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### THE IMPACT OF MIGRATION IN THE SEERAH ON CURRENT SOCIO-POLITICAL ISSUES

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#### ABSTRACT

Migration has remained at the core of human concern with its implications on social, political and economic organization of societies. With regard to the place of Islam, the biography (Seerah) of Prophet Muhammad (Yes PBUH) becomes relevant with regard to the issue of migration in looking at the Hijra (migration) from a social and economic perspective. This is a significant milestone in the history of Islam, as it was more than a strategy aimed at ensuring survival, but winning Muslims credibility in the eyes of others and establishing a comprehensive and pluralistic community. One of the world's earliest written constitutions, the Constitution of Medina forms, adequate respect for religion and culture as well as assuring every Muslims, Jew, and pagan tribe of the ideal of protection and cooperation. This first document bears salient features of exclusivity, cultural interdependence and social justice that bears similar relevance to the issues of migration and even the refugee crisis that occur today. The lessons from the Seerah on migration are also of great proof value tackling the current socio-political scenarios of refugee crisis; integration; social justice; and economic emancipation. Nowadays, the migration picture is affected by civil wars, climate change, economic crisis forcing out tens of millions of people across the globe. The kindness which the residents of Medina extended to the field displaced Muhajirun by means of the Mufakat brotherhood system, which fostered a spirit of interdependence and shared obligations, is an example of what modern responses should be. Additionally, the Prophet's ability to bring together different groups into one society helps to understand how contemporary societies can deal with the challenges of multiculturalism and achieve peace and togetherness. The purpose of this paper is to examine the repercussions of migration as portrayed in the Seerah while making comparisons with the current migration crisis. In addressing of the subject, this paper studies the Prophet's leadership during the period of Hijrah, with a view to understanding how concepts of mercy, diversity and fairness can help contemporary societies in dealing with issues of migration. The implementation of these eternal teachings can respond to present day social and political challenges so that the migrants and refugees can maintain their dignities, as well as social stability in the host societies can enhance.

**Keywords:** Migration, Seerah, Hijrah, Prophet Muhammad, Refugees, Integration, Social Justice, Medina, Constitution of Medina, Humanitarian Response.

#### Introduction

Migration, whether voluntary or forced, has always been an integral aspect of human history. Throughout the centuries, people have moved across regions in search of safety, economic opportunities, or to escape natural disasters and political instability. In the contemporary world, migration—especially due to conflict, economic hardship, and environmental crises—has emerged as one of the most pressing socio-political issues. According to the United Nations High Commissioner for Refugees (UNHCR), the number of forcibly displaced people reached over 82.4 million globally in 2020, reflecting the critical nature of migration in today's world (UNHCR, 2021). In this context, understanding historical models of migration can offer valuable insights into addressing the challenges and opportunities of modern displacement.

The Seerah (biography) of the Prophet Muhammad (PBUH) provides profound lessons regarding the dynamics of migration, as it is intricately linked to some of the most significant events in early Islamic history. Among these, the Hijrah, or the migration of the Prophet Muhammad and his followers from Mecca to Medina in 622 CE, stands as a defining moment. The Hijrah not only marked the beginning of the Islamic calendar but also highlighted the challenges and opportunities associated with displacement. As the Prophet and his companions faced the difficulties of leaving their homeland under persecution and integrating into a new, diverse society, their experiences offer a timeless reflection on migration.

This article examines the significance of migration in the Seerah, with a focus on the Prophet's experiences and the lessons derived from these migrations. These lessons offer valuable insights into contemporary socio-political issues, such as refugee crises, integration, social justice, and economic development. By drawing parallels between the challenges faced by early Muslims and the current global migration landscape, the Seerah provides guidance on how to address modern migration challenges with compassion, justice, and an inclusive socio-political framework. The values and principles from the Seerah can help shape contemporary migration policies that uphold human dignity while fostering social cohesion and economic development.

