

إرشاد الأخيار
إلى وجوب الهجرة من بلاد
الكفار

Guiding the Best of People to the
Obligation of Making *Hijrah*
From the Lands of the Disbelievers

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Introduction and Address from his Excellence,
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بسم الله الرحمن الرحيم

All praise is due to Allaah, Lord of all that exists, and I bear witness that there is no deity that has the right to be worshipped except Allaah alone without any partner, and I bear witness that Muhammad is His Slave and Messenger.

To proceed: Our outstanding brother Ash-Sheikh Abu 'Amr 'Abdul-Kareem Al-Hajooree رحمته الله has presented to me his treatise which he named 'Guiding the Best of People to the Obligation of Making *Hijrah* from the Lands of the Disbelievers' to inspect it and he requested from me a remark concerning the subject. After reading the treatise I saw it to be sufficient in its chapter, if Allaah wills. And that which I mentioned in my treatise 'Things that I witnessed in Britain' and that which is mentioned in this treatise from the obligation of making *hijrah* from the lands of the disbelievers to the lands of the Muslims, it is what I take as a position and call to and I have mentioned it in several responses to this question and that is because residing amongst the disbelievers contains harms and dangers, from the most significant of them is what follows:

1- Resembling them, for as it is said '*Man Jaalas Jaanas*' (Whoever takes someone as a sitting companion he resembles him). And the Prophet ﷺ has said:

"And whoever resembles a people then he is one of them."

And in the two Saheehs from the hadeeth of Abu Moosaa رضي الله عنه that the Prophet ﷺ said:

"The example of the righteous sitting companion and the evil sitting companion is like the carrier of *misk* and the one who blows the bellows..." to the end of the hadeeth.

And it has taken place from those who take the disbelievers as sitting companions that he has become someone who makes friendship with them, and our Lord says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ



"You will not find a people who believe in Allaah and the Last day making friendship with those who oppose Allaah and His Messenger even if they were their fathers or their sons or their brothers or their tribe. Those ones, He has written faith in their hearts and has aided them with spirit (a proof, light, guidance, etc.) from Him. And He will admit them to gardens beneath which rivers flow abiding therein. Allaah is pleased with them and they are pleased with Him. Those are the party of Allaah. Indeed the party of Allaah they are the successful." *Al-Mujaadilah: 22*

2- Residing amongst the disbelievers weakens the zeal of many people for the true religion of Allaah. That is because of the abundant spread of the evil deeds thus they become in his view as if they are something normal.

3- The disbelievers controlling the Muslims and forcing them to go to their laws of disbelief for judgment which is going to the *taaghoot* for judgment.

4- The disbelievers considering to have done the Muslims a favor for giving them refuge and extending the helping hand to the one who does not earn money while the Prophet ﷺ has said:

"The upper hand (the one that gives) is better than the lower hand (the one that takes)."

And even if they capitalize from them through other means like taxes and the like, however, they gain certain matters. From (those matters) are degradation of the Muslim and the perception of having might and having done him a favor.

5- Increasing the masses of the disbelievers. And increasing the masses of the people of falsehood is prohibited. Because of this the Muslims used to make *hijrah* to Madeenah to increase the masses of the Muslims and support them.

6- The disbelievers taking advantage of the Muslims by employing them in jobs that are not legislated and taking away their religion from them even if it is gradually and likewise having their children go to waste. Many of the children of the Muslims in the west who have separated from their native lands have become Christians and they have fallen into the most repulsive of abominations as we have pointed out in our aforementioned treatise.

7- Taking away their Arabic language and their Islamic traits whereas the easiest of the Islamic sciences becomes difficult for one of them because they educate him using other than it as they assign the curriculum.

8- Some of the Muslims have died in the lands of the disbelievers and left behind babies whom their eyes only opened amongst the disbelievers so they became disbelievers as we have mentioned in the aforementioned treatise, and Allaah ﷻ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

"O you who believe, protect yourselves and your families from a fire whose fuel is people and stones..." *At-Tahreem: 6*

And the Prophet ﷺ says:

"Each one of you is a shepherd and each one of you is responsible for his flock."

And he ﷺ says:

"There is not a slave who Allaah makes responsible for a flock then he dies while being insincere towards his flock except that he does not enter paradise..." to the end of the hadeeth.

9- Oppression of the Muslims especially when wars occur between the Muslims and the disbelievers or when something that does not please them occurs from some Muslims. You see the disbelievers oppressing the Muslims and rejoicing over their mishaps and violating their honor.

And they send forward the Muslims to fight their Muslim brothers in the other lands as they did in the Iraq war and others so if something harmful occurs it occurs to the Muslims within themselves while the disbelievers give the orders.

10- The Muslims being affected there by material wealth and being extremely excited over the *dunyaa* (this life) and its cravings and being heedless of the hereafter except for he who Allaah has mercy on. And Allaah ﷻ says:

قُلْ مَتَعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

"Say: the enjoyment of this life is little and the hereafter is better for he who fears Allaah. And you will not be dealt with unjustly at all (not even the equivalent of a small thread of the date pit.)" *An-Nisaa: 77*

And He ﷻ says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ﴿٩٦﴾

"What is with you will perish and what is with Allaah remains." *An-Nahl: 96*

And this act of being influenced is a result of intermingling with them, those who Allaah has said about them:

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيٰوةٍ

"And surely you will find them the greediest of people for life..." *Al-Baqarah: 96*

And He ﷻ said about them:

غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا

"Their hands are shackled (they are stingy) and they are cursed for what they say..." *Al-Maa'idah: 64*

And He ﷻ said about them:

يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾

"They know what is apparent of the life of this world while they are heedless of the hereafter." *Ar-Room: 7*

11- The person is in the state of life or death and if he dies amongst the disbelievers he is in a dangerous situation as several hadeeths indicate like the hadeeth that the Prophet ﷺ said:

"I am free from he who resides amongst the disbelievers."

And it has supporting hadeeths with its meaning.

We briefly mentioned this because of the harms in residing amongst the disbelievers. We ask Allaah ﷻ to rectify the Muslims' affairs and to give them an understanding of their true religion for verily the Muslim when he understands Allaah's religion he magnifies that which Allaah magnifies and he despises that which Allaah despises and when he is ignorant of Allaah's religion the true state of affairs get altered on him according to his level of ignorance. And Allaah is the one whose help is sought.

Written by Abu 'Abdir-Rahmaan Yahyaa ibn 'Ali Al-Hajooree on the eighth of *Safar* 1427.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allaah ﷻ said:

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ ١٩
ءَامِنُوا وَهَاجِرُوا وَجَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ
وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴾ ٢٠

"Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Haraam* equal to the deeds of he who believes in Allaah and the last day and strives fighting in the cause of Allaah? They are not equal with Allaah. And Allaah does not guide the people who are wrongdoers. Those who have believed and emigrated and have striven fighting in the cause of Allaah with their wealth and their lives are greater in rank with Allaah. And those ones, they are the successful." *At-Tawbah*: 19-20

And Allaah ﷻ said:

﴿ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنَتَّى ۖ بَعْضُكُم مِّنْ
بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا لَا أُكْفِرَنَّ
عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ
عِنْدَهُ حُسْنُ الثَّوَابِ ﴾ ٢١

"So their Lord responded to them: I will not leave to waste the deeds of one of you be he male or female, you are of one another (all of you are similar in that). So those who emigrated and were driven out of their homes, and (those who) were harmed in My cause, and (those who) fought, and (those who) were killed, I will surely forgive them their evil

deeds and I will enter them into gardens under which rivers flow as a reward from Allaah. And Allaah with Him is the best reward."
Aal-'Imraan: 195

And He ﷺ said:

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا
 وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ
 مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ
 بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

"Verily those who believed and emigrated and strove fighting with their wealth and their lives in the cause of Allaah and those who gave refuge and aided, those ones are allies of one another. And as for those who believed but did not emigrate you owe no duty of protection to them until they emigrate. And if they seek your help for the religion then it is your duty to help except against a people whom there is a treaty between you and them. And Allaah sees what you do." *Al-Anfaal: 72*

In these proofs from the Noble Qur'aan is the virtue of *hijrah*.

Hijrah has several meanings. Amongst them is 'to leave' as Al-Fairooz Aabaadee mentioned in *Al-Qaamoos Al-Muheet Al-Jaami'* li maa Dhahaba min Kalaam Al-'Arab Shamaateet, page 637. And Ar-Raaghib Al-Asfahaanee said in *Mufradaat Al-Faadh Al-Qur'aan*, page 833: "*Al-hajr* and *al-hijraan* is the person separating himself from someone else either by the body or by the tongue or by the heart." And Ibn Al-Atheer said in *An-Nihaayah fi Ghareeb Al-Hadeeth*, volume 5, page 244: "*Hijrah* originally is the word from *al-hajr*, the act of separating; the opposite of connecting. He separated from him *hajran* and *hijraanan*. Then it was predominately used for departing from a land to another land and leaving the first for the second. And it is said for it *haajara muhaajartan*." This (last meaning) is what we are presently concerned with.

Making *hijrah* from the lands of disbelief and sins to the lands of obedience is mentioned together with following the Messenger of Allaah ﷺ. Allaah ﷻ said:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ
مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

"Allaah has forgiven the Prophet and the *Muhaajireen* (the Emigrants) and the *Ansaar* (the Helpers), those who followed him in the hour of difficulty after the hearts of a party of them almost deviated then He forgave them. Verily He is to them Most Kind, Most Merciful."

At-Tawbah: 117

Rather, it is a sign of true faith due to the verse that has preceded in *Soorah Al-Anfaal*.

And it is the way of the Messengers. Allaah ﷻ said about His *khaleel*, Ibraaheem:

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ
﴿٩٨﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٩﴾

"They said, 'Build for him a structure, then throw him into the blazing fire.' So they plotted against him but We made them the most debased. And he said: Verily I am going to my Lord. He will guide me."

As-Saaffaat: 97-99

And Allaah ﷻ also said about Ibraaheem:

﴿١٠٠﴾ فَقَامَنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٠١﴾

"So Lot believed in him. And he said, 'Verily I will emigrate to my Lord. Verily He is the All-Mighty, the All-Wise.'" *Al-'Ankaboot*: 26

This *hijrah* of Ibraaheem عليه السلام was to the land of Shaam, and Ibraaheem عليه السلام also made *hijrah* with his wife Haajar and his son Ismaa'eel عليه السلام to a valley without cultivation, presently (called) Makkah.

It has been narrated in Saheeh Al-Bukhaaree (3364) on Ibn Abbaas رضي الله عنه that he said: "The start of women using the girdle was from the mother of Ismaa'eel. She used a girdle to hide her tracks from Saarah. Then Ibraaheem brought her and her son Ismaa'eel while she was breastfeeding him and eventually placed them near the House (the location of the *ka'bah*) by a large tree above (the location of the well) *Zam-Zam* in the furthestmost part of the *masjid* (before it was built). At that time there was no one in Makkah and there was no water there. So he placed her there and placed with them a sack of dates and a water skin containing water. Then Ibraaheem turned his back departing. The mother of Ismaa'eel said, "O Ibraaheem, where are you going leaving us at this valley in which there are no people, nor anything?" She said that to him several times and he did not even turn towards her. Then she said to him, "Did Allaah order you with this?" He said, "Yes." She said, "In that case, He will not leave us to waste." Then she went back. So Ibraaheem departed and when he reached the mountain pass where they could not see him he faced the House and supplicated with these statements raising his hands; He said:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ

"Our Lord, I have settled some of my descendants in a valley without cultivation..."

up to:

يَشْكُرُونَ ﴿٣٧﴾

"...they be grateful." *Ibraaheem: 37*

The mother of Ismaa'eel began to breast feed Ismaa'eel and drink from that water. Then when what was in the water skin ran out she and her son became thirsty and she began to look at him as he was tossing around. Then she went away out of disgust of looking at him (in that state). She found *As-Safaa* to be the closest mountain in that land adjacent to her so she stood on it. Then she faced the valley checking; does she see anyone? She did not see anyone. So she descended from *As-Safaa*. Then when she reached the valley she lifted up the end of her gown and ran the way an exhausted person runs until she crossed the valley. Then she reached *Al-Marwah* and stood on it. Then she checked; does she see anyone? She did not see anyone. She did that seven times. Ibn Abbaas said: The

Prophet ﷺ said: "So that is (the reason) people make *sa'y* (running) between the two." Then when she looked over *Al-Marwah*, she heard a voice so she said to herself, "Be quiet!" Then she listened again carefully. Then she said, "You have made yourself heard if you have with you someone looking for help." Then suddenly she found herself with the Angel at the location of *Zam-Zam*. He then dug with his heel -or he said- with his wing until the water emerged. Then she began to make it into a basin doing with her hands like this and she started to scoop some of the water into her water skin while it gushed forth as she scooped. Ibn Abbaas said: The Prophet ﷺ said: "Allaah have mercy upon the mother of Ismaa'eel, if she had left *Zam-Zam* alone -or he said- if she did not scoop the water, *Zam-Zam* would have been a flowing spring." So she drank and breast fed her son. The Angel said to her, "Don't fear destruction, for verily here is the House of Allaah which will be built by this boy and his father, and verily Allaah will not leave its people to waste." The House was elevated from the ground like a hill. The torrential streams would come and flow to the right and left of it.

She was like that (in that state) until a group from (the tribe) Jurhum, or a family from Jurhum, passed by them coming by the way of *Kadaa* (a mountain at the upper part of Makkah) and they stopped to rest at the lower part of Makkah. They saw a bird hovering above so they said, "Verily this bird is circling above water. Indeed our experience with this valley has been without there being any water in it." So they sent one or two messengers and they (the messengers) suddenly found themselves at the water. They returned and informed them about the water. Then they approached while the mother of Ismaa'eel was at the water. They said, "Do you permit us to reside with you?" She said, "Yes, however you have no right to the water." They said, "Alright." Ibn Abbaas said: The Prophet ﷺ said: "That encountered the mother of Ismaa'eel while she was wishing for company."

So they settled down and they sent for their families and they settled with them. Then when there were several families there from them and the boy became an adolescent and he learned Arabic from them and he captured their interest and impressed them when he became an adolescent, when he reached puberty they married him to a woman from amongst them and the mother of Ismaa'eel died. Ibraaheem came after Ismaa'eel got married to check the condition of those he left behind. He did not find Ismaa'eel so he asked his wife about him. She said, "He left to search for provisions for us." Then he asked her about their way of living and their condition. She said, "We are in a bad state. We are in poverty and hardship." She complained to him. He said, "When your husband comes back give him the greeting of *salaam* and tell him to change the threshold of his door." When Ismaa'eel came it was as if he noticed

something so he said, "Has anyone come to you?" She said, "Yes. Such and such an old man came to us and he asked about you so I informed him, and he asked me how our way of living was so I informed him that we are in difficulty and hardship." He said, "Did he advise you with anything?" She said, "Yes. He ordered me to give you the greeting of *salaam* and he says to change the threshold of your door." He said, "That is my father and he has ordered me to divorce you. Go to your family." So he divorced her and he married another woman from amongst them.

Ibraaheem stayed away from them that which Allaah willed. Then he went to them afterwards. He did not find him so he entered upon his wife and asked her about him. She said, "He left to search for provisions for us." He said, "How are you all doing?" And he asked her about their way of living and their condition. She said, "We are in a good state and well off." And she praised Allaah. He said, "What is your food?" She said, "Meat." He said, "What is your drink?" She said, "Water." He said, "O Allaah, bless for them their meat and water." The Prophet ﷺ said: "They did not have at that time any grain, and if they had it he would have supplicated for them to bless it." He ﷺ said: "So these two (meat and water), no one restricts himself to these two in a place other than Makkah except that these two won't agree with him (his body)." He said, "When your husband comes back give him the greeting of *salaam* and order him to hold the threshold of his door in place." When Ismaa'eel came he said, "Has anyone come to you?" She said, "Yes, an old man of good appearance." And she praised him. "He asked me about you so I informed him, and he asked me how our way of living was so I informed him that we are in a good state." He said, "Did he advise you with anything?" She said, "Yes. He gives you the greeting of *salaam* and he orders you to hold the threshold of your door in place." He said, "That is my father and you are the threshold. He ordered me to hold on to you."

Then he stayed away from them that which Allaah willed. Then he came after that while Ismaa'eel was shaping arrows for himself under a large tree close to *Zam-Zam*. When he saw him he stood up to greet him and they did as a father does with his son and a son does with his father. Then he said, "O Ismaa'eel, verily Allaah has ordered me to do a command." He said, "Do what your Lord orders you." He said, "And you will help me?" He said, "And I will help you." He said, "Verily Allaah has ordered me to build a House here." He pointed to a hill elevated above what surrounded it. At that point they raised the foundations of the House. Ismaa'eel began to bring the stones while Ibraaheem built. Then when the structure became high he brought this stone and placed it for him and he stood on it. He would build while Ismaa'eel would hand him the stones and they both were saying:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

"Our Lord, accept from us. Indeed You are the All-Hearer, the All-Knower." *Al-Baqarah*: 127

They were building going around the House while saying:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

"Our Lord, accept from us. Indeed You are the All-Hearer, the All-Knower." *Al-Baqarah*: 127"

Allaah brought about good in this *hijrah* and it was the cause for building the Ancient House. Allaah ﷻ said:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٨﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿١٢٩﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ
اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ
الْفَقِيرِ ﴿١٣٠﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿١٣١﴾

"And (remember) when We made the site of the House a place of refuge for Ibraaheem (saying): Do not join anything as a partner with Me and purify My House for those who circumbulate it and those who stand (in prayer) and those who bow down prostrating. And proclaim to the people the *hajj* (pilgrimage) they will come to you on foot and on every lean camel coming from every distant path, that they may witness things that are of benefit to them and that they mention the name of Allaah in appointed days over what He has provided for them of livestock (for sacrifice). So eat from it and feed the poor person who is in a state of hardship. Then let them end their untidiness and fulfill their vows and circumbulate the Ancient House." *Al-Hajj*: 26-29

And He عَالِي said:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا
وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

"And (remember) when Ibraaheem and Ismaa'eel raised the foundations of the House (saying): Our Lord, accept from us. Indeed you are the All-Hearer, the All-Knower. Our Lord, make us submissive to you and from our descendents a nation submissive to you and show us our rites (of pilgrimage) and accept our repentance. Indeed You are the One who accepts repentance, the Most Merciful. Our Lord, and send amongst them a Messenger from themselves who recites to them Your verses, and teaches them the Book and wisdom, and purifies them. Indeed You are the All-Mighty, the All-Wise." *Al-Baqarah*: 127-129

And the Prophet of Allaah, Lot الْعَلِي made *hijrah*. Allaah عَالِي said:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿١٣٠﴾
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٣١﴾ وَمَا
كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنْاسٌ يَتَطَهَّرُونَ
﴿١٣٢﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۚ كَانَتْ مِنَ الْغَابِرِينَ ﴿١٣٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا
ثَقِيلًا ﴿١٣٤﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿١٣٥﴾

"And (remember) Lot when he said to his people, 'Do you commit such immorality as no one from the creation has preceded you with? Verily you approach men out of desire instead of women. Rather you are a people transgressing.' And the reply of his people was only that they said, 'Drive them out of your city, for verily they are people who want to keep themselves pure.' And We rained upon them a rain (of stones). See how the end of the criminals was." *Al-A'raaf*: 80-84

And He ﷻ said:

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٦٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا لَنْ لَمْ تَنْتَه يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾ ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

"The people of Lot denied the Messengers. When their brother Lot said to them, 'Will you not fear Allaah? Verily I am a trustworthy Messenger to you. So fear Allaah and obey me. I do not ask you any reward for it. My reward is only from the Lord of all that exists. Do you approach the males from the types of creation and you leave what your Lord has created for you as mates. Rather you are a people transgressing.' They said, 'If you do not desist, O Lot, you will surely be of those who are driven out.' He said, 'Verily I am from those who detest your action. My Lord, save me and my family from what they do.' So We saved him and his family, all, except for an old woman among those who remained behind. Then We destroyed the others. And We rained upon them a rain (of stones). And what an evil rain was the rain of those who were warned. Verily in that is a sign, yet most of them are not believers. And verily your Lord, He is the All-Mighty, the Most Merciful." *Ash-Shu'araa*: 160-175

And Moosaa ﷺ made *hijrah* to the land of Madyan. Allaah ﷻ said:

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِ ۖ وَهَٰذَا مِن عَدُوِّهِ ۖ فَاسْتَغْنَتْهُ الَّذِي مِّن شِيعَتِهِ ۖ عَلَى الَّذِي مِّن عَدُوِّهِ ۖ

