslim Social Transformation: A Qur'anic Sociological Perspective on Ummah Formation in Madinah

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Abstract

This study examines *Hijrah* not merely as a historical event of migration but as a transformative process that shaped the sociological foundation of the Muslim *ummah* in Madinah. Employing a Qur'anic sociological approach, the research explores how the Qur'an constructs the notion of *Hijrah* as both a spiritual and social transition that redefined individual and collective identities within the early Muslim community. The study adopts a qualitative-descriptive method with a thematic analysis of relevant Qur'anic verses, supported by classical and contemporary exegetical sources. Findings reveal that *Hijrah* functions as a catalyst for social transformation, initiating new forms of solidarity (*ukhuwwah*), social justice, and institutional development that reflect the Qur'anic vision of an ethical and cohesive society. The Madinan phase represents the crystallization of this transformation, where divine revelation guided the restructuring of socio-political relations from tribal affiliation toward moral community (*ummah*).

Contribution: Theoretically, this study contributes to the development of Qur'anic sociology by integrating scriptural insights with sociological paradigms of transformation and community building. It also offers a framework for understanding *Hijrah* as a continuous paradigm of moral and social renewal in contemporary Muslim societies.

Keywords: *Hijrah, Qur'anic Sociology, Ummah Formation, Madinah, Social Transformation*

Abstrak

Penelitian ini mengkaji Hijrah tidak semata-mata sebagai peristiwa sejarah migrasi, melainkan sebagai proses transformatif yang membentuk fondasi sosiologis umat Muslim di Madinah. Dengan menggunakan pendekatan sosiologi Al-Qur'an, penelitian ini mengeksplorasi bagaimana Al-Qur'an membangun konsep Hijrah sebagai transisi spiritual dan sosial yang mendefinisikan kembali identitas individu dan kolektif dalam komunitas Muslim awal. Penelitian ini menggunakan metode kualitatif-deskriptif dengan analisis tematik terhadap ayat-ayat Al-Qur'an yang relevan, didukung oleh sumber-sumber tafsir klasik dan kontemporer. Hasil penelitian menunjukkan bahwa Hijrah berfungsi sebagai katalis transformasi sosial, memunculkan bentuk-bentuk baru solidaritas (ukhuwwah), keadilan sosial, dan pengembangan institusi yang mencerminkan visi Al-Qur'an tentang masyarakat etis dan kohesif. Fase Madinah merepresentasikan kristalisasi transformasi ini, di mana wahyu ilahi membimbing restrukturisasi hubungan sosial-politik dari afiliasi kesukuan menuju komunitas moral (ummah).

Kontribusi: Secara teoretis, penelitian ini berkontribusi pada pengembangan sosiologi Al-Qur'an dengan mengintegrasikan wawasan tekstual dengan paradigma sosiologis tentang transformasi dan pembentukan komunitas. Penelitian ini juga menawarkan kerangka pemahaman terhadap Hijrah sebagai paradigma berkelanjutan bagi pembaruan moral dan sosial dalam masyarakat Muslim kontemporer.

Kata kunci: *Hijrah, Sosiologi Al-Qur'an, Pembentukan Ummah, Madinah, Transformasi Sosial*

Introduction

The concept of *Hijrah* has long been a central theme in Islamic intellectual history, traditionally understood as the physical migration of the Prophet Muhammad and his followers from Makkah to Madinah in 622 CE. Classical exegetes such as al-Ṭabarī,[1] al-Qurṭubī,[2] and Ibn Kathīr[3] interpreted *Hijrah* primarily within its historical and legal context, emphasizing its function as divine command and as the separation between belief and disbelief (*al-fāṣil bayna al-īmān wa al-kufr*). In these interpretations, *Hijrah* marked both a geographical and moral boundary necessary for the establishment of a distinct Muslim identity and the preservation of faith in the face of persecution.[4] Such readings, however, tend to reduce *Hijrah* to a spatial act and overlook its broader sociological implications as a transformative process that restructured human relations and collective consciousness.[5]

Modern and contemporary scholarship seeks to expand the meaning of *Hijrah* beyond its historical confines. Asma Afsaruddin, in her influential works *The First Muslims: History and Memory* (2008)[6] and *Contemporary Issues in Islam* (2015),[7] challenges the conventional reduction of *Hijrah* to mere physical displacement. She situates *Hijrah* within a moral and social framework, arguing that it represents a paradigm of ethical transformation aimed at dismantling structures of injustice and fostering communal renewal. Afsaruddin interprets *Hijrah* as a continuous process of inner and collective migration from moral decay toward divine-centered justice, transforming the Qur'anic narrative into a dynamic moral discourse relevant across time. Her contribution is crucial for reframing *Hijrah* as both an ethical struggle (*jihad nafsī*) and a sociological mechanism for building a just and cohesive community.

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[1] Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath Thabari Jami' Al Bayan Fi Ta'wil Al Qur'an* (Pustaka Azzam, 2007).

[2] Muhammad Bin Ahmed Al-Ansari Al-Qurtubi Abu Abdullah, *Tafsir al-Qurṭubī al-Jāmiʿ li-Aḥkām al-Qurʾān* (Hussein Elasrag, 2021).

[3] Ismāʿīl ibn ʿUmar Ibn Kathīr, *Tafsir Ibn Kathir* (Darussalam, 2000).

[4] Norhayati Hamzah, "Contribution of Qur'an to the Development of Muslim Historiography during the Second Century of Hijra," *Journal of Al-Tamaddun* 2, no. 1 (2007): 183–208.

[5] Khalil Ahmed and Fareed Malik, "Hijrah and Its Application in Classical and Contemporary Muslim Contexts," SSRN Scholarly Paper no. 4329197 (Social Science Research Network, December 31, 2022), https://papers.ssrn.com/abstract=4329197; Endang Susanti, "The The Political Relevance of Kartosuwiryo's Hijrah in the Global Context: Inspiration for Struggle in the Modern Era," *Journal of Islamic History and Manuscript* 4, no. 1 (2025): 43–60, https://doi.org/10.24090/jihm.v4i1.13073; Tahira Ifraq, "Doctrine of Hijrah and Emergence of Muslim Communities in the West," *Islamic Studies* 63, no. 3 (2024): 335–55, https://doi.org/10.52541/isiri.v63i3.3362.

[6] Asma Afsaruddin, *The First Muslims: History and Memory* (Simon and Schuster, 2013).

[7] Asma Afsaruddin, *Contemporary Issues in Islam* (Edinburgh University Press, 2015).