### **Migration and its Importance in the Seerah**

#### **The Prophet's Own Experiences with Migration (Hijrah)**

Forced or even voluntary migration has been an important part of life for human being ever since history began. People have been shifting from one area to another, primarily due to safety concerns, better living and economic conditions, escaping natural calamities and political tensions. In recent history, migration especially as an outcome of violence, poverty, and environmental displacement has gained prominence as one of the major political and social issues of our time. The United Nations High Commissioner for Refugees (UNHCR) has reported that the number of forcibly displaced individuals has exceeded 82.4 million people in 2020 indicating how critical the issue of migration is in the contemporary world (UNHCR, 2021). In this case knowing the patterns of migration in the past can improve the understanding of the current and future displacement issues.

The Seerah (biography) of the Prophet Muhammad (PBUH) contains very impressive lessons about the aspect of migration since it is deeply associated with some of the

notable events in the early Islamic times. This includes the Hijrah, which refers to the movement of the Prophet Muhammad and his followers from Mecca to Medina in the year of 622 C.E. The Hijrah did not only initiate the first day of the Islam calendar, but also brought to light the issues and aspects related to such immigration. The severing of relations with the land of birth under state oppression and the resettlement in a multicultural society goes down to the history of mankind as an enduring story with regard to migration.

This article seeks to assess the role of migration in the Seerah concerning the Prophet as well as the Prophet's migrations and the lessons learned from these migrations. These lessons are relevant to today's socio-political concerns such as the refugee problem, integration and inclusiveness, social justice and economic growth. At a time when migration has become a defining phenomenon in the modern age, the Seerah draws attention to the contradictions between the trials of early Muslims and today's reality, and suggests the best methods for addressing today's migration challenges – compassion, justice and social integration. The sources and the moral values of the Seerah can be a useful tool in dealing with the challenges of contemporary migration, promoting human dignity and social and economic development.

### **The Role of Migration in the Spread of Islam**

Migration has been crucial throughout the development of Islamic civilization as it was not only the area of displacement by violence but provided significant opportunities for crossing cultures and spreading religious teachings. The Hijrah, which translated into the migration to Medina in 622 CE, opened the doors of Islam to areas outside of Mecca. The city of Medina evolved into a cosmopolitan society as it became infested with non-Arab Muslims, Jews and other pagan tribes who were under the authority of the prophet Muhammad (PBUH). Among the earliest constitutions, that of Medina created structures of rule that took into consideration the ethnic and religious diversity of the population of the city. This constitution defined the obligations and contributions of every community with regard to the rival communities and their members, promoting coexistence in a diverse society.

They brought in new ideas, new customs, and even new skills, which as history has proved, is always a side effect of conflict or migration. The history of the migration of people is therefore a rich tapestry of human interactions full of romance and sometimes with tragedy. Societies that do not learn how to integrate migrants may become dynamic in the true sense of the word. Similar to the large-scale migration of Muslims to Medina, which helped in establishing the religion in the new place and diverse communities. The Seerah indicates how during the Prophet's time different people of various culture and religions were assimilated into one nation where they all worked towards unity. Such history has so much to offer today's countries ideologically and monetarily in understanding and dealing with multi-ethnic and multicultural societies in efficient ways (Lings, 1983).

These days, people move between countries; the world is distressed by the migration and refugee crises. The example of the Prophet's leadership in Medina helps to demonstrate how tolerance and attention towards one another as well as to all other

people can be promoted. The states can achieve such unity while maintaining the wealth of culture that the newcomers bring with them. Just as Medina emigration allowed Islam to spread in a diverse environment, today's societies would also be more prosperous if their diversity was utilized as a strength.

### **Key Themes and Challenges Related to Migration in the Seerah**

#### **Refugee Crisis and Humanitarian Support**

The Prophet along with the early members of the Muslim community had to grapple with the concept and the dire need to support and take care of refugees and other displaced people. After the migration to Medina, lots of Meccan Muslims came to Medina as Khawaarij with hardly anything. The Prophet facilitated the formation of the Mu'akhat brotherhood system whereby every immigrant (Muhajirun) was paired together with the local in Medina (Ansar). It was expected that the Ansar would open up their houses, sharing their wealth and their resources, inviting compassion towards their new brothers.