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ ۖ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٤﴾
 قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٥﴾ قَالَ رَبِّ
 بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٦﴾ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا
 يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ ۚ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ
 ﴿١٧﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَى أَتُرِيدُ أَنْ تَقْتُلَنِي
 كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ
 مِنَ الْمَصْلِحِينَ ﴿١٨﴾ وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمْوَسَىٰ ابْنَ الْوَلَاءِ
 يَأْتَمِرُونَ بِكَ لَيَقَتُلُوكَ فَاخْرُجْ ۚ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿١٩﴾ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ
 ۖ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٠﴾ وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي
 أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢١﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ
 يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۚ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ
 يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٢﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي
 لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٣﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ
 أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا
 تَخَفْ ۖ نَحْنُ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٤﴾ قَالَتْ إِحْدَاهُمَا يَتَأَبَتِ اسْتَعْجِرُهُ ۖ إِنَّ
 خَيْرَ مَنِ اسْتَعَجَرَتِ الْقَوَى الْأَمِينُ ﴿٢٥﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ
 هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي ۖ حِجَابٌ ۖ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَنْ
 أَشُقَّ عَلَيْكَ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٦﴾

"And he entered the city at a time of inattention of its people and he found in it two men fighting; this one from his party and this one from his

enemy. The one from his party called him for help against the one from his enemy. So Moosaa punched him and killed him. He said, 'This is from the work of *Shaytaan*. Indeed he is a manifest, misleading enemy.' He said, 'My Lord, verily I have wronged myself so forgive me.' So He forgave him. Indeed He is the Oft-Forgiving, the Most Merciful. He said, 'My Lord, for the favor You bestowed upon me, I will not be someone who assists the criminals.' Then he entered upon morning in the city, afraid, anticipating (what would happen from this). Then suddenly the one who asked for his help yesterday was crying out for his help (again). Moosaa said to him, 'Verily you are clearly straying.' Then when he wanted to seize the one who was an enemy to both of them, he said, 'O Moosaa, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and you do not want to be of the amenders.' And a man came running from the farthest end of the city. He said, 'O Moosaa, verily the eminent ones are taking counsel over you to kill you, so leave. Indeed I am of the sincere advisors to you.' So he left it afraid, anticipating. He said, 'My Lord, save me from the wrongdoing people.' And when he headed towards Madyan he said, 'Perhaps my Lord will guide me to the sound way.' And when he arrived at the water of Madyan he found there a group of people watering (their flocks) and he found aside from them two women keeping back (their flocks). He said, 'What is your situation?' They said, 'We do not water until the shepherds dispatch (their flocks), and our father is an old man.' So he watered (their flocks) for them, then he went back to the shade and said, 'My Lord, verily I am in need of whatever good You send down to me.' Then one of the two women came to him walking with shyness. She said, 'Verily my father invites you that he may reward you for having watered for us.' Then when he came to him and related to him the story he said, 'Do not be afraid. You have escaped from the wrongdoing people.' One of the two women said, 'O my father, hire him. Indeed the best one you can hire is the strong trustworthy one.' He said, 'Verily I want to wed you one of my two daughters, these two, on (the condition) that you serve me for eight years, and if you complete ten, it will be (as a favor) from you. And I do not want to put you into difficulty. You will find me, if Allaah wills, to be from the righteous." *Al-Qasas*: 15-27

Allaah facilitated much good in this *hijrah*, from his (Moosaa's) escape from Pharaoh and his council, and his marriage to the daughter of the righteous man of Madyan, and other than that. Then after Allaah ﷻ sent Moosaa and his brother Haaroon to Pharaoh to call him to Allaah, and after Pharaoh's rejection and opposition (to the call), Moosaa made *hijrah* with the children of Israa'eel fleeing with their religion. Allaah ﷻ said:

* وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِيٰ إِنَّكَ مُتَّبَعُونَ ﴿٥٢﴾ فَأَرْسَلْنَا فِرْعَوْنَ فِي الْمَدَائِنِ
 حَاشِرِينَ ﴿٥٣﴾ إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ
 حَادِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَاهُمْ مِّن جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ
 وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾ فَاتَّبَعُوهُمْ مُّشْرِقِينَ ﴿٦٠﴾ فَلَمَّا تَرَاءَ الْجَمْعَانِ قَالَ
 أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ
 مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَازْلَفْنَا
 ثَمَّ الْأَخْرِينَ ﴿٦٤﴾ وَأَخْجَيْنَا مُوسَىٰ وَمَنْ مَّعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾ إِنَّ
 فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

"And We revealed to Moosaa (saying), 'Travel by night with My Slaves. Indeed you will be pursued.' Then Pharaoh dispatched people into the cities to gather (the armies). (Pharaoh said), 'These people are but a small band. And indeed they have enraged us. And indeed we are a cautious group. So we expelled them from gardens and springs and treasures and an honorable place.' The situation was like that. And We gave it to the Children of Israa'eel to inherit. So they pursued them at sunrise. Then when the two groups saw one another, the companions of Moosaa said, 'Indeed we are to be overtaken.' He said, 'Nay! Verily with me is my Lord. He will guide me.' Then We revealed to Moosaa (saying), 'Strike with your staff the sea.' And it parted and each portion was like a great mountain. And there We brought the others close. And We saved Moosaa and those with him all together. Then We drowned the others. Indeed in that is a sign, but most of them were not to be believers. And indeed your Lord, He is the All-Mighty, the Most Merciful." *Ash-Shu'araa: 52-68*

The order to enter the Holy Land; Allaah ﷻ said:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَنْقُومِ أَدْرُكُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيََاءَ وَجَعَلَكُمْ
 مُّلُوكًا وَءَاتَاكُمْ مَّا لَمْ يُوْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَنْقُومِ أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ

الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَىٰ إِنَّ
 فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّىٰ تَخْرُجُوا مِنْهَا فَإِن تَخْرُجُوا مِنْهَا فَإِنَّا
 دَاخِلُونَ ﴿٢٢﴾ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ
 الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣﴾ قَالُوا
 يَمُوسَىٰ إِنَّا لَنَنْدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا
 قَاعِدُونَ ﴿٢٤﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
 الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ
 عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

"And (remember) when Moosaa said to his people, 'O my people, remember the favor of Allaah upon you when He made amongst you Prophets and made you possessors (of yourselves, family and wealth after being enslaved) and gave you that which He had not given anyone among the worlds. O my people, enter the Holy Land which Allaah has assigned to you, and do not turn back and return as losers.' They said, 'O Moosaa, verily in it is a tyrannical people and we will not enter it until they leave, and if they leave it then we will enter.' Two men from those who fear (Allaah) upon whom Allaah had bestowed favor said, 'Enter upon them through the gate, for when you have entered it you will be victorious. And upon Allaah rely if you are believers.' They said, 'O Moosaa, indeed we will never enter it as long as they are in it. So go you and your Lord and fight. Indeed we are remaining right here.' He said, 'My Lord, indeed I only have control over myself and my brother, so separate us from the disobedient people.' He (Allaah) said, 'Then indeed it is forbidden to them for forty years (in which) they will wander throughout the land. So do not grieve over the disobedient people.'

Al-Maa'idah: 20-26

And the companions of the cave made *hijrah* and left the abodes of the polytheists. Allaah ﷻ said:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى
الْكَهْفِ فَقَالُوا رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَى
ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا
لَبِثُوا أَمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ
هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ
نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾ هَتُوْلَاءِ قَوْمَنَا اتَّخَذُوا مِنْ دُونِهِ
ءَالِهَةً لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾
وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوَدُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ
رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَاقًا ﴿١٦﴾ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَوُّرُ عَنْ
كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَٰلِكَ
مِنْ ءَايَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾
وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَنِيسٌ
ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلَمْتَ مِنْهُمْ رُعبًا ﴿١٨﴾
وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ
بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى
الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ
أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا
أُبْدَأَ ﴿٢٠﴾ وَكَذَٰلِكَ أَعَزَّنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ
فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ

الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿١١﴾ سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ
 كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ
 كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۖ فَلَا تُمَارِفِهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا
 تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿١٢﴾ وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿١٣﴾ إِلَّا
 أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا
 ﴿١٤﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تَسْعًا ﴿١٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا
 ۖ لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ ۖ وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا
 يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿١٦﴾

"Or have you thought that the companions of the cave and the inscription were a wonder among our signs. When the youths retreated to the cave and said, 'Our Lord, grant us from Yourself mercy and facilitate for us right guidance in our affair.' So We cast (a cover of sleep) over their ears in the cave for a number of years. Then We awakened them that We might show which of the two parties was most precise in calculating what extent of time they had remained. We relate to you their story in truth. They were youths who believed in their Lord and We increased them in guidance. And We made their hearts firm when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. We will not invoke any deity besides Him. (If we were to do so) then we would have certainly spoken an excessive transgression. These ones, our people, have taken deities besides Him. Why do they not bring a clear proof for them? And who is more unjust than he who invents a lie against Allaah.' (The youths said to one another), 'And when you have withdrawn from them and that which they worship other than Allaah, retreat to the cave. Your Lord will spread open (good) for you from His mercy and will prepare for you from your affair facility.' And (had you been present) you would see the sun when it rose inclining away from their cave on the right and when it set passing away from them on the left while they lay in an open area thereof. That is from the signs of Allaah. Whoever Allaah guides, he is rightly guided, and whoever He sends astray, you will not find for him a helper to guide (him). And you would think them to be awake while they were asleep. And We turned them to the right and to

the left while their dog stretched his forelegs at the entrance. If you had looked at them you would have turned from them in flight and you would have been filled with fright by them. And likewise We awakened them that they might question one another. A speaker from among them said, 'How long have you remained (here)?' They (some of them) said, 'We have remained a day or part of a day.' They (the others) said, 'Your Lord knows best how long you have remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring provision from it to you, and let him be cautious and let no one know about you. Indeed if they come to know about you they will stone you or return you to their religion and in that case you will never succeed.' And likewise We caused them to be found that they might know that the promise of Allaah is true and that the Hour, there is no doubt about it. (That was) when they (the people of the city) disputed among themselves about their affair. Then (after the companions of the cave died) they said, 'Construct over them a structure. Their Lord knows best about them.' Those who prevailed in the matter said, 'We will indeed make a place of worship over them.' They will say they were three, the fourth of them being their dog, and they will say they were five, the sixth of them being their dog, guessing at the unseen. And they will say they were seven and the eighth of them was their dog. Say: My Lord knows best their number. No one knows them except a few. So do not argue about them except with an obvious argument, and do not ask anyone from them (the speculators) about them. And never say of anything, 'Indeed I will do that tomorrow,' except (when adding) if Allaah wills. And remember your Lord when you forget and say, 'Perhaps my Lord will guide me to what is nearer (more manifest) than this (the story of the companions of the cave) in guidance.' And they remained in their cave for three hundred years, and exceeded by nine. Say: Allaah knows best how long they remained. He has (knowledge of) the unseen aspects of the heavens and the earth. How seeing is He and how hearing! They have not besides Him any helper, and He makes no one share in His decree. And recite what has been revealed to you of the Book of your Lord. There is no changer of His words, and you will not find a refuge in other than Him." *Al-Kahf: 9-27*

And the Messenger of Allaah ﷺ made *hijrah* from Makkah to Madeenah. Al-Imaam Al-Bukhaaree said in the chapter, 'The Hijrah of the Prophet ﷺ and his Companions to Madeenah' hadeeth number (3905):

"Yahyaa ibn Bukair narrated to us (saying), Al-Layth narrated to us on 'Uqail (he said), Ibn Shihaab said, 'Urwah ibn Az-Zubair related to me that 'Aishah رضي الله عنها, the wife of the Messenger of Allaah ﷺ, said, "I have

never been able to discern my parents except that they were performing the religion, and a day would not pass us except that the Messenger of Allaah ﷺ would come to us at two parts of the day, morning and evening. Then when the Muslims suffered tribulation, Abu Bakr left making *hijrah* towards the land of Al-Habashah. When he reached Bark Al-Ghimaad, Ibn Ad-Daghinah the leader of the tribe Al-Qaarah met him and said, "Where do you intend on going, O Abu Bakr?" Abu Bakr said, "My people have driven me out, so I intend to journey in the land and worship my Lord." Ibn Ad-Daghinah said, "Indeed someone like you, O Abu Bakr, should not leave nor should he be driven out. Verily you give to the destitute and you keep family ties and you help the weak and you entertain the guest and you help in calamities. Therefore, I am your guardian. Go back and worship your Lord in your town."

So he went back and Ibn Ad-Daghinah traveled with him. Then Ibn Ad-Daghinah walked in the evening amongst the nobles of Quraish and said to them, "Indeed Abu Bakr, someone like him should not leave and should not be driven out. Do you drive out a man who gives to the destitute and keeps family ties and helps the weak and entertains the guest and helps in calamities?" Quraish did not deny Ibn Ad-Daghinah's protection and they said to Ibn Ad-Daghinah, "Give Abu Bakr the order that he is to worship his Lord in his house and he is to pray in it and recite what he wills and he is not to annoy us with that and he is not to do that publicly, for verily we fear that he will captivate our women and children." Ibn Ad-Daghinah then said that to Abu Bakr.

Abu Bakr remained in that state, worshipping his Lord in his house and he would not perform his prayer publicly and he would not recite in other than his house. Then a thought occurred to Abu Bakr, so he built a *masjid* in the space in front of his house. He would pray in it and recite the Qur'aan. The women and children of the polytheists would crowd around him while being astonished at him and looking at him. Abu Bakr was a man who would cry often not being able to control his eyes when he recited the Qur'aan. That frightened the nobles of Quraish from the polytheists, so they sent for Ibn Ad-Daghinah and he came to them. They said, "Verily we had granted Abu Bakr protection because of your protection on the condition that he worships his Lord in his house, and he has gone beyond that and has built a *masjid* in the space in front of his house and he openly performs the prayer and recites in it, and we were afraid that he will captivate our women and children so prevent him. Then if he wishes to confine himself to worshipping his Lord in his house, he can do that, and if he insists on doing that publicly then ask him to release you of your covenant, for verily we dislike betraying you and we are not going to concede to Abu Bakr doing (this) publicly." So Ibn Ad-Daghinah went to Abu Bakr and said, "You know what condition upon

which I have contracted an agreement for you. So either you confine yourself to that or you release me of my covenant, for verily I do not wish for the Arabs to hear that I was betrayed over a man I have contracted an agreement for." Abu Bakr said, "Verily I release you of your covenant of protection and I am satisfied with the protection of Allaah ﷺ."

The Prophet ﷺ at that time was in Makkah. The Prophet ﷺ then said to the Muslims, "Verily I was shown in a dream the land of your migration, a land possessing date palms between the two areas covered with black stones." So those who made *hijrah* made *hijrah* to Madeenah and most of those who made *hijrah* to the land of Al-Habashah returned to Madeenah. Abu Bakr prepared to go to Madeenah, so the Messenger of Allaah ﷺ said to him, "Take your time, for verily I expect that permission will be given to me." Abu Bakr said, "And do you expect that, my father is ransom for you?" He said, "Yes." So Abu Bakr held himself back for the Messenger of Allaah ﷺ so that he could accompany him, and he fed two riding camels he had for four months with the leaves of the *samur* tree, and it (the leaves) are called *al-khabat* (the leaves that fall from being struck with a stick).

Then when we were sitting one day in Abu Bakr's house at noontime someone said to Abu Bakr, "This is the Messenger of Allaah ﷺ with his head covered at an hour in which he did not used to come to us." Abu Bakr said, "My father and mother are ransom for him. By Allaah, only an important matter has brought him at this hour." The Messenger of Allaah ﷺ then arrived and asked permission to enter. He was given permission and entered. Then the Prophet ﷺ said to Abu Bakr, "Remove those with you." Abu Bakr said, "They are only your family, my father is ransom for you O Messenger of Allaah." He said, "Verily I have been given permission to leave." Abu Bakr said, "I want to accompany you, my father is ransom for you O Messenger of Allaah." The Messenger of Allaah ﷺ said, "Yes." Abu Bakr said, "My father is ransom for you O Messenger of Allaah, take one of these two riding camels." The Messenger of Allaah ﷺ said, "In exchange for its price." So we prepared for them in the fastest way what they needed and we put some food provisions for them in a sack. Then Asmaa, the daughter of Abu Bakr, cut a piece of her waist band and tied with it the opening of the sack, and because of that she was called *dhaat an-nitaaq* (the possessor of the waist band).

The Messenger of Allaah ﷺ and Abu Bakr then reached a cave in the mountain Thawr and hid in it three nights. 'Abdullaah the son of Abu Bakr, a clever, intelligent boy, would spend the nights with them then he would leave them in the last part of the night and in the morning he would be in Makkah with Quraish as if he had spent the night there. He

would not hear anything being plotted against them except that he retained it, and then he would bring that news to them when it was dark. 'Aamir ibn Fuhairah, the freed slave of Abu Bakr, would bring to them sheep granted for the purpose of milking, he would bring them there to rest when an hour of the night had passed. So they would spend the night having fresh milk, the milk of their sheep and the milk warmed by placing heated stones in it. Then 'Aamir ibn Fuhairah would call (the herd) away in the darkness before sunrise. He would do that each night in those three nights.

The Messenger of Allaah ﷺ and Abu Bakr had hired a man from the tribe Bani Ad-Deel from the family Bani 'Abd ibn 'Adee as an expert guide. He was in alliance with the family of Al-'Aas ibn Waa'il As-Sahmee and he was on the religion of the disbelievers of Quraish. They trusted him and gave him their two riding camels and took a promise from him to meet at the cave of Thawr after three nights. He brought their two camels to them in the morning of the third, and 'Aamir ibn Fuhairah and the guide departed with them. He led them along the path of the seashore."

And in Saheeh Al-Bukhaaree (3615) and Muslim (2009) on Al-Baraa ibn 'Aazib رضي الله عنه that he said: "Abu Bakr رضي الله عنه came to my father in his house and bought from him a camel saddle, then he said to 'Aazib, "Send your son to carry it with me." So I carried it with him and my father came out collecting its price. Then my father said to him, "O Abu Bakr, inform me what you two did when you traveled at night with the Messenger of Allaah ﷺ." He said, "Alright. We traveled one night and some of the next day until midday came and the path was empty with no one traveling on it. Then a high boulder appeared having shade not affected by the sun, so we stopped there to rest. I smoothed out with my hand a place for the Prophet ﷺ to sleep on and I unrolled a hide on it and said to him, "Sleep, O Messenger of Allaah, while I dust off for you what is around you." So he went to sleep and I went out to dust off what was around him when suddenly I found myself with a shepherd approaching the boulder with his sheep wanting from it what we wanted. I said, "Who owns you, O boy?" He said, "A man from the people of Madeenah – or – Makkah." I said, "Is there any milk in your sheep?" He said, "Yes." I said, "Can you milk (them)?" He said, "Yes." Then he took a sheep. I said, "Shake the dirt and hair and filth off the teat." He (the narrator) said, "I saw Al-Baraa (describe) the shaking striking one of his hands on top of the other." Then he milked a cupful of milk in a large drinking vessel. I had with me a small vessel that I carried for the Prophet ﷺ from which he would be given water to drink and make *wudoo*. I then went to the Prophet ﷺ. I did not want to wake him up so I encountered him when

he woke up. I then poured some of the water on the milk until the bottom became cold. Then I said, "Drink, O Messenger of Allaah." He drank until I was pleased. Then he said, "Has not the time come to set out?" I said, "Certainly." So we departed after the sun had inclined (after midday). Suraaqah ibn Maalik had followed us. I said, "We have been overtaken, O Messenger of Allaah." He said, "Do not worry. Indeed Allaah is with us." The Prophet ﷺ then supplicated against him. His horse then plunged down with him on its stomach. I think it was on solid ground; Zuhair (one of the narrators) was in doubt. Then he said, "Verily I believe you two have supplicated against me. Supplicate for me, then, by Allaah, for you two is that I drive the search party away from you." So the Prophet ﷺ supplicated for him and he was saved. He did not meet anyone except that he said, "I have spared you the trouble of checking what is here." He did not meet anyone except that he drove him away and he fulfilled his promise for us."

