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Building Community in a Mobile/Global Age: Migration and Hospitality

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The Council for Research in Values and Philosophy

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PREFACE

“Building Community in a Mobile/Global Age: Migration and Hospitality” was the topic of the Council for Research in Values and Philosophy’s seminar held in Washington, D.C. in the Fall of 2012. CRVP brought scholars together from Brazil, China, India, Iran, Nigeria, Philippines, Poland, Russia, Taiwan (ROC), and United States who took up the complex issues involved in the global debate over personal identity, community, migration and hospitality in our mobile world. The debates, heard around the globe, from the UN to the US Congress, from Beijing to Baltimore, were echoed around the seminar table.

Seminar participants were asked to arrive at the seminar prepared to discuss and present on the following questions:

(1) How would you describe your view, or your culture’s view, of “person?” How big a role does culture play in that view? How is your notion of person affected by globalization?

(2) What conception of “community” do you bring to the seminar? How is your culturally formed perspective on community influenced by globalization?

(3) How might your particular, personal, philosophical perspective inform your understanding of migration, hospitality, and recognition of the “other“?

(4) How might a hermeneutic consciousness influence the way one studies migration, hospitality, community and citizenship?

The dynamics of the discussions were greatly facilitated by two field-visits. The first brought seminar participants to the United States Conference of Catholic Bishops, Office of Migration and Refugee Services for an extended conversation with Executive Director, Ambassador (ret.) Johnny Young and Special Projects Manager, Daniel Sturm. A second outside meeting took place at the Woodrow Wilson Center for Scholars. Seminar participants joined in a round-table discussion led by Dr. Blair Rule, Director of the Center’s Program on Global Sustainability and Resilience. Both meetings were immensely helpful for gaining a broader perspective on the complexity of global migration.

A special note of thanks is expressed to John P. Hogan of CRVP, who led the seminar and to Professors William A. Barbieri and John A. Kromkowski of Catholic University for their invaluable assistance in designing the seminar. Thanks also to Gholamreza A’avani and Aniedi Okure for their contributions to the discussions. Gratitude is also expressed to Maura Donohue for her expert editorial assistance. Although some effort was made toward gender equality in wording, for the most part, gender language of authors was left in place.

CHAPTER 7

IDENTITY AND IMMIGRATION: A QURANIC PERSPECTIVE

SAYED HASSAN AKHLAQ HUSSAINI

INTRODUCTION

A significant quotation from Ikhwan Al-Safa,¹ a well-known Muslim group, could shed light on the question of the proper identity in an Islamic context: “Persian root, Arabic religion, Hanafi² denomination, Iraqi education, Hebrew/Jewish intelligence, Christian character, Syrian ascetic, Hellenistic Sciences, Indian Enlightenment, Mystic/Sufi behaviors, angelic ethic, divine meditation and perfect knowledge.”³ This poem prepares us to look extensively at Islamic Identity at different times, places, and cultures as well as the unity between stability and mobility of the Muslim. The mosaic identity originates from the Islamic Holy Scripture, the Holy Quran – the core of the Islamic world that identifies and realizes Muslim entities. From this perspective, this essay will try to explain briefly the Quranic view on immigration, the concepts of Identity and *Ummah* that are related to Muslims’ immigration.

MUSLIM IDENTITY

Crucial to understanding Muslim identity is the Muslims’ understanding of the Quran that makes their life meaningful. The following points would be helpful. First, the Quran literally means the “Recitation.” Second, it is the word of God that descended⁴ to the Prophet Muhammad by God’s verbatim inspiration. This inspiration that happened in a span of 23 years is connected to particular events and situations. They are known in the Islamic interpretation of the Quran as literally the “circumstances of descending” (*Shan-e Nuzol*), the particular context, time, place, or events in which or in response to which, particular verse/s of the Quran descended to

¹ The fourth or fifth century AH/ tenth or eleventh century CE.

² Arabic term means follower of Abu Hanifa (699-767), founder of one of the four Islamic schools of law within Sunni Islam.

³ *Rasa’il Ikhwan al-Safa’* (Bayreuth: Dar Sader, n. d.), chapter 22, 2/376.

⁴ The words, “revelation” and “unveiling,” were not used intentionally because they are far from the common understanding of Islamic “*Wahi*.” Both the Quran and Islamic tradition emphasize on “*Tanzil*” the decadence and falling down.

the Prophet Muhammad. Hence, the Quran is tightly connected to the life of Muslims in the time of the prophet's life. The Quran focuses on a single position specific to the conditions of that time when it was generalized into law. Third, the Quran is the main miracle of the Prophet Muhammad. It means, for the Muslims, that it is organized by God to discover God's guidance for people forever.

There are different readings of the Quran on proper Muslim identity: philosophical, ethical, mystical, ideological and religious canonical understanding.⁵ Based on the Quranic verses, the different understanding could be reduced to the following. First, Muslims have definite beliefs concerning: Oneness of God, the prophecy of Muhammad and previous prophets, and judgment day (Quran, 2:1-5). Second, Muslims have to practice forgiveness and amnesty (7:199; 24:22), solidarity (3:103; 8:46); good communication (42:3-40) and avoid isolation and austerity (57:27). Third, Muslims must be self-confident (43:54; 28:4), brave (21:57; 3:172-173; 10:71), tolerant (2:185; 3:159), just (4:135; 55:7-9; 57:25; 5:8&107; 4:58), kind (41:34), honest (4:85&122), introspective (2:44); struggle (53:39), value one's family (30:22; 17:23), respectful of social connections (2:27), and hospitable (51:24-27). Fourth, Muslims ought to pray (*Salat*) (2:3 & 238), fast (2:183-185), go for pilgrimage to Mecca (3:97), financially support the needy (*Zakat*) (2:177; 30:39), promote virtue and prevent vice in public (3:104&110; 3:113&114; 103:1-3).

MUSLIM COMMUNITY (*UMMAH*)

Ties of kinship and relative relationships are an important part of people's life. The merciful God counts it as a sign of His Power: "And it is He Who has created human being from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful" (Quran, 25:54). Further, the Prophet of God tried to sublimate the pure natural ties to a faithful, ethical, and rational correspondence based on free will (2:256) and self-awareness (88:21-22; 76:3). This effort for sublimation connected individuals as well as the Tribe, a common and familiar Arab style of life in that period, to the *Ummah* – a new type of community that was constructed by Islam. The Tribe⁶ had been built from

⁵ For example Cf. Hujjatullah Javani, "*Hoveyate Dini ya Hoveyathaye Dini*" *Islam Pizhuhi*, vol.1, 1384, pp.135-154. This is the original title of the paper in Persian language, which could be translated as "The Religious Identity or Religious Identities."