Thus, this was the first rule ever established for humanitarian institutions in devastating situations for the societies that took a rule of peoples first, unbroken and understanding: generosity. The modern day's humanitarian organization may base their approach on this one but rather on self-sustainable local communities support to refugee being the core focus. Refugees should not be viewed only as aid receivers but rather people who greatly enhance the society in which they are embedded. This is a great lesson for the contemporary states which now are suffering from the overload of refugees, but, in reality when resettling refugees it is all too easy to concentrate on the short and not long term solutions and assistances (Hamidullah, 1975).

#### **Integration and Assimilation**

Integration of immigrants and their families into any society has always been a problem and it continues to be so in our times. When Prophet Muhammad sallallaahu 'alayhi wa sallam (may the peace and blessings of Allah be upon him) arrived in Medina, there were severe concerns about how the Muslim detainees were to be incorporated into a society with established cultural norms and religious rites. However, the Medina Charter addressed such concerns through establishing not only the recognition of different Land's cultural and religious needs but combining them around a particular social responsibility as well.

Based on the above example, integration of people has not been so easy in the Islamic world and it certainly is not in today's complex and globalized era. The paradigm of integration should encompass canonical tolerance, mutual respect and recognition, as well as cultural understanding. This means that the societal expectation should be integration rather than complete assimilation, whereby it is possible for varying cultural practices to exist. This practice enhances cultural diversity of the nation while enabling it to enjoy social harmony (Esposito, 2010).

#### **Social Justice and Equality**

The life history of Muhammad the Prophet also points out the importance of social justice and equal protection under law by stressing the needy and vulnerable

segments of migrant groups. Thus the Prophet Muhammad (PBUH) was very much worried about the condition of the poor, the downtrodden, and the dispossessed including the migrants. This aspect of social justice and protection of the poor and those who are on the margins of the society is reinforced in the numerous verses of the Quran which enjoin taking care of the displaced and the downtrodden among the society.

In contemporary settings, displacement affects migrants who are by far some society's most disadvantaged groups as they are discriminated against, abused and denied simple services. The life history of Muhammad and the Prophet provides an avenue for shifting the struggle for social justice and respect for the rights of migrants and their wellbeing. It is possible also to promote certain policies which are more oriented towards social or spiritual justice and to mitigating factors which cause economic and social exclusion and therefore bring about change for the better (Rahman, 1998).

### **Economic Development and Opportunity**

During the life of the prophet, migration was also an aspect that contributed towards economic growth. The influx of Muslim immigrants into the city of Medina opened up new industries, businesses and trade that enhanced the economy of the place. The Ansar and Muhajirun worked as a team in farming, trading and starting up companies which resulted in an improved economy. The economics of cooperation prospered through the emphasis placed by Prophet on justice and fair trade. Currently, migration is still a factor in achieving economic development around the globe. The migrants possess competencies and creativity as investment factors as well as workers who at their context are capable of generating economic activities. Nevertheless, the problems of guaranteeing migrants basic rights remain formidable. Migrant workers are prone to victimization that includes the low salary and bad work environment. The negative experiences brought out in the Seerah call into question the fairness of the economic benefits accrued as a result of migration. It argues for the ethical treatment of eventual migrants (Ali, 2001).

### **The Lessons of the Seerah: Application on Current Migration Policies**

#### **Humanitarian Assistance**

The conduct of the Prophet Muhammad (PBUH) during the Hijrah as regards to the needs of the displaced population is a significant point to note for effective human service intervention in response to the problems faced by refugees and those displaced. The Prophet and his companions settled in Medina with the assistance of its inhabitants known as the Ansar who, under the Prophet's leadership, instituted the Mu'akhat system which meant brotherhood where every immigrant (Muhajirun) was linked with a local. Such a community based practice fostered unity, responsibility, and cooperation among the migrants and the locals so that they were not just given food and other basic needs but were also enabled to settle in the society (Lings, 1983).