And in Saheeh Al-Bukhaaree (3932) and Muslim (524) on Anas ibn Maalik رضى الله عنه that he said, "When the Messenger of Allaah ﷺ arrived at Madeenah he dismounted at the uppermost part of Madeenah in a tribe called Banu 'Amr ibn 'Awf. He resided with them fourteen nights. Then he sent for the congregation of (the tribe) Bani Najjaar. They came strapped with their swords. It is as if I am looking at the Messenger of Allaah ﷺ on his riding camel with Abu Bakr riding behind him and the congregation of Bani Najjaar around him. Then he dismounted at the area in front of Abu Ayyoob's house. He would pray wherever he was when the time of prayer arrived and he would pray in the sheep pens. Then he ordered for the *masjid* to be built, so he sent for the congregation of Bani Najjaar and they came. He said, "O Bani Najjaar, give me a price for this garden of yours." They said, "No, by Allaah, we only request its price from Allaah." It had in it what I will say to you. Graves of the polytheists were in it, and ruins were in it, and date palm trees were in it. So the Messenger of Allaah ﷺ ordered that the graves of the polytheists be dug up and that the ruins be leveled and that the date palm trees be cut down. They aligned the date palm trees towards the *qiblah* of the *masjid* and they made the side supports of its (entrance) from stone. They began to pass on those rocks while chanting a rhyme while the Messenger of Allaah ﷺ was with them. They were saying:

اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَانصُرِ الْأَنْصَارَ وَ الْمُهَاجِرَةَ

O Allaah, indeed there is no good except the good of the hereafter
So help the *Ansaar* (the helpers) and the *Muhaajirah* (the emigrants)."

And some of the Companions made *hijrah* from Makkah to Al-Habashah for two reasons:

1. When the harm on them from the polytheists became intense
2. And they were not able to perform their religion

Rather, the disbelievers of Quraish followed them to the land of Al-Habashah at the location of An-Najaashee رضي الله عنه so they could have them sent back to the lands of disbelief. The Companions were patient and they sought help from Allaah, and Allaah saved them from the disbelievers of Quraish. And these two matters occur to every Muslim residing in the lands of disbelief.

Al-Imaam Ahmad said in his Musnad, volume 1, pages 201-203: "The hadeeth of Ja'far ibn Abee Taalib رضي الله عنه, and it is the hadeeth of the hijrah: Ya'qoob narrated to us (he said), my father narrated to us on Muhammad ibn Ishaq (he said), Muhammad ibn Muslim ibn 'Ubaidillaah ibn Shihaab narrated to me on Abee Bakr ibn 'Abdir-Rahmaan ibn Al-Haarith ibn Hishaam Al-Makhzoomee on Umm Salamah the daughter of Abee Umaiyah ibn Al-Mugheerah, the wife of the Prophet ﷺ, she said, "When we arrived at the land of Al-Habashah we sought asylum there from a most excellent guardian, An-Najaashee. We felt safe for our religion and we worshipped Allaah without being harmed and without hearing anything we dislike. When news of that reached Quraish they made a plot to send two staunch men to An-Najaashee concerning us and to give An-Najaashee gifts from that which was considered exquisite from the objects of Makkah. The most splendid thing to him to come to him from it (Makkah) was tanned hides. So they gathered many tanned hides for him and they did not let a single one of his patriarchs be except that they gave him a present. They sent that with 'Abdullaah ibn Abee Rabee'ah ibn Al-Mugheerah Al-Makhzoomee and 'Amr ibn Al-'Aas ibn Waa'il As-Sahmee and they entrusted these two with their affair and they said to them, "Give each patriarch his present before you speak to An-Najaashee about them then present An-Najaashee his gifts then ask him to hand them over to you before he speaks to them."

So they departed and came to An-Najaashee while we were with him in a most excellent abode with a most excellent guardian. There was not a single patriarch except that they gave him his gift before speaking to An-Najaashee and they said to each patriarch, "Verily some foolish youths have withdrawn from us to the land of the king. They have left the religion of their people and they have not entered into your religion and they have come with an innovated religion which we have no

knowledge of nor do you, and the noble ones from their people have sent us to the king concerning them that we return them to them. So when we speak to the king concerning them advise him to hand them over to us and not to speak to them for verily their people know them better and they know better that which they have found fault with them." They (the patriarchs) said to them, "Alright."

They then presented their gifts to An-Najaashee and he accepted the gifts from them. Then they spoke to him and said to him, "O king, verily some foolish youths have withdrawn from us to your land. They have left the religion of their people and they have not entered into your religion and they have come with an innovated religion which we have no knowledge of nor do you, and the noble ones from their people, from their fathers and uncles and tribes have sent us to you concerning them that you return them to them as they know them better and they know better that which they have found fault with them and that which they have censured them." There was nothing that 'Abdullaah ibn Abee Rabee'ah and 'Amr ibn Al-'Aas despised more than An-Najaashee listening to what they had to say, so the patriarchs around him said, "They have spoken the truth, O king. Their people know them better and they know better that which they have found fault with them. So hand them over to them so they can send them back to their lands and their people." An-Najaashee became angry and he said, "No! By Allaah, By Allaah, in that case I won't hand them over to them and I am not afraid of being conspired against. A people, they asked for my asylum. They have come to my land and have chosen me over others. (I won't do that) until I summon them and ask them about what these two are saying about their situation. If they are as these two say I will hand them over to them and return them to their people, and if they are on something other than that I will block them from these two and I will give them good asylum as long as they ask for asylum."

He then sent someone to the Companions of the Messenger of Allaah ﷺ and summonsed them. When his messenger went to them they gathered together. Some of them said to the others, "What are you going to say to the man when you go to him?" They said, "By Allaah, we will say that which we know and that which our Prophet ﷺ has ordered us with, no matter what happens because of that."

When they went to him An-Najaashee had already summonsed his bishops, so they opened their scrolls around him. Then he asked them saying, "What is this religion which you have left your people because of it and you have not entered into my religion nor the religion of any of these nations?" The one who spoke to him was Ja'far ibn Abee Taalib. He said to him, "O king, we were a people of ignorance. We used to worship the idols and eat carcasses and perform abominations and severe

family ties and be bad to the neighbor, and the powerful one amongst use would devour the weak. We were upon that until Allaah sent a Messenger to us from amongst us. We know his lineage and his truthfulness and his trustworthiness and his chastity. He called us to Allaah, that we believe in His oneness and worship Him, and that we renounce what we and our forefathers used to worship besides Him from rocks and idols. He ordered us to speak the truth and to fulfill the trust and to keep family ties and to be good to the neighbor and to avoid the forbidden things and spilling blood. He prohibited us from abominations and fabricating lies and devouring the wealth of the orphan and throwing accusations at the chaste woman. He ordered us with prayer and charity and fasting." He enumerated to him the affairs of Islaam. "So we believed in him and had faith in him and we followed him in that which he brought and we worshipped Allaah alone and we did not join anything as a partner with Him and we made forbidden that which He forbade us and we made permissible that which He made permissible for us. Then our people were hostile towards us. They tortured us and turned us away from our religion to make us go back from worshipping Allaah to worshipping the idols and to make us deem permissible what we used to deem permissible from the evil things. Then when they overpowered us and oppressed us and harassed us and blocked us from our religion we went to your land and we chose you over others and we desired your asylum and we hoped that we would not be oppressed with you, O king." An-Najaashee said to him, "Do you have with you anything which he has brought from Allaah?" Ja'far said to him, "Yes." An-Najaashee said to him, "Recite it to me." So he recited to him a portion of كهيعص (Soorah Maryam). Then, by Allaah, An-Najaashee cried to the point that he made his beard wet and his bishops cried to the point that they made their scrolls wet when they heard what he recited to them. Then An-Najaashee said, "Indeed this, by Allaah, and that which Moosaa brought comes from one source of light. Go away you two for, by Allaah, I will never hand them over to you and I am not afraid of being conspired against."

Umm Salamah said, "When we left his presence 'Amr ibn Al-'Aas said, "By Allaah, I will indeed inform them tomorrow about their fault with them and then I will eliminate them with it." 'Abdullaah ibn Abee Rabee'ah said, and he was the better of the two concerning us, "Don't do it, for verily they have relatives even if they have opposed us." He said, "By Allaah, I will indeed inform him that they claim that 'Eesaa ibn Maryam is a slave."

He went to him the next day and said to him, "O king, verily they say a tremendous statement concerning 'Eesaa ibn Maryam, so send for them and ask them what they say concerning him." So he sent for them to ask them about him. We were not afflicted with something like this in the

past. The people gathered and some of them said to the others, "What are you going to say about 'Eesaa when he asks you about him?" They said, "By Allaah, we will say concerning him what Allaah has said and what our Prophet has brought, no matter what happens because of that."

When they entered upon him he said to them, "What do you say concerning 'Eesaa ibn Maryam?" Ja'far ibn Abee Taalib said to him, "We say concerning him what our Prophet has brought. He is the slave of Allaah and His messenger and His spirit and His word which He has cast to the virgin Maryam." An-Najaashee then reached with his hand to the ground and picked up a stick and said, "Eesaa ibn Maryam does not exceed what you said the length of this stick." His patriarchs bellowed out of vexation when he said what he said. Then he said, "Even if you bellow out of vexation, by Allaah. You (the Companions) can go, for verily you are safe in my land. Whoever insults you will be fined as I do not wish that I had a mountain of gold while having annoyed a man amongst you. Give back to these two their gifts for we have no need for them for, by Allaah, Allaah has not seized any bribes from me when he returned my kingdom to me that I should take bribes for it and He has not done to me what the people desire that I should comply to them for it."

So the two departed him in disgrace having that which they came with rejected and we remained with him in a most excellent abode with a most excellent guardian. By Allaah, we were in that state when suddenly a conflict afflicted him, meaning someone challenged him for his kingship. By Allaah, we never encountered grief more intense than the grief we had when that happened out of fear that person would be victorious over An-Najaashee, then a man would come who would not acknowledge our rights which An-Najaashee used to acknowledge. An-Najaashee marched forward. Between the two was the width of the Nile River. The Companions of the Messenger of Allaah ﷺ said, "Who is the man who is going to go and witness the people battle then bring us the news?" Az-Zubair ibn Al-'Awwaam said, "I am." He was from the youngest of the group. They inflated for him a water skin and placed it on his chest. He then swam on it until he reached the side of the Nile where the battle field was. Then he went and witnessed them. We supplicated to Allaah for victory for An-Najaashee against his enemy and for him to be given power in his land. The authority of Al-Habashah was then united under him and we remained with him in a most excellent abode until we went to the Messenger of Allaah ﷺ while he was in Makkah."

This *hijrah* was the first *hijrah* to Al-Habashah. As for the second *hijrah*, their return from it was when the Prophet ﷺ conquered Khaibar.

A group from Yemen also made *hijrah*. Amongst them was Abu Moosaa Al-Ash'aree along with fifty some men from his people. In Saheeh Al-Bukhaaree (4230, 4231) and Muslim (2502) on Abu Burdah on Abu Moosaa رضي الله عنه, he said, "News of the Prophet's departure reached us while we were in Yemen so we departed making *hijrah* to him, me and two of my brothers. I was the youngest of them. One of them was Abu Burdah and the other was Abu Ruhm. He either said, along with fifty some, or he said, fifty three or fifty two men from my people. We boarded a ship and our ship caste us off to An-Najaashee at Al-Habashah. We encountered Ja'far ibn Abee Taalib and remained with him until we arrived together.

We encountered the Messenger of Allaah ﷺ when he had conquered Khaibar. Some people said to us, the people of the ship, "We preceded you in making *hijrah*." Asmaa bint 'Umais who was amongst those who arrived with us entered upon Hafsah, the wife of the Prophet ﷺ, to visit her. She had made *hijrah* to An-Najaashee along with those who made *hijrah*. 'Umar then entered upon Hafsah while Asmaa was with her. 'Umar said when he saw Asmaa, "Who is this?" She said, "Asmaa bint 'Umais." 'Umar said, "Is this the *habashiyah* (the woman from Habashah)? Is this the *bahriyah* (the woman from the ocean)?" Asmaa said, "Yes." He said, "We preceded you in making *hijrah* so we have more right to the Messenger of Allaah ﷺ than you." She got angry and said, "Nay, by Allaah, you were with the Messenger of Allaah ﷺ while he was feeding the hungry amongst you and preaching to the ignorant amongst you and we were in the abode -or- the land of the far away despised people at Al-Habashah, and that was for the cause of Allaah and for the cause of His Messenger ﷺ. By Allaah, I will not eat any food nor will I drink any drink until I mention what you said to the Messenger of Allaah ﷺ. We were harmed and we were frightened and I will mention that to the Prophet ﷺ and I will ask him. By Allaah, I will not lie and I will not err and I will not add."

Then when the Prophet ﷺ came she said, "O Prophet of Allaah, indeed 'Umar said such and such." He said, "So what did you say to him?" She said, "I said to him such and such." He said, "He does not have more right to me than you, and he and his companions have one *hijrah*, however you, O people of the ship, have two *hijrahs*."

She said, "Indeed I saw Abu Moosaa and the people of the ship come to me in groups asking me about this statement. There was nothing from the dunyaa which delighted them more and there was nothing greater to them than what the Prophet ﷺ said to them." Abu Burdah said, Asmaa said, "Indeed I saw Abu Moosaa while he asked me to repeat this statement."

And the Companions made *hijrah* from Makkah and other places to Madeenah. And this is better known than fire on top of a mountain and their names are more than can be enumerated in this brief treatise. *Hijrah* continued successively to the Prophet ﷺ from those lands until Allaah ﷻ had them conquered and they became lands of Islaam and its people became Muslims. The place of their *hijrah* was the land of Islaam and its stronghold, the land of the *Ansaar*, Al-Madeenah An-Nabawiyah, until their lands were conquered.

And the *Muhaajiroon* are more excellent than the *Ansaar* because they combined making *hijrah* along with supporting. Allaah ﷻ said:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
 اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ
 الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

"And the foremost ones who have preceded from the *Muhaajireen* and the *Ansaar* and those who followed them with good conduct. Allaah is pleased with them and they are pleased with Him and He has prepared for them gardens beneath which rivers flow abiding therein forever. That is the great success." *At-Tawbah*: 100

And Allaah ﷻ said:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ
 وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٠١﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ
 وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُورِهِمْ حَاجَةً مِّمَّا أُوتُوا
 وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَفَهُ فَإِنَّكَ هُمُ
 الْمُفْلِحُونَ ﴿١٠٢﴾ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
 الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ
 رَّحِيمٌ ﴿١٠٣﴾

"(There is also a share) for the poor emigrants who were expelled from their homes and their properties seeking bounty from Allaah and (His) approval and supporting Allaah and His Messenger. Those are the truthful. And (there is a share) for those who settled the abode (Madeenah) and (adhered to) the faith before them. They love those who emigrated to them and find not any want in their breasts of what they have been given and they give them preference over themselves even though they are in privation. And whoever is protected from the stinginess of his soul, those are the successful. And (there is a share) for those who came after them saying, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any resentment toward those who have believed. Our Lord, indeed you are Kind, Most Merciful.'" *Al-Hashr*: 8-10

And that does not cease to be the way of the righteous, past and present, meaning to make *hijrah* from the lands of disbelief and from the lands of sins if he is not able to perform his religion or fears for himself tribulations. And how excellent is the achievement of Al-Imaam Ibn Al-Wazeer where he said:

و لا عار أن ينجو كريم بنفسه و لكن عارا عجزه حين ينصر
فقد هاجر المختار قبلي و صحبه و فر إلى أرض النجاشي جعفر

"It is not a shame that a noble person go save himself,
However it is a shame for him to fail when he is supported,
For the Chosen One and his Companions have made *hijrah* before me,
And Ja'far fled to the land of An-Najaashee"

And *hijrah* does not cease to exist up to the day of resurrection. As for what has been transmitted by Al-Bukhaaree (1834) and Muslim (1353) on Ibn 'Abbaas رضي الله عنه that he said, "The Messenger of Allaah ﷺ said on the day he conquered Makkah, "There is no *hijrah*, rather *jihaad* and intention. And when you are called to go out to fight, go. Verily this is a city which Allaah has made sacred the day He created the heavens and the earth, and it is sacred by Allaah making it sacred until the day of resurrection. Its thorns are not to be cut, and its game animals are not to be startled, and its lost belongings are not to be picked up except by he who makes a public announcement of it, and its plants are not to be cut." Al-'Abbaas said, "O Messenger of Allaah, except for *al-idhkhair* (a type of plant in Makkah) for verily it is for their blacksmith and their homes." He said, "Except for *al-idhkhair*."

And in Saheeh Muslim (1864) on 'Aishah رضي الله عنها, she said, "The Messenger of Allaah ﷺ was asked about *hijrah* so he said, "There is no *hijrah* after the conquest, rather *jihaad* and intention. And when you are called to go out to fight, go."

Al-Imaam An-Nawawee رحمته الله said in the explanation of Saheeh Muslim, volume 9, pages 127-128, "The Scholars have said making *hijrah* from the land of war to the land of Islaam remains until the day of resurrection, and there are two positions concerning the explanation of this hadeeth:

One is that there is no *hijrah* after the conquest from Makkah because it became a land of Islaam and *hijrah* is only from the land of war. And this contains a miracle for the Messenger of Allaah ﷺ in that it will remain a land of Islaam from which making *hijrah* is not imaginable.

The second is that it means there is no *hijrah* after the conquest, its excellence being like the excellence before the conquest as Allaah ﷻ said:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

"Not equal among you are those who spent before the conquest and fought (and those who did so after it.) Those are greater in degree than those who spent afterwards and fought. But to all Allaah has promised the best (reward). And Allaah knows what you do." *Al-Hadeed*: 10

Al-Haafidh Ibn Hajar said in Fath Al-Baaree, volume 4, page 47, "The meaning is that the obligation of making *hijrah* from Makkah ceased with its conquest because it became a land of Islaam..."

And from that which supports what An-Nawawee and Al-Haafidh have said is what has been authentically reported in (Musnad) Ahmad, volume 1, page 192, on Maalik ibn Yakhaamir on Ibn As-Sa'dee that the Prophet ﷺ said, "*Hijrah* does not cease as long as the enemy is fought." Mu'aawiyah and 'Abdur-Rahmaan ibn 'Awf and 'Abdullaah ibn 'Amr ibn Al-'Aas have said, "Verily the Prophet ﷺ has said, "Indeed *hijrah* is two characteristics. One is that you abandon the evil deeds and the other is that you migrate to Allaah and His Messenger. And *hijrah* does not cease as long as repentance is accepted, and repentance does not cease to be accepted until the sun rises from the west. Then when it rises every

heart will be sealed with what is in it and the people are spared of doing deeds."

The hadeeth of 'Abdullaah ibn As-Sa'dee has come by way of another chain in (Musnad) Ahmad, volume 5, page 270, so it becomes Saheeh.

Sheikhul-Islaam Ibn Taymiyah رحمه الله has said as is mentioned in Majmoo' Al-Fataawaa, volume 18, pages 281-282, "And he عليه السلام has said, "There is no *hijrah* after the conquest, rather *jihaad* and intention. And when you are called to go out to fight, go." And he said, "*Hijrah* does not cease as long as the enemy is fought." Both are true as the first one, he intended by it the *hijrah* known in his time period, and that is the *hijrah* to Madeenah from Makkah and other places from the land of the Arabs, as this *hijrah* was legislated when Makkah and the other places were a land of disbelief and war, and faith was in Madeenah so *hijrah* from the land of disbelief to the land of Islaam was incumbent upon the one who had the ability to do it. Then when Makkah was conquered and became a land of Islaam and the Arabs entered into Islaam, all of these lands became the land of Islaam so he said, "There is no *hijrah* after the conquest." And the status of the land being a land of disbelief or a land of faith or a land of evildoers is not a characteristic that is inseparable from it, rather it is a characteristic that befalls it according to its residents. So every land which its residents are the pious believers it is a land of the *awliyaa* (allies) of Allaah at that time, and every land which its residents are disbelievers it is a land of disbelief at that time, and every land which its residents are evildoers it is a land of evildoing at that time. Then if other than what was mentioned were to reside in it and it were to change by others then it is their land. Likewise the *masjid*, when it is changed into a place for alcohol or becomes an abode of evildoing or oppression or a church in which partners are ascribed to Allaah it becomes that according to its residents. And likewise the abode of alcohol and evildoing and the like, when it is made into a *masjid* in which Allaah is worshipped it is in accordance with that."

The Obligation of Hijrah

The obligation of *hijrah* upon every Muslim who resides amongst the disbelievers while he is not able to perform his religion and he has the ability to make *hijrah*:

Allaah ﷻ said:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?" They reply, "We were weak and oppressed on earth." They say, "Was not the earth of Allah spacious enough for you to emigrate therein?" Those will find their abode in Hell, and what an evil destination." *An-Nisaa: 97*

And in Saheeh Al-Bukhaaree (4596) on Muhammad ibn 'Abdir-Rahmaan ibn Abee Al-Aswad, he said, "The people of Madeenah were forced to form an army and I was registered to be in it. I then met 'Ikrimah Mawlaa Ibn 'Abbaas and told him about that. He highly forbade me from doing that and said, "Ibn 'Abbaas narrated to me that some Muslims used to be with the polytheists (on the battleground) increasing the numbers of the polytheists against the Messenger of Allah ﷺ. An arrow would be shot hitting and killing one of them, or one of them would be struck (by a sword) and killed. Then Allah sent down:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ

"Verily, as for those whom the angels take (in death) while they are wronging themselves..." the verse.