⁶ These are populations asserted or assumed to be largely self-reproducing or genetically isolated, linguistically uniform, culturally uniform, self-titled, socially integrated through ties of kinship and marriage, and politically integrated under a headman, chief, or other political leader. Bryan S. Turner,

one expanded family. This arrangement led them to the slogan: “Support your brother; no matter he is right or wrong.”⁷ The tribe’s identity is defined by the chieftain, who determines their conducts of peace and war, friendship and hostility, customs and etiquettes, personal and social lifestyles, and even their faith and beliefs. Islam reformed the last, that is, the chieftains defining its tribe’s beliefs and by starting a social mission of removing and deconstructing this tribal practice but went beyond it by establishing the *Ummah* (5:104; 26:74).

“*Ummah*” is the Arabic and the Quranic term for a “group of people”, commonly used to describe the Muslim community. The Quran uses the term 64 times in different contexts that are all related to a group of people who have something in common, such as same time, same location, or same faith. It was used more in chapters (*Surah*) inspired in Mecca than those in Medina. Looking closely on how the Quran used the term, discloses the following. First, it stands for “united people” referring to natural circumstances of mankind (Quran, 2:213; 10:19; 43:33). Second, it means “each community and nation”: (3:113; 43:22-23, 10:47; 16:63; 22:67). Third, it refers to the “Muslim community” which is described as Abraham’s followers (2:127-128) characterized by being moderate – not extremist – in deeds (2:142-143) and promoting virtue as well as preventing vice in public (3:110). This attribute comes before one’s belief in God. Fourth, it implies a “perfect example.” The verse 120 chapter 16 describes Abraham as an *Ummah* because some of the characteristics that Abraham had should be emulated by the people and not the number of people in the community.

As regards Muslims’ life, *Ummah* is a new term coined in the period of the Prophet Muhammad which aims at diminishing tribalism and ethnic struggle through setting up an egalitarian social structure. It is conceived as a pluralist society that includes Muslim as well as non-Muslim such as Jews and polytheists. Prophet Muhammad’s life describes *Ummah* as “one body, if one part is ill, the whole body feels it.”⁸ There is no ritual marking entry into the *Ummah*.⁹ Unfortunately, in the modern age, *Ummah* has been redefined to refer exclusively and ideologically to Muslims.¹⁰ It is the influence of war among different western ideologies, such as liberalism,

ed., *Cambridge Dictionary of Sociology* (New York: Cambridge University Press, 2006), p. 659.

⁷ In *Ummah*, the slogan changed into: “Support your brother; no matter he is right or wrong; if he is right support in the way, if he is wrong support him to leave the wrong way.”

⁸ Tariq Ramadan, *To Be a European Muslim* (Leicester: The Islamic Foundation, 1999), p. 158.

⁹ Cf. *Encyclopedia of Religion* (New York: Macmillan Inc., 1955), vol.15, p.124. (Henceforth ER)

¹⁰ Cf. *Ibid.*

socialism, and nationalism on Islamic new-thinkers on the one hand, and reaction to European colonialism on the other.¹¹

NOTION OF IMMIGRATION/EMIGRATION (*HIJRAH*)

“*Hijrah*” is an Arabic term that includes both emigration and immigration. However, the word connotes more a breaking of relationships, rather than the “flight”, as it was formerly translated.¹² This term in the Quranic and Islamic tradition contrasts with the notion of escape (*Harb*) which covers only the physical and psychological state, and Al-Ta’arrub,¹³ translated literally as “desertification.” In contrast to *Harb*, *Hajr* – the Islamic root of the word *Hijrah* – means facing difficulties to overcome them and take a risk. It is rooted in cutting, changing and going away.¹⁴ *Hijrah* also differs from *Safar* and *Sair*, which means a journey (30:9; 16:69); terms that played significant roles in the Islamic terminology and civilization, such as the creation of *Sirah*, the Prophet’s biography. The Quran discusses *Hijrah* as a special value related to particular knowledge of God, prophecy and the Day of Judgment, while discussing the journey related to religious laws such as praying, fasting, borrowing and ablution with earth or sand. The Quran mentions the term of *Hijrah* (Im/migration) twenty-four times but always in the verb form implying that, for Muslims, it is not an abstract and ideal value, but real and actual fact; and consequently, its holders – the immigrants – more important than its ideas.

HISTORY OF ISLAMIC IMMIGRATION

There are two important immigration and emigration events in Muhammad’s time mentioned in the Quran, which can help us to understand the Islamic notion of Immigration. We briefly consider these two immigration events.

¹¹ One more example is “Dar Al-Kufr.” It changed inexplicitly to “Dar Al-Harb” and prepared a vehicle for extremist people. To know the meaning of Dar Al-Kufr from Al-Shariyah’s viewpoint and its non-relevance with current secular states: Cf. Hussain Ali Muntazeri, *Hukumat-e Dini wa Huquq-e Insan* (Tehran: Saraii, 1387), pp. 70-73.

¹² ER, 10:140.

¹³ It also means “Becoming or the similarity to Arab people.” In the Islamic context, it means returning to the mentality of the desert and Arab people before the migration of the prophet Muhammad. According to Islamic law it is a big sin to move and live for long in one place that you cannot live there faithfully.

¹⁴ *Hijrah* and *Muhajer* (immigrant) and *Hagar* have same etymological root in Arabic language.

Immigration to Ethiopia

Prophet Muhammad allowed the first Muslim migration to Ethiopia which took place in 615 CE. He admonished the migrants to be faithful and peaceful. The Quranic verse counts Ethiopian Immigration with equal significance to that of Medina (Quran, 3:195). When the Muslims had asked the Prophet Muhammad's permission to migrate, he mentioned three characteristics of Ethiopia that made it proper for migration: first, the king who did not allow injustice; second, it is a land of honesty; and third, it is a dream place for comfort.¹⁵ These three points continue to inspire migration.