This interpretive movement resonates with the reformist readings of modern Muslim thinkers such as Muḥammad ʿAbduh, Rashīd Riḍā, and M. Quraish Shihab. In *Tafsīr al-Manār*, ʿAbduh and Riḍā reinterpret *Hijrah* as the liberation of intellect and society from oppression and stagnation, seeing it as a moral revolution rather than a mere migration.[8] Quraish Shihab, in *Tafsir al-Mishbah*, advances this notion by defining *Hijrah* as a perpetual process of moral improvement (*al-intiqāl min al-sayyi' ilā al-aḥsan*), thus making it a universal principle of renewal for Muslims in every age.[9] Meanwhile, Western Islamic scholars such as Montgomery Watt in *Muhammad at Medina* (1956)[10] and *Islamic Political Thought* (1968)[11] emphasize the political consequences of *Hijrah*, particularly its role in the institutional formation of the Islamic state. While these studies enrich historical understanding, they often overlook the Qur'an's sociological logic of transformation—the way revelation reoriented social bonds from tribal affiliation to ethical community (*ummah*).

A similar yet distinct intellectual trajectory emerged among South Asian exegetes and reformers, particularly in India and Pakistan, who viewed *Hijrah* as both a spiritual and civilizational movement. Abul Kalam Azad, in his *Tarjuman al-Qur'an*,[12] interpreted *Hijrah* not merely as an act of escape but as a profound shift in consciousness from *asabiyyah* (tribalism) to *ummah* (universal brotherhood), emphasizing its relevance for Muslims living under colonial domination. Abul Aʿla Maududi, in *Tafhīm al-Qur'ān*,[13] saw *Hijrah* as the decisive moment of Islamic socio-political transformation—the establishment of a divinely guided order (*nizām islāmī*). For Maududi, *Hijrah* symbolized the transition from passive belief to active struggle in manifesting divine justice, a reading that deeply influenced the political theology of modern Islam. Fazlur Rahman, by contrast, proposed a more ethical-sociological view: in his *Major Themes of the Qur'an* (1980),[14] he argued that *Hijrah* represents the Qur'an's transformative vision of society, where faith manifests in moral and social institutions rather than territorial or political domination. His approach bridges historical reality with enduring moral principles, suggesting that *Hijrah* is both a symbol and a process of continuous reform (*islāh*) within human civilization.

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[8] Andilau Andilau et al., "The Meaning of Hijrah in the Qur'an Surah An-Nisa [4] Verse 100: From the View of Esoteric and Exoteric Interpretation," Atlantis Press, July 25, 2022, 28–36, https://doi.org/10.2991/assehr.k.220708.005; Muh Khamdan et al., "Ideological Contestations of Salafism and Moderatism in Indonesia's Hijra Movement: Critical Discourse Analysis," *Al'Adalah* 27, no. 2 (2024): 101–24, https://doi.org/10.35719/aladalah.v27i2.531.

[9] M. Quraish Shihab, "Tafsir Al-Misbah," *Jakarta: Lentera Hati* 2 (2002): 52–54.

[10] William Montgomery Watt, *Muhammad at Medina* (Clarendon Press, 1956).

[11] William Montgomery Watt, *Islamic Political Thought: The Basic Concepts* (Edinburgh U.P, 1968).

[12] Abdul Kalam Azad (Maulana), *The Tarjuman Al-Quran: By Abul Kalam Azad* (Asia Publishing House, 1967).

[13] Syed Abul ʿAla Maudoodi, *Tafhim al-Qur'an* (Dar al-Qalam lil-Nashr wa-al-Tawzi', 2010).

[14] Fazlur Rahman, *Major Themes of the Qur'an: Second Edition* (University of Chicago Press, 2009).

The presence of these diverse interpretations—from classical Arab exegetes to modern South Asian reformers—reveals an evolving intellectual landscape in which *Hijrah* functions as a site of hermeneutical contestation. Scholars have alternately emphasized its theological, political, ethical, or sociological dimensions, yet few have systematically connected these perspectives within a single conceptual framework rooted in the Qur'an's vision of community.[15] The current state of research reflects three dominant paradigms: (1) *Hijrah* as a historical-political event that established Islamic governance; (2) *Hijrah* as a moral-spiritual journey symbolizing inner renewal; and (3) *Hijrah* as an ethical metaphor for societal reform. Despite this diversity, the sociological dimension—how *Hijrah* reconstituted social relations and moral order during the Madinan period—remains underexplored.

This gap calls for a comprehensive *Qur'anic sociological perspective* that integrates revelation, morality, and community formation. While Afsaruddin's and Fazlur Rahman's works offer valuable ethical frameworks, they do not fully examine how *Hijrah* operates as a Qur'anic model of social transformation. Likewise, Maududi's political reading, though influential, risks narrowing *Hijrah* to the pursuit of state power, neglecting its deeper ethical-social function as a foundation for just communal life. The present study addresses this lacuna by reinterpreting *Hijrah* as the Qur'an's paradigm of social transformation—one that transcends physical migration and embodies the continuous process of moving from injustice to justice, from fragmentation to solidarity, and from tribal affiliation to moral community. Through a Qur'anic sociological lens, the Madinan experience is not viewed merely as a historical episode but as a universal model of ethical reconstruction and collective renewal. In doing so, this research bridges the exegetical heritage of classical, modern, and South Asian thought, offering a more integrated understanding of *Hijrah* as both a divine command and a dynamic process of building the *ummah* in every era.

Ummah in the Qur'an: A Qur'anic Sociological Reconsideration

The concept of *Ummah* occupies a pivotal position in the Qur'anic worldview, functioning as both a theological ideal and a sociological reality.[16] Within the context of *Hijrah* and the Madinan transformation, *Ummah* is not merely a label for a religious community but a dynamic process of

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[15] Nikmatullah Nikmatullah, "The Controversy of the Hadith Interpretation of Early Marriage among Muslim Communities," *The International Journal of Religion and Spirituality in Society* 14, no. 3 (2023): 45–69, https://doi.org/10.18848/2154-8633/CGP/v14i03/45-69.

[16] Riaz Hassan, "Globalisation's Challenge to the Islamic Ummah," *Asian Journal of Social Science* 34, no. 2 (2006): 311–23, https://doi.org/10.1163/156853106777371184.

moral and social reconstitution. The Qur'an employs *Ummah* to articulate a divinely guided model of collective life in which faith, ethics, and social solidarity intersect.[17] Thus, the Qur'anic conception of *Ummah* transcends ethnicity, territory, and political affiliation, representing instead a value-oriented community united by purpose, guidance, and justice.