The Imaam, the Haafidh, the Mufasssir, Ibn Katheer رحمه الله said in his tafseer, volume 1, page 745, at this verse, "So this noble verse came down generally concerning everyone who resides amongst the polytheists while

he is able to make *hijrah* and he is not able to practice the religion. So he is wronging himself and committing something forbidden by *Ijmaa'* (Consensus of the Scholars) and by the explicit text of this verse whereas He ﷻ says:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي

"Verily, as for those whom the angels take (in death) while they are wronging themselves..."

Meaning because of leaving off *hijrah*

قَالُوا فِيمَ كُنْتُمْ

"They say, "In what condition were you?"

Meaning why did you reside here and leave off *hijrah*

قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

"They reply, "We were weak and oppressed on earth."

Meaning we were not able to leave the city and travel in the land

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً

"They say, "Was not the earth of Allah spacious enough..." the verse.

And in the Musnad of Al-Imaam Ahmad, volume 5, page 77, on Abu Al-'Alaa ibn Ash-Shikh'kheer, he said, "I was with Mutarrif at the camel market when a Bedouin came with a piece of animal skin or a piece of a sack. He said, "Who reads?" or "Is there amongst you someone who reads?" I said, "Yes." So I took it then surprisingly in it was:

From Muhammad the Messenger of Allaah
To the tribe Bani Zuhair ibn Uqaish, a sub-tribe of 'Ukl

Indeed if they bear witness that there is no deity that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah and they separate themselves from the polytheists, and they give the fifth of the war booty and the share for the Prophet ﷺ and *safiyahu* (that which he ﷺ selects from the war booty before it is distributed), then they are safe with the protection of Allaah and the protection of His Messenger."

This is a Saheeh hadeeth, Al-'Allaamah Al-Albaanee رحمه الله ruled it to be Saheeh in *As-Saheehah* (2857) and our Sheikh Al-Imaam Al-Waadi'ee رحمه الله in *As-Saheeh Al-Musnad Mimmaa Laisa Fi As-Saheehain*, volume 2, page 408.

And in *An-Nasaa'ee* (4178), volume 7, page 145, on Abu Faatimah رضي الله عنه that he said, "O Messenger of Allaah, inform me of a deed that I can adhere to and perform it." The Messenger of Allaah ﷺ said to him, "Adhere to *hijrah* for indeed there is nothing like it."

This hadeeth is Hasan, our Sheikh Muqbil رحمه الله ruled it to be Hasan in the Book of *Hijrah* of Al-Jaami' *As-Saheeh Mimmaa Laisa Fi As-Saheehain*, volume 5, page 157.

And in the *Musnad* of Ahmad, volume 5, page 5, and the *Sunan* of An-Nasaa'ee (2569), and Ibn Maajah (2536) shortened to the highlight, on Bahz ibn Hakeem on his father on his grandfather, he said, "I went to the Prophet ﷺ at the time I went to him and I said, "By Allaah, I have not come to you until I had swore more times than the number of these –Bahz joined together his two hands- that I will not go to you and I will not come to your religion, and I have come as a person who does not comprehend anything except what Allaah and His Messenger teach me, and I ask you by the Face of Allaah, with what has Allaah sent you to us?" He said, "With Islaam." I said, "And what are the signs of Islaam." He said, "That you say I have submitted myself to Allaah and I have abandoned (polytheism), and that you perform the prayer and give *zakaah*. Every Muslim is forbidden to the Muslim. They are two brothers helping one another. Allaah does not accept any deed from a polytheist who

commits polytheism after embracing Islaam. And that you separate yourself from the polytheists going to the Muslims. Why is it that I am holding on to your waists holding you back from the fire! Truly my Lord will call me, and indeed He will ask me if I have conveyed to His slaves, and indeed I will say: 'My Lord, indeed I have conveyed to them.' So let the one present from you inform the absent. Furthermore, you will indeed be called with your mouths sealed and the first thing that will speak for one of you is his thigh and his hand." I said, "O Prophet of Allaah, this is our religion?" He said, "This is your religion, and wherever you do good it will suffice you."

This is a Hasan hadeeth.

As-Sindee said in Haashiyah Sunan An-Nasaa'ee, "{two brothers} meaning they, the two Muslims {*aw yufaariq*} meaning until he separates himself. So the *mudaari'* (the future tense verb) is *mansoob* after *aw* that has the meaning of *ilaa an*. The main point of it is that making *hijrah* from the land of polytheism to the land of Islaam is obligatory upon everyone who believes and whoever leaves that off he is a person of disobedience who deserves having his deeds rejected, and Allaah تَعَالَى knows best."

And Ahmad has transmitted in his Musnad, volume 4, page 259, on Muhammad ibn Haatib that he said, "The Messenger of Allaah ﷺ said, "Verily I have seen in a dream a land possessing date palms, so go." Haatib and Ja'far then went by sea towards An-Najaashee and I was born in that ship."

Muhammad ibn Haatib ibn Al-Haarith ibn Ma'mar is a young Sahaabee, and this is a Saheeh hadeeth.

The Imaam of the people of Tafseer, Ibn Jareer At-Tabaree said in the explanation of the statement of Allaah تَعَالَى:

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجَرُوا فِي سَبِيلِ اللَّهِ

"They wish you would disbelieve as they have disbelieved so you would be alike. So do not take from them allies until they emigrate for the cause of Allaah..." *An-Nisaa*: 89

"He means by His ﷺ statement:

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا

"They wish you would disbelieve as they have disbelieved"

O believers, these hypocrites whom you have divided into two groups concerning them wish that you disbelieve so you can deny the oneness of your Lord and deny belief in your Prophet Muhammad ﷺ

كَمَا كَفَرُوا

"...as they have disbelieved..."

He is saying: as they themselves have denied that

فَتَكُونُونَ سَوَاءً

"...so you would be alike."

He is saying: so you will be disbelievers like them, and you and they will be similar in making shirk with Allaah

فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ

"So do not take from them allies until they emigrate for the cause of Allaah..."

He is saying: so be wary of them, and do not be well disposed towards them, and do not ask them for help, and do not take any of them as an ally or a helper or a sincere close friend

حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ

"...until they emigrate for the cause of Allaah..."

He is saying: until they leave the land of shirk and separate themselves from its people who make shirk with Allaah by going to the land of Islaam and its people

فِي سَبِيلِ اللَّهِ

"...for the cause of Allaah..."

Meaning: seeking the religion of Allaah, that is His cause, so they at that point will become like you and at that point they will have your ruling."

And Al-Imaam Ash-Shawkaanee said in Fath Al-Qadeer, volume 2, page 366, at the statement of Allaah ﷻ:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

"Say: If your fathers, your sons, your brothers, your wives, your relatives, and wealth which you have obtained, and commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allaah and His Messenger and fighting for His cause, then wait until Allaah executes His command. And Allaah does not guide the defiantly disobedient people." *At-Tawbah*: 24

He (Ash-Shawkaanee) رَحِمَهُ اللَّهُ said, "The address is for all of the believers and it is a ruling that remains until the day of resurrection which indicates a severance of alliance between the believers and the disbelievers. And a group of the people of knowledge have said that it was sent down to incite making *hijrah* and abandon the lands of disbelief, so the address is for those who were believers in Makkah and other places from the lands of the Arabs. They were prohibited from making alliance with (their) fathers and brothers that they be subordinate to them in residing in the lands of disbelief..." "...then He ruled upon those who make alliance with those who prefer disbelief over faith from their fathers and brothers as being described with wrongdoing, so that indicates that (the action) of the one who makes alliance with someone like that is from the greatest and most severe sins..."

And some things are mentioned along with other things. The Muhaddith of this era, Al-'Allaamah, Al-Faqeeh, Muhammad Naasirud-Deen Al-Albaanee رحمه الله has said in Silsilah Al-Ahaadeeth As-Saheehah, volume 6, part two, page 848, "And verily from that which is to be extremely saddened about is that those who embrace Islaam in this present time period despite their large number, and all praise is due to Allaah, they don't conform with this ruling of separating themselves and migrating to the lands of Islaam except for a small portion of them, and I trace the reason for that back to two matters:

The first is their greed for the dunyaa and the easy means of living and luxury in their lands pursuant to them living a materialistic life of pleasure that has no spirituality in it as is well known. So it is usually difficult for them to move to an Islamic land in which the means of a decent life may not be sufficient for them in their viewpoint.

The second, and it is more significant, is their ignorance of this ruling, and they in that are excused because they have not heard about it from any of the callers whom their words are publicized translated into some of the foreign languages nor from those who go to them in the name of *da'wah* because most of them are not faqeehs, and in particular Jamaa'ah At-Tableegh, rather they cling more to their lands when they see many of the Muslims have reversed the ruling by leaving their lands going to the lands of disbelief. So from where are those people whom Allaah guided to Islaam going to know the likes of this ruling while the Muslims themselves are acting contrary to it?

Indeed, let these people and these people know that *hijrah* continues to exist just like *jihaad*, for he ﷺ has said:

"*Hijrah* does not cease as long as the enemy is fought."

And in another hadeeth:

"*Hijrah* does not cease until repentance ceases and repentance does not cease until the sun rises from the west."

Its Takhreej (attributing the hadeeth to its sources) has been mentioned in Al-Irwaa (1208).

Also, from that which should be known is that *hijrah* is different types and is for numerous reasons, and for its explanation there is another place (to deal with it). What is important here is that *hijrah* from the lands of disbelief to the lands of Islaam, no matter how much the rulers in it have deviated from Islaam or have been negligent in implementing its rulings, it in any case is better, even with what it is described with, than the lands

of disbelief, character wise and deen wise and behavior wise..." End of his speech, may Allaah have mercy upon him.

And from that which is strange is that some callers disobey the rule of Allaah and leave the lands of the Muslims to go to the lands of the disbelievers intending, they claim, to support Allaah's religion from the lands of the disbelievers and they cause harm for the Muslims from the lands of the disbelievers. They (in reality) are only taking steps to demolish Allaah's religion and revolt against the rulers of the Muslims. If the disbelievers were to see from them an actual support for the religion they would not let them remain in their lands the length of a hiccup as the least punishment for them. And our Lord ﷻ says:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

"And the Jews and the Christians will not be pleased with you until you follow their religion..." *Al-Baqarah*: 120

And Al-Imaam Ibn Katheer said in his tafseer, volume 3, page 569, at His ﷻ statement:

يَعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾

"O My slaves who have believed, indeed My earth is spacious, so worship Me alone." *Al-'Ankaboot*: 56

He ﷻ said, "This is a command from Allaah ﷻ to His believing slaves to make *hijrah* from the land in which they are not able to perform the religion to the place in Allaah's spacious earth where it is possible to perform the religion by declaring Allaah's oneness and worshipping Him as He has commanded them, and because of this He ﷻ said:

يَعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾

"O My slaves who have believed, indeed My earth is spacious, so worship Me alone."

"...and because of this, when it was difficult for the weak ones in Makkah to reside there they departed making *hijrah* to the land of Al-

Habashah so they could feel safe for their religion there, and they found there at the better of the two abodes Ashamah An-Najaashee, the king of Al-Habashah رَضِيَ اللَّهُ عَنْهُ. He gave them refuge and aided them with his help and made them secure in his land. Then after that the Messenger of Allaah ﷺ and the rest of the Companions made *hijrah* to Al-Madeenah An-Nabawiyah Al-Mutahharah."

And Ibn Katheer also said in the explanation of the statement of Allaah تَعَالَى:

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً﴾

"And whoever emigrates for the cause of Allaah he will find on earth many dwelling places and plenty of provision..." *An-Nisaa*: 100

"This is an incitement to make *hijrah* and an incitement to separate oneself from the polytheists, and that the believer wherever he goes he will find an alternative to them and a refuge to protect himself."

And in Sunan Abee Dawud (2645) and At-Tirmidhee (1604) on Qais, on Jareer ibn 'Abdillaah, he said, "The Messenger of Allaah ﷺ sent a raiding party to Khath'am. A group of people from them then sought to protect themselves by prostrating and they were killed quickly. News of that then reached the Prophet ﷺ so he ordered that half of the blood money be given to them and he said, "I am free from every Muslim who resides amongst the polytheists." They said, "O Messenger of Allaah, why?" He said, "Their fires are not to appear to one another."

Its chain is Saheeh, its people are trustworthy narrators however it is defected by *irsaal*. Abu Dawud said, "Hushaim, Ma'mar, Khaalid Al-Waasitee and a group have narrated it without mentioning Jareer." And after At-Tirmidhee mentioned those who narrated it *mursal* he said, "And this is sounder." He means the *mursal*. At-Tirmidhee also quoted on Al-Bukhaaree that the *Mursal* is sounder, meaning the *mursal* of Qais ibn Abee Haazim. It (the hadeeth) is supported in ruling by the proofs that have preceded, and Al-'Allaamah Al-Albaanee has ruled it to be Saheeh in *Irwaa Al-Ghaleel* (1207), volume 5, pages 29-33.

And in Saheeh Muslim (1731) on Buraidah رَضِيَ اللَّهُ عَنْهُ, he said, "The Messenger of Allaah ﷺ when he used to appoint a commander for an army or a raiding party he would advise him to fear Allaah concerning

himself in particular and concerning those with him from the Muslims to take good care of them. Then he would say, "Attack in the name of Allaah for the cause of Allaah! Fight those who disbelieve in Allaah! Attack and do not be disloyal (concerning the war booty), and do not be treacherous, and do not mutilate, and do not kill a child. When you encounter your enemy call them to three characteristics, whichever one they agree to accept it from them and refrain from (fighting) them. Call them to Islaam, if they agree accept it from them and refrain from (fighting) them. Then call them to move from their land to the land of the Muhaajirs and inform them that if they do that then for them is what is for the Muhaajirs and upon them is what is upon the Muhaajirs. If they refuse to move then inform them that they will be like the Bedouin Muslims. The law of Allaah which applies to the believers applies to them and they will not have any part of the war booty or the *fay* (that which is taken without a fight) except if they fight with the Muslims. If they refuse ask them for the *jizyah* (the tax forced on the disbelievers). If they agree accept it from them and restrain from (fighting) them. If they refuse seek the help of Allaah and fight them. And when you besiege people in a fortress and they want you to give them the covenant of Allaah and the covenant of His Prophet, do not give them the covenant of Allaah and the covenant of His Prophet, rather, give them your covenant and your comrades covenant, for indeed, that you break your covenant and your comrades covenant is less significant than breaking Allaah's covenant and His Messenger's covenant. And when you besiege people in a fortress and they want you to have them surrender upon the judgment of Allaah, do not have them surrender upon the judgment of Allaah, rather, have them surrender upon your judgment, for verily you do not know whether you will coincide with the judgment of Allaah or not."

And (it has been narrated) on An-Nu'maan ibn Muqarrin on the Prophet ﷺ similar to it.

Also from the proofs of the obligation of making *hijrah* is Allaah's command to His Prophet ﷺ to accept the women who made *hijrah* giving that precedence over fulfilling the agreement of the polytheists which occurred at the treaty of Al-Hudaibiyah that whoever from the polytheists goes to the Messenger of Allaah ﷺ as a Muslim, he is to send him back to them.

In Saheeh Al-Bukhaaree (2731), (2732) on 'Urwah ibn Az-Zubair on Al-Miswar ibn Makhramah and Marwaan that they both said, "The Messenger of Allaah ﷺ set out at the time of the incident at Al-Hudaibiyah (a town close to Makkah) then while they were on the path

the Prophet ﷺ said, "Verily Khaalid ibn Al-Waleed is at Al-Ghameem (a place between Raabigh and Juhfah) with a cavalry for Quraish in the forefront of an army so take the path on the right." By Allaah, Khaalid did not notice them until they had reached the dust trail of the army so he quickly galloped back to warn Quraish.

The Prophet ﷺ continued to travel on, then when he reached the mountain pass which they could use to descend upon them from it his riding camel knelt down to the ground with him on it so the people said, "*Hal! Hal!*" (A word said to urge on the camel) However, it persisted on not standing. They then said, "Al-Qaswaa (the name of the Prophet's camel) has been obstinate." The Prophet ﷺ said, "Al-Qaswaa has not been obstinate, that is not her character, rather, the one who halted the elephant has halted her. By the one who my soul is in His hand, they will not ask from me a course of action which they thereby magnify the Sacred Precincts of Allah except that I will comply with it." He then urged her to get up, so she sprung up.

He then moved away from them (the polytheists) and wound up stopping to rest at the furthest tip of Al-Hudaibiyah at a small well that had little water. The people started to take it (the water) little by little not letting it be until it was left dry. (The people) complained to the Messenger of Allaah ﷺ about the thirst so he took an arrow out of his quiver and ordered them to put it in it (the well). By Allaah, it then gushed with drinking water for them up until they departed from it. Then while they were in that state, Budail ibn Warqaa Al-Khuzaa'ee suddenly arrived with a group of his people from Khuzaa'ah. They were loyal to the Messenger of Allaah ﷺ from the people of Tihaamah. He (Budail) said, "I have come from Ka'b ibn Lu'aiy and 'Amr ibn Lu'aiy, they have stopped to rest at the plentiful water of Al-Hudaibiyah. They have with them she-camels containing milk and their women with their babies. They are going to fight you and prevent you from the Sacred House." The Messenger of Allaah ﷺ said, "Verily we have not come to fight anyone, rather, we have come to perform *'umrah* (the minor pilgrimage). Verily the war has weakened Quraish and has harmed them. If they wish I will make a truce with them for an appointed term in which they refrain from interfering between me and the people (the other disbelievers) and if I gain victory (over the other disbelievers), if they (Quraish) wish to enter what the people have entered (Islaam) they can do that and if not then the period of the truce will not have ended except that they have regained strength, and if they refuse, by the one who my soul is in His hand, I will indeed fight them for my cause until I die, and indeed Allaah will continue to support His cause." Budail said, "I will inform them of what you say."

He then left. When he arrived at Quraish he said, "Verily we have come from this man and we heard what he had to say. If you wish that I present it to you I will do so." The foolish ones amongst them said, "We are in no need for you to inform us anything about him." The intellectuals amongst them said, "Convey what you heard him say." He said, "I heard him say such-and-such." Then he informed them what the Prophet ﷺ said. 'Urwah ibn Mas'ood then stood up and said, "O my people, are you not the father?" They said, "Certainly." He said, "Am I not the son?" They said, "Certainly." He said, "Do you doubt me?" They said, "No." He said, "Don't you know that I have called the people of Ukaadh to come out and fight, then when they refused me I came to you with my family and children and those who did obey me?" They said, "Certainly." He said, "Verily this person has proposed to you a good course of action so accept it and let me go to speak to him." They said, "Go to him."

So he went to him and spoke to the Prophet ﷺ. The Prophet ﷺ then said something similar to what he said to Budail. 'Urwah then responded to that saying, "O Muhammad, tell me, if you annihilate your own people, have you heard of anyone amongst the Arabs who has annihilated his own people before you? And if the opposite occurs as indeed, by Allaah, I don't see with you dignified faces. Verily, I see a mixture of people that are apt to flee and leave you by yourself." Abu Bakr then said to him, "Suck the clitoris of *Allaat* (the idol of Quraish). Do we flee from him and leave him by himself!" He said, "Who is this?" They said, "Abu Bakr." He said, "If it were not for a favor you did for me that I didn't repay I would have responded to you."

He then began to speak to the Prophet ﷺ. Every time he would say something he would touch his (the Prophet's) beard. Al-Mugheerah ibn Shu'bah was standing over the head of the Prophet ﷺ. He would hit his hand with the bottom part of the sheath of the sword and he would say to him, "Get your hand off the beard of the Messenger of Allaah ﷺ." 'Urwah then raised his head and said, "Who is this?" They said, "Al-Mugheerah ibn Shu'bah." He said, "O treacherous one, am I not working to repair the damage of your treachery?" Al-Mugheerah in the days of ignorance before Islaam had accompanied a group of people. He then killed them and took their money then he came (to Madeenah) and embraced Islaam. The Prophet ﷺ said, "As for his Islaam, I accept that, but as for the money, I will have no part in it."

'Urwah then started to look with both eyes at the Companions of the Prophet ﷺ. By Allaah, the Messenger of Allaah ﷺ did not spit once except that it fell into the palm of one of their hands then he would wipe his face and skin with it. When he ordered them they would rush to carry out his command. When he made *wudoo* (ablution) they would almost

fight for the left over water from his ablution. When they would speak they would lower their voices in his presence and they would not stare at him out of respect.

