

The Meaning of *Hijrah* in the Qur'an Surah An-Nisa [4] verse 100: From the View of Esoteric and Exoteric Interpretation

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ABSTRACT

The understanding of *hijrah* should not stop at only outward understanding. It is because, in the Islamic scientific tradition, the inner aspect also needs to be considered. Currently, *hijrah* is becoming a trend, but it is interpreted with meaning. *Hijrah*, in this case, is defined as a term for people who change their clothes, but their behavior does not reflect the person who emigrated. Thus, it is necessary to bring back the Sufi interpretation of *hijrah*. The meaning of *hijrah* is also interpreted in QS. An-Nisa [4] verse 100 as the outer and inner dimensions so that *hijrah* can be interpreted in-depth. Qualitative methods were used in this study to concentrate on library research and analyze data using descriptive-analytical methods. The results indicate that (1) from an esoteric perspective, *hijrah* is defined as a complete *hijrah* of the heart seeking the pleasure of God, and who remembers that he is his promise to Allah and His Messenger, and (2) *hijrah* from an exoteric view is *hijrah* in the sense of moving from one place to another that is far from disobedience and harm as in the previous place.

Keywords: *hijrah*, esoteric interpretation, exoteric interpretation

1. INTRODUCTION

Prophet Muhammad SAW was given the revelation of the Qur'an by Allah, which is a miracle and a holy book for Muslims [1], as a guide and mercy for all nature and a blessing for Muslims [2]. Each lafadz in the Qur'an is full of meaning, and even each lafadz has a different meaning [3]. It contains stories ranging from Prophets and Apostles to figures who have always been recorded in history. In addition, the Qur'an as an addition to calm and firmness in the heart because the Qur'an contains truth, warnings, and advice. Al-Qur'an is also a feature of miracles revealed to the Prophet Muhammad SAW filled with language with high literary values and superiority over all forms of literary language whatsoever [4]. More specifically, in the Qur'an, there are 28 *hijrah* words [5]. On the other hand, the phenomenon of understanding *hijrah* is found in the community, considering *hijrah* only to leave

something bad and *hijrah* as a lifestyle [6]. For example, when changing from wearing ordinary clothes to *syar'i* clothes according to the sunnah of the Prophet, some people have interpreted it as a *hijrah*. More than that, *hijrah* contains something deep, not just moving from one place to another [7].

Putri once studied the phenomenon of *hijrah*. Her study of *hijrah* was found to have a motive and meaning in interacting with other people. Then, Putri explained that the *hijrah* actor had two motives: a motive from a cause and a motive that came from a hope [8]. The motive for the cause consists of the environment, parents, *muhasabah*, and guidance. Meanwhile, the motives of hope include the pleasure of Allah, *istiqomah*, and motivating others [9].

In the time of the Prophet Muhammad, it has been shown that the Prophet and his Companions left Mecca for Habasyah (Ethiopia) or Medina because the

conditions in Mecca were not conducive to teaching Islam and were under much pressure from the Quraysh tribe in Mecca. Meanwhile, in the city of Medina, the residents were willing to help the Prophet and the *Muhajirin* from the results of the pledges of Aqabah 1 and Aqabah 2 to spread Islam and even the *Ansar* converted to Islam before the Prophet went to Medina [5]. Thus, the *hijrah* was a form of the Prophet's da'wah [10].

In addition, the *hijrah* verse is often juxtaposed with the *jihad* verse because these two concepts have a strong attachment. *Hijrah* and *jihad* have a great influence on the victory and success of Islam. If there are no Islamic teachings that teach *jihad*, Muslims will be buried in Medina and do not grow fighting power in Muslims, and the enemies of Islam will easily attack Islam. Furthermore, if there is no *hijrah* teaching in Islam, Islam will be buried in Mecca only and not develop in Medina and even the world. Thus, there is a teaching of *hijrah* as an Islamic teaching widespread throughout the world as seen today [11]. History proves that any change based on *hijrah* will reap success [12].