Emigration to Medina

The second and most important migration, in the Islamic history, happened in 622 CE. It was from Mecca to Medina. The aim was to accompany the Prophet Muhammad, who was facing a lot of difficulties in carrying out his mission. After 13 years of preaching, following the death of Abu Talib and his beloved wife Khadijah, he was unsuccessful in gaining support for him and his followers from the chiefs of the clans. He searched, in his last three years in Mecca, for new sources of support. At the annual pilgrimage of the year 620, he met six men from Medina who were interested in what he had to say. At the pilgrimage of 621, five of those came back, along with seven others, representing most of the clans of Medina, and they promised to accept Muhammad as the Messenger of God and refrain from sins. In the following year a stronger party of seventy-three men and two women came from Medina, met Muhammad, and to the earlier promise added an undertaking to support him. After this, Muhammad's followers began to migrate to Medina. Furthermore, Muhammad's life was in danger in Mecca. There was a plot to kill him, which in turn prompted his migration to Medina.

Medina, about 250 miles north of Mecca, was an oasis where dates and cereals grew abundantly. The inhabitants included various groups of Jews and Arabs. For over half a century before Muhammad's arrival in Medina, there were sporadic bitter skirmishes between various groups that had been escalating. Although, hostility would momentarily cease due to exhaustion, still peace could not be formally reestablished. It seemed likely, then, that one of the reasons why many people wanted Muhammad to come to Medina was the hope that he would be able to maintain peace among two rival factions, the Arab tribes of the Aus and the Khazraj with the Jews being involved on both sides.¹⁶

¹⁵ Cf. Ibn Hisham, *Sirat Al- Nabi (The Biography of the Prophet)*, Majdi Fathi Al-Sayed, ed. (Cairo: Dar Al-Sahaba, 1995), 1:349.

¹⁶ ER, 10:140.

Reciting this verse of the Quran “Verily He Who ordained the Quran for you, will bring you back to the Place of Return. Say: My lord is Aware of him who brings guidance, and of him who is in manifest error”¹⁷ (28:85), the prophet Muhammad migrated to Medina with his companions. Through this verse the Prophet clearly shows his concern for the homeland, the relationship between the divine mission and immigration, and its link to religious guidance. The Prophet’s emigration described, in the Quran, as God’s plan (8:33) as well as the faithful practices (8:72) that led to mutual satisfaction of God and the Believers (9:100). This emigration, historically, led to the following issues in Islamic history and culture:

Establishment of the Prophet-State Based on a Civic Contract, the Constitution of Medina

Before the Prophet’s emigration the name of Medina was Yathrib. It was changed into Medina Al-Rasul, the city of the Prophet. The City as understood in historic and Arabic context includes three characteristics: specific boundaries, special safety, and people’s interconnectedness based on awareness, solidarity, and kindness.¹⁸ This change led to establishments of new structure that resulted to the development of Islamic doctrine on society and politics. On the first months of this migration, a document – usually known as the Constitution of Medina – was released stating the agreement between the Prophet Muhammad and the people of Medina. This document, which will be the main focus of discussion henceforth, will lead to a better understanding of the interplay between the secular and the sacred realms, the civic contract and divine confirmation in Islam. The content of the Medina Constitution is based on the Quranic verses mentioned above. Here are some significant articles of this document:¹⁹

- (1) This is a document from Muhammad the prophet, between the believers and Muslims of Quraysh and Yathrib, and those who followed them and joined them and labored with them.
- (2) They are one community (*Ummah*) to the exclusion of all men.
- (3) The Quraysh emigrants according to their present custom²⁰ shall pay the bloodwit within their number and shall redeem their prisoners with the kindness and justice common among believers.

¹⁷ Muslims recite this verse when they depart to a travel.

¹⁸ Ahmed Islami, *Qanon-e Asasi, Rahborde Mashroeyyate Dawlat-shahre Nabavi*, vol. 54 (Tehran: in *CheshmAndaz-e Iran*, 1387&1388), p. 86.

¹⁹ The original Constitution is not numbered. The numbers are cited as they appear in the references used by the Scholars.

²⁰ The Arabic term “*Reb’a*” or “*Reba’a*” (الربعه و الرباعه) means former approved practices as well as the former situations and state including their laws and customs especially related to criminal law (*Ibn Hashim*, 2:126 footnote;

(15) God's protection is one, the least of them may give protection to a stranger on their behalf. Believers are friends one to the other to the exclusion of outsiders.

(16) To the Jew who follows us belong help and equality. He shall not be wronged nor shall his enemies be aided.

(17) The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of God. Conditions must be fair and equitable to all.

(20)(a) The God-fearing believers enjoy the best and most upright guidance.

(20)(b) No polytheist shall take the property of person of Quraysh under his protection nor shall he intervene against a believer.

(22) It shall not be lawful to a believer who holds by what is in this document and believes in God and the last day to help an evil-doer²¹ or to shelter him. The curse of God and His anger on the day of resurrection will be upon him if he does, and neither repentance nor ransom will be received from him.

(25) The Jews of the B. 'Auf are one community (*Ummah*) with the believers. The Jews have their religion and the Muslims have theirs, their freedmen and their persons except those who behave unjustly and sinfully, for they hurt but themselves and their families.²²

(37) The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. A man is not liable for his ally's misdeeds. The wronged must be helped.

(39) Yathrib shall be a sanctuary (*Haram*) for the people of this document.

(44) The contracting parties are bound to help one another against any attack on Yathrib.

(45)(a) If they (co-contractors) are called to make peace and maintain it they must do so; and if they make a similar demand on the Muslims it must be carried out except in the case of a religious battle.

Dawud Firahi, "Dawlat Shahr-e Peyambar," *Journal of Politics and Laws College*, vol. 73 (Tehran: University of Tehran, fall 1385), pp. 191-192, 216, and the footnote no. 206. The respect for the former customs of each tribe is repeated in the next 8 articles by calling their names separately. It represented the independence of customs, social style of life, and traditions of Medinaian tribes.

²¹ There is an Islamic narration (*Hadith*) that describes evil-doing here as violent actions against people without rule of law or doing something out of Islamic laws on behalf of religious laws (Cf. Firahi, 1385, p 209, footnote1).

²² This article is repeated for other tribes of Jews from 25 to 35.

(45)(b) Every one shall have his portion from the side to which he belongs.

(46) The Jews of al-Aus, their freedmen and themselves have the same standing with the people of this document in purely loyalty from the people of this document. Loyalty is a protection against treachery. He who acquires ought acquires it for himself. God approves of this document.