'Urwah then returned to his comrades and said, "O my people, by Allaah, I have gone to kings. I have visited Caesar (the king of the Romans) and Kisraa (the king of the Persians) and An-Najaashee (the king of the Abyssinians). By Allaah, I have never seen a king whom his companions magnify him the way the Companions of Muhammad magnify Muhammad. By Allaah, he didn't spit once except that it fell into the palm of one of their hands then he would wipe his face and skin with it. When he ordered them they would rush to carry out his command. When he made ablution they would almost fight for the left over water from his ablution. When they spoke they would lower their voices in his presence and they would not stare at him out of respect for him. Verily he has proposed to you a good course of action so accept it."

A man from the tribe Banee Kinaanah said, "Let me go to him." They said, "Go to him." When he approached the Prophet ﷺ and his Companions, the Messenger of Allaah ﷺ said, "This is so-and-so. He is from a people who honor the sacrificial animals so send them towards him." They (the sacrificial animals) were sent towards him and the people received him while making *talbiyah* (the chant of the pilgrim). When he saw that he said, "*Subhaanallah* (Glorified be Allah)! It is not proper that these people be prevented from the Sacred House." When he returned to his comrades he said, "I saw the sacrificial animals. They were adorned and marked for sacrifice so I don't believe they should be prevented from the Sacred House."

A man from amongst them called Mikraz ibn Hafs stood up and said, "Let me go to him." They said, "Go to him." When he approached them the Prophet ﷺ said, "This is Mikraz. He is a deceitful man." He began to speak to the Prophet ﷺ. Then while he was speaking to him, Suhail ibn 'Amr suddenly came...and said, "Write a treaty between us and you."

The Prophet ﷺ called for the scribe. The Prophet ﷺ then said,
بسم الله الرحمن الرحيم

(In the name of Allaah, the Most Beneficent the Most Merciful)." Suhail said, "As for *Ar-Rahmaan* (the Most Beneficent), by Allaah, I don't know what it is, however, write: *Bismikallaahumma* (In your name O Allaah), as you used to write." The Muslims said, "By Allaah, we won't write it except 'In the name of Allah, the Most Beneficent the Most Merciful.'" The Prophet ﷺ then said, "Write: In your name O Allaah." Then he said, "This is what Muhammad the Messenger of Allaah has rendered as a treaty." Suhail said, "By Allaah, if we knew you to be the Messenger of Allaah we would not have prevented you from the Sacred House nor would we have fought you, however, write: Muhammad ibn

'Abdillaah." The Prophet ﷺ said, "By Allaah, indeed I am the Messenger of Allaah even if you deny me. Write: Muhammad ibn 'Abdillaah." The Prophet ﷺ then said to him, "On condition that you let us go to the Sacred House and make *tawaaf*." Suhail said, "By Allaah, we don't want the Arabs to say that we were pressured, however, that is for you in the coming year." He wrote then Suhail said, "On condition that not a single man of ours goes to you even if he is on your religion except that you send him back to us." The Muslims said, "*Subhaanallaah* (Glorified be Allah)! How can he be sent back to the polytheists while he came embracing Islaam."

Then while they were in that state Abu Jandal the son of Suhail ibn 'Amr came walking slowly in his shackles. He had escaped leaving from the lower part of Makkah. He then threw himself amongst the Muslims. Suhail said, "This, O Muhammad, is the first one that I demand from you that you send him back to me." The Prophet ﷺ said, "We have not yet completed the treaty." He said, "By Allaah, in that case I will never make any compromise with you." The Prophet ﷺ said, "Let me have him." He said, "I won't let you have him." He said, "Nay, do it!" He said, "I won't do it!" Mikraz said, "Rather, we give him to you." Abu Jandal said, "O community of Muslims, am I to be sent back to the polytheists while I came as a Muslim? Don't you see what I have encountered?" He had been severely tortured for Allaah.

'Umar ibn Al-Khattaab said, "I then went to the Prophet of Allaah ﷺ and said, "Aren't you truly the Prophet of Allaah?" He said, "Certainly." I said, "Aren't we on the truth and our enemies are on falsehood?" He said, "Certainly." I said, "In that case why do we offer weakness in our religion?" He said, "Verily I am the Messenger of Allaah and I am not going to disobey Him and He is my helper." I said, "Didn't you tell us that we would soon go to the Sacred House and make *tawaaf* of it?" He said, "Certainly but did I tell you that we will go to it this year?" I said, "No." He said, "Verily you will go to it and make *tawaaf*." I then went to Abu Bakr and said, "O Abu Bakr, isn't this truly the Prophet of Allaah?" He said, "Certainly." I said, "Aren't we on the truth and our enemies are on falsehood?" He said, "Certainly." I said, "In that case why do we offer weakness in our religion?" He said, "O man, verily he is the Messenger of Allaah ﷺ and he is not going to disobey his Lord and He is his helper so stick by his orders, for by Allaah, he is on the truth." I said, "Didn't he tell us that we would soon go to the Sacred House and make *tawaaf* of it?" He said, "Certainly but did he tell you that we will go to it this year?" I said, "No." He said, "Verily you will go to it and make *tawaaf*." Az-Zuhree (a narrator in the chain) said that 'Umar said, "I later did righteous deeds for that (as atonement)."

Then when the writing of the treaty was finished the Messenger of Allaah ﷺ said to his Companions, "Go and slaughter (the sacrificial animals) then shave (your heads)." By Allaah, none of them got up to the point that he said that three times. Then when none of them got up he entered upon Umm Salamah and mentioned to her what he encountered from the people so Umm Salamah said, "O Prophet of Allaah, do you really want that to be done? Go out and do not speak a word to them until you slaughter your sacrificial camel and order your barber to shave your head." He then went out and did not speak to any of them until he did that. He slaughtered his sacrificial camel and called for his barber and shaved his head. When they saw that they got up and slaughtered and started shaving each other's head to the point where they almost killed one another out of grief.

Then believing women came to him (to make *hijrah*) and Allaah ﷻ sent down:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ

"O you who believe, when believing women come to you as emigrants examine them..."

reaching:

بَعْضَ الْكَوَافِرِ

"...and hold not the disbelieving women as wives." *Al-Mumtahanah*: 10

So 'Umar on that day divorced two women he had from the days of polytheism. Mu'aawiyah ibn Abee Sufyaan then married one of them and Safwaan ibn Umaiyah married the other.

The Prophet ﷺ then returned to Madeenah. Abu Baseer, a man from Quraish, then came to him as a Muslim. They (the polytheists) then sent two men to request to have him sent back. They said, "Remember the promise you gave us." So he handed him over to the two men. They then left with him traveling until they reached Dhaal-Hulaifah. They stopped there to rest and ate some dates they had. Abu Baseer said to one of the two men, "By Allaah, O so-and-so, I find this sword of yours to be of good quality." The other man unsheathed it and said, "Yes, by Allaah, it is good. I put it to use then I put it to use then I put it to use." Abu Baseer said, "Let me have a look at it." He then showed him it enabling

him to grab it. He then struck him with it killing him. The other man fled until he finally reached Madeenah and ran into the masjid.

The Messenger of Allaah ﷺ said when he saw him, "Indeed this one has seen a frightening thing." When he reached the Prophet ﷺ he said, "By Allaah, my companion has been killed and I am about to be killed!" Abu Baseer then came and said, "O Prophet of Allaah, indeed Allaah has given you full protection. You sent me back to them then Allaah saved me from them." The Prophet ﷺ said, "Woe to his mother. A starter of a war, if only he had someone to help him." When he heard that he knew he was going to send him back to them so he left reaching the coast line of the sea.

Abu Jandal later escaped from them and joined up with Abu Baseer. Then after that no man who embraced Islaam escaped from Quraish except that he joined up with Abu Baseer to the point that that a large group of them had assembled together. By Allaah, they did not catch word of a caravan of Quraish going to Shaam except that they blocked it and killed them and took their wealth.

Quraish then sent a message to the Prophet ﷺ imploring him by Allaah and the ties of the womb that he send for them promising that whoever goes to him (the Prophet) then he would be secure. So the Prophet ﷺ sent for them and Allaah تَعَالَى sent down:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ

"And He is the one who has withheld their hands from you and your hands from them in the midst of Makkah after He had given you victory over them..."

reaching:

الْحُمِيَّةَ حُمِيَّةَ الْجَاهِلِيَّةِ

"...the pride, the pride of *jaahiliyah* (the days of ignorance)." *Al-Fath*: 24-26

Their pride was that they did not affirm that he was the Prophet of Allaah and that they did not consent to writing: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (In the name of Allaah the Most Beneficent the Most Merciful) and that they prevented them from the Sacred House."

This hadeeth is *mursal* for Al-Miswar and Marwaan. As for Al-Miswar, he is a Sahaabee, and as for Marwaan, he is not a Sahaabee, and both of them did not witness the story. These two narrate on the Companions of the Messenger of Allaah ﷺ as Al-Haafidh pointed out and as is in Saheeh Al-Bukhaaree (2711), (2712), on 'Urwah ibn Az-Zubair that he heard Marwaan and Al-Miswar ibn Makhramah narrate on the Companions of the Messenger of Allaah ﷺ saying, "On that day when Suhail ibn 'Amr made the treaty, from the conditions that Suhail ibn 'Amr proposed to the Prophet ﷺ was that no one from us goes to you, even if he is on your religion, except that you send him back to us and let us have him. The believers disliked and resented that but Suhail insisted on that so the Prophet ﷺ made a treaty with him on that (condition). That same day he sent back Abu Jandal to his father Suhail ibn 'Amr. Not a single man came to him in that time period except that he sent him back, even if he was Muslim. The believing women came to make *hijrah*. Umm Kulthoom bint 'Uqbah ibn Abee Mu'ait was amongst those who went to the Messenger of Allaah ﷺ on that day. She was a young lady. Her family then came asking the Prophet ﷺ to send her back to them but he did not send her back with them after Allaah sent down because of them:

إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مَهْجِرَاتٍ فَاَمْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ

"O you who believe, when believing women come to you as emigrants examine them. Allaah knows best as to their faith..."

up to His statement :

وَلَا هُمْ يَحِلُّونَ لَهُنَّ

"...nor are they (the disbelievers) lawful for them (the believing women)." *Al-Mumatahanah*: 10

Al-Imaam Ibn Qayyim Al-Jawziyah رحمه الله said in *Zaad Al-Ma'aad*, volume 3, page 300, "And when he returned to Madeenah believing women came to him, amongst them was Umm Kulthoom bint 'Uqbah ibn Abee Mu'ait. Her family then came asking the Messenger of Allaah ﷺ for her based upon the condition which was made between them. He did not return her to them, and Allaah ﷻ prohibited him from doing that. It has been said that this is an abrogation of the condition regarding the women, and it has been said that this is the Sunnah being specified by the Qur'aan, and that is very rare, and it has been said that the condition was

only for the men specifically and the polytheists wanted to generalize it for both sexes so Allaah refused that."

And in Saheeh Muslim (1767) on 'Umar ibn Al-Khattaab رضي الله عنه that he heard the Messenger of Allaah صلى الله عليه وسلم say, "Indeed I will remove the Jews and the Christians from the Arabian Peninsula until I only let a Muslim remain."

And in Saheeh Al-Bukhaaree (3053) and Muslim (1637) on Ibn 'Abbaas رضي الله عنه, he said, "The day of *al-khamees*! And what is the day of *al-khamees*!" He then cried to the point that his tears changed the color of the pebbles then he said, "The illness of the Messenger of Allaah صلى الله عليه وسلم intensified on the day of *al-khamees* and he said, "Bring me something to write on. I will write for you something which you will never go astray after it." They then disputed with one another, and it is not proper to dispute in the presence of a Prophet. They said, "Has the Messenger of Allaah صلى الله عليه وسلم become delirious?" He said, "Leave me alone, for that which I am in is better than what you are calling me to." And he advised at his death to do three things: remove the polytheists from the Arabian Peninsula, and give the delegations similar to what I used to give them, and I forgot the third."

So the Prophet صلى الله عليه وسلم prohibited having the polytheists reside with the Muslims in the Arabian Peninsula, so likewise it is not permissible to reside with them. And how can the Muslim remain in the lands of the disbelievers and be under their protection!

In Saheeh Al-Bukhaaree (3045), he said Abu Al-Yamaan narrated to us (he said), Shu'aib informed us on Az-Zuhree, he said, 'Amr ibn Abee Sufyaan ibn Aseed ibn Jaariyah Ath-Thaqafei, who has an ally of the tribe Bani Zuhrah and was from the companions of Abu Hurairah, informed me that Abu Hurairah رضي الله عنه said, "The Messenger of Allaah صلى الله عليه وسلم dispatched a raiding party of a group of ten people as spies and he appointed 'Aasim ibn Thaabit Al-Ansaaree, the grandfather of 'Aasim ibn 'Umar ibn Al-Khattaab, as commander over them.

So they set out and when they were at Al-Hada'ah, a place between 'Usfaan and Makkah, they were informed about to a tribe from Hudhail called Banu Lihyaan. They sent out after them close to two hundred men, all of them marksmen. So they followed their tracks and eventually found their food to be dates which they took along as provisions from Madeenah, so they said, "These are the dates of Al-Yathrib!" They then followed their tracks.

Then when 'Aasim and his comrades spotted them they took refuge on a high hill and the people surrounded them. Then they said to them, "Come down and surrender and you will have a promise and an agreement, and we will not kill any of you." 'Aasim ibn Thaabit, the commander of the raiding party, said, "As for me, by Allaah, I will not come down today under the protection oath of a disbeliever. O Allaah, inform Your Prophet about us."

They then shot them with arrows and killed 'Aasim amongst seven others. Then a group of three came down on the promise and agreement, amongst them was Khubaib Al-Ansaaree and Ibn Dathinah and another man. When they seized them they released the strings of their bows and tied them. The third man said, "This is the beginning of breaking the promise. By Allaah, I will not go along with you. Indeed I have an example in these people." He means those who were killed. So they dragged him and tried to get him to go along with them and he refused so they killed him.

They then went away with Khubaib and Ibn Dathinah, and eventually sold them at Makkah after the battle of Badr. Khubaib was bought by the tribe Banu Al-Haarith ibn 'Aamir ibn Nawfal ibn 'Abd Manaaf. Khubaib was the one who killed Al-Haarith ibn 'Aamir on the day of Badr. Khubaib remained with them as a prisoner of war.

'Ubaidullaah ibn 'Iyaad informed me that the daughter of Al-Haarith informed him that when they assembled (to kill him) he asked to borrow a razor from her to cut his pubic hairs, so she lent it to him. (She said), "He then grabbed a son of mine while I was unaware and he went to him. I found him sitting him down on his thigh with the razor in his hand. I was frightened in a way which Khubaib recognized in my face so he said, "Are you scared that I will kill him? I would not do that." By Allaah, I have never seen a prisoner of war better than Khubaib. By Allaah, one day I found him eating from a bunch of grapes in his hand while he was chained at a time when there was no fruit in Makkah." She used to say, "Indeed it was a provision from Allaah which He gave to Khubaib."

Then when they left the sacred precinct to kill him outside the sacred precinct Khubaib said to them, "Let me pray two Rak'ahs." He then said, "If it were not that you will think that I am afraid I would have made it longer. O Allaah, destroy all of them!"

و لست أبالي حين أقتل مسلماً على أي شق كان لله مصرعي

و ذلك في ذات الإله و إن يشأ يبارك على أوصال شلو ممزع

I am not concerned when I am killed as a Muslim
Upon which side I fall victim for Allaah
While that is for the cause of Allaah
And if He wills He will bless the limbs of a cut up body."

The son of Al-Haarith then killed him. So Khubaib, he established the two Rak'ahs for every Muslim who is killed in captivity.

Allaah answered the supplication of 'Aasim ibn Thaabit the day he was killed and informed the Prophet ﷺ and his Companions about their news and them being killed. And some people from the disbelievers of Quraish sent some people to 'Aasim when they were informed that he was killed so they could bring back a known piece of him. He had killed a man from their leaders on the day of Badr. Then the likes of a cloud of hornets was sent upon 'Aasim guarding him from the ones they sent so they were not able to cut any part of his body."

Rather, the Messenger of Allaah ﷺ prohibited passing by the abodes of those punished from the disbelievers except if the one passing by is crying out of fear that the Muslim will be afflicted by what afflicted them as is in Saheeh Al-Bukhaaree (4702) and Muslim (2980) on 'Abdullaah ibn 'Umar رضي الله عنه that the Messenger of Allaah ﷺ said concerning the companions of Al-Hijr, "Do not enter upon these people except if you are crying, and if you are not crying then do not enter upon them out of fear that the likes of what afflicted them will afflict you."

And you, O Muslim, are you safe from Allaah sending down a punishment upon the disbelievers while you are amongst them and then you will be afflicted by what afflicted them!

The Proofs of the Obligation of Making *Hijrah* from the Lands of the Disbelievers

The proofs of the obligation of making *hijrah* from the lands of the disbelievers to the lands of Islaam are:

- The Noble Qur'aan. Numerous proofs of that have preceded
- The Authentic Sunnah. Numerous proofs of that have preceded
- *Ijmaa'* (Consensus of the Scholars) on that. Ibn Katheer رحمته الله has quoted it as has preceded in the beginning of the chapter of the obligation of *hijrah*

Also, quotes from the statements of these Scholars have preceded:

- The statement of Al-Imaam An-Nawawee رحمته الله
- The statement of Al-Haafidh Ibn Hajar رحمته الله
- The statement of Sheikhul-Islaam Ibn Taymiyah رحمته الله
- The statement of Ibn Katheer رحمته الله and in it was the quote of *Ijmaa'* on that
- The statement of Al-Imaam As-Sindee رحمته الله
- The statement of Al-Imaam Ibn Jareer At-Tabaree رحمته الله
- The statement of Al-Imaam Ash-Shawkaanee رحمته الله
- The statement of Al-Imaam Al-Albaanee رحمته الله
- The statement of Al-Imaam Ibnul-Qayyim رحمته الله

These, their statements were explanations of verses and hadeeths. And here is a group of verdicts of the Scholars concerning that:

Al-Imaam Ibn Qudaamah Al-Maqdisee

He said in Al-Mughnee, volume 13, pages 149-150, "A chapter about *hijrah*, and it is leaving the land of disbelief to the land of Islaam. Allaah ﷻ said:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْفَالِغَةَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْسَ بِهَا مَأْوٍ لَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَٰغَمَا كَثِيرًا وَسِعَةً وَمَنْ خَرَجَ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?" They reply, "We were weak and oppressed on earth." They say, "Was not the earth of Allah spacious enough for you to emigrate therein?" Those will find their abode in Hell, and what an evil destination; except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allah will forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving. And whoever emigrates for the cause of Allaah he will find on earth many dwelling places and plenty of provision. And whoever leaves his home emigrating to Allah and His Messenger and then death overtakes him, his reward has become incumbent upon Allaah, and Allaah is Oft Forgiving Most Merciful." *An-Nisaa*: 97-100

And it has been narrated on the Prophet ﷺ that he said, "I am free from every Muslim amongst the polytheists. Their fires are not to appear to one another." Abu Dawud transmitted it, and An-Nasaa'ee, and At-Tirmidhee. And its meaning is that he is not to be in a place where he sees their fire and they see his fire when it is lit. This is among verses

and hadeeths other than these two which are many. And the ruling of *hijrah* remains without ceasing until the day of resurrection. This is the position of the masses of the people of knowledge."

Sheikhul-Islaam Ibn Taymiyah

He said as is in Majmoo' Al-Fataawaa, volume 8, page 240, "All praise is due to Allaah. The blood of the Muslims and their wealth is forbidden wherever they are, in Maarideen or elsewhere, and supporting those who have departed from the *sharee'ah* of the religion of Islaam is forbidden, whether they are the people of Maarideen or other than them. And the one residing there if he is not able to perform his religion *hijrah* is incumbent upon him, and if that is not the case then it is recommended and it is not incumbent."

Al-Imaam Ahmad ibn Husain Al-Baihaqee

Al-Imaam Al-Baihaqee made a chapter title in As-Sunan, volume 9, page 12, "Chapter: The Obligation of *Hijrah*." And he said in Shu'ab Al-Imaan, volume 12, page 5, "The Sixty Sixth of the Branches of Faith: It is a chapter concerning distancing oneself from the disbelievers and the evildoers, and being harsh with them..." He then mentioned numerous verses then he said after that, "So these verses and those with similar meaning indicate that the Muslim, it is not appropriate that he make friendship with a disbeliever even if he is his father or his son or his brother, and that he is not to be close to him and go along with him in intermingling and companionship the manner of a Muslim even if he is distant."