Etymologically, the root of *Ummah* (ʾumm, ʾimm, ʾimam) conveys meanings of origin, leadership, and direction—signifying that a true *Ummah* is both guided (*mahdiya*) and guiding (*hadiya*). The semantic proximity between *umm* (mother) and *imam* (leader) underscores two interrelated dimensions of *Ummah*: nurturing unity and providing moral guidance.[18] This dual function became historically manifest in the Madinan community following the *Hijrah*, where the Prophet acted as both a unifying leader and a moral guide, transforming fragmented tribal affiliations into a cohesive moral polity.[19]

A thematic reading of the Qur'an reveals that *Ummah* operates on multiple levels: descriptive, prescriptive, and aspirational. Descriptively, it denotes existing human collectives—religious or otherwise—such as in Surah Yunus (10:47): *"For every Ummah is a messenger."* Here, *Ummah* signifies communities situated within sacred history, each measured by their response to divine guidance.[20] Prescriptively, as in Surah Al-Imran (3:110)—*"You are the best Ummah raised for mankind"*—it identifies a moral community entrusted with upholding truth and justice (*al-amr bi al-maʿrūf wa al-nahy ʿan al-munkar*). The Qur'an thereby conditions the status of *Ummah* not on ancestry or territory, but on ethical commitment and social responsibility.[21] Aspirationally, as in Surah An-Nahl (16:120), where Abraham is described as *"an Ummah unto himself"*, the concept transcends the collective, presenting an archetype of individual moral excellence capable of embodying the virtues of an entire community.[22]

These layered meanings indicate that *Ummah* is not a static social category but a moral process dependent on continuous adherence to divine guidance (*huda*). When communities abandon justice

[17] Wang Yongbao, "THE ESSENCE OF THE UMMAH PRINCIPLE: ISLAM AND THE FOUNDATION OF INCLUSIVE SOCIAL SYSTEMS," *Afkar* 26, no. 2 (2024): 159–200, https://doi.org/10.22452/afkar.vol26no2.5.

[18] Katrin A. Jomaa, *Ummah: A New Paradigm for a Global World* (State University of New York Press, 2021).

[19] Mubashar Hasan, "Transnational Networks, Political Islam, and the Concept of Ummah in Bangladesh," in *Being Muslim in South Asia: Diversity and Daily Life*, ed. Robin Jeffrey and Sen Ronojoy (Oxford University Press, 2014), https://doi.org/10.1093/acprof:oso/9780198092063.003.0011.

[20] David Marshall, *God, Muhammad and the Unbelievers: A Quranic Study* (Taylor and Francis, 2014), https://doi.org/10.4324/9781315027494.

[21] James Piscatori and Amin Saikal, *Islam beyond Borders the Umma in World Politics*, Islam beyond Borders: The Umma in World Politics (Cambridge University Press, 2019), https://doi.org/10.1017/9781108666589.

[22] Aljaž Krajnc, "The role of abraham in qurʾānic historiography," *Bogoslovni Vestnik* 81, no. 1 (2021): 75–89, https://doi.org/10.34291/BV2021/01/KRAJNC.

or fall into moral corruption, they forfeit their status as a righteous *Ummah*. This dynamic understanding aligns with the sociological dimension of *Hijrah*—a movement not merely from one place to another, but from one moral condition to another. The *Hijrah* thus represents the Qur'an's model of social transformation, where revelation reconstituted fragmented social bonds into an ethically grounded community in Madinah. The *Ummah* born from this transformation exemplifies how divine guidance operates as a sociological force, reshaping social organization, power relations, and moral consciousness.

South Asian exegetes such as Abul Kalam Azad, Abul A'la Maududi, and Fazlur Rahman enrich this understanding by extending the meaning of *Ummah* into the realm of civilizational ethics. Azad, in his *Tarjuman al-Qur'an*, interprets *Ummah* as the realization of universal brotherhood, emerging from the moral consciousness that *Hijrah* engendered.[23] Maududi, in *Tafhīm al-Qur'ān*, views *Ummah* as the institutional manifestation of divine sovereignty—a community whose social order (*nizām islāmī*) is guided by revelation rather than human will.[24] Fazlur Rahman offers a more ethical and sociological synthesis: for him, *Ummah* represents the Qur'an's transformative ideal—an evolving moral community where faith becomes social practice and revelation is translated into social justice.[25]

This interpretive plurality demonstrates that *Ummah* in the Qur'an is both a theological concept and a sociological phenomenon, embodying the divine vision of collective transformation.[26] Within the Madinan context, *Hijrah* functions as the catalyst for this transformation: it converts religious belief into social structure, and individual piety into communal ethics. The formation of the *Ummah* thus marks the culmination of *Hijrah*—the moment when revelation, migration, and social ethics converge to produce a model of human coexistence grounded in justice (*'adl*), solidarity (*ukhuwwah*), and moral purpose (*taqwā*).[27]

In a modern context, this Qur'anic conception of *Ummah* offers a critical counter-narrative to nationalism and sectarianism. It redefines community not as an ethnic or political construct, but as a moral project rooted in divine guidance. The Qur'anic *Ummah* serves as both a historical reality and

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[23] Azad (Maulana), *The Tarjuman Al-Quran*.

[24] Maudoodi, *Tafhim al-Qur'an*.

[25] Rahman, *Major Themes of the Qur'an*.

[26] Syahbudi et al., "HIJRAH AND RECTIFICATION OF MUSLIM IDENTITY: The Case of Campus Da'wah Activists in Pontianak City," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 48, no. 2 (2024): 262–81, https://doi.org/10.30821/miqot.v48i2.1174.

[27] Hasnan Bachtiar, "Towards a Progressiveinterpretation of Ummah," *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 87–116, https://doi.org/10.18326/ijims.v8i1.87-116.

a continuing paradigm of renewal—a call to constant migration from egoism to altruism, from injustice to justice, and from fragmentation to unity. Seen through a Qur'anic sociological lens, the *Ummah* of Madinah becomes not only the product of *Hijrah* but its ultimate purpose: the creation of an ethically conscious, socially responsible, and spiritually cohesive community guided by divine revelation.