(47) This deed will not protect the unjust and the sinner. The man who goes forth to fight and the man who stays at home in the city are safe unless he has been unjust and sinned. God and his messenger Muhammad is the supporter of the good-doing and God-fearing persons.” (Ibn Hisham, 1995, 2:126-129)

Some of the main points that are contained in the foregoing articles are the following. We briefly sum them up. First, *Ummah*, a politico-social community, emerged for the first time as a legal entity in the Islamic civilization. It is based on a social contract rather than on a strictly dogmatic prompting. It covers Jews and polytheists as well as Muslims (articles 1, 2, 20 & 25). Second, *Ummah* recognizes individual dignity and underscores mutual respect and responsibility among Muslims and non-Muslims by calling on each tribe of Muslims and non-Muslim by name (articles 15, 16, 37 & 46). Third, the constitution emphasizes a pluralistic culture (articles 3-11 and 25). Fourth, religious support for the Social Contract (article 39 & 46 & 47); the constitution called for a new reality – sanctuary (*Haram*). In contrast to *Hel*, *Haram* covers particular obligations and restrictions on war and killing except – for defense, removing trees, mistreating asylum seekers, as well as respect for travelers. Fifth, the constitution guarantees all citizens the freedom of religion (Article 25) and legal equality (article 16). Sixth, the constitution emphasizes the rule of law repeating it eight times focusing on the foundational place of the written contract, that is, the constitution is the initial and basic “law” in the eyes of the Prophet. So, spiritual and ethical sublimation, as the highest aim of the prophet, requires a foundation, which is rule of law. Seventh, thus the new city through rule of law and civic contract was trying to show (a) God’s support for rational and social contract; and (b) the rational contract as the base for ethical and spiritual sublimation. It is a crucial moment to see the connection between the sacred and the secular in the Islamic tradition; God’s plan in the Prophet’s migration that satisfies simultaneously God and the believers.

Beginning of the Islamic History and Calendar

Significant moments in Prophet Muhammad’s life are recorded in the calendar: personal details, such as the year of his birth and death; other relevant facts of Islamic faith, such as the descent of the holy Quran and his

prophecy. The Year of Migration (*Hijra*) was chosen as the starting point.²³ The choice is significant because it underscores the unique place of migration in Islamic civilization. It provides a clear example of the Muslims' understanding of relationship between the time and mobility and religious stable substance. This verse of the Holy Quran connects mobility to stability in the highest level: "Every day He is (engaged) in some affair" (55:29).²⁴ The text is the core point that shows the unity between the secular and the sacred, the temporary and the permanent, the momentary and the eternal, the world and hereafter, and the civil contact and divine guidance.

Appearance of a New Terminology

After the *Hijrah* two kinds of believers are distinguishable in the Quranic verses as well as in Islamic tradition. They are titled the migrants (*Muhajirin*) and helpers (*Ansar*): *Muhajirin* are those who emigrated from Mecca to Medina, and *Ansar* are those who were from Medina. The word *Ansar* means "helpers", "champions", "supporters" and the oppressed against the enemy. Once it is used in Quran describing the disciples of Jesus (61:14). So, the new society was built from different sets of people: those who missed their homeland and those who shared their homeland; those who have facilities and those who seek them; those who have an established position and who want to establish such position; and those who have natural relations to Medina and those who are bound to it by faith and contract! Historically, *Ansar* had committed to deal with *Muhajirin* in justice, equality, brotherhood, and to help them.²⁵ According to an Islamic report, these terms were used for the first time in the Quran (9:197&199) and in Arabic world.

Islamic Special Brotherhood

At the first months after migration, the prophet Muhammad gathered his companions from both the *Muhajirins* and *Ansars*, asking them to make a brotherhood among themselves composed of persons from Mecca and

²³ It is common in the time of the second Caliph, Umar Ibn Khatab, that *Hijrah* was determined as the starting point of the Islamic calendar. Although there were more evidences that it was determined by the Prophet himself during his time. Cf. Jafar Subhani, *Foruq-e Abadyyat* (Qum: Dafter-e Tabliqat-e Islami, 1366), 1:438.

²⁴ Sufis interpret the term "day" in this verse as the "moment." Muhammad Iqbal's attempt in *The Reconstruction of Religious Thought in Islam* (1930) is an example among Islamic intellectuals to bring together mobility and stability in interpreting the Quran.

²⁵ Ibn Hisham, *Sirat Al- Nabi*, 2:351-352.

Medina.²⁶ Relationships among them covered rights, equality and inheritance. The last one is canceled by the last verse in chapter eight of the Holy Quran.²⁷ This brotherhood is described as the grace as well as the sign of God among Muslims for the guidance toward the best position here and thereafter (3; 102-106). Actually it is a smell of lovely behaviors of people in paradise (15:47). Migration changed the standards of social relationships from natural – based on involuntarily matters like blood and social positions – to the cultural ones based on the willed matters, like rationality, ethical values and egalitarianism; from brotherhood among relatives to brotherhood in religion and awareness (9:11; 49:10). This is a special brotherhood in the Islamic civilization that tried to join the religious and human values. A discussion of the Islamic general brotherhood that covers all people will be discussed later. This particular event sublimated the spiritual principle called “Al-Wilayah” (8:72 & 9:71).²⁸

*Hijra as a Dynamic Link between Faith (Iman) and Struggle (Jihad)*²⁹

The position of migration is between faith³⁰ and struggle³¹ as indicated in several verses of the Quran such as 2:118; 8:72&74&75; 9:20-22; and 16:41. According to Muslims, firstly, this order refers to the divine values, but is not limited to praying and piety; secondly, there is a significant connection between faith and migration (8:72)³²; and lastly, there is a significant relation between migration and struggle. Having them linked to each other is the way to reach God’s grace as well as the highest level of religious entity. In other words, faith and struggle work dynamically and dialectically to improve each other. Migration changed the idea of faith and

²⁶ Ibn Hisham, *Sirat Al- Nabi*, 2:130.

²⁷ This cancelation includes two important points: respect for natural relatives between religious relationship; and the flexibility of religious laws.

²⁸ For a comprehensive and new reading form this principle and its relation with the Islamic theory of Politics see: Sayed Yahya Yasrebi, *Tafsir-e Rooz* (Tehran: Amir Kabir, 1390), vol.1, preface, chapter 2, and Sayed Yahya Yasrebi, *Muqaddemeye Dar Falsafey-e Seyasat Dar Islam* (Tehran: Amir Kabir, 1387), pp. 420-426.