2. LITERATURE REVIEW

Previous research has been carried out related to the discussion of this research. Research focusing on *hijrah* in the Qur'an has previously been carried out by Haris Kulle [5]. Furthermore, the research conducted by Suarni is about the history of *hijrah* from the perspective of the Qur'an [12]. In addition, research on *hijrah* from the perspective of the Qur'an and the Prophet's Hadith has also been carried out by Syarif and Saifuddin Zuhri [13]. Apart from research on *hijrah* in the Qur'an, research on esoteric and exoteric interpretations in the Qur'an was also found. These studies include *Exoteric research Tafsir Ishari: Epistemology Study of Tafsir Al Jilani* by Sansan Ziaul Haq [14]. The research was also conducted by Miswari entitled *Women Born Inner: Feminism in Review of Islamic Exoterism and Esotericism* [15]. Then, the research entitled *Al-Hubb*

Divine Concept from ibn 'Arabi's perspective; the esoteric interpretation of Hubb's verses in Kitab Al-Futuh Al-Makkiyah was studied by Nihayatul Husna [16].

3. RESEARCH METHOD

Literature research was used in this study because this research was carried out from the literature in the form of manuscripts, writings, and books [17]. Meanwhile, the primary source of the research was the work of Hamka and Al-Qurthubi. Hamka's work under study is in the form of the *Tafsir Al Azhar* book, while the work of Al Qurthubi is the *Jami' li Ahkaam Al-Qur'an*. In addition, secondary sources were in the form of books, papers, journals, interpretations of the Qur'an, and literature related to this study.

Furthermore, the method used was qualitative to analyze the data using a descriptive-analytic method. The descriptive-analytic method was described directly and analyzed carefully [18]. The data relating to the *hijrah* were described thoroughly and then analyzed using the characters' thoughts being studied.

This study discusses the Qur'an Surah An-Nisa verse 100. This verse explains that *hijrah* is not only understood as moving from one place to another. In addition, this study describes a deeper meaning of *hijrah* through historical reviews, interpretations, and the opinions of other scholars who discuss *hijrah*. The authors were more specific about the discussion into one verse, namely QS. An-Nisa verse 100, by reviewing the meaning of *hijrah* through esoteric (*batin*) and exoteric (*zhohir*) interpretations to gain a deeper understanding.

The basic (lexical) meaning of the word *hijrah*

Etymologically, in Arabic, the word *hijrah* comes from the words *ha-ja-ra-hu*, *yah-ju-ru-hu*, *hij-ran*, and *hij-ra-nan*, which means to decide; they are both *yah-ta-ji-ran* or *ya-ta-ha-ja-ran*, i.e., leaving each other. The *isim* form is *Al-hijrah*. Here, *Al-washol*

(until or connected) is the opposite of the word *hijrah* [19]. *Hijrah* is also understood as migration [20]. In the Indonesian Dictionary (KBBI), *hijrah* means getting away or moving in a temporary period from one place to another for safety, goodness, and others [21].

In terms of terminology, scholars have various definitions in understanding *hijrah*. First, they understand *hijrah* as Muslims moving from their homes to other places if their government is under the authority of the infidels. The second is self-improvement, abstaining from sin [22]. The third is the beginning of the Islamic *Tarikh* [23].

According to Muhammad Iqbal's view, *hijrah* has two meanings in the Qur'an: (1) he interpreted *hijrah* as the migration or migration of the Prophet and his Companions from Mecca to Medina because of the Quraysh infidels who always put harsh pressure on the Prophet and his companions, and (2) *hijrah* in a moral sense is a change in human nature from a bad nature to a better nature to return to the way of Allah SWT [24].

There are 28 *hijrah* words in the Qur'an, both in Makkiyah and Madaniyah letters, which have various meanings [5]. Ahzami Samiun mentioned four meanings of *hijrah* taken from the word *hajara* in his work *hijrah in the Qur'an* as follows.

First, the word *hajara* is interpreted with a reproach/detestable word. Allah SWT has explained this in His word QS. Al Mu'minun verse 67:

نُورُ جَهَنَّمَ أَكْبَرُ مِمَّا يَكْتُمُونَ

Meaning: boasting of the Sacred House and babbling 'nonsense about the Quran' by night.

Second, *hijrah* is moving from one country to another with the aim that self-safety in religion is maintained so that it can increase obedience to Allah SWT. Allah's word about this is surah Al-Ankabut verse 26:

رَجَاهُمْ يَوْمَ لَأَقُولَنَّ طُوبَىٰ لِمَنْ مَّآفَ
زَيْزَعًا وَهُوَ يَزِيدُنَا ۖ يَبْرُكُ لَنَا
مُكْحَلًا

Meaning: So, Lot believed in him. And Abraham said, "I am emigrating 'in obedience' to my Lord. He 'alone' is indeed the Almighty, All-Wise."