Ummah in the Qur'an: From Theological Concept to Sociological Formation

The concept of *Ummah* in the Qur'an finds its most concrete realization through the process of *Hijrah* and the subsequent formation of the Madinan community. The Prophet Muhammad's migration from Makkah to Madinah was not merely a physical relocation but a profound act of social transformation that redefined the structure of the Muslim community into an ethical and political society.[28] Within the framework of Qur'anic sociology, *Hijrah* represents a pivotal moment of transition—from a persecuted faith-based group to a morally and politically organized *Ummah*. This transformation established new social bonds (*ukhuwwah*) that transcended tribal, ethnic, and genealogical boundaries, forming a community united by divine purpose and shared moral commitment.[29]

Madinah thus became a living laboratory for Qur'anic values, where revelation shaped the foundations of social, political, and ethical order. The ideal of *Ummah Wahidah* (a single, unified community) was no longer abstract but manifested in a social system grounded in justice, consultation (*shura*), collective responsibility, and inclusivity.[30] The *Constitution of Madinah* serves as a historical embodiment of this Qur'anic ideal, articulating a framework of coexistence among Muslims, Jews, and Arab tribes on the basis of mutual obligation and equality before the law. In this light, *Hijrah* emerges as both a spiritual and structural catalyst for building a new moral civilization— a Qur'anic vision of society rooted in ethical governance and social harmony.[31]

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[28] Roger Webster, "HIJRA AND THE DISSEMINATION OF WAHHĀBĪ DOCTRINE IN SAUDI ARABIA," in *Golden Roads: Migration, Pilgrimage and Travel in Mediaeval and Modem Islam*, ed. Ian Richard Netton (Taylor and Francis, 2024), https://doi.org/10.4324/9781003572701-3.

[29] Idris Abubakar Zakari and Garba Usman, "The Establishment of Ummah in Madinah and Its Role in the Constitution of Madinah," *Islamic Quarterly* 59, no. 2 (2015): 237–46.

[30] Asma Afsaruddin, "The Hermeneutics of Inter-Faith Relations: Retrieving Moderation and Pluralism as Universal Principles in Qur'anic Exegeses," *Journal of Religious Ethics* 37, no. 2 (2009): 331–54, https://doi.org/10.1111/j.1467-9795.2009.00389.x.

[31] Hüseyin Yılmaz, "The Culture of Coexistence in the Context of the Medina Agreement," *Cumhuriyet Ilahiyat Dergisi* 25, no. 1 (2021): 239–58, https://doi.org/10.18505/cuid.867558.

Classical exegetes such as al-Tabari and al-Razi interpreted *Ummah* primarily within a theological and historical framework. Al-Tabari viewed *Ummah* as a community unified by *din* (religion) and submission to divine law, emphasizing its collective duty to uphold truth and righteousness.[32] Al-Razi, interpreting the verse "You are the best *Ummah* raised for mankind" (Ali 'Imran 3:110), highlighted the conditional nature of this status, dependent on the community's active pursuit of moral responsibility—enjoining good and forbidding evil.[33] While these interpretations established the moral foundations of *Ummah*, they remained largely theocentric, portraying social change as the result of divine command and spiritual obedience rather than human agency and sociological transformation.

In contrast, modern exegetes such as Muhammad Abduh and Sayyid Qutb reoriented the concept of *Ummah* toward a more dynamic and sociological reading. Abduh conceptualized *Ummah* as a rational and moral community built on ethical consciousness and social accountability rather than mere religious identity.[34] Qutb, in *Fi Zhilal al-Qur'an*, envisioned the *Ummah Islamiyyah* as a revolutionary project—one that sought to dismantle structures of oppression and establish a just social order grounded in the principles of *tawhid* and social justice.[35] For Qutb, *Hijrah* symbolized ideological liberation from the tyranny of *jahiliyyah* toward the establishment of an authentic divine civilization.[36]

Exegetes from the Indian subcontinent further enriched this discourse by emphasizing the socio-political and spiritual unity of the *Ummah*.[37] Abul Kalam Azad interpreted *Ummah* as the embodiment of universal human unity, grounded in divine compassion and justice, transcending ethnic and political divisions.[38] Abul A'la Maududi, in *Tafhim al-Qur'an*, viewed *Ummah* as an

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[32] Ulrika Mårtensson, "Al-Tabari's Concept of the Qur'an: A Systemic Analysis," *Journal of Qur'anic Studies* 18, no. 2 (2016): 9–57, https://doi.org/10.3366/jqs.2016.0238.

[33] Tariq Jaffer, "Fakhr Al-Din al-Razi on the Soul (al-Nafs) and Spirit (al-Ruh): An Investigation into the Eclectic Ideas of Mafatih al-Ghayb," *Journal of Qur'anic Studies* 16, no. 1 (2014): 93–119, https://doi.org/10.3366/jqs.2014.0133.

[34] Oliver Scharbrodt, "The Salafiyya and Sufism: Muhammad 'Abduh and His Risālat al-Wāridāt (Treatise on Mystical Inspirations)," *Bulletin of the School of Oriental and African Studies* 70, no. 1 (2007): 89–115, https://doi.org/10.1017/s0041977x07000031.

[35] Walter Rech, "'Everything Belongs to God': Sayyid Qutb's Theory of Property and Social Justice," in *Legalism: Property and Ownership*, ed. Georgy Kantor et al. (Oxford University Press, 2018), https://doi.org/10.1093/oso/9780198813415.003.0007.

[36] Sayed Khatab, *The Political Thought of Sayyid Qutb: The Theory of Jahiliyyah* (Routledge Taylor & Francis Group, 2006), https://doi.org/10.4324/9780203086438.

[37] Md Yousuf Ali and Osman Bakar, "ABUL KALAM AZAD'S IDEA OF RELIGIOUS PLURALISM FOR AN INCLUSIVE INDIAN NATIONALISM A Civilizational Revisit," *Al-Shajarah* 28, no. 2 (2023): 343–65, https://doi.org/10.31436/shajarah.v28i2.1720.

[38] M.J. Vinod, "Maulana Abul Kalam Azad," in *Reappraising Modern Indian Thought: Themes and Thinkers*, ed. Ankit Tomar and Suratha Kumar Malik (Springer, 2022), https://doi.org/10.1007/978-981-19-1415-7_6.

organized society governed by divine law, with *Hijrah* representing the first step toward realizing *nizam Islami*—an Islamic socio-political order.[39] Meanwhile, Muhammad Iqbal offered a philosophical and poetic interpretation of *Hijrah* as a symbol of perpetual self-renewal, in which the *Ummah* continually strives toward spiritual and moral perfection (*khudi*).[40]

Across these exegetical traditions—from al-Tabari's theological grounding to Iqbal's existential dynamism—*Hijrah* emerges as a paradigmatic process of social becoming. The *Ummah*, therefore, is not merely a demographic or confessional entity but a divinely guided moral order that embodies justice, solidarity, and spiritual vitality in collective life. By integrating thematic Qur'anic analysis with insights from both classical and modern exegetes, this study develops what may be termed a *Qur'anic sociology of Ummah formation*—an approach that views the early Muslim community as the outcome of the dialectic between divine revelation, prophetic praxis, and evolving social realities.