²⁹ The Quranic notion of Jihad, including both religious and political meaning, is very far from misunderstood “Holy war” in the west; Muhammad Sa’id Ashmawy, *Against Islamic Extremism*, ed. Carolyn Fluehr-Lobban (Florida: University Press of Florida, 2001), pp. 112-119.

³⁰ Faith means the correct understanding of world, God, and humanity.

³¹ Struggle stands for applying one’s understanding in faith about world, God and humanity in the best way.

³² This idea provided a vast area for Muslim Sufi and Ethical schools of thought to focus on the inner migration, the ethical and the spiritual journey.

struggle, and gave migration a different feature with new opportunities and challenges.

Applying the Principle of Unity in Plurality

Repetitively, with respect to the *cosmos*, Islamic doctrine shows us the power of God through the diversity of creatures and events. There is also a constant battle between good and evil. God allows evil by upholding the freedom of man and respecting the rule of law. To quote the Holy Quran on this point: “To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.” (5:48) So the *cosmos* is based on the diversity and struggle to acquire knowledge³³ and overcome evil. This inevitable diversity covers customs, traditions, cultures, and individual personality. Emigration was an opportunity to meet new people with different customs, backgrounds and interests. As mentioned earlier in the constitution of Medina, Prophet Muhammad showed his respect for community identity and internal independence by calling nominally each tribe of Muslims and non-Muslims, and particular customs (*Reb’a*) of each ethnic group that comprise the *Ummah*. It is narrated that in spite of spiritual dominance of the prophet over all Muslims of his time the *Ansar* and *Muhajirin* in trying to live the spirit of brotherhood, equality and justice, were concerned about their tribe’s characteristics and sometimes even showed being proud of their tribes.

Interaction Based on Civic Contract and Ethical Values

As stated earlier, interaction between guests and host is based on a civic contract, as indicated in the Medina Constitution. The ethical values are also found in the Constitution not as ethical notes and preaching, but values that are closely linked with religious experiences, Islamic identity, practical theology, and rational foundations. The believers have to conduct their lives ethically corresponding to their beliefs. This is why it is said that Medina’s verses of the Quran are more related to ethical issues than Mecca’s verses of the Quran, which were more related to creeds.³⁴ The interaction between Muslims and non-Muslims in Medina was based on the Constitution of Islamic state of Medina as well as general Islamic ethics regarding people unrelated to their faith.

³³ “O, mankind! Verily We have created you male and female, and have made you nations and tribes that ye may know each other” (Quran, 49:13)

³⁴ Rasul Jafariyan, *Tarikh-e Seyasi-e Islam; Siraye rasule Khuda* (Qum: Nashr-e Dalil, 1380), pp. 240-243.

HOST-GUEST RELATIONSHIP

There are twelve principles that regulate the relationship between Muslims and non-Muslims, which that can help us to understand immigration in the present time. However, before proceeding to this topic, a clarification on the problem of the relationship between Muslims as a host or a guest and non-Muslim³⁵ as a host or a guest is needed because it is presumed that Islamic doctrines make some limitations on this relationship. The universality of Islam is associated with wishing the blessing of God for Muslims and non-Muslims alike. Here are some of the obvious proofs that validate the claim. First, all the Quranic chapters except the one that has been replaced in another chapter start with the phrase: “In the name of God, the merciful and the compassionate.” Muslim interpreters of the Quran say that the difference between merciful and compassionate in case of God’s attributes lies in its scope: the general – not provided to Islamic faith; and specific – provided to Islamic faith, while the merciful covers all creatures and the compassionate covers only the believer. Second, Quran not only counts belief in different prophets as the condition of Islamic faith (2:285), but also declares the Prophet Muhammad as the mercy for all mankind not only for Muslims (21:107). Third, salvation is not limited to Muslims (2:62; 5:69). So, God, as the world’s origin, provides the way to God through His Prophets, and the last salvation on judgment day is for everyone and not only for Muslims.

In addition, the Prophet Muhammad was ordered to follow the Prophet Abraham and declared: “Then, We commended you (O Muhammad) to follow the way of Ibrahim the upright who was not an idolater” (6:123). The Quran called Abraham “*Khalil Al-Allah*”, the intimate friend of God (4:125). The reason, according to Islamic tradition was his majesty and hospitality. His faith and deeds are good example for Muslims. The Quran applied the word “an excellent example” thrice to introduce

³⁵ The Holy Quran distinguishes two levels of believing: the first level is Islam – testifying to existence on One God, and prophecy of the prophet and the second and higher level is faith (*Iman*) associated with higher knowledge and more practices (Quran: 49:14). Nonbelievers or infidels are known in the Quranic term “*Ka’fer*,” which means literally “those who cover over the truth.” However, the Quran does not limit the term *Mu’min*, i.e., the possessors of faith to those who follow the Islamic religion; it includes the faithful of Islam along with followers of other religions (2:62, 5:69). Cf. Seyyed Hossein Nasr, *The Heart of Islam* (New York: Harper One, 2002), pp. 42-46. Professor Nasr after examining the verses related to “*Iman*” wrote: “One could therefore say that in the most universal sense whoever has faith and accepts the One God, or the Supreme Principle, is a believer, or *Mu’min*, and whoever does not is an infidel, or a *Ka’fir*, whatever the nominal and external ethnic can even religious identification or that person might be.” *Ibid.*, p. 43.

practical patterns for faith and behavior; once to the Prophet Muhammad (33:21) and twice to the Prophet Abraham. Two verses in the Quran emphasize on following the Prophet Abraham. These two verses (60:4&6) are interrupted by this prayer narrated from the Prophet Abraham: “Our lord! Make us not a trail for the disbelievers, and forgive us, Our lord! Verily, You, only You, are the All-Mighty, the All-Wise.” (60:5) Explicitly it means Muslims are called to pray and follow the Prophet Abraham in order that God may not make them subject to confusion. They have to be transparent in speech and act justly so that others may learn from them (2:143). A quote from a well-known Hafiz’s poem in Persian states the same thing “The comfortable state of two worlds is explained, thusly, With friends, humanity; with enemies, courtesy.” This guides Muslims in their dealings with non-Muslims.³⁶

Having clarified the distinction between Muslims and non-Muslims as hosts and guests, we move on to consider the list of twelve principles based on the Holy Quran that rules how a Muslim should treat others, which could be applied to the case of immigration.