Third, the word *hajara* is separating beds between husband and wife, and Allah also says in the QS. An-Nisa verse 34:

عِصَابًا مَّا يَفِيءُ نَّهْوَ رُجَاهَا
نَّهْوَ رُضَاو

Meaning: do not share their beds, 'but if they persist, 'then discipline them 'gently'.

Fourth, the word *hajara* is in the sense of being alone and doing *uzlah*. As explained in the word of Allah SWT in QS. Al-Muzzammil verse 10:

مُّهْوَ رُجَاهَا نَّهْوَ لُوقِيَامِ ۖ لَعَزُوبًا
لَّيْمَجَّارًا

Meaning: Be patient 'O Prophet' with what they say and depart from them courteously.

Esoteric and exoteric *tafsir* (interpretation)

According to Al Ghazali, the verses of the Qur'an have two levels of meaning, both of which are complementary: esoteric meaning (*batin*) and exoteric meaning (*zhahir*) [25]. *Tafsir* does not completely release from esoteric and exoteric elements. *Zhahir* is the revelation of the Qur'an from the Prophet Muhammad with an Arabic *lafadz* structure and is easily understood by everyone who understands Arabic. Meanwhile, *batin* is a gift given by Allah to a believer to open the inner dimension outside of *lafadz* and verse structure [26].

Sufis usually use the *ta'wil* method in interpreting the Qur'an through intuition and signs because of the clarity of their hearts and minds. In interpreting the verse, the Sufis interpret not only the outer meaning but also the inner meaning hidden in words. This phenomenon causes the emergence of two *tafsir* approaches in the discourse on the

tafsir of the Qur'an: the esoteric and exoteric approaches. Esoteric interpretation requires a psychognostic, *kasyf*, or intuitive inner understanding, which cannot be reached through an exoteric approach that emphasizes the literal understanding of the verse alone. Meanwhile, the exoteric interpretation approach is used as an outward understanding of the literal meaning of the verse through the *Tafsir bi Al-riwayah* and *bi Ra'yi* methods [16].

In interpreting the verses of the Qur'an, the Sufis also have a unique way, namely using the esoteric dimension to reveal the hidden meaning behind the literal meaning of the verse. Sufi interpretation is divided into two, as follows.

1) *Isyari* ('*amali*) sufi interpretation

In interpreting the verse, Sufi uses signs and reveals the hidden meaning behind the verse. The text of the verse is the meaning of *zhohir*, while the inner meaning is the implied meaning behind *zhohir* [27]. Sufi interpretation in interpreting the Qur'an is through the guidance of inspiration or by hidden signs [28]. This interpretation contains the interpretation of the verses of the Qur'an from Sufism figures with special instructions in revealing the meaning in verse. An example of esoteric interpretation is the *isyari* Sufi interpretation of the Sufi figure Sahlal-Tustari in interpreting QS. Ar-Rum verse 41, which means: "Corruption has spread on land and sea." He interprets that Allah equates the land with the limbs and the sea like the heart, both of which have many benefits and harms [29].

2) *Nadzari* sufi interpretation

This interpretation is an interpretation whose interpretation does not pay attention to aspects of language and *syara'*. This interpretation shifts the purpose of the Qur'an to mystical theory and includes the mystical goals of the *mufassir* in it [27]. This interpretation is strongly influenced by the philosophy of inserting the unseen into the real and does not pay attention to *nahwu*, and interpretation depends on the spirit of the interpreter.

4. RESULTS AND DISCUSSION

Esoteric interpretation of QS. An-Nisa verse 100 about the meaning of *hijrah* in the interpretation of Buya Hamka in *Tafsir Al Azhar*

Buya Hamka is a modern Sufi figure in Indonesia. It can be seen from his writings and understanding that one of his books specifically discusses Sufism, namely his book entitled *Modern Sufism*. Hamka is also one of the *mufassir* figures who use an esoteric dimension approach.

Buya Hamka was born on February 17, 1908, and died on July 21, 1981, in Molek Village, Maninjau, West Sumatra, Indonesia. He is the son of Sheikh Abdul Malik bin Amrullah, the founder of the Islah Movement. Hamka was active in the Muhammadiyah Movement and became a member of the central leadership of Muhammadiyah. He was against superstition, *bid'ah*, *khurafat*, and mysticism *toriqoh* [30].