Through this framework, *Hijrah* can be understood as the Qur'anic model of *social becoming*: a transformative journey from tribal segmentation to moral universalism. In the Madinan context, the Qur'anic vision of *Ummah* achieved its first historical embodiment, yet its meaning continues to evolve as a paradigm for contemporary Muslim social reconstruction. Hence, this study argues that *Hijrah* represents not merely the historical genesis of Islam but an enduring theological-sociological model for constructing ethical and transformative communities guided by divine purpose.

Hijrah and the Qur'anic Evolution of Ummah: A Transformative Religious-Social Journey

The *Hijrah* was not merely a migration from Makkah to Madinah; it marked the ontological and sociological transformation of the early Muslim community. In the Qur'an, *Hijrah* is portrayed as both a spiritual act of devotion and a catalyst for social reorganization. The verse, *"Indeed, those who have believed and those who emigrated and fought in the cause of Allah—they hope for the mercy of Allah. And Allah is Forgiving and Merciful.[41]"* (Qur'an 2:218), encapsulates this dual nature—linking spiritual sacrifice with divine promise. The migration was prompted by sustained persecution in Makkah and solidified by the pledges of al-'Aqabah, which created a moral-political covenant between the Prophet

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[39] Humeira Iqtidar, "Theorizing Popular Sovereignty in the Colony: Abul a'la Maududi's 'Theodemocracy,'" *Review of Politics* 82, no. 4 (2020): 595–617, https://doi.org/10.1017/S0034670520000595.

[40] Fahad Khan and Asma Nisa, "Psychospiritual Conceptualization of Nafs from the Perspectives of Muhammad Iqbal," *Journal of Muslim Mental Health* 18, no. 1 (2024): 91–100, https://doi.org/10.3998/jmmh.6029.

[41] Amanda Resti Maulidiya et al., "Deconstructing Hijrah Discourse in The Perspective of Islamic Community Organizations," *Journal of Language Literature and Arts* 5, no. 7 (2025): 846–58, https://doi.org/10.17977/um064v5i72025p846-858.

Muhammad and the people of Yathrib (later Madinah). Upon arrival, *Hijrah* inaugurated a new phase of revelation in which Qur'anic principles of faith, justice, and communal solidarity were actualized in institutional form.[42]

The *Hijrah* thus became a historical turning point—a movement that transformed faith into a civilizational project. As Febriani observes, *Hijrah* combined both physical displacement and spiritual elevation, reconfiguring social belonging around ethical values rather than kinship or tribe.[43] The Qur'an redefines social allegiance in the verse, *"Indeed, your ally is none but Allah and His Messenger and those who have believed—those who establish prayer and give zakah, and they bow in worship."* (Qur'an 5:55). Here, social order is reorganized upon divine affiliation rather than bloodline, symbolizing a paradigmatic shift from tribalism to moral universalism. This marks the emergence of the *Ummah* as a community of shared ethical purpose—a moral polity united by faith and praxis rather than lineage or geography.

Etymologically, the word *Ummah* derives from *umm* (mother), implying origin, unity, and nurture. As Toshihiko Izutsu elucidates, the Qur'an employs *Ummah* not as a sociological label but as a normative concept denoting a divinely guided collectivity. The verse *"And indeed this, your religion, is one religion, and I am your Lord, so fear Me"* (Qur'an 23:52) reveals this unity of purpose—where *Ummah* signifies a community entrusted with the moral stewardship of humanity.[44] Before *Hijrah*, the Muslims of Makkah possessed spiritual cohesion but lacked political agency and social infrastructure. The Madinan period transformed this latent spirituality into structured sociopolitical reality. The Qur'anic revelation shifted toward legislative and ethical content—covering justice (Qur'an 4:135), economic redistribution (Qur'an 70:24–25), and intercommunal relations (Qur'an 2:256)—signaling a holistic framework for social governance.[45]

The Prophet's establishment of *Mu'ākhāt* (the brotherhood between the *Muhājirūn* and the *Anṣār*) institutionalized the Qur'anic ethic of solidarity. The verse *"They give them preference over themselves, even though they are in poverty. And whoever is protected from the stinginess of his soul—it is*

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[42] Noorhaidi Hasan, "The Drama of Jihad: The Emergence of Salafi Youth in Indonesia," in *Being Young and Muslim: New Cultural Politics in the Global South and North*, ed. Asef Bayat and Linda Herrera (Oxford University Press, 2010), https://doi.org/10.1093/acprof:oso/9780195369212.003.0003.

[43] N. A. Febriani, *Hijrah, Cultural Transformation for Social Empowerment: A Qur'anic Perspective*, 2020, https://www.academia.edu/download/112167929/eai.1-10-2019.pdf.

[44] Fatum Abu Bakar, *CONCEPT OF UMMAH IN THE AL-QURâ€™AN*, 17, no. 2 (2020): 27–46, https://doi.org/10.24239/jsi.v17i2.581.

[45] Abdullah al-Ahsan, "The Quranic Concept of Ummah," *Institute of Muslim Minority Affairs. Journal*, ahead of print, Taylor & Francis Group, July 1, 1986, world, https://doi.org/10.1080/13602008608716004.

those who will be the successful." (Qur'an 59:9) epitomizes the moral economy of generosity that defined the Madinan *Ummah*.[46] This ethic of selflessness and care forged a new economic model grounded in justice and compassion rather than competition and accumulation. The Qur'anic injunction, *"And in their wealth is a recognized right for the needy and the deprived"* (Qur'an 70:24–25), demonstrates that economic justice is not peripheral but central to the identity of the *Ummah*.[47]

Crucially, the *Sahifat al-Madinah* (Constitution of Madinah) represented the Qur'anic vision of pluralism in practice. It laid out principles for coexistence among Muslims, Jews, and other groups under a single civic framework based on equality and mutual protection. The Qur'anic dictum *"There shall be no compulsion in religion. The right course has become clear from the wrong."* (Qur'an 2:256) enshrined freedom of belief as a core societal value, while *"If they incline to peace, then incline to it [also] and rely upon Allah."* (Qur'an 8:61) legitimized peaceful coexistence as divine will. The *Ummah* that emerged in Madinah was thus not an exclusive religious bloc but an inclusive moral society structured by divine law and mutual covenant.[48]

Interpreting these developments through the lens of Qur'anic sociology reveals *Hijrah* as a multidimensional process of *social becoming*—a movement from faith under persecution to a model of ethical governance. Classical exegetes such as al-Tabari and al-Razi emphasized the theological grounding of *Ummah*, while modern thinkers like Muhammad Abduh and Sayyid Qutb highlighted its sociological and revolutionary dimensions. Meanwhile, South Asian exegetes—Abul Kalam Azad, Abul A'la Maududi, and Muhammad Iqbal—rearticulated *Hijrah* as the paradigm of ongoing renewal: Azad as a symbol of universal unity, Maududi as the foundation of *nizam Islami* (Islamic social order), and Iqbal as a continuous movement of self-transcendence (*khudi*).