The Principle of General Brotherhood

Islamic brotherhood includes two spheres: among Muslims and among mankind. The Quranic verses, when narrating the story of prophecy, mentions brotherhood among humankind, especially between believers and non-believers, irrespective of their belief, race, language, culture and style of life (7:65, 73, 85; 26:161) which is based on common origin of people: “O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with God is that who has more integrity. Verily, God is All-knowing, Well-Acquainted (49:13).”³⁷ The general brotherhood guides Muslims in dealing with non-Muslims kindly and respectfully.³⁸

³⁶ Muhammad Shams al-Din Hafiz (1325-1389) is a famous Farsi lyric Sufi poet from Shiraz, Iran whose last name, Hafiz, literally means remembrancer and reminder, originated from memorizing the holy Quran. This is his poem describing himself: “Your love reaches to complaint, if you, like Hafiz, recite the memorized Quran with the fourteen forms of narrations.” (Translation mine)

³⁷ According to Abu Al-Futoh Razi, this verse of the Quran descended when some Muslims, *Muhajirin* and *Ansar*, criticized the prophet Muhammad for taking special care of a sick Ethiopian slave. Abul Al-Futoh Razi, *Ruh-e Al-Jenan Fi Tafsir-e Al-Quran*, eds. Jafar Yahaqqi and Muhammad Mahdi Naseh (Mashhad: Istan-e Qud, 1378), 18:44.

³⁸ Cf. Ahmad Beheshti, “Amizesh ba Mabnay-e Ukhuwwat,” *Maktab-e Islam*, vol. 38, no. 8 (Iran: Qum, n.d.), pp. 43-49.

The Principle of Justice

In Islam, the meeting point between the sacred and the secular is the principle of the justice. It is an essential foundation for the Islamic doctrine, a theological matter. Justice is both the attribute of God and a theological base for different Muslim denominations. The holy Quran describes justice as the word of God (6:115), His attribute (3:18), His order to people (16:90), the mission of the prophets (42:15; 57:25), the method of creation (82:7), the way for friendship with God (49:9), and the closest thing to the Islamic desired piety "*Taqwa*" (5:8). Then it encourages the followers' adherence to justice and to apply justice in their social life including dealings toward those who wronged the person³⁹ and with non-Muslims. This verse of the Quran clearly orders the prophet to judge the case of non-believers according to Justice: "So, if they (who hurry to fall into disbelief) come to you (O Muhammad), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, God loves those who act justly." (5:42) This verse addresses the Muslims to deal justly with non-Muslims emphasizes on kindness, insists on good behaviors and exhorts staying away from any negative interpretation of the justice. "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves the fair-minded."(60:8)

The Principle of Human Dignity

Islam gives human beings the highest possible position as the successor/viceroy of God on the earth (2:30). It bestows this honor on everyone notwithstanding her or his race, place, time, culture, religion, and interests: "And indeed We have dignified the Children of Adam, and We transported them around on land and at sea, and have provided them with wholesome things, and preferred them greatly over many of those We created."(17:70) Then God blesses Himself while depicting the process of creation of His excellent creature, the human being (23:14). It is obvious that the "creator" is irrational because he still blesses his best creature even if he lacks excellence. This special creation shows a particular dignity for human beings from the Quranic viewpoint. There is a verse in the Quran that narrates Abraham's prayer for believers to which God included his blessing for non-believers. He asked God to make Mecca a place of security and provide its believer with fruits. God answered: "And for him who disbelieves" (2:125). This Quranic approach leads Muslim scholars to explain that there are two bases of human dignity in the Quran: the

³⁹ "And let not the enmity and hatred of others make you avoid justice" (5:8).

initial/inherent and the one that is earned (49:13). The basis for the earned dignity is his/her deeds and knowledge. The first one is the base for natural, social and civil rights.⁴⁰ Muslims are obligated to care for non-Muslim's dignity in thoughts and deeds.

The Principle of Mutual Respect

According to Islam's doctrine, any one is an expression of humanity. "Anyone who kills any person... acts as if he had killed all humankind; anyone who saves a life acts as if he had granted life to all humankind."(5:32) The dictum – "Dealing with others is dealing with mankind" – is the basis of mutual respect. The Quran emphasizes on the social aspects of human beings; so it claims (referred to 7:34; 10:47; 45:28) that on judgment day, the person will undergo a two-tiered evaluation: according to his/her personality and by his/her society.⁴¹ Therefore building a peaceful and respectful society is the first step toward spiritual promotion, as prescribed in Muhammad on immigration to Ethiopia. Furthermore, justice – as the slogan of admired society – in the Quran means not doing unjustly and not accepting unjust circumstances (2:279), is applied in the peaceful society. There is no domination of non-Muslims over Muslims (4:141) as well as of Muslims over non-Muslims (4:90) in the name of their religion. Islamic teachings, such as the integration of aspects on the person, sociability, justice, and spiritual promotion lead to a respectful dealing with non-Muslim.

The Principle of Peaceful Behavior

There is a significant link between Islam and peace. The name "*Islam*" originated from "*Selm*," the Arabic term for "peace." Peace is a name of God (59:23); and the paradise is the house of peace (6: 127). The origin – God, the way – religion, and the goal – paradise are related to peace. The Quran explicitly calls all Muslims to have peace with one another: "O you who believe! Enter absolutely into peace! Do not follow the footsteps of Satan. Verily, he is to you a plain enemy." (2:208) There are many ethical advices for peaceful dealing with different people, but the question may arise on the discord between what religion preaches and the

⁴⁰ Hussain Ali Muntazeri, *Resal-e Huquq* (Tehran: Sarai, 1385), p. 37. Here are extra-evidences concerning the Islamic tradition (*Sunnah*) and arguments for the human inherent rights: Ibid. pp. 32-39. The author of this book is an eminent religious authority in the Islamic world (Ayatulla Al-Uzma).

⁴¹ Murteza Mutahheri, *Islam wa Muqatazeyyat-e Zaman* (Tehran: Sadra, 1370), 2:209-212.

practice of Islamic *Sharia*.⁴² With regard to Islamic approach, religious preaching has to be done in mild speech and kind manner, even when faced with a transgressive Pharaoh (20:43-44). This is what God conveys to the Prophet Muhammad: “And by the mercy of God, you dealt with them gently. And had you (Muhammad) been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (God’s) Forgiveness for them; and consult them in the affairs.”(3:159) If violence is absolutely not allowed for the highest goals of Muslims and against the worst person, surely it is not allowed in daily life of ordinary people’s affairs.⁴³ Moreover the Quran gives a rule to prevent fights by reminding them of the historical oppression and injustice engraved in the minds of nations:”That is a nation which has already passed away. There awaits it whatever it has earned, while you will have what you have earned. And you will not be asked of what they used to do.” (2:141).