This model of humanitarian response finds great utility in today's refugee crises especially in Syria, Afghanistan, and Myanmar where populations have been forced

to flee mass violence, persecution and unlawful regimes. Such crises require approaches that can provide compassion, dignity and empowerment. As in the case of Mu'akhat where the host community and displaced population shared responsibility with one another, the contemporary approaches used in humanitarian response should do so with the long term welfare of the refugees. This is not just providing essential relief in terms of housing and food supply or health services but enhancing the integration of the more through education and job opportunities (Hamidullah, 1975).

The international communities such as including the United Nations, the International Red Cross, some other organizations, and European NGOs can learn from the Seerah and create more comprehensive techniques of helping people. Giving the refugees the chance to access medical attention, education, proper accommodation and working is imperative to their welfare and even the paradigm shift. And interestingly, the Seerah tries to foster the humanitarian response at the community level. This concept of collective responsibility is likely to foster increased interaction between the refugees and the local population, thereby mitigating potential violence and creating togetherness and solidarity (Esposito, 2010). Furthermore, letting local populations participate in the assistance of refugees is more than sharing resources but cultural and social inclusion. Host nations usually receive immigrants with other cultural and religious practices, and without active integration of communities, these variances may become barriers to cohesion. The example of the Prophet involving the Ansar in the welfare of the Muhajirun teaches how acts of humanity should go beyond mere handouts by creating a culture of respect, obligation and teamwork. Such efforts may lessen the alienation of refugees and enable them to be viewed as engaging members of their host nations instead of waiting for help to be given to them (Kymlicka, 2012). The Seerah provides a profound context for contemporary responses to refugee crises. Humanitarian endeavors may deepen the understanding of dignity and responsibility and focus on integration and well-being of the displaced communities in the long run. Engaging local populations in these activities including the Muakhat system aids integration, and ensures that humanitarian efforts are viable and work as intended.

The idea of integration in society and the phenomenon of inclusion may seem similar at a glance, however in fact, there is a clear difference between these two terms. They are vastly different if we only scratch the surface of what they represent and practice. In a very large range. 'Integration' primarily entails assimilation, where newcomers gradually embrace the new culture and re-identify with it as their own. On the other hand, 'inclusiveness' is defined as unbounded acceptance within society. Migrants can be retained with their individual identities and the new culture is preserved in parallel rather than re-defined by the majority of society, and both 'integration' and 'inclusiveness' can peacefully coexist together. It is this integration phenomenon for which, Muslims, have distinctly framed the concept of Khalifah. Khalifah may simply be described as the head of the Government but in actuality, a Caliph behaves more like a shepherd, guiding and protecting a flock of sheep made up of Muslims, and

living alongside them. There are literally hundreds of different examples given the scale of migration that has taken place, and subsequently, societies have changed or been re-made overall. Quite simply, the Khalifah knew his people, their social fabric and cross-cultural interactions. A Khalifah on the other hand supports reformation. A plain bloody war would have been waged without recapping the Khilafat and the enthusiasms born with it.

Migration policies take center stage in Medina's conflicts owing to the perspective that cultural appreciation, tolerance, and diversity are fundamental for peacebuilding initiatives. Such integration also contains more than granting the migrant legal status or naturalization. It means ensuring that the migrants are able to fully exercise their social, economic, and political rights in their home societies. This would imply providing educational, health, and economic opportunities as well as the right to be free from any form of oppression for exercising their culture or religion. The role of the Prophet showed that that integration does not require obliteration of essential differences of culture but rather integration is the respect for differences as integration of the society occurs (Esposito, 2010).

In order to balance the society, however, there has to be a deliberate and active approach from both the governing bodies and the host societies. Programs that facilitate language and vocational competence, as well as civil education can make migrants active members in the host communities. Furthermore, active engagement between the migrants and the native population can dispel myths and curtail phobias. In this view, the Canadian model of multiculturalism has contributed to the policy framework of the integration of immigrants without losing their identity, and also the model has been viewed as a successful integration model in a culturally diverse country (Kymlicka, 2012).