Integrating these perspectives demonstrates that *Hijrah* is not confined to seventh-century Arabia but serves as an enduring template for religious-social transformation. It signifies the Qur'anic method of forming an *Ummah*—a process in which faith is embodied in social institutions, and revelation translates into civilizational ethics. The Madinan *Ummah* thus represents the synthesis of spiritual vision and social praxis: a living example of how divine guidance reshapes history, institutions, and collective moral consciousness. In contemporary contexts, *Hijrah* continues to inspire

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[46] Frederick Mathewson Denny, "The Meaning of 'Ummah' in the Qurʾān," *History of Religions* 15, no. 1 (1975): 34–70.

[47] Frederick M. Denny, "Ummah in the Constitution of Medina," *Journal of Near Eastern Studies* 36, no. 1 (1977): 39–47.

[48] Saïd Amir Arjomand, "The Constitution of Medina: A Sociolegal Interpretation of Muhammad's Acts of Foundation of the 'Umma,'" *International Journal of Middle East Studies* 41, no. 4 (2009): 555–75.

reflections on migration, justice, and belonging, reminding the global Muslim community that the essence of *Ummah* lies in its moral integrity and its capacity for ethical renewal amidst changing social realities.

Qur'an as a Social Architect: Structuring Identity and Belonging

The Qur'an functioned not merely as a divine revelation but as an instrument of social engineering during the formative years of the Muslim community in Madinah. Through its moral and sociological discourse, the Qur'an reconstructed the foundations of collective identity, transforming fragmented tribal affiliations into a unified, faith-based community—the *Ummah*.[49] This transformation reflected a shift from lineage-based solidarity to an ethical community grounded in *taqwa* (piety), *ukhuwwah* (brotherhood), and justice. The Qur'an, therefore, acted as what modern sociology might call a "social architect," reconstituting the logic of belonging and introducing a new moral order that transcended the boundaries of race, tribe, and class.[50]

This transformation was vividly reflected in the aftermath of the *Hijrah*. Migration was not a mere geographical displacement but a radical reorientation of social consciousness. The Qur'anic revelation during the Madinan period articulated a vision of society that valued moral merit above inherited status, as articulated in Surah al-Hujurat (49:13): *"Indeed, the most noble of you in the sight of Allah is the most righteous of you."* Through this ethic, the Qur'an undermined the pre-Islamic hierarchies that privileged kinship and power, creating instead a model of social egalitarianism based on ethical and spiritual worth.[51]

Classical exegetes such as al-Tabari and al-Razi interpreted these verses as revolutionary in their social implications. For them, the Qur'an's emphasis on *taqwa* constituted a direct challenge to tribal arrogance (*asabiyyah*), the root of pre-Islamic social fragmentation. In contrast, modern reformist scholars such as Muhammad Abduh and Rashid Rida expanded this sociological reading further. They viewed the Qur'anic project in Madinah as a divine reorganization of society—a model of governance and solidarity grounded in moral autonomy rather than coercion. Abduh, for example,

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[49] Muhammad Nazeer Kaka Khel, "Foundation of the Islamic State at Medina and Its Constitution," *Islamic Studies* 21, no. 3 (1982): 61–88.

[50] Jonathon W. Moses, "The 'Umma' of Democracy," *Security Dialogue* 37, no. 4 (2006): 489–508.

[51] Denny, "The Meaning of 'Ummah' in the Qurʾān."

read the *Hijrah* not as a rupture but as a stage in building a "rationally moral society" where law and ethics converge to produce social harmony.[52]

Indian and Pakistani exegetes have also contributed significantly to this discourse. Sayyid Abul A'la Maududi in his *Tafhim al-Qur'an* emphasized the *Hijrah* as the decisive transition from individual belief to collective action, arguing that Islam's moral message could only be realized through social embodiment. For Maududi, Madinah became the laboratory of Islamic sociology—a site where revelation was translated into governance, social welfare, and shared responsibility.[53] Similarly, Muhammad Iqbal's philosophical interpretation of *Hijrah* in *The Reconstruction of Religious Thought in Islam* framed migration as a metaphysical movement from passive faith to dynamic participation in history. The Qur'an, in his view, invites humanity to transform divine guidance into lived experience—thus turning revelation into civilization.[54]

The Qur'an's sociological intervention also redefined the principles of belonging. Its notion of *ukhuwwah* (brotherhood), as articulated in Surah al-Hujurat (49:10), transcended kinship ties and established moral and emotional solidarity as the basis of community life: *"The believers are but brothers, so make peace between your brothers."* This spiritual fraternity manifested concretely in the *Muhajirun–Ansar* relationship, where economic cooperation, emotional support, and political trust replaced tribal rivalries. The Prophet Muhammad's (PBUH) initiative to pair the *Muhajirun* with the *Ansar* was not only a humanitarian gesture but a sociological act—an institutional mechanism for cultivating empathy and interdependence.[55]

The Qur'an further introduced a universal ethic of coexistence, rejecting both isolationism and domination. Surah al-Mumtahanah (60:8) instructs: *"Allah does not forbid you from being righteous and just toward those who have not fought you because of religion..."* This marked the foundation of a pluralist ethic that enabled the new Muslim community to engage with Jews, Christians, and other groups in Madinah under the Charter of Madinah. The Qur'anic framework thus replaced antagonism with cooperation, establishing a polity that integrated diverse identities within a shared moral covenant.[56]

At a psychological level, the Qur'an addressed the existential dimension of belonging. For the early *Muhajirun*—many of whom were dislocated, impoverished, and marginalized—the Qur'an

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[52] Bachtiar, "Towards a Progressiveinterpretation of Ummah."

[53] Maudoodi, *Tafhim al-Qur'an*.

[54] Mohammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Stanford University Press, 2013).

[55] Khel, "Foundation of the Islamic State at Medina and Its Constitution."