Ethical Principles

A verse in the Quran teaches to exchange the good behavior with a better one and this will change the enmity to close friendship (41:34) in society. In addition, the kindness and goodness (*Ihsan*) is not limited to Muslims. “God does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, God loves those who deal with equity.” (68:8) The ethical advice of Islam is to move from *Ihsan* and reach *Ithar* – a state where giving to others what one also needs preferring to answer the other’s needs over those of the self – becomes the rule of one’s conduct. Verses of the Quran describe the pious believers who give food – in spite of their needs – to the needy, the orphan, and the captive for the sake of God without anticipating rewards or even appreciation from an ungrateful non-Muslim (76: 5-10). It is narrated that these verses allude to the action of Ali Ibn Abitalib, the son of law, and Fatimah, the daughter of the prophet Muhammad, and their sons, who practiced this virtuous practice and suffered hunger for three days as a consequence.

⁴² *Sharia* in Islamic tradition has two different meanings; the whole of Islam that is synonym with Islam, and the Islamic laws regarding to Muslims’ practices. *Sharia* is the one third of Islam; the other two are Creeds and Ethics. The most contradictory aspects between Islam and modern values appear in *Sharia* in second meaning which could be deduced from the other parts.

⁴³ A good paper that examines in detail and explores the different ideas on the Islamic Al-Sharia’s view in communication with *Kafir* (non-Muslims) as well as the question of war and peace is Muhammad Ali Barzenoni, “Islam: Asalat-e Jang ya Asalat-e Sulh?,” *Majalley-e Huquqi*, vol. 33 (Tehran: The Lawful Deputy of the Presidency, 1384), pp. 73-157.

The Principle of Unity in Plurality

Islam sees the diversity of cultures and creatures that includes non-humans (10:6) and humans (49:13) as a sign of Truth. The difference among human beings comes from the permanent natural situation (2:213): “And if your Lord had so willed, He could surely have made mankind one community; but they continue in their differences” (11:118). “To each among you, we have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.” (5:48) Hence, Truth is not possible in uniformity: If your Lord had so wished, everyone on earth would have believed, all of them together! So will you force mankind to become believers?”(10:99) The holy Quran correspondingly insists on the same origin of mankind (49:13). If diversity is permanent why does it call people to unity? A new meaning of diversity and unity, similarity and non-similarity arises that make the divine invitation and human dialogue possible. It is the path sought by Muslims in different societies.

The Principle of Hospitality and Generosity

Migration involves two parties: immigrant – *the guest*, and native – the host. As mentioned, in a particular period of Islamic civilization they were known as *Muhajirin* and *Ansar*. Due to modern changes in political life, together with the emergence of new boundaries and national identities, as well as moving toward world civil society, it is not possible to return to the strict *Muhajirin-Ansar* paradigm, and in all probability the especial brotherhood is not repeatable at all.⁴⁴ There are potentials in great religions in general and Islam in particular that could give seminal ideas on how the migrant and the host should behave toward each other. There are plenty of verses in the Quran that apply to guest in different ways: as the angels of God for annunciation (51:24-29; 11:81; 15:58-68); as carrier of honor and dignity (51:24); as a way for justifying the opponents (12:31); as a method

⁴⁴ Some great scholar such as Waqedi (author of *Al-Maghazi*) believed that the lawful order of Islamic brotherhood canceled when verse 75 chapter 8 descended. Cf. Muhammad Reza Hedayat Panah, “Jaygahe Payman-e Baradari dar Hukumat-e Nabawi,” *Ketab-e Mah; History and Geography*, vol. 61 (Tehran: Iran Book House, Aban & Azar 1381), p. 257. In addition, the general Muslims brotherhood (All faithful individuals are brothers, 49:9) is more than ideological one; it covers more the ethical and spiritual realms. The experiences of Afghan immigrants living in Iran, when dealing with *Sharia*, showed that the old Islamic paradigm for relationship between *Muhajirin* and *Ansar* is no longer practiced.

in relationship between government as well as prophet with citizens and followers (33:53), and as a significant part of a culture and civilization (11:78; 15:68). These verses prepare a proper area, inspired by holy text, for Muslims to deal with non-Muslims in paradigm of guest and host (5:5). The concept of hospitality can work in several ways including the Theology of Hospitality to promote social life and personal character in facing matters such the immigration and communication.

The Principle of Honesty

Honesty plays a big role in Islamic culture. It is stated in the Holy Quran that honesty is an attribute of God (4:87; 4:122), of prophets (19:41; 19:54; 19:56); and of true believers (33:23; 33:35; 3:16-17). Honesty is mentioned as a way of life (9:119); and as the way of salvation (33:24; 5:119; 26:221-222; 39:3; 40:28; 45:7). God orders the prophet to ask help from God to be honest, from beginning to the end: "And say: My Lord, let me entry be honestly, and (likewise) my exit be honestly. And grant me supporting authority from your presence." (17:80) The reason why Muhammad gave permission to his followers to migrate to Ethiopia is that Ethiopia is the land of honesty. There are numerous arguments in the Quran that encourage Muslims to deal honestly with both believers and non-believers, because it is one of the foundations for establishing a peaceful society.

The Principle of Social and Individual Contracts

One important aspect of human beings is his/her contract with other/s. Two verses of the Quran order Muslims to stand by their contracts: "You who believe, fulfill your contracts." (5:1); "And fulfill the contracts; surely the covenants shall be questioned of (on the Day of Judgment)." (17:34). An important point in Islamic view on social and individual contract is that there are not only two parties to a contract but three. The third party is God who will ask the people an account on their commitment to contracts (17:34). The Quran asks Muslims to keep their commitments on social and political contracts even if they meet some personal harm.⁴⁵ Fulfillment of the contracts and covenants is a significant characteristic of true believers (13:20; 23:8; 70:32).⁴⁶

⁴⁵ Cf. Yasrebi, vol. 2. Texts related to first five verses of chapter 5; Cf. also, here is an Al-Sharia's order about international contracts that may lead to ignorance of some Islamic laws. Cf. Hussain Ali Muntazeri, *Resal-e Huquq*, 1387, pp. 45-47.