Al-Haleemee

He said in Al-Minhaaj Fi Shu'ab Al-Imaan, volume 2, page 182, "Also, from being stingy with the religion is that the believer when he is amongst a people that he is not able to give the religion its rights amongst them he makes *hijrah* to where he knows it is better for him and more suitable. Allaah ﷻ said:

وَمَنْ تَخْرُجْ مِنْ بَيْتِهِ ۖ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ۖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

"And whoever leaves his home emigrating to Allah and His Messenger and then death overtakes him, his reward has become incumbent upon Allaah..."

The one who made *hijrah* to the Messenger of Allaah ﷺ in his lifetime to meet him and be his Companion and fight with him enters under this and so does the one who makes *hijrah* after him to wherever he is able to openly perform his religion and erect the banners of its *sharee'ah* in it. Allaah ﷻ said:

فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

"And if you disagree over anything refer it to Allaah and the Messenger..." *An-Nisaa*: 59

Referring to him while alive by asking him about that which is a problem enters under this and so does referring to his Sunnah and what he conveyed to the people from his Lord ﷺ after his death. Likewise, the two aspects which I have mentioned enter into making *hijrah* to him, and Allaah knows best. So if he resides in the land of ignorance, lowly and weak, while he is able to move to where it is different than that, he has abandoned, according to the position of many Scholars, an obligation because Allaah ﷻ said:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيهِمْ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفْوًا غَفُورًا ﴿٩٩﴾ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسِعَةً

وَمَنْ تَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٩﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?" They reply, "We were weak and oppressed on earth." They say, "Was not the earth of Allah spacious enough for you to emigrate therein?" Those will find their abode in Hell, and what an evil destination; except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allah will forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving. And whoever emigrates for the cause of Allaah he will find on earth many dwelling places and plenty of provision. And whoever leaves his home emigrating to Allah and His Messenger and then death overtakes him, his reward has become incumbent upon Allaah, and Allaah is Oft Forgiving Most Merciful." *An-Nisaa: 97-100*

The one who abandons making *hijrah* from the land in which he is weak when he is able to do it is threatened with the likes of this. So it is established that it is a binding obligation."

Al-Imaam Al-Mujaddid Sheikhul-Islaam Muhammad ibn 'Abdil-Wahhaab At- Tameemee


He said in Usool Ath-Thalaathah, "And *hijrah* is to move from the land of polytheism to the lands of Islaam, and *hijrah* is an obligation upon this nation from the lands of polytheism to the land of Islaam, and it remains until the final hour occurs. The proof is His ﷻ statement:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمْ لَمْ يَكُنْ ظَالِمِينَ أَنْفُسِهِمْ

"Verily, as for those whom the angels take (in death) while they are wronging themselves..." *An-Nisaa: 97*

Ash-Sheikh Sulaimaan ibn Ash-Sheikh
'Abdillaah ibn Ash-Sheikh Muhammad ibn
Abdil-Wahhaab

He said as is in Ad-Durar As-Saniyah Fil-Ajwibah An-Najdiyah, volume 8, pages 122-123, "His عَلَيْهِ statement:

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ
عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ 

"And they will not cease to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion (to disbelief) and dies while he is a disbeliever, for those their deeds have become worthless in this world and the hereafter, and those are the companions of the fire. They will abide therein eternally."

Al-Baqarah: 217

So He عَلَيْهِ has informed that the disbelievers will not cease to fight the Muslims until they turn them back from their religion if they are able, and He did not give permission to agree with them out of fear for self, wealth, and that which is sacred. Rather, He has informed about the one who agrees with them to repel their evil after they have fought him that he is an apostate and if he dies on his apostasy after the polytheists have fought him, he is from the people of the fire who dwell eternally in it. So how about the one who agrees with them without being fought! If the one who agrees with them after they have fought him does not have an excuse you know that those who go to them and rush to be in agreement with them without any fear or fight they are more entitled to not being excused, and they are disbelieving apostates."

Ash-Sheikh 'Abur-Rahmaan ibn Hasan Aal- Ash-Sheikh

He is the author of Fathul-Majeed and in it (his statement) is a response to a specious argument. He said as is in Ad-Durar As-Saniyah, volume 8, page 198, "As for what you mentioned of quoting the statement of Ibn Katheer that *hijrah* is not incumbent except upon the one who is not able to openly perform his religion, to the end of that. This is the concept of what the Scholars mention in their books, and there is no dispute about this with most of the Scholars. However, inform us of the one who *hijrah* is not incumbent upon him because he openly performs his religion, and he feels safe with that and is known amongst you. He has not ridiculed the people of Islaam or he has not inclined towards he who ridicules them and has not helped the people of falsehood with his tongue. Oh I wish I knew the one who is amongst you openly performing his religion..."

He also said as is in Ad-Durar As-Saniyah, volume 8, pages 238-240, "And from that which it is obligatory to know is that Allaah ﷻ has made *hijrah* incumbent upon His slaves when wrongdoing and sins are manifest in order to protect the religion, and to protect the believers from witnessing the abominations and interacting with the people of sins and evils, and so the people of obedience and faith can distinguish themselves from the faction of evildoing and transgression, and so the banner of *jihad* can stand erect with which rightness of the land and the slaves occurs. And if it were not for *hijrah* the religion would not exist and not a slave would worship the Lord of all that exists. And to be free from polytheism and wrongdoing and evildoing without it is from that which is not possible. And from the inseparable characteristics of leaving off *hijrah* in most cases are eye witnessing the abominations, and being soft with the people of sins and evils, and being friendly with them, and being openhearted with them, for verily the (types) of evils call on each other and some of them lead to others. They are not pleased with the one who is amongst them without these matters and it is a must to please them and hasten to do what they desire. Furthermore, he has said a statement which lets the person with the least intellection know that this does not originate except from someone who is immersed in ignorance. It is void of reason and proof. That is his statement: "Verily Allaah has given the sacredness of the son of Aadam priority over His sacredness and made permissible that which Allaah has made forbidden to him of eating the dead carcass when he fears harm for himself." The point of his mistake

and his ignorance is that he made that a rule which he drew an analogous conclusion for leaving off *hijrah* and according to him he is compelled to leave it off just as the one who fears destruction for himself is compelled to eat the dead carcass. So I say, it is no secret what is in this analogical conclusion of incorrectness, and that is from numerous respects.

Amongst them is that it is in opposition to the texts of the Book and the Sunnah which indicate the obligation of *hijrah* upon the one who has the ability to do it even if being killed and death is expected from it just as *jihaad* is not left off out of fear of being killed as He ﷻ said:

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَا أَكْفِرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَا أَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ
حُسْنُ الثَّوَابِ ﴿١٩٥﴾

"So those who emigrated and were driven out of their homes, and (those who) were harmed in My cause, and (those who) fought, and (those who) were killed, I will surely forgive them their evil deeds and I will enter them into gardens under which rivers flow as a reward from Allaah. And Allaah with Him is the best reward." *Aal-'Imraan*: 195

And His ﷻ statement:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ
اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

"And those who emigrated for the cause of Allaah and then were killed or died, indeed Allaah will provide for them a good provision, and indeed Allaah He is the best of providers." *Al-Hajj*: 58

So Allaah ﷻ has not made these matters which occur to the one making *hijrah* an excuse for not performing *hijrah* because perishing in performing *hijrah* and *jihaad* is well being, for verily it is martyrdom, and the martyrs are:

أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

"Alive with their Lord receiving provision, rejoicing in what Allaah has bestowed upon them of His bounty..." *Aal-'Imraan*: 169-170

And it could occur to the one making *hijrah* that which he wishes from a good outcome in this life along with what he hopes for in the hereafter, as He ﷻ said:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَغْمًا كَثِيرًا وَسَعَةً

"And whoever emigrates for the cause of Allaah he will find on earth many dwelling places and plenty of provision." *An-Nisaa*: 100

Ash-Sheikh 'Abdullaah ibn 'Abdir-Rahmaan Abu Bateen

He said as is in *Ad-Durar As-Saniyah*, volume 8, page 295, "And what (you) have mentioned of the state of the one who is amongst the polytheists, if he is able to manifest *tawheed* whereas he proclaims to them that these affairs of *shirk* which are done at the graves and other places are falsehood and deviance, and I am free from the one who does it, then the likes of this one, *hijrah* is not incumbent upon him. And if he is not able to proclaim that while believing it to be falsehood and that it is terrible *shirk*, this one has left off something incumbent upon him and he does not become a disbeliever by that."

Ash-Sheikh Ishaq ibn 'Abdir-Rahmaan ibn Hasan

In his fatwaa is the meaning of openly performing the religion, and it is important. He said as is mentioned in *Ad-Durar As-Saniyah*, volume 8, pages 304-306, "Abandoning the disbelievers and the polytheists; the Qur'aan from beginning to end calls to that. And its benefit is to make a distinction between the *awliyaa* (allies) of Allaah and His enemies. And close to this is abandoning the people of innovations and desires. Al-Imaam Ahmad and others from the *salaf* have stated to stay far away from them and avoid them and to leave off praying on them. And Ibn Katheer رحمه الله has quoted *Ijmaa'* (Consensus of the Scholars) that the one who leaves off *hijrah* is a sinner committing a forbidden act by leaving

off *hijrah*. And it is not enough to hate them with the heart. Rather, it is a must to manifest the enmity and hatred. He ﷻ said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ
وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى
تُؤْمِنُوا بِاللَّهِ وَحَدَهُ

"There has been for you an excellent example in Ibraaheem and those with him when they said, 'Indeed we are free from you and what you worship other than Allaah. We have denied you and there has appeared between us and you enmity and hatred forever until you believe in Allaah alone...' *Al-Mumtahanah*: 4

Look at this declaration which there is no declaration after it where he said: "has appeared between us"; meaning: has manifested. This is openly performing the religion. So it is a must to be explicit about enmity and declaring them to be disbelievers publicly and to separate from them physically. And the meaning of '*adaawah* (enmity) is: for you to be on one side while the opponent is on another side. The root of *baraa'ah* (freeing oneself) is to separate with the heart and the tongue and the body. The heart of the believer is not void of enmity of the disbelievers. The dispute is only about manifesting the enmity, for verily it could be hidden for a legislated reason, and that is being forced while having reassurance (of the heart). And the enmity could be hidden by a weak person excused by the Qur'aan. And the enmity could be hidden for a worldly reason, and it is what is predominant in most people. This is if agreement does not appear from him. And the claim of the one who Allaah has blinded his insight and claims that openly performing the religion is if they do not prevent the one who worships or teaches is a false claim. His claim is refuted intellectually and legislatively. That false ruling discourages the one who is in the lands of the Christians and the Magians and the Hindus, for verily the prayer and the *adhaan* and teaching exists in their lands. This is a nullification of *hijrah* and *jihaad*, and blocks the people from the way of right conduct."

Ash-Sheikh Hamad ibn 'Abdil-'Azeez

He said as is in Ad-Durar As-Saniyah, volume 8, page 426, "Making *hijrah* from the lands of the polytheists to the lands of Islaam is obligatory by the text of the Book and the Sunnah and *Ijmaa'* of the nation. Allaah had made it obligatory upon His Messenger and his Companions before the obligation of fasting and *hajj* as is established in the *usool* (the fundamentals of '*aqeedah*) and the *furoo'* (the branches of *fiqh*)."

Ash-Sheikh Sulaimaan ibn Sahmaan

He said as is in Ad-Durar As-Saniyah, volume 8, page 463, "Know, may Allaah grant me and you success to follow the straight path, that Allaah ﷻ has made it incumbent upon the slave to make *hijrah* from the abodes of the polytheists, and to stay far away from them, and not reside with them and mix with them. And he made it incumbent upon him to treat them as an enemy and to show them enmity and hatred, and to declare that to them as He ﷻ said:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٦٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ

سَيَهْدِينِ ﴿٦٧﴾

"And (remember) when Ibraaheem said to his father and his people, 'Indeed I am free from what you worship except for He who created me, and indeed He will guide me.' *Az-Zukhruf*: 26-27

And He ﷻ said:

وَأَعِزِّلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ

"And I will leave you and that which you invoke other than Allaah..."
Maryam: 48

Ash-Sheikh Sa'd ibn 'Ateeq

As is mentioned in Ad-Durar As-Saniyah, volume 8, page 496, he held the view of *hijrah* being an obligation from the places of *shirk* and sins to the land of Islaam and obedience when the person is not able to openly perform his religion.

Ash-Sheikh Muhammad ibn Ibraaheem ibn Mahmood

He said as is in Ad-Durar As-Saniyah, volume 8, page 497, "And it is the definite truth which we take as a part of the religion worshipping Allaah with it, and it is that *hijrah* is obligatory upon the one who is not able to openly perform his religion and fears tribulations. And the proofs of that are clear from the Book and the Sunnah, and the Scholars have stated that and they mentioned it in their fundamentals that *jihaad* exists with every leader, righteous or not, until the last of this nation fights the false messiah, and that *hijrah* remains and does not cease until repentance ceases, and repentance does not cease until the sun rises from the west."

Ash-Sheikh Al-'Allaamah Muhammad ibn Saalih Al-'Uthaimeen

He said in the explanation of Al-Usool Ath-Thalaathah, pages 129-130, "*Al-Hijrah* linguistically is taken from *al-hajr*, and it is to leave. As for in the legislation, it is as the Sheikh said, "To move from the land of polytheism to the land of Islaam." And the land of *shirk* is the one in which the rituals of disbelief are performed and the rituals of Islaam, such as the *adhaan*, and the prayer in congregation, and the '*eed*, and *jumu'ah* are not performed in a general universal manner. And we only said, 'in a general universal manner' in order to exclude those places in which these rituals are performed in a limited way like the lands of the disbelievers that have Muslim minorities, for verily they do not become the lands of Islaam by the Islamic rituals that the Muslim minorities perform therein. As for the lands of Islaam, they are the lands in which these rituals are performed in a general universal manner. So it is obligatory upon every Muslim who is not able to openly perform his religion in the land of disbelief. His Islaam is not complete when he is not able to openly

perform it except with *hijrah*, and that which the obligation is not accomplished except by it, then that is an obligation."

Our Sheikh Al-'Allaamah Al-Muhaddith Muqbil ibn Haadee Al-Waadi'ee

Our Sheikh said in Tuhfah Al-Mujeeb 'Alaa Asilah Al-Haadir Wal-Ghareeb, page 263, when he was asked about a brother who embraced Islaam amongst a disbelieving family. His father died on Christianity and his mother is Jewish. How should he treat his mother? He رحمته الله said, "As for does he leave his mother and the lands of disbelief and leave fleeing with his religion, if he fears for himself tribulation he can present Islaam to his mother then if she embraces Islaam (good), and if not then it is alright, rather it is obligatory upon him to make *hijrah* as Allaah جَلَّ جَلَالُهُ says in His Noble Book:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي
الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ
وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?" They reply, "We were weak and oppressed on earth." They say, "Was not the earth of Allah spacious enough for you to emigrate therein?" Those will find their abode in Hell, and what an evil destination; except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way." *An-Nisaa*: 97-98

And He جَلَّ جَلَالُهُ says:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا
وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٩٩﴾

"Say: If your fathers, your sons, your brothers, your wives, your relatives, and wealth which you have obtained, and commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allaah and His Messenger and fighting for His cause, then wait until Allaah executes His command. And Allaah does not guide the defiantly disobedient people." *At-Tawbah: 24*

Ash-Sheikh Hamaad ibn Muhammad Al-Ansaaree

He رحمته الله has a printed treatise with the title: *I'laam Az-Zumrah Bi Ahkaam Al-Hijrah*. He affirmed in it the obligation of *hijrah* from the lands of disbelief to the lands of Islaam. He affirmed this by word and action, by word in his treatise and his advice, and by action as he is from the country Mali in West Africa. He was born in the city Taadmakah then he made *hijrah* to Saudia as he saw it to be the best Islamic country in which he could perform his religion as he mentioned in the aforementioned treatise of his.

Fataawaa Al-Lajnah Ad-Daa'imah

The Sixth Question from Fatwaa (7150):

"What are the conditions of *hijrah* in Islaam and what is intended by his رحمته الله statement: 'Worship in turmoil is like making *hijrah* to me'?"

The answer: "*Hijrah* is leaving the land of disbelief to the land of Islaam and it is obligatory. He تعالى said:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ

'Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?"...

up to His statement:

فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا

"Those will find their abode in Hell, and what an evil destination."

Ibn Katheer said about this verse, "So this noble verse came down generally concerning everyone who resides amongst the polytheists while he is able to make *hijrah* and he is not able to practice the religion. So he is wronging himself and committing something *haraam* by *Ijmaa'* (Consensus of the Scholars)." As for his عليه السلام statement, "Worship in turmoil is like making *hijrah* to me," it points to the virtue of worshipping Allaah alone in the times of fitan and fighting and that it is in virtue like making *hijrah* to the Prophet ﷺ when the Muslims used to make *hijrah* to him in Madeenah from the lands of disbelief, Makkah before the conquest, and there is no indication in that that *hijrah* is abrogated on he who is able to do it if he is in the land of disbelief and he is not able to practice his deen amongst the disbelievers.

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The Fifth Question of Fatwaa (5413):

"It has come in a Prophetic Hadeeth that the Prophet ﷺ when he conquered Makkah he said, "There is no *hijrah* after the conquest." Is this hadeeth Saheeh and is it possible for us to understand from it that the oppressed in Afghanistan and Syria and others, it is not permissible for them to make *hijrah* from their lands or is it that Makkah became a land of Islaam and because of that it is not permissible for the Muslim to make *hijrah* from it?"

The answer: "The hadeeth: "There is no *hijrah* after the conquest, rather *jihaad* and intention" is a Saheeh hadeeth. It has come in Saheeh Al-Bukhaaree and Muslim on Ibn 'Abbaas رضي الله عنه that the Prophet ﷺ said on the day of the conquest, "There is no *hijrah* after the conquest, rather *jihaad* and intention. And when you are called to go out to fight, go." Al-Haafidh said in Al-Fath in the explanation of his عليه السلام statement 'rather *jihaad* and intention', "At-Teebee and others have said that this redress

(the word rather) necessitates the ruling after it differs from what is before it. And the meaning is that *hijrah* which is departing from the homeland which was an order upon the individuals to go to Madeenah has ceased except that departing for the reason of *jihaad* remains and likewise departing for a good intention like fleeing from the land of disbelief and leaving to seek knowledge and fleeing with the religion from the tribulations. Intention is in all of that." End quote. And what is best for him is to leave any land when leaving it is better for his religion whether it is called *hijrah* or not.

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The First Question of Fatwaa (9501):

"How is *hijrah* done for the cause of Allaah in this time period?"

The answer: "*Hijrah* for the cause of Allaah is moving from the lands of *shirk* to the lands of Islaam as the Muslims moved from Makkah before its people embraced Islaam to Madeenah because it became a land of Islaam after its people pledged allegiance to the Prophet ﷺ and he requested from them that he make *hijrah* to them, and *hijrah* is also from the lands of *shirk* to lands of *shirk* that have less evil and less danger on the Muslim as some of the Muslims made *hijrah* from Makkah by order of the Prophet ﷺ to the land of Al-Habashah.

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The Second Question of Fatwaa (7485):

"When the person is not able to feel safe for himself and his religion from the tribulations in his land, in this case does *hijrah* become incumbent upon the Muslim? And where does he make *hijrah* to?"

The answer: "When the situation is what was mentioned, that the Muslim is not able to feel safe for himself and his religion from the tribulations in his land, it has been legislated for him to make *hijrah* from it when he is able to a land in which he feels safe for himself and his religion.

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The First Question of Fatwaa (2635):

"What are the conditions which must be fulfilled in a land for it to be a land of war or a land of disbelief?"

The answer: "All lands or abodes which its rulers and those in authority carry out the legal punishments of Allaah and rule its citizens by the law of Islaam, and the citizens in it are able to perform what the Islamic law has made obligatory upon them, then it is a land of Islaam and it is upon the Muslims in it to obey its rulers in that which is good and to show good will towards them and to help them to execute the affairs of the state and to support it with what they have been endowed with of knowledge strength and work, and it is their right to live in it and not move from it except to an Islamic sovereignty which their condition in it is better and more preferable. That is like Madeenah after the Prophet ﷺ made *hijrah* to it and established the Islamic state in it, and like Makkah after the conquest and the Muslims taking control of it, it became a land of Islaam after it was a land of war from which *hijrah* was obligatory upon those in it from the Muslims who had the ability to do it. And all lands or abodes which its rulers and those in authority do not carry out in it the legal punishments of Allaah and do not rule its citizens by the law of Islaam and the Muslim in it is not able to perform what is obligatory upon him from the rituals of Islaam, then it is a land of disbelief. That is like Makkah Al-Mukarramah before the conquest, for verily it was a land of disbelief, and likewise the lands which its people ascribe to Islaam and

those in authority rule in it with other than what Allaah has revealed and the Muslims in it are not able to perform the rituals of their religion. It is obligatory upon them to make *hijrah* from it fleeing with their religion from the tribulations going to abodes in which Islaam is being ruled and they are able to perform in it that which is obligatory upon them in the Islamic legislation. And whoever from the men, women, and children who is not able to make *hijrah* from it he is excused. And it is upon the Muslims in the other abodes to save them from the abodes of disbelief to the abodes of Islaam. Allaah ﷻ said:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا ۖ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ ۗ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?" They reply, "We were weak and oppressed on earth." They say, "Was not the earth of Allah spacious enough for you to emigrate therein?" Those will find their abode in Hell, and what an evil destination; except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allah will forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving."