[56] Yılmaz, "The Culture of Coexistence in the Context of the Medina Agreement."

provided a sense of purpose and recognition. It promised dignity (*karamah*) not as a privilege of status but as a divine right. In sociological terms, the Qur'an offered what Anthony Giddens would call "ontological security"—a moral assurance that human life has coherence and direction within divine order.[57]

From a contemporary perspective, the Qur'an's vision of migration as transformation remains deeply relevant. Modern global migration, driven by political instability, climate crisis, and economic inequality, often produces social alienation and cultural conflict. Yet the *Hijrah* experience, illuminated through the Qur'anic sociological lens, provides a counter-narrative: migration as the seed of social renewal, not fragmentation. It suggests that communities can rebuild moral cohesion through justice, compassion, and inclusive integration. The relationship between *Muhajirun* and *Ansar* serves as a timeless model of reciprocal solidarity—neither assimilation nor exclusion, but the creation of a shared ethical community.[58]

In this sense, the Qur'an continues to function as a living social architect. Its principles—justice (*'adl*), consultation (*shura*), mercy (*rahmah*), and mutual care (*takaful*)—offer a universal grammar of coexistence that can guide plural societies today. The Qur'anic sociology of *Hijrah* thus transcends history; it is a paradigm for transforming displacement into belonging, and diversity into unity.[59]

Madinah as a Sociological Laboratory of Revelation

Madinah represents one of the most significant experiments in social transformation in human history—a space where divine revelation encountered the complex realities of human coexistence. The *Hijrah* transformed Madinah from a city divided by tribal enmities into a laboratory of Qur'anic sociology, where theological principles were tested through social practice. The Qur'an, revealed progressively during this period, did not merely prescribe laws; it cultivated a civilizational ethos that redefined authority, belonging, and moral responsibility.[60]

Before the arrival of the Prophet Muhammad (PBUH), Madinah was torn apart by long-standing rivalries between the Aws and Khazraj tribes. The Qur'an's revelation in this context was both diagnostic and prescriptive—it analyzed the moral causes of social fragmentation and proposed

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[57] Zakari and Usman, "The Establishment of Ummah in Madinah and Its Role in the Constitution of Madinah."
[58] al-Ahsan, "The Quranic Concept of Ummah."
[59] Zakari and Usman, "The Establishment of Ummah in Madinah and Its Role in the Constitution of Madinah."
[60] Ejaz Akram, "Muslim Ummah and Its Link with Transnational Muslim Politics," *Islamic Studies* 46, no. 3 (2007): 381–415.

a new foundation for collective life. As al-Farahi, the Indian exegete, emphasizes in his *Nizam al-Qur'an*, the structure of Qur'anic revelation in Madinah reflects an organic order in which social, political, and spiritual reforms were intertwined. The Qur'an thus functioned as a dynamic social text—engaging with events, mediating conflicts, and guiding the formation of new institutions.[61]

The *Madinah Charter* (*Sahifah al-Madinah*) serves as a practical manifestation of this Qur'anic sociology. It was a covenant that translated divine principles into political and legal structures, creating an inclusive framework that recognized Muslims, Jews, and other tribes as members of a shared civic community (*ummah wahidah*). Scholars such as Muhammad Hamidullah describe the Charter as the first constitutional document in human history—one that institutionalized the Qur'anic vision of justice and cooperation. From a sociological standpoint, the Charter reflected the transformation of revelation into policy: the transition from ethical ideals to collective governance.[62]

In this sociological laboratory, Qur'anic principles such as *'adl* (justice), *shura* (consultation), *rahmah* (compassion), and *amanah* (trustworthiness) became operational. Surah al-Shura (42:38) commends those who "conduct their affairs by mutual consultation," highlighting participatory governance as a theological imperative. Similarly, Surah al-Nisa' (4:58) commands believers to render trusts and judge with fairness, embedding moral accountability within political institutions. These verses do not simply convey ethical instructions—they map the contours of a moral polity, transforming revelation into a system of public ethics.[63]

Within this transformative framework, *Hijrah* emerges as both a historical event and a sociological process. It dismantled the pre-Islamic model of identity based on lineage and replaced it with a relational model founded on ethical participation. The Qur'an reconstituted belonging not through blood, but through shared moral purpose—what Ibn Khaldun would later term *'asabiyyah diniyyah*, the spiritual solidarity that generates civilization. Thus, the *Hijrah* marks the birth of a community in which revelation and reason, faith and social structure, merged into a coherent moral order.

The Madinan community also embodied an economy of solidarity. The Qur'an encouraged *zakat* (almsgiving), *infaq* (voluntary charity), and *takaful* (mutual assistance) not as isolated acts of piety but as mechanisms of social redistribution. These instruments institutionalized compassion as economic policy. The *Muhajirun* and *Ansar* were instructed to share property, livelihoods, and even

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[61] Yusuf Durrah Hadad, *Nazm al-Quàn wa-al-kitab : I'jaz al-Quràn* (1960).
[62] Muhammad Hamidullah, *The Muslim Conduct of State* (The Other Press, 2011).
[63] Manzooruddin Ahmed, "Umma: The Idea of a Universal Community," *Islamic Studies* 14, no. 1 (1975): 27–54.

housing—an act that fused spiritual virtue with social equity. This early form of moral economy dismantled the exploitative patterns of the Meccan mercantile order and established a new ethic of interdependence grounded in divine justice.[64]

In essence, Madinah became the crucible in which the Qur'an transformed existential displacement into social creativity. The process of *Hijrah* was, therefore, not only a movement in space but a transformation in meaning—a reorientation of how individuals and groups understood themselves in relation to the divine and to one another. This transformation resonates with Iqbal's idea of *khudi* (selfhood), where the individual actualizes divine attributes through creative moral action. The *Ummah* of Madinah was precisely this collective self-realization—a society that internalized divine ethics into its daily structures and interactions.[65]

From a contemporary sociological lens, this Qur'anic model of Ummah formation offers valuable insights into modern challenges of pluralism, migration, and identity politics. As global societies grapple with polarization and displacement, the Qur'anic sociology of Madinah demonstrates that social cohesion does not emerge from homogeneity, but from shared moral vision. The *Hijrah* thus becomes an enduring metaphor for moral transformation—the capacity to move, not only across geography, but beyond inherited prejudices toward a just and compassionate order.