⁴⁶ This poem of Rumi, the eminent Sufi from Balkh, expresses and explores the significant role of contracts in Islamic perspective:

Two verses of the Quran order Muslims to fulfill their contact with polytheists (9:4&7) even if polytheism is spurned by the Quran since it kills people's dignity through submission to idols (10:106; 31:13). Furthermore, the prophet Muhammad fought against the people of Mecca to defend one non-Muslim tribe, Banu Khuza'a, because of the contract with them.⁴⁷ Nowadays contracts appear in variety of forms based on modern social structures institutionalized in civil society. This obligation should be included in all of them. If there are aspects that pertain to Muslims, they can be pursued to respect the provisions of the contract through civil means.

The Principle of Social Responsibility

A human being is defined as a responsible entity⁴⁸ in the Islamic theory of life with regard to his/her society and relationship: "That everyman receives only what he makes an effort for."(53:39) "The God does not change what any people may have until they change whatever they themselves have." (13:11) "And do not follow that of which you have no knowledge. Verily the ear, the eye, the heart, each will be questioned." (17:36) The holy Book encourages the people to establish a society full of justice, goodness, and to help relatives, avoid evil deeds, prostitution and oppressiveness (16:90). It asks Muslims and non-Muslims to observe common values despite outward differences and help people for spiritual life in society (3:64). Moreover the prophet, exemplifying the highest degree of moral life (64:4) for mankind (21:107), is the best example for Muslims to follow (2:143; 33:21). Muslims have to be good examples for others to follow them (2:143). All these verses insist on the social responsibility of Muslims – both believers and non-believers – to help

Man resembles a tree, and the root is the covenant: the must be cherished with all one's might.

A corrupt (infirm) covenant is a rotten root and is cut off (deprived) of fruit and grace.

Although the boughs and leaves of the date-palm are green, greenness is no benefit (when conjoined) with corruption of the root;

And if it (the bough) have no green leaves, while it hath a (good) root, at the last a hundred leaves will put forth their hands.

Do not duped by his (the learned man's) knowledge; seek (to know whether he keeps) the covenant: knowledge is like a husk, and his covenant is its kernel (Rumi, 5:1166-1170).

⁴⁷ Cf. Hussain Ali Muntazeri, *Resal-e Huquq*, 1387, p. 69.

⁴⁸ This verse of the Quran is the key for interpretations of human essence of responsibility: "We offered the Trust to heavens and earth, and to the mountains too, they refused to carry it and shrank back from it. However, man accepted it; he has been unfair (to himself), foolish" (33:72) and Cf. 76:1-3.

themselves, their family, neighbors, community, and society to promote toward rational, ethical, and spiritual values.

The Principle of Dialogue

The Quran, the miracle of the Prophet Muhammad, is a book that emphasizes the intellectual relation with its audiences: Thus, God explains his signs to you, so you may use your reason.(2:242) Undoubtedly, one way for using the reason and understanding is dialogue, which implies talking and listening. Plenty of verses use dialogue and teach its application. God Himself started the dialogue with angels to let them know of His decision to create people. Angels argued against God and God approved the rightness of His decision (2: 30-32). God talked with Satan asking him why he disobeyed him. Finally He accepted Satan's request for more opportunity. (7: 12-18) His prophets argued with their people inviting them to follow God's way (11:32). Some prophets asked God the reason for the torment (11:45-47 & 74). It inspires Muslims to make dialogues with Non-Muslims discussing it as the best method (29:46).

THE PURPOSES OF IM/MIGRATION IN QURAN

The Quran explicitly mentions positive motives for immigration including both secular and sacred ones, the search for science (9:122);⁴⁹ for justice (16:41; 28:21); and for guidance toward God or for reaching prophecy (29:26; 37:99).⁵⁰ Although there is a risk taken, there are verses in the holy Quran indicating positive outcomes of the immigration, like a better life (4:100) for both host and guest (8:74); greater safety(4:100);⁵¹ religious freedom (29:56); this-worldly and hereafter goods (16:41), and the highest place in front of God (9:20-22).

CONCLUSION

This article has begun pondering over the question of Islamic identity by narrating an ancient Muslim philosophers' quotation. It could also be

⁴⁹ There is a comment that says immigrant for science, not conditioned to religious one, is equal to *Jihad*; Muttaheri, Murteza, Gofarhaye Manavi, pp. 249-250.

⁵⁰ It is happened to the prophet Muses. With regards to the Islamic orthodoxy, the prophecy completed by the Prophet Muhammad, but the spiritual journey and its accomplishment is open for anybody.

⁵¹ The comfortable and safe living is a value in a Islamic culture, so on that Rumi, a great Sufi, describes the place where we are comfortable: It is the abode of my Friend and the city of my King; in the lover's eyes this is (the meaning of) love of one's native land (Rumi, 3:3805).

concluded with a poem from a modern Muslim philosopher Muhammad Iqbal (1877-1938):

“I have lived a long, long while,” said a fallen shore;
“What I am know as ill as I knew of yore.”
Then swiftly advanced wave from the Sea upshot;
“If I roll, I am,” it said; “if I rest, I am not.”

Both the first and the last narration insist on a mobile and mosaic identity. Another side of Islamic Identity is related to *Ummah*, which is also flexible. The Quran describes immigration as an inevitable part of civilization. It was concerned with two great events during the prophet’s time – immigration to Ethiopia and emigration to Medina. It tries to connect worldly and spiritual interests in this topic where a kind of unity in plurality, the secular and sacred affairs meet. It notes that Muslims may migrate because of worldly needs but continue on with unworldly demands; and, indeed, it is possible to combine them rationally. So, focusing on story of immigration in the Quran helps one to better understand the Muslims’ mentality as well as help Muslims to deal with non-Muslims. Obviously immigration consists of some risks; sacrifices for immigrants and hospitality for hosts; but it is also full of opportunities as supported by the Quran. It is related to realizing the high capacity of humankind in facing different cultures and traditions; a mirror for self-knowing and other-knowing; the call to reform morally; to redefine and expand ethical values, to improve the social sphere and change the cultural monologue to dialogue. Finally immigration is a new way to look at God and religion; a new search for the definition of piety and reflects significant different perspectives from the light of the Quran, a misunderstood book in the West!

PART II

APPLYING THE PRINCIPLES