Nevertheless, migrants' social integration should also focus on the structural inequities and constraints that exist. These entail addressing prejudices in housing, education as well as on the job market. It is imperatively critical, however, to guarantee that immigrants enjoy the same privileges and protections as local naturalized citizens for them to achieve full participation in the society. The Seerah teaches us that when it comes to integration, it is not just one sided, both the migrants and the local communities have roles to play in the integration process. The Prophet's vision in Medina where both the immigrants and the residents of Medina were encouraged to work for the betterment of society at large can help modern societies to be inclusive and promote social integration (Hamidullah, 1975). The Seerah conclusively provides a strong integration framework of immigrants to the receiving societies based on inclusion, respect for diversity and collective obligation. Today's migration policies should apply such lessons by establishing conditions that enable immigrants to become actors in the socio- economic and political life of the receiving country. By doing so, it will enable society to enhance social integration, alleviate tension, and build a better and more reconciled world.

### **Social Justice and Equality**

While considering Prophet Muhammad's (PBUH) biography, one can appreciate the importance placed on social justice and egalitarian relations, particularly towards the most disadvantaged members of society. This principle is what makes the present day condition of migration so alarming, in particular focus upon refugees, asylum seekers, and economic migrants who are usually living on the edges. These people who often face negative consequences such as not being able to have proper healthcare, education, legal services and are often discriminated and exploited. This serves to be the focal point that the Seerah wants to be the focus, that such people are handled with equal respect and compassion.

Migrants, particularly refugees and asylum seekers, suffer generation upon generation of neglect, exclusion and abuse, this is exacerbated by their uncertain economic, political and social environment. They are denied opportunities for self-sustenance in the form of basic necessities as food, education and jobs. Additionally, refugees live in urban impoverished communities or in camps far away from advanced civilization which results in an impoverished existence. The Seerah teaches that it is a matter of social respect and growth that dignity of every individual be unharmed. Likewise, the behavior of Prophet Muhammad to the Muhajirun (immigrants) even so told us about how societies could incorporate supplementary sociable integration of the weaker sections of societies, promote humanitarian and equity principles (Rahman, 1998).

We should regard modern migration policies with a measure of justice and equality as core principles. This means guaranteeing the presence of basic rights such as health care, education, and legal services. There is an obligation on the part of the host country to formulate such policies that guarantees all migrants easy access to resources and opportunities so that the migrant becomes a complete member of society. Not only does the migrant gain from this but it also enhances the stability and social integration of the country. The lessons from the Seerah indicate the harm that can be done when the rights and human dignity of people go unprotected and the kind of measures that should be taken to ensure that migrants are not exploited and are just treated fairly (Rahman, 1998).

Why should we practice social justice in migration? The answer seeks to go beyond the adequacy of material provisions, but speaks to the wider fundamental issue of human rights. Legal protection for migrants that affords them safety and freedom from violence such as human trafficking, forced labor and discrimination should be guaranteed. As the Seerah depicts, justice is a building block of a society, and that design also must be applied to the migrants, who are usually more oppressed and disempowered. Through action that seeks to redress migrant rights and offer them protection, countries redress a shortcoming that is against Islam which espouses compassion and justice.

The Seerah enduring value of social justice and equality should be the basis one adopts in formulating migration policies today. Countries, international and local NGOs and communities have to ensure that they fulfill the injustice and pain that migrants particularly refugees and asylum seekers do go through. This having been



done, we are implementing the teachings of the Prophet Muhammad (PBUH) and building more just, equitable and peaceful world.