Hamka said *hijrah* is the most important discussion among scholars. In the sixth surah, Al Anfal verse 7, how firmly Islam is in faith, *hijrah*, and *jihad* will meet. Hamka said that if the faith in oneself has grown, it is obligatory to *hijrah*. It is because his residence is not more important than Allah and His Messenger.

Hamka's interpretation of QS. An-Nisa verse 100 reads:

فِي دَجِيٍّ لِلَّهِ لِيَبْسُدَ فِي رِجَالِهِمْ نَمَوْ
 نَمَوْ ۖ تَعَسَوْا أَرَيْتُمْ أَمْعَرُمْ ضِرْلًا
 ۖ لَوْ سَرَوْا لِلَّهِ إِلَىٰ أَرْجَائِهِمْ يَنْبَغِي لَكُمْ جُرْخِي
 لِلَّهِ إِلَىٰ أَعْمُرْجَا عَقَوْا تَوَمَّلُوا هُمْ كَرِذِيلٌ
 أُمِحْرَرُ أَرْوَفُ لِلَّهِ أَنْ أَكُو ۖ

Meaning: Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth. Those who leave their homes and die while emigrating to Allah and His Messenger—their reward has already been secured with Allah. And Allah is All-Forgiving, Most Merciful.

Hamka interpreted this verse to mean that humans have a heavy feeling of leaving their hometown and household. It is the toughest test in the human soul, and moreover, having to leave one's hometown and family for good. Here, a believer's faith is tested by Allah whether he is strong to do *hijrah* in the way of Allah SWT or loves his hometown more. If the way of God cannot be established, what is the use of the dwelling that has long been inhabited? If one moves with the intention of Allah SWT, surely, Allah will not waste the intentions of His servants.

Strictly speaking, God here gives a guarantee to His servant. When the journey of *hijrah* is filled with fear in oneself, for example, by moving from Mecca to Medina, the refuge must be between Mecca and Medina. Also, the fruit of that courage will be felt when he reaches a new sojourn. The feeling of narrowness will change to spaciousness in the heart, and if there is pressure or threat in the chest, everything will disappear after moving to a new place.

One example of this verse is the story of a companion, namely the story of Shuhaib, who initially was a poor small trader and then became a rich person. Furthermore, after Islam came with the Prophet as its messenger, Shuhaib became a Muslim who was always loyal to the teachings of the Prophet. Without hesitation, he embraced Islam and finally, Shuhaib belonged to the ranks of the famous and eminent companions. At that time, there was an order, namely the order to *hijrah* from the Prophet, and Shuhaib also moved from Mecca to Medina. Furthermore, Shuhaib was accused of having forgotten the residents' services who were with Shuhaib. Because he was already rich, he moved and forgot to the Quraysh, as said the Quraysh. Shuhaib did not remain silent and answered, *"Do not associate this wealth with what is in my heart, faith in my Lord! Because of my faith, I have to move and take all the treasures I have today, given that I am freed to leave this country."* Shuhaib also *hijrah* to Medina. In Medina, he did not die of starvation.

There is also a similar story, namely the story of Abdurrahman bin Auf. When he migrated (*hijrah*), he gave up all his possessions and emigrated alone because his family was still polytheists. Abdurrahman emigrated with the Messenger of Allah and was brought up with a brother from the Ansar, namely Sa'ad bin Rabi'. So close the brotherhood of the two until Sa'ad bin Rabi' ordered Abdurrahman to choose one of his two wives, and then Sa'ad bin Rabi' divorced one and gave it to Abdurrahman bin Auf. Sa'ad bin Rabi' was one of the wealthy people in Medina and then gave half of his wealth and ordered Abdurrahman bin Auf to trade.

Then, Abdurrahman began to trade, sell, and buy. In a short time, he had earned money from his business. Then, Abdurrahman came to the assembly of the Prophet Muhammad with all new clothes, fragrant, radiant face, neatly combed hair, and smiled at the Prophet. The Messenger of Allah asked Abdurrahman bin Auf, *"Where have you been all this time without showing up?"* Abdurrahman bin Auf with a smile, replied, *"In this glorious city of Medina, I have started a new life again, and I have just married!"* "Married?" the face of the Prophet was very pleasing, and then the Messenger of Allah asked, *"What do you pay for the dowry to marry?"* With joy, Abdurrahman replied, *"The gold ore is a dowry that I gave, O Messenger of Allah!"* "Hopefully, Allah will give you an abundance, O Abdurrahman," replied the Messenger of Allah. Abdurrahman soon became one of the richest friends in Medina.