An-Nisaa: 97-99

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا ﴿١٠٠﴾

"And what is wrong with you that you do not fight in the cause of Allaah and for the weak ones from men and women and children those who say: "Our Lord, get us out of this town who its people are oppressors and raise

for us from You one who will protect and raise for us from You one who will help." *An-Nisaa*: 75

As for the one from its people who is able to perform the rituals of his religion in it and he is able to establish the proof against the rulers and those in authority and rectify some of their affairs and straighten up some of their ways, it is legislated for him to remain amongst them for what is hoped for by him residing amongst them from conveying the message and rectifying while being safe from the tribulations.

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The Thirteenth Question of Fatwaa (2922):

"It is not permissible in Britain to publicly call the *adhaan* at the *masjids* except inside the *masjid*. So are the Muslims in sin for that for following the English law?"

The answer: "It is not permissible to reside in a land in which the Muslim is prevented from openly performing the rituals of Islaam and doing them publicly. So it is upon he who is able to make *hijrah* to make *hijrah* from it to a land in which he is able to perform the rituals of the religion of Islaam and do them publicly and he is able to accomplish working together with the Muslims upon righteousness and piety, and he can increase there the masses of the Muslims. And he will not be deprived of provision for verily he who fears Allaah He will make a way out for him and He will provide for him from sources he does not imagine. And he who relies upon Allaah He will suffice him. Allaah will accomplish his purpose. Indeed Allaah has set a measure for all things. And whoever remains in those places and the likes of them from (places) that there is a restriction upon the Muslims from publicly performing the rituals of his deen after he is able to make *hijrah* from it, he is a sinner. He تَعَالَى said:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمْ لَمَلَكَةٍ ظَالِمٍ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي
 الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ
 وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?" They reply, "We were weak and oppressed on earth." They say, "Was not the earth of Allah spacious enough for you to emigrate therein?" Those will find their abode in Hell, and what an evil destination." *An-Nisaa: 97*

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Fatwaa (9629):

The question: "*Hijrah* does not cease before the final hour. I am in a country and a land that does not practice the true Islamic religion in actions and words. Most of them are magicians and are from those who (practice drawing) lines in the sand and fortune telling and magic. I am a person of *tawheed*. I love Allaah and His Messenger. However, one hand does not clap and it is difficult for me to marry off my believing daughters. So what is the ruling?"

The answer: "When the situation is as you have mentioned it is upon you to make *hijrah* to a land in which you feel safe for your religion and you find therein those you can work with helping one another upon righteousness and piety, and those who you can marry from their daughters a righteous wife and you can marry off your daughters to some of their men, if Allaah wills. And if it is not feasible for you to make *hijrah*, dissociate yourself from all of those groups even if the matter becomes hard on you. And hold fast to the rope of Allaah and stand firm on the truth until death comes to you and your reward is on Allaah. This is because of the statement of Allaah تَعَالَى:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?" They reply, "We were weak and oppressed on earth." They say, "Was not the earth of Allah spacious enough for you to emigrate therein?" Those will find their abode in Hell, and what an evil destination; except the weak ones among men, women..." *An-Nisaa*: 97-98

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President: 'Abdul-'Azeez ibn 'Abdillaah ibn Baaz

Fatwaa (19670):

The question: "Possessors of moral excellence, the Scholars of the Muslims in the Kingdom of Saudi Arabia. I would like from you to inform me about your opinions about a question at this difficult moment. I am living in this foreign country, Brazil, and I am a resident in a land in which all of its people are Christians and polytheists. I am married to a woman who is not a Muslimah and I have three children from her. Two boys, the first one his name is Naasir, he is thirty seven years old, and the second one his name is Sameer, a doctor who is thirty three years old and is married to a Brazilian girl. They do not believe in the religion of Islaam. The daughter is forty years old. They are not able to read Arabic because of this land. Islaam does not exist except for me, the poor slave. I am sad and depressed. I cry about my condition amongst this society and how my condition will be when death comes while there does not exist a Muslim believing in Allaah to wash, shroud, and bury me, and while there only exists a cemetery in which all of them are polytheists. My life is difficult and miserable. My age is seventy five years and I have not abandoned the obligatory prayers and reciting the Qur'aan night and day. So is it permissible for me to leave my wife and children and

return to my homeland, Lebanon, and die there amongst my Muslim brothers and parents. I am with your opinion and your response to me. I hope that my Lord forgives me and guides my children. *As-Salaamu Alaikum wa Rahmatullaah wa Barakaatuh.*"

The answer: "If you are able to move to the lands of the Muslims that is obligatory upon you so you can flee with your religion because Allaah ﷻ has made *hijrah* from the lands of disbelief to the lands of Islaam obligatory upon the Muslim and He has threatened the one who does not do it while he is able to do it. He ﷻ said:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْسَ بِكُنَّا مُؤْمِنِينَ بِهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?" They reply, "We were weak and oppressed on earth." They say, "Was not the earth of Allah spacious enough for you to emigrate therein?" Those will find their abode in Hell, and what an evil destination." *An-Nisaa: 97*

As for if you are not able to make *hijrah* then you are excused with the condition that you adhere to the religion of Islaam and stand firm upon it because of His ﷻ statement after the previous verse:

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٩﴾

"Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allah will forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving." *An-Nisaa: 98-99*

And we advise you to advise your children and strive for them to be guided and enter Islaam instead of Christianity. And we ask Allaah for guidance for us and for you and for them.

و بالله التوفيق و صلى الله على نبينا محمد وآله و صحبه و سلم

اللجنة الدائمة للبحوث العلمية و الإفتاء

Member: Bakr Abu Zaid

Member: Saalih Al-Fawzaan

Vice President of the Committee: 'Abdul-'Azeez Aal Ash-Sheikh

President: 'Abdul-'Azeez ibn 'Abdillaah ibn Baaz

Fatwaa (19685):

The question: "Is it permissible to emigrate to the lands of disbelief to work there, and is it permissible to acquire citizenship other than Islamic citizenship?"

The answer: "If you want to work and search for provision then it is upon you to travel to the Muslims for that, and in that there is sufficiency from need of the lands of the disbelievers. That is because of that which occurs in traveling to the lands of disbelief from the danger upon the *'aqeedah* and religion and character. And it is not permissible to acquire the citizenship of the disbelievers because of that which occurs in that from being under their control and entering under their rule.

و بالله التوفيق و صلى الله على نبينا محمد وآله و صحبه و سلم

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The Categories of People Concerning *Hijrah*

The categories of people concerning *hijrah* regarding the one who it is obligatory upon him and the one who it does not apply to him and the one who it is recommended for him:

Al-Imaam Ibn Qudaamah Al-Maqdisi said in Al-Mughnee, volume 13, page 151, "So the people concerning *hijrah* are three categories:

The first is he who it is incumbent upon him, and he is the one who is able to do it and it is not possible for him to openly perform his religion or it is not possible for him to perform the obligatory aspects of his religion while residing amongst the disbelievers. So this one, *hijrah* is incumbent upon him because of the statement of Allaah ﷻ:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِبِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا



"Verily, as for those whom the angels take (in death) while they are wronging themselves they say, "In what condition were you?" They reply, "We were weak and oppressed on earth." They say, "Was not the earth of Allah spacious enough for you to emigrate therein?" Those will find their abode in Hell, and what an evil destination." *An-Nisaa: 97*

And this is a severe threat that points to it being obligatory. Also, because performing the obligatory aspects of the religion is obligatory upon he who is able to do it and *hijrah* is from the inevitable aspects of the obligation and that which makes it be accomplished, and that which the obligation is not accomplished except by it then that it is an obligation.

The second is the one who there is no *hijrah* upon him, and he is the one who is not able to do it whether it be because of an illness or being forced to reside or the weakness of the women and children and the likes of them. This one, there is no *hijrah* upon him because of the statement of Allaah ﷻ:

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا ﴿٩٨﴾ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

"Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allah will forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving." *An-Nisaa*: 98-99

And it is not described as being recommended because it is something not capable of being done.

The third is the one who it is recommended for him and it is not obligatory upon him, and he is the one who is capable of doing it, however he is able to openly perform his religion while residing in the land of disbelief. It is recommended for him so he can have the ability to fight them, and increase the masses of the Muslims and help them, and free himself from increasing the masses of the disbelievers and mixing with them and witnessing abominations amongst them. And it is not obligatory upon him because it is possible for him to perform his religion without making *hijrah*."

Making *Hijrah* from the Lands of Sins

Al-Bukhaaree transmitted in his Saheeh (3470) and Muslim (2766) and this is his wording, "(It has been narrated) On Abu Sa'eed Al-Khudreee رضي الله عنه that the Prophet of Allaah ﷺ said, "There was amongst those before you a man who killed ninety nine people then he inquired about the most knowledgeable of the people of the land, so he was directed to a *raahib* (Monk). So he went to him and informed him that he killed ninety nine people so is there any repentance for him? He said, "No." He then killed him completing with him one hundred. Then he inquired about the most knowledgeable of the people of the land, so he was directed to a man of knowledge. So he informed him that he killed one hundred people so is there any repentance for him? He said, "Yes, and what prevents him from repentance. Go to such and such land, for verily in it is a group of people who worship Allaah so worship Allaah with them and do not return to your land, for verily it is a land of evil." So he went. Then when he reached half of the way death came to him and the angels of mercy and the angels of punishment disputed over him. The angels of mercy said, "He came repenting turning with his heart to Allaah. The angels of punishment said, "Verily he never did any good." Then an angel came to them in the form of a human so they made him a judge between them so he said, "Measure the distance between the two lands, and whichever of the two he is closer to, he is for it." So they measured and found him to be closer to the land he wanted (to go to). So the angels of mercy took him." Qataadah said that Al-Hasan said, "It was mentioned to us that when death came to him he raised his chest forward."

Some of the Excellences of *Hijrah*

Al-Bukhaaree (6689) and Muslim (1907) have transmitted on 'Umar ibn Al-Khattaab رضي الله عنه, he said, "I heard the Messenger of Allaah ﷺ say, "Verily the deeds are only considered with the intention and for (each) person is what he intended. So whoever's *hijrah* is to Allaah and His Messenger, then his *hijrah* is to Allaah and His Messenger. And whoever's *hijrah* is to a worldly gain which he achieves or to woman which he marries, then his *hijrah* is to what he has made *hijrah* to."

In Saheeh Muslim (121) on Ibn Shimaasah Al-Mahree, he said, "We were present with 'Amr ibn Al-'Aas while he was dying. He cried for a long time and turned his face towards the wall then his son began to say to him, "O father, has not the Messenger of Allaah ﷺ given you the glad tidings of such and such? Has not the Messenger of Allaah ﷺ given you the glad tidings of such and such?" He then turned his face towards us and said, "Verily the best thing that we prepare is bearing witness that there is no deity that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. Verily I was in three different states. Indeed I saw myself when there was no one who hated the Messenger of Allaah ﷺ more than me, and there was nothing more beloved to me than me hiding in wait for him and killing him. If I had died in that state I would have been from the people of the fire. Then when Allaah put Islaam in my heart I went to the Prophet ﷺ and said, "Extend your right hand so I can pledge allegiance to you." He extended his right hand and I held my hand back. He said, "What is with you, O 'Amr?" I said, "I wanted to make a condition." He said, "What condition do you make?" I said, "That I be forgiven." He said, "Did you not know that Islaam wipes out what was before it and that *hijrah* wipes out what was before it and that *hajj* wipes out what was before it?" There was no one more beloved to me than the Messenger of Allaah ﷺ and no one greater in my eyes than him. I was not able to look straight at him out of respect for him. If I were asked to describe him I would not be able to because I would not look straight at him. If I had died in that state I would hope that I would be from the people of paradise. Then afterwards I was in charge of things that I do not know my status therein. So when I die, not a female mourner or fire is to accompany me. And when you bury me, pour the dirt on me then remain around my grave the length it takes to slaughter a camel and distribute its meat so I can enjoy your company and contemplate what I will respond to the messengers of my Lord with."

And in Saheeh Muslim (673) on Abu Mas'ood Al-Ansaaree, he said, "The Messenger of Allaah ﷺ said, "The one most well versed in the Book of Allaah is to lead the people in prayer, and if they are similar in recitation, then the most knowledgeable of them of the Sunnah, and if they are similar in the Sunnah, then the one who has preceded in *hijrah*, and if they are similar in *hijrah*, then the one who preceded in Islaam. Indeed a man is not to lead a man in prayer in his domain and he is not to sit in his house on his reserved place of sitting except with his permission."

And in Saheeh Muslim (918) on Umm Salamah that she said, "I heard the Messenger of Allaah ﷺ say, "There is not a Muslim that is afflicted by a calamity then says what Allaah has ordered him to say:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

'Verily we belong to Allaah and verily to him we return. O Allaah, reward me in my calamity and give me something better as a replacement'

except that Allaah will give him something better as a replacement." She said, "So when Abu Salamah died I said, "Which of the Muslims is better than Abu Salamah, the first house to make *hijrah* to the Prophet ﷺ?" Then I said it and Allaah gave me the Messenger of Allaah ﷺ as a replacement. The Messenger of Allaah ﷺ sent Haatib ibn Abee Balta'ah to propose to me on his behalf so I said, "Verily I have a daughter and I am a very jealous person." He said, "As for her daughter, we invoke Allaah to relieve her of her, and I invoke Allaah to remove the jealousy."

And in Saheeh Al-Bukhaaree (1295) and Muslim (1628) on Sa'd ibn Abee Waqqaas رضي الله عنه, he said, "The Messenger of Allaah ﷺ used to visit me in the year of the farewell *hajj* because of an illness I had that became critical. So I said, "Verily the illness has reached this stage with me while I possess wealth and there is no one to inherit from me except a daughter, so should I give two thirds of my wealth as charity?" He said, "No." I said, "Half?" He said, "No." Then he said, "A third, and a third is great –or- a lot. Verily that you leave your inheritors wealthy is better than leaving them poor having to beg the people. And verily you will not spend something seeking with it the Face of Allaah except that you will be rewarded for it even that which you put in your wife's mouth." I said, "O Messenger of Allaah, am I going to be left behind my companions?" He said, "Verily you will not be left behind and do righteous deeds except

that you will increase in rank and status by it. And perhaps you will be left behind so that groups of people benefit from you and others will be harmed by you. O Allaah, make my Companions' *hijrah* complete and do not send them back on their heels. However, the miserable one is Sa'd ibn Khawlah." The Messenger of Allaah ﷺ felt sorry for him that he died in Makkah.

And it is sufficient as an excellence for *hijrah* that the Messenger of Allaah ﷺ is from the *Muhaajireen*. The *Muhaajiroon* are more excellent than the *Ansaar* because of this proof, the Prophet ﷺ making *hijrah*, and because of them being mentioned first in the proofs as He ﷻ said:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
 اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ
 الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

"And the foremost ones who have preceded from the *Muhaajireen* and the *Ansaar* and those who followed them with good conduct. Allaah is pleased with them and they are pleased with Him and He has prepared for them gardens beneath which rivers flow abiding therein forever. That is the great success." *At-Tawbah*: 100

and because they combined making *hijrah* and supporting.

Al-'Iffah (Virtuousness, Modesty, etc.)

Many of the Muslims who reside in the lands of the disbelievers or emigrate to them, if you were to search for the reason why they have chosen the lands of the disbelievers over the lands of the Muslims you would find it to be quest for *dunyaa* (worldly gains) and to increase in it, and a weakness with regards to virtuousness and reliance upon Allaah ﷻ, and the statement of Al-'Allaamah Al-Albaanee رحمه الله has already preceded. If they would have strove to be modest, Allaah would suffice them and they would be upon righteousness and good. If they would have relied upon Allaah and trust in Him, Allaah would provide for them from where they did not expect. Allaah ﷻ said:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ

"And whoever fears Allaah, He will make from him a way out and He will provide for him from where he does not expect..." *At-Talaaq: 2-3*

And in Saheeh Al-Bukhaaree (2941) and Muslim (1773) from the hadeeth of Abu Sufyaan رضي الله عنه describing the call of the Prophet ﷺ, Abu Sufyaan said, "He says, 'Worship Allaah alone and do not join anything as a partner with Him, and abandon what your fathers say,' and he orders us with prayer and alms and truthfulness and virtuousness and keeping family ties."

And in Saheeh Al-Bukhaaree (1469) and Muslim (1053) on Abu Sa'eed Al-Khudree رضي الله عنه that some people from the Ansaar asked the Messenger of Allaah ﷺ for charity so he gave them. Then they asked him so he gave them until what he had with him was exhausted and he said, "Whatever wealth I have I will not hoard it from you, and whoever strives to be modest Allaah will make him modest, and whoever is content Allaah will suffice him, and whoever strives to be patient Allaah will make him patient. And no one has been given something better and broader than patience."

And in Saheeh Muslim (1054) on 'Abdullaah ibn 'Amr ibn Al-'Aas رضي الله عنه that the Messenger of Allaah ﷺ said, "He has succeeded, the one who

embraces Islaam and has been provided with sufficient means and Allaah has made him content with what He gives him."

And in the Musnad of Al-Imaam Ahmad, volume 5, page 149, on Abu Dhar رضي الله عنه, he said, "The Messenger of Allaah ﷺ mounted a donkey and had me ride in back of him and he said "O Abu Dhar, inform me, if a severe hunger were to strike the people in which you are not able to stand up from your bed to go to your *masjid*, what would you do?" He said, "Allaah and His Messenger know better." He said, "Be modest." He said, "O Abu Dhar, inform me, if a severe plague were to strike the people in which a grave would be the price of a slave, what would you do?" I said, "Allaah and His Messenger know better." He said, "Be patient." He said, "O Abu Dhar, inform me, if the people kill one another to the point that Hijaarah Az-Zait (a place in Madeenah) becomes immersed in blood, what would you do?" He said, "Allaah and His Messenger know better." He said, "Sit in your house and lock your door." He said, "What if I am not left alone?" He said, "Go to those whom you are from them and be with them." He said, "Do I take my weapon?" He said, "In that case you would be participating with them in what they are doing, however, if you are afraid that the flash of the sword will frighten you, throw the edge of your upper garment over your face so that he will carry his sin and your sin (the sin of killing you)."

This is a Saheeh hadeeth. Our Sheikh Al-Imaam Al-Waadi'ee رحمته الله has ruled it to be Saheeh in As-Saheeh Al-Musnad Mimmaa Laisa Fi As-Saheehain, volume 1, pages 213-214.

And in Saheeh Al-Bukhaaree (1472) and Muslim (1035) on Hakeem ibn Hizaam رضي الله عنه, he said, "I asked the Messenger of Allaah ﷺ for charity so he gave me. Then I asked him so he gave me. Then I asked him so he gave me. Then he said, "O Hakeem, indeed this worldly wealth is juicy and sweet and whoever takes it with a generous soul, he will be blessed in it, and whoever takes it with a soul bent on it, he will not be blessed in it, like the one who eats and does not fill his appetite. The upper hand (the one that gives) is better than the lower hand (the one that takes)."

Hakeem said, "I said, "O Messenger of Allaah, by the one who has sent you with the truth, I will not deprive anyone of anything after you until I leave this world." Abu Bakr رضي الله عنه used to call Hakeem to give him his share and he would refuse to accept it from him. Then 'Umar رضي الله عنه called him to give him and he refused to accept anything from him so 'Umar said, "Verily I call you to witness against Hakeem, O community of Muslims, that I am presenting to him his share of this *fay* (the booty that is taken without a fight) and he refuses to take it." Hakeem did not

deprive any of the people after the Messenger of Allaah ﷺ until he died."