### **Economic Development and Opportunities**

Migration is an age-old economic factor starting from the history of the Hijrah and the growth of the Muhammadan community in Medina. The arrival of the Muhajirun in Medina was not merely a religious or cultural transformation but was accompanied by new skill sets, exposure to different professions and advancement of the local economy. The immigrants possessed various skills such as commerce and crafts that, when complemented by the resources and hospitality of the Ansar, created an economic win-win. This example explains how managed migration has the potential to enhance economic activities in the countries concerned (Hamidullah, 1975). These dynamics are not limited to single nations, especially those experiencing negative patterns of net migration but extend further to include migrant recipient states. These can be broad categories of skilled labor, innovation and entrepreneurship whose absence in these countries stifles progress. Expansion and competition drive further value addition and economic rejuvenation. Research indicates that economic of nations, especially the developed worlds that have aging populations and shrinking workforce rely heavily on the zeal of the migrant workers to expand (Dustmann & Frattini, 2014). In addition, diversity in cultures that new immigrants bring along can be a great advantage in the competitive global economy.

Nonetheless, in order to achieve the migration economic frontier, it is essential, first and foremost, to ensure social justice for migrants. The Prophet Muhammed (PBUH), during the course of his life, was an adherent of peaceful means of obtaining economic and necessities and as such he taught his followers the same. He directed that a worker should be paid fairly regardless of his social class. Migration as a consequence of the Muhammad's exodus thrust migrants into greater social and virtuous status as they settled in Medina, their new homeland and the people had a sense of unity and enhanced economic development (Ali, 2001).

Education is a challenge for immigrants from disadvantaged countries where migration laws are strict. Additionally, economic contributions need to be recognized. However, the new measures would allow immigrants to enjoy the same rights as native workers, including wage protection. Furthermore, it would also be possible for host countries to make migrants' lives better and improve their own economies. This is consistent with the underlying principles of the Seerah, which extends justice, equity and benefits to all people. Immigration has the potential to greatly benefit countries' economies if integrated into the society the correct way. The Seerah is an important lesson for modern policymakers in that in Migrant and Host community's well-being, recommendations should be made. Societies can grow economically, but respect must be shown for social justice.

### **Case Studies and Examples**

#### **Actual Scenarios of Migration Crisis and Refugee Situations**

The fanatical overseas civil wars, Muslims being repatriated to Myanmar, and the displaced Afghans post-Taliban capture define how refugee scenarios should be approached with the utmost concern. Such civil wars such as Afghanistan and Syria have led to mass immigration of nations especially the Islamic nations and that should and surely is a concern for a plethora of global countries like Germany France etc. The 'Seerah's' lessons are indeed highly applicable when dealing with these modern problems.

The reasons are therefore to an extent understood but what can't be ignored is how countries took a stance to these refugees amongst the widespread immigration. For example, the majority of Syrians seeking refuge across various border have only received basic needs such as food, clothing, appropriate shelter along with health and education facilities, a great example of kindness and compassion preached in the Seerah. But in other nations it was the opposite and discrimination along with poor standards of living engulfed the immigrants. Which further pushes an agenda put out by Seerah to stand out in importance which forces on human aid and resurrecting the damaged lives of refugees (Esposito, 2010),

Likewise, the plight of the Rohingya refugees, who have suffered from exploitation and dislocation in Myanmar underlines the need for the help of the international community. The Seerah illustrates how respective governments and international agencies can collaborate in the humane treatment of refugees and those in displacement situations.

### **Using the Seerah's Wisdom to Highlight Solutions to these Issues**

Seerah of Prophet Muhammad (PBUH) is a source of great teachings that can help communities navigate the minute details of and avert the intercontinental hundred-year migration crisis. These principles help societies to situate migration in the right context of conflict, persecution and poverty as a descriptor for action of respect, love and justice. One such major principle underlying all the lessons and the life of the Prophet is compassion and collective social responsibility. There is the impression that Prophet Establishment of Mu'akhat in Medina which encouraged pairing of immigrants with the local (Anasar) was a good practice for target provinces to aid and incorporate refugees to their communities (Lings, 1983). Contemporary social policies may take a cue from this idea and ensure that the displaced people and refugees have essential needs such as good healthcare, better education, decent shelter and work placements (Esposito, 2010).