The next word of God, *"Those who leave their homes and die while emigrating to Allah and His Messenger,"* is a very beautiful expression in this verse. The house that has been inhabited for a long time must be abandoned and moved. Where did the individual move? The move is to Allah and the Messenger. Although his residence has not yet been seen, the residence of his soul has remained with Allah and the Messenger.

The next verse is *"die while emigrating."* His household was abandoned

because Allah and the Messenger were in his heart. Then, his residence was not necessarily a complete house or a shabby hut, but he was not restless and only had peace in his heart because the goal in his heart was only to Allah and the Messenger. Also, if he dies on the way before arriving at his new place of residence, he will be rewarded in the next verse, *"their reward has already been secured with Allah."*

This verse is a recompense for a person who is determined to move his heart to Allah and seek His pleasure [31]–[33]. He no longer remembers his household, and what he remembers is his promise to Allah and His Messenger. It is like the story of Aisah, the wife of Pharaoh, who was willing to emigrate to Allah to give up all the luxuries and pleasures in the palace to hope for Allah's pleasure and build a house in heaven, as quoted at the end of Surah At-Tahrim and the end of verse 100 of Surah An-Nisa, "*And Allah is All-Forgiving, Most Merciful.*" Allah will forgive a person's negligence if he emigrates on the right path, and Allah will always guide him [34].

The meaning of *hijrah* in QS. An-Nisa Verse 100 in the exoteric interpretation of *Jami'ul Ahkam Al-Qur'an* by Imam Al Qurtubi

The word of Allah SWT in QS. An Nisa verse 100 reads:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا اَمْرًا جَآءَ مِنْ بَيْنِ يَدَيْهِ اَوْ مِنْ وَّرَآءِ ۚ فَاِنْ رَآتُمْ اٰمْرًا مِّثْلَ هٰذَا فَلْيُحْذَرُوْهُ اِنْ كَانَ مِنَ الْبَاطِلِ وَالْعِتْوَاجِ ۚ
وَاِنْ كَانَ مِنَ الْبَرَآءِ اَلَّذِيْ لَا يَصْلٰحُ اِلَّا لِمَنْ اٰمَنَ ۚ فَلْيُحْذَرُوْهُ اِنْ كَانَ مِنَ الْبَرَآءِ ۚ وَلَا تَكُوْنُوْا اَصْحٰبَ السَّعَةِ ۚ
وَالَّذِيْنَ يَتَّبِعُوْهُ يَكُوْنُوْا اَصْحٰبَ الْاُفْجٰى ۚ اُولٰٓئِكَ يَكُوْنُوْنَ اَصْحٰبَ السَّعَةِ ۚ وَالَّذِيْنَ يَتَّبِعُوْهُ يَكُوْنُوْنَ اَصْحٰبَ الْاُفْجٰى ۚ
وَالَّذِيْنَ يَتَّبِعُوْهُ يَكُوْنُوْنَ اَصْحٰبَ الْاُفْجٰى ۚ اُولٰٓئِكَ يَكُوْنُوْنَ اَصْحٰبَ السَّعَةِ ۚ وَالَّذِيْنَ يَتَّبِعُوْهُ يَكُوْنُوْنَ اَصْحٰبَ الْاُفْجٰى ۚ

Meaning: *Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth. Those who leave their homes and die while emigrating to Allah and His Messenger—their reward has already been secured with Allah. And Allah is All-Forgiving, Most Merciful.*

According to Imam Al-Qurtubi, the five elements of the case discussed in this verse are as follows.

First, the word of Allah SWT, وَمَنْ، is a conditional form, and the answer is فِي الْأَرْضِ. The scholars differ on the word *Al-muraghim*. Mujahid said, "The word has the meaning of a place far away." Meanwhile, ibn Abbas, Adh-Dhahhak, Ar Rabii ', and others said that the sentence's meaning is the place used to move and the place to be addressed.

Second, the word of Allah SWT, وَسَعَةً referred to here is sustenance. Imam Malik explained the word *As-Sa'ah*, namely the extent of the country used for the migration.