And he has done well, the one who said:

إذا أظمأتك أكف اللئام كفتك القناعة شبعاً و رياً

فكن رجلاً رجله في الثرى و هامة همته في الثرى

فإن إراقة ماء الحياة دون إراقة ماء المحيّا

When the hands of the misers cause you to thirst
Contentment is sufficient for you to fill the appetite and quench the thirst
So be a man who his leg is on the ground
And his ambition is in the constellation *thurayyaa*
For verily sacrificing one's blood
Is less significant than sacrificing one's honor

And know that whatever happens to you was not going to pass you by,
and whatever passes you by was not going to happen to you. So have
faith in divine preordainment.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

"Indeed Allaah is with those who fear Him and those who are doers of good." *An-Nahl*: 128

Ash-Sheikh Ibn 'Uthaimeen رحمته الله said in the explanation of Al-Usool Ath-Thalaathah:

The Ruling of Traveling to the Lands of Disbelief

We say: traveling to the lands of the disbelievers is not permissible except with three conditions:

THE FIRST CONDITION is that the person has knowledge to refute the specious arguments.

THE SECOND CONDITION is that he has faith that restrains him from the temptations.

THE THIRD CONDITION is that he be in need of doing that.

So if these conditions are not fulfilled it is not permissible to travel to the lands of the disbelievers because of the tribulation in that or the fear of tribulation and in it is a waste of money because the person spends much money in these travels. As for when the need necessitates that for treatment or obtaining knowledge that does not exist in his land while he has knowledge and faith as we described, then it is alright. As for traveling for tourism in the lands of the disbelievers, this is not a need and it is possible for him to go to Islamic lands which its people adhere to the rituals of Islaam. Our lands, and all praise is due to Allaah, have now become lands of tourism in some areas so it is possible for him to go there and spend his vacation there.

As for residing in the lands of the disbelievers, it is a great danger on the deen of the Muslim and his character and his conduct and his manners. We and others have witnessed the deviation of many of those who have resided there then returned with other than what they went with. They returned evildoers and some returned as an apostate from his religion and as a disbeliever in it and in the rest of the religions, and the refuge is sought with Allaah, up to the point that they totally deny and ridicule the religion and its people, those who have preceded and those who have succeeded them. Because of this it is appropriate, rather it is a must to be on guard against that and to place conditions which prevent from falling into those dangers.

So residing in the lands of disbelief must have two essential conditions:

THE FIRST CONDITION: That the one residing feels safe for his religion whereas he has from the knowledge and faith and the strength of determination that which makes him secure upon standing firm upon his religion and to beware of deviating and going astray. And he harbors enmity for the disbelievers and hatred, staying far away from befriending them and loving them for verily befriending them and loving them is from that which is incompatible with faith. Allaah ﷻ said:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

"You will not find a people who believe in Allaah and the Last day befriending those who oppose Allaah and His Messenger even if they were their fathers or their sons or their brothers or their tribe..."
Al-Mujaadilah: 22

And He ﷻ said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشِيَ أَنْ تَصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٥٢﴾

"O you who believe, do not take the Jews and Christians as allies. They are allies of one another. And whoever amongst you takes them as allies then indeed he is one of them. Indeed Allaah does not guide the people who are wrongdoers. You see those who in their hearts there is a disease hasten to associate with them saying, 'We are afraid a disaster may strike us.' Perhaps Allaah will bring a victory or a decision from Him so that they will become regretful over what they have concealed within themselves." *Al-Maa'idah: 51-52*

And it has been authentically reported in the Saheeh on the Prophet ﷺ, "Whoever loves a people then he is one of them," and "The person is with

he who he loves."¹ And loving the enemies of Allaah is from the greatest of dangers on the Muslim because loving them inevitably results in agreeing with them and following them, or at the very least not censuring them. And because of that the Prophet ﷺ said:

"Whoever loves a people then he is one of them."

THE SECOND CONDITION: That he is able to openly perform his religion whereas he performs the rituals of Islaam without any obstruction. He is not prevented from performing the prayer and *jumu'ah* and the congregational prayers if he has with him he who prays in congregation and he who performs *jumu'ah*. And he is not prevented from *zakaah* and fasting and *hajj* and other than that from the rituals of the religion. And if he is not able to do that then it is not permissible to reside because of the obligation of *hijrah* then..."

"After the fulfillment of these two essential conditions, residing in the land of disbelief is divided into categories:

THE FIRST CATEGORY: Residing to call to Islaam and to invite to it. This is a type of *jihaad* so it is *fard kifaayah* upon he who is able to do it with the condition that the *da'wah* has to materialize and that there does not exist he who prevents it or prevents answering it (the call). Because calling to Islaam is from the obligatory aspects of the religion and it is the way of the Messengers, and the Prophet ﷺ has ordered to convey on him in every time and place, for he ﷺ said:

"Convey on me even if it is one verse."²

THE SECOND CATEGORY: Residing to examine the conditions of the disbelievers and to become familiar with what they are upon from corrupt belief and false worship and disintegration of character and chaotic conduct in order to warn the people from being fooled by them and to make clear to those who are impressed by them the reality of their condition. This residing is also a type of *jihaad* because of what results from it from warning from disbelief and its people which includes inciting desire for Islaam and its guidance, because the wrongness of disbelief is a proof for the rightness of Islaam. As it is said, "With their opposites things become clear." However, it must be a condition that his intent is materialized without a greater evil. So if his intent is not

¹ Al-Bukhaaree transmitted it (3688) and Muslim (2639) on Anas ؓ. And Al-Bukhaaree transmitted it (6169) and Muslim (2641) on Ibn Mas'ood ؓ. And Al-Bukhaaree transmitted it (6170) and Muslim (2641) on Abu Moosaa ؓ.

² Al-Bukhaaree transmitted it (3461) on 'Abdullaah ibn 'Amr ؓ.

materialized because of being prevented from spreading what they are upon and warning from it then there is no benefit in his residence. And if his intent is materialized with a greater evil, for example they confront his action by reviling Islaam and the Messenger of Islaam and the leaders of Islaam, then it is incumbent to restrain due to His ﷻ statement:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

"And do not insult those whom they invoke besides Allaah lest they insult Allaah in enmity without knowledge. Thus We have made pleasing to every nation their deeds. Then to their Lord is their return. Then He will inform them about what they used to do." *Al-An'aam*: 108

And similar to this is residing in the lands of disbelief to be a spy for the Muslims to find out what they are planning for the Muslims from plots so the Muslims can beware of them as the Prophet ﷺ sent Hudhaifah ibn Al-Yamaan to the polytheists in the battle of the ditch to find out their news.³

THE THIRD CATEGORY: Residing for the need of the Muslim state and to organize its relations with the state of disbelief like the people employed at the embassies. Its ruling is the ruling of what purpose he resides for. So the educational staff technician for example resides to supervise the affairs of the students and observe them and makes them abide by the religion of Islaam and its character and manners. So a great benefit occurs by his residing and a great evil is averted.⁴

THE FOURTH CATEGORY: Residing for a specific permissible need like trade or medical treatment. So residing is permissible to the extent of the need. The people of knowledge رحمهم الله have stated the permissibility of entering the lands of the disbelievers for trade and they narrated that on some of the Companions رضي الله عنهم

³ Muslim transmitted it (1788) on Hudhaifah ؓ.

⁴ However it is very sad to say that educational authorities in most countries have become from the worst of people. At times you find him to be a *Hadaathee* (a follower of an Arab secularist, socialist sect known for its strange form of poetry) or a Secularist, and you don't find amongst them a person who prays except in rare cases. So how are you to find amongst them someone holding steadfast to his religion except the one whom Allaah has bestowed mercy, and they are few, and Allaah is the one whose help is sought.

THE FIFTH CATEGORY: Residing for studying and it is from the category before it, residing for a need. However, it is more dangerous than it and it is more destructive to the religion of the one residing and his character because the student senses the lowness of his level and the highness of the level of his teachers so glorification of them occurs and being convinced with their opinions and their ideas and their conduct. So he imitates them except for he who Allaah wills to protect, and they are few. Furthermore, the student senses his need for his teacher so that leads to trying to gain favor with him and flattering him in that which he is upon from deviance and misguidance. And the student, at the place he studies he has classmates that he makes friends from them loving them and befriending them and he acquires from them. Because of the danger of this category it is incumbent to take precaution in it more than what is before it. So in it conditions are set in addition to the two essential conditions.

The First Condition: That the student be on a great level of intellectual maturity with which he differentiates between what is beneficial and what is harmful and with which he looks to the distant future. As for sending youth, people of a young age, and those who possess small intellects, it is a great danger on their deen and their character and their conduct. Furthermore, it is a danger on their community which they will return to and discharge in it the poisons which they acquired from those disbelievers as the reality has and still attests to. For verily many of those sent have returned with other than what they left with. They returned as deviants in their religion and their character and their conduct. And it has occurred to them and their community from the harm in these matters what is well known and witnessed. The example of sending these people is only like the example of presenting female sheep to ferocious dogs..."

And in the Fataawaa of Al-Lajnah Ad-Daa'imah in the sixth question of Fatwaa (2393), volume 2, page 109, "However, whoever resides from the people of knowledge and insight in the deen amongst the polytheists to convey to them the religion of Islaam and to call them to it then there is no restriction on him if he does not fear for fitnah in his religion and he hopes to have an impact on them and on their guidance.

و بالله التوفيق و صلى الله على نبينا محمد وآله و صحبه و سلم

اللجنة الدائمة للبحوث العلمية و الإفتاء

Member: 'Abdullah ibn Qu'ood

Vice President of the Committee: 'Abdur-Razzaaq 'Afeefee

President: 'Abdul-'Azeez ibn 'Abdillaah ibn Baaz

The Harms of Remaining in the Lands of the Disbelievers and Residing Amongst Them

Remaining in the lands of the disbelievers is considered a violation of the proofs and *Ijmaa'*, and that is sufficient as harm. And there are other harms that result from that, amongst them are:

1. Befriending the disbelievers while our Lord ﷺ says:

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِنْ يَتَّقِفُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

"O you who believe, do not take My enemies and your enemies as friends extending to them affection while they have disbelieved in what has come to you of the truth and they have driven out the Messenger and yourselves because you believe in Allaah, your Lord. If you have come out to strive in My cause and to seek My pleasure (then take them not as friends). You confide to them affection while I am most knowing of what you have concealed and what you revealed. And whoever of you does that he has certainly strayed from the correct path. If they were to gain dominance over you they would behave to you as enemies and extend against you their hands and their tongues with evil, and they desire that you disbelieve." *Al-Mumtahanah*: 1-2

And He ﷺ said:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَدَّةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

"Let not the believers take the disbelievers as allies instead of the believers, and whoever does that will not be helped by Allaah in any way, except if you fear a danger from them. And Allaah warns you against Himself (His punishment), and to Allaah is the final return." *Aal 'Imraan: 28*

And He ﷻ said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾

"O you who believe do not take the disbelievers as allies instead of the believers. Do you wish to give Allaah a manifest proof against yourselves?" *An-Nisaa: 144*

And He ﷻ said:

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ ﴿٥١﴾

"O you who believe, do not take the Jews and Christians as allies. They are allies of one another. And whoever amongst you takes them as allies then indeed he is one of them. Indeed Allaah does not guide the people who are wrongdoers." *Al-Maa'idah: 51*

And He ﷻ said:

يَتَّخِذُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

"O you who believe, do not take those who have taken your religion as a mockery and a joke from those who have been given the Book before you and the disbelievers as allies. And fear Allaah if you are true believers." *Al-Maa'idah: 57*

And He ﷺ said:

يَتَّخِذُهَا النَّبِيُّ جَهْدَ الْكُفَّارِ وَالْمُنَافِقِينَ ۖ وَاغْلَظَ عَلَيْهِمْ ۚ وَمَأْوَاهُمُ جَهَنَّمُ وَبِئْسَ
الْمَصِيرُ ﴿٧٣﴾

"O Prophet, fight the disbelievers and the hypocrites and be harsh with them. And their refuge is Hell, and wretched indeed is that destination." *At-Tawbah: 73*

Imaam Al-Mufasssireen, Abu Ja'far Ibn Jareer At-Tabaree said in his tafseer, volume 5, page 315-316, at the statement of Allaah ﷻ:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ

"Let not the believers take the disbelievers as allies instead of the believers..." *Aal-'Imraan: 28*

He ﷺ said, "The meaning of that is: O believers, do not take the disbelievers as aides and helpers befriending them for their religion and aiding them against the Muslims instead of the believers and showing them their weak spots, for verily whoever does that:

فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

"...will not be helped by Allaah in any way..."

He means by that: he is free from Allaah and Allaah is free from him because of his apostasy from his religion and entering into disbelief.

إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّةً

"...except if you fear a danger from them."

Except if you are under their rule and you fear for yourselves so you show them allegiance outwardly with your tongues and you harbor enmity towards them and you do not follow them in what they are upon of disbelief and you do not help them against any Muslim by action."

2. Mudaahanah (being soft and compromising with) the disbelievers.

Allaah ﷻ said:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

"They wish that you would be soft (compromising with them in some affairs) so they would be soft." *Al-Qalam: 9*

So Allaah ﷻ has prohibited being soft with the polytheists and the people of sins and He forbade compromising any of the affairs of the religion.

And in Saheeh Al-Bukhaaree (3620) and Muslim (2273) on Ibn 'Abbaas رضي الله عنه, he said, "Musailimah the liar came at the time of the Messenger of Allaah ﷺ and began to say, "If Muhammad gives me the power after him I will follow him." He came with many of his people. The Messenger of Allaah ﷺ approached him with Thaabit ibn Qais ibn Shammaas, and in the hand of the Messenger of Allaah ﷺ was a piece of a palm branch. Then he stood in front of Musailimah amongst his comrades and said, "If you were to have asked me for this piece of palm branch I would not have given it to you, and you will not go beyond what Allaah has decreed for you. And if you turn away (from the truth), indeed Allaah will destroy you. Indeed I believe you to be the one who I was shown about you what I saw in a dream."

And Allaah ﻋﺎﻟﯩﻲ said:

وَلَوْلَا أَن تَبَتَّنَا لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذَقْنَاكَ ضِعْفَ
الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

"And if We had not strengthened you, you would have almost inclined to them a little. Then (if you had) We would have made you taste double (punishment) in life and double (after) death. Then you would not find for yourself against Us a helper." *Al-Israa: 74-75*

Al-Imaam Ash-Shinqeetee رحمته الله said in the explanation of this verse in *Adwaa Al-Bayaan*, volume 3, pages 620-621, "He جعله made clear in this noble verse His act of strengthening His Prophet صلى الله عليه وسلم and protecting him from inclining to the disbelievers, and that if he were to incline to them He would make him taste "double life and double death," meaning double punishment of life in this world and double punishment of death in the hereafter. This is what Al-Qurtubee asserted in his tafseer. And some of them have said that what is meant by double punishment of death is the punishment doubled in the grave and what is meant by double life is the punishment doubled in the hereafter after the life of the resurrection. This is what Az-Zamakhsharee⁵ and others asserted, and the verse includes all of that. And this which He mentioned here of the harsh punishment for His Prophet if he were to disobey He explained it in other verses like His statement:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ
الْوَتِينَ ﴿٤٦﴾

"And if he had forged a false saying about Us We would have seized him by the right hand. Then We would have cut his aorta." *Al-Haaqqah: 44-46*

Then he said, "...and this noble verse has clarified to the utmost the innocence of our Prophet صلى الله عليه وسلم of even coming close to inclining to the disbelievers let alone inclining..."

And Ash-Sheikh Hamad ibn 'Ateeq رحمته الله said as is in *Ad-Durar As-Saniyah*, volume 8, page 77, "Indeed the *mudaahin* (the one who is soft

⁵ Mahmood ibn 'Umar Jaarullaah Az-Zamakhsharee is from the heads of the astray *Mu'tazilah*. Refer to *Siyar A'laam An-Nubalaa*, volume 20, page 151.

and compromises) seeking to please the creation, his status is worse than the fornicator and the thief and the drinker (of alcohol)."

3. Witnessing the abominations.

As for this harm, speak all you want. You do not find anyone who resides or goes to those lands, whether he is righteous or not, except that he sees all types of abominations from disbelief, polytheism, fornication, drinking alcohol, (women) revealing their beauty and unveiling, let alone what he hears of Allaah ﷻ and His Messenger ﷺ being reviled and the religion and its people being ridiculed, and he at times is not able to do anything about that; this is if he still has some zeal for Allaah's religion and has a heart with some life in it.

And in Saheeh Muslim (49) on Abu Sa'eed رضي الله عنه that the Messenger of Allaah ﷺ said, "Whoever amongst you sees an abomination then let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith."

And in the statement of one of the sincere advisors, "The person who speaks with falsehood is an articulate *shaytaan*, and the person who is quiet about the truth is a mute *shaytaan*," as is mentioned in Ad-Daa Wad-Dawaa, page 155, by Ibnul-Qayyim رحمه الله. The person who checked the book attributed it to Abu 'Ali Ad-Daqqaaq who died in the year 412. And from the tribulations on the Muslim is to see abominations especially when not changing it.

And in Saheeh Al-Bukhaaree (3436) and Muslim (2550) on Abu Hurairah رضي الله عنه on the Prophet ﷺ, he said, "Only three spoke in the cradle. 'Eesaa, and there was a man from the children of Israa'eel called Juraij. He was praying. Then his mother came to him and called him so he said, "Should I respond to her or pray?" Then she said, "O Allaah, do not let him die until You show him the faces of prostitutes..." (to the end of) the hadeeth. And in Muslim he said, "And if she would have supplicated against him that he fall into temptation he would have fallen into temptation."

His mother by supplicating against him made him see the faces of prostitutes, so what if he saw most of her! Allaah is the one whose help is sought.

4. Begging the disbelievers.

Begging in itself is forbidden for a Muslim to beg a Muslim except in three cases. In Saheeh Muslim (1044) on Qabeesah ibn Mukhaariq Al-Hilaalee رضي الله عنه, he said, "I assumed the burden of a *hamaalah* (money borrowed to make amends between people) so I went to the Messenger of Allaah ﷺ asking him for it. He said, "Stay until charity comes to us so we can order it to be given to you." Then he said, "O Qabeesah, indeed begging is not permissible except for one of three people, a man who assumes the burden of a *hamaalah*, it is permissible for him to beg until he gets it then he is to refrain, and a man who a disaster has struck him destroying his wealth, it is permissible for him to beg until he attains subsistence for living, and a man stricken by poverty until three people of sound intellect from his people tend (to the matter by saying), 'Indeed so and so is poverty stricken,' it is permissible for him to beg until he attains subsistence for living. And whatever besides that from begging, O Qabeesah, (I believe it to be) repulsive (forbidden), the person who does it devours it while it is repulsive."

And the Prophet ﷺ has taken an oath from his Companions that they do not ask the people for anything. In Saheeh Muslim (1043) on Abu Muslim Al-Khawlaanee, he said, "The beloved trustworthy one narrated to me. As for him, he is beloved to me, and as for him with me, he is trustworthy, 'Awf ibn Maalik Al-Ashja'ee رضي الله عنه, he said, "We were nine or eight or seven people with the Messenger of Allaah ﷺ when he said, "Will you not pledge allegiance to the Messenger of Allaah?" We had recently pledged allegiance so we said, "We have already pledged allegiance to you, O Messenger of Allaah." Then he said, "Will you not pledge allegiance to the Messenger of Allaah?" Then we said, "We have already pledged allegiance to you, O Messenger of Allaah." Then he said, "Will you not pledge allegiance to the Messenger of Allaah?" We then extended our hands and said, "We have already pledged allegiance to you, O Messenger of Allaah, so upon what are we to pledge allegiance to you?" He said, "Upon worshipping Allaah and not joining anything as a partner with Him, and the five prayers, and that you obey," and he said a statement in a low voice (saying), "and do not ask the people for anything." Indeed I had seen some of that group while the whip of one of them fell and he would not ask anyone to hand it over to him."

And the proofs of that are many from the Qur'aan and the Sunnah, and this is not the place to mention them. And our Sheikh Muqbil Al-Waadi'ee رحمته الله has a treatise about that titled Dham Al-Mas'alah, and it has been published.

So if begging, to beg a Muslim, is forbidden, rather it is from the major sins due to the hadeeth of 'Abdullaah ibn 'Umar رضي الله عنه, he said, "The Prophet ﷺ said, "A man does not cease to beg the people until he comes on the day of resurrection without having a piece of flesh on his face." So what about the one who begs the disbelievers and disgraces himself in front of them, rather he disgraces Islaam in front of the filthy idol worshipping enemies of Islaam. Rather, more astonishing than that is that some astray people go and steal the wealth of the disbelievers with a false pretext and weak arguments that the wealth of the disbelievers is permissible for them. Then the video camera films him and it is spread in the media and he finds humiliation and shame and is accused of stealing and robbery –