Revisiting Hijrah in Contemporary Qur'anic Sociology

Revisiting *Hijrah* through the lens of Qur'anic sociology invites reflection on its enduring relevance as both a historical paradigm and a moral framework for contemporary social transformation. In modern discourse, *Hijrah* is often reduced to a physical migration or a marker of personal piety. However, when reexamined through the Qur'anic sociological framework that emerged in Madinah, it becomes clear that *Hijrah* is far more profound—it represents a dynamic process of reconfiguring individual and collective identity in light of divine ethics.[66]

Asma Afsaruddin, in her work *Contemporary Issues in Islam* and *Striving in the Path of God*, critiques the modern instrumentalization of *Hijrah* as an external symbol divorced from its ethical and social dimensions. She argues that early Muslims understood *Hijrah* as both an act of liberation from oppression and an entry into a morally constituted community.[67] This dual nature of *Hijrah*—

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[64] Yılmaz, "The Culture of Coexistence in the Context of the Medina Agreement."
[65] Iqbal, *The Reconstruction of Religious Thought in Islam*.
[66] Ahmed and Malik, "Hijrah and Its Application in Classical and Contemporary Muslim Contexts."
[67] Afsaruddin, *The First Muslims*.

spiritual and sociopolitical—demonstrates that migration in the Qur'anic worldview was never an escape from the world but a re-engagement with it under divine guidance. The Qur'an frames *Hijrah* as an existential act of renewal, one that requires believers to transform unjust realities rather than merely flee them.[68]

This understanding resonates with the insights of South Asian Qur'anic scholars such as Abul Kalam Azad and Fazlur Rahman. Azad viewed the *Hijrah* as a paradigmatic expression of Islam's capacity for ethical adaptation within changing social contexts. In his *Tarjuman al-Qur'an*, he emphasized that the early Muslims' departure from Makkah represented not isolation but the moral re-foundation of society—a deliberate movement from oppression to justice, from fragmentation to unity. Fazlur Rahman, in *Islam and Modernity*, extends this view, suggesting that the *Hijrah* was a shift from a religion of survival to a religion of civilization: it marks the point where Qur'anic values were institutionalized as social norms, not merely spiritual ideals.[69]

In contemporary sociological terms, *Hijrah* thus represents a process of moral migration—a collective transition toward an ethical social order. The Qur'an situates this transition within a universal framework of justice, compassion, and accountability. As the verse states, "Was not the earth of Allah spacious enough for you to emigrate therein?" (Qur'an 4:97). This rhetorical question implies that *Hijrah* is not limited to spatial movement but signifies moral choice—leaving behind oppressive systems, corrupt ideologies, or unjust power structures in pursuit of divine justice.[70]

Moreover, *Hijrah* as a sociological category can be read as a critique of both religious exclusivism and modern secular individualism. On one hand, the Qur'an challenges sectarian closure by defining belonging through ethical commitment rather than rigid identity markers. On the other hand, it resists the fragmentation of modernity by grounding personal freedom within collective responsibility. The early *Ummah* of Madinah exemplified this balance: it was neither a theocracy nor a purely civic association, but a moral polity structured by divine values and sustained by human solidarity.

The contemporary relevance of this Qur'anic model becomes striking when viewed against global migration crises and the sociopolitical fragmentation of the Muslim world. Millions today experience displacement, exclusion, or identity alienation. Yet, the Qur'anic idea of *Hijrah* reorients this experience toward possibility—it transforms the trauma of dislocation into an opportunity for

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[68] Afsaruddin, *Contemporary Issues in Islam*.
[69] Rahman, *Major Themes of the Qur'an*.
[70] Webster, "HIJRA AND THE DISSEMINATION OF WAHHĀBĪ DOCTRINE IN SAUDI ARABIA."

moral reconstruction. The Madinan model suggests that true belonging arises not from territorial rootedness but from ethical participation in a just order.[71]

This is where Qur'anic sociology contributes a unique paradigm: it integrates spirituality, ethics, and social analysis. Rather than reducing religion to private faith or ritual compliance, it understands revelation as a social discourse that reshapes norms, institutions, and relationships. *Hijrah*, in this sense, functions as a hermeneutical key to understanding the Qur'an's social vision—it invites continuous reformation, urging believers to migrate morally from ignorance to knowledge, from injustice to equity, from self-interest to communal welfare.[72]

Asma Afsaruddin's ethical hermeneutics further emphasizes that the Qur'an's vision of *Hijrah* should inform contemporary Islamic ethics and political thought. She contends that the Qur'an's transformative message must be read through its historical dynamism—the Prophet's *Hijrah* signifies the embodiment of faith in public life, where revelation becomes praxis. This insight aligns with Fazlur Rahman's concept of "double movement" in Qur'anic interpretation: understanding the original social function of revelation and translating its moral objectives into present realities.

Through this perspective, the *Hijrah* continues to challenge both Muslim societies and the global order. It questions systems that normalize inequality, marginalize migrants, or manipulate religion for political ends. The Qur'an, as a social architect, offers instead a vision of an *Ummah* defined by justice (*'adl*), mercy (*rahmah*), and consultation (*shura*). The Madinan transformation thus remains a living model for reconstructing moral community in times of social fracture.

In conclusion, the Qur'anic sociology of *Hijrah* is not confined to seventh-century Arabia—it represents a perennial movement of ethical renewal. It calls humanity to transcend boundaries of tribe, race, and nation, affirming instead the unity of moral purpose. The Qur'an transforms migration into meaning, turning displacement into solidarity and exile into awakening. To "migrate" in the Qur'anic sense, therefore, is to participate in the divine project of building an *Ummah*—a community of justice, compassion, and hope.

Conclusion

In conclusion, this study demonstrates that the *Hijrah* should be understood not merely as a historical episode of migration but as a profound paradigm of ethical renewal and social

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[71] Maulidiya et al., "Deconstructing Hijrah Discourse in The Perspective of Islamic Community Organizations."

[72] Khamdan et al., "Ideological Contestations of Salafism and Moderatism in Indonesia's Hijra Movement."

transformation within the Qur'anic worldview. The Qur'an positions the Hijrah as the foundational moment of *Ummah* formation, where divine revelation reshaped human belonging, power, and collective responsibility. Under the Prophet Muhammad's leadership in Madinah, fragmented loyalties were transformed into a cohesive moral community guided by justice (*'adl*), compassion (*rahmah*), and participatory governance (*shura*). Through this transformation, faith evolved from private conviction into a framework for public ethics, while community identity was redefined not by lineage or territory but by shared divine purpose and moral accountability.

Drawing upon both classical and modern exegetical traditions—from al-Tabari and al-Razi to Abul Kalam Azad, Fazlur Rahman, and Asma Afsaruddin—this research affirms that the Hijrah represents a movement of conscience as well as geography. Classical scholars viewed it as a duty to preserve faith, whereas modern reformists interpreted it as a continuous moral struggle and renewal. In the twenty-first century, marked by forced migration and identity crises, the Qur'anic sociology of Hijrah offers a moral framework for transforming displacement into ethical agency and solidarity. It calls every generation to its own form of Hijrah: a journey from ignorance to enlightenment, from injustice to compassion, and toward the realization of divine justice in human society.

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