Third, Imam Malik said about the content of this verse. This verse shows that if it is not true and is hated by the scholars, a person will not be allowed to inhabit that place. Some scholars interpret this verse with a person who went out for war and died before the war, so that person is entitled to receive *ghonimah* even though he did not join the war. Ibn Lahi'ah narrated this saying from Yazid ibn Abi Habib from the Medina scholar and ibn Al Mubarak, who also narrated this saying.

Fourth is the verse, **بَيِّنَةٍ مِّنْ يَّخْرُجُ وَمَنْ**. **اللَّهُ إِلَىٰ مُهَاجِرًا**. Ikrimah explains the revelation of this verse. This verse departs from a story from a person from Mecca, namely Jundu 'bin Dhamrah from the Bani Laits. He was oppressed of the others. He was a sick man. However, when Allah sent down a verse containing *hijrah*, upon hearing it, Jundu' bin Dhamrah said, *"Take me out; He calls all the people around Him."* Then, a mattress was prepared for him, and he was placed on the mattress by being carried. He went out, and he died when he was on his way. He died while traveling in Tan'im, an area in Mecca.

Fifth, Imam Qurtubhi quotes the opinion of Ibn Al Arabi in his *Tafsir Ahkam Al-Qur'an* that scholars interpret the meaning of traveling into two: going with the intention of escaping and going with the intention of looking for something. Going with the intention of escaping is divided into six:

- a. *Hijrah* is leaving the area of war to the area of Islam. This *hijrah* is obligatory, as in the time of the Prophet Muhammad.
- b. Getting out of an area in which many people are doing heresy
- c. Getting out of an area that does much haram because Muslims have an obligation to look for halal ones
- d. Escaping for fear of hurting his body. Allah allows it, as in His word QS. Al Qashas verse 21, which means, "*So Moses left the city in a state of fear and caution, praying, 'My Lord! Deliver me from the wrongdoing people.'*"
- e. Escaping for fear of contracting a disease in an area and moving to an area with good condition
- f. Escaping for fear of being deprived of his property because it is obligatory to protect his family and property.

Furthermore, going out with the intention of looking for something is divided into two kinds, as follows.

- 1) Traveling in search of religion
- 2) Traveling in search of the world

As for seeking the world, the law depends on the type, and there are nine kinds of discussion:

- a. Traveling for seeking *ibrah* lessons as in QS. Ar-Ruum [30] verse 9, which means: "*Have they not traveled throughout the land to see what was the end of those 'destroyed' before them?*"
- b. Obligatory traveling is traveling to perform the pilgrimage.
- c. The law of going for *jihad* lies in the intention of going for *jihad*.
- d. The purpose of traveling is to seek *maisyyah* (livelihood) because every person is different. Some have to go out to make a living because they cannot make a living if they stay in one place. This kind of thing is a must for him.
- e. Traveling to do business seeking sustenance is permitted by Allah SWT.
- f. Traveling to seek knowledge
- g. Traveling aimed at a place of benefit

- h. Traveling aimed at increasing troops and guarding a border to protect a country
- i. Traveling to visit a brother and love his brother for the sake of Allah [35].

5. CONCLUSION

Based on the aforementioned discussion, it can be concluded that the meaning of *hijrah* is the main subject of discussion among scholars. After discussing the meaning of *hijrah* in QS. An-Nisa [4] verse 100, it was found an esoteric (inner) understanding of *hijrah*, as Hamka said in his interpretation in *Tafsir Al-Azhar*, that the intended *hijrah* was to emigrate his heart to God. Thus, he no longer remembers his residence, and what he remembers is his promise to Allah and His Messenger. It is like the story of Aisah, the wife of Pharaoh, where she chose to emigrate and left the magnificent palace of Pharaoh to pursue the pleasure of Allah SWT, and Aisah prayed for a house to be built in heaven, as quoted in the last verse of Surah At-Tahrim. At the end of verse 100 of Surah An-Nisa, "*And Allah is All-Forgiving, Most Merciful.*" God will forgive sins and omissions so far because people who emigrated have determined a new attitude of life, and God will always guide them. In *zhohir*, *hijrah* means moving from one place to another, from a place that is not safe because of the enemy to a safe place, which can carry out Allah's sharia without interference. This article only raised one verse in the Qur'an, namely QS. An-Nisa [4] verse 100 from esoteric and exoteric perspectives. Furthermore, the meaning of *hijrah* is very likely to be developed more contextually according to the times.

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