Another important aspect of understanding migration issues and making appropriate policies is the understanding and acceptance of the differences inherent in cultures. The leader in Medina is characterized by his tolerance (as it is evident from the Constitution of Medina), and he established a community which was respectful of cultural and religious differences. This model is quite relevant for contemporary societies that are characterized by pluralism due to the convergence of different cultures arising from immigration. At the same time, social policies that encourage integration (understanding different cultures), ensure that dialogue takes place, and respect the cultural and religious self-identities of migrants need to be emphasized

to foster social inclusion across different communities. Today, policies regarding multiculturalism in Canada serve as an archetype in how different techniques of integration can be employed without necessitating full integration with the host society (Kymlicka, 2012).

Further, the Seerah also provides strong guidance regarding policies related to social justice and equality regarding migration. Migrants form one of the most discriminated and exploited and neglected demographic group. The great prophet is noted to be a champion for the rights of the social justice and marginalized social classes and therefore it argues for better legal protection of migrants. Access to fair compensation for their efforts, suitable job opportunities, and legal defenses is critical not only to the dignity of migrants but to the health of the societies where the migrants settle (Rahman, 1998). In turn, justice measures bolster social cohesiveness by supporting the development of equitable communities where migrants are supported admirably irrespective of their legal residential status.

Everything considered, the Seerah presents economic history which takes this view almost to the extreme. While both Muhajirun and Ansar communities benefitted from mutual economic integration, Hijrah also illustrates the many restrictive conditions faced by immigrants which include lack of tolerance for multiculturalism and pluralism. In this respect, the Oxford English Dictionary defines assimilation as 'A person or group's adaptation to another culture with the consequent reduction of cultural differences'. The term has pejorative connotations and rightly so. One is reminded of the forced assimilation policies imposed by European settlers in Australia and North America on indigenous peoples. Contemporary studies have shown the importance of immigrants and their contribution to the economic and cultural development of host countries ( Jackman and Pencavel, 1988). The Seerah provides opportunities for further research that must be undertaken.

### **Conclusion**

The life of Prophet Muhammad (PBUH) offers an unparalleled and an everlasting perspective on how the world's complex socio-political issues pertaining to immigration can be combated. During his lifetime, from Hijrah to the Constitution of Medina's enactment, the Prophet showed how migration should be dealt with understanding, diversity and fairness. Such tenets are not particular to Islam alone but are ethical values in which humanity can relate to owing to contemporary issues such as migration and displacement which are now more prevalent than ever. Another important insight that can be drawn from the life of Prophet Muhammad (PBUH) is that emphasis on empathy and support. The practice of Mu'akhat (brotherhood) in Medina, where the Muhajirun were granted acceptance by the Ansars, illustrates well how host societies ought to accommodate and interact with immigrants and refugees. It is also vital in order to foster social unity and integration, while at the same time ensuring that the rights of the refugee or migration, rights are respected. The life of the Holy Prophet Muhammad (PBUH) has also reiterated the aspect of inter-cultural understanding and inter-religious tolerance. The Medina charter, which recognised the rights of other ethnic and religious communities, provides a good understanding on

how different communities could live together in a single polity. Understanding these factors is essential for modern societies facing challenges centred on the integration of migrants as it emphasizes the need for policies that favour inclusion but differ in terms of cultural and religious beliefs. Alongside culture, the Seerah also underscores the need for social equality and equity in how the treatment of migrants. The Prophet's attachment to promoting equality and justice for everyone in particular the underprivileged aspects of society should be a basis for formulating migration regimes in the present day. The value of justice in the integration of migrants especially facilitates the securing of the basic needs and other services for the migrants as well as legal and economic fairness. The Seerah gives guidance towards viewing migration in a holistic manner which encompasses all the fundamental aspects including humanitarian concern, cultural inclusiveness and social justice and at the same time minimization of economic barriers towards opportunities. As the examples provided by the Seerah teach us, a just and humane management of migration should enable modern policy makers, humanitarian organizations and individuals to address the contemporary issues of migration while building inclusive, fair and prosperous societies for both the migrants and the receiving communities. And more importantly, named lessons demonstrate that the moderation of migration is done through justice and kindness has never been a challenge but rather a creation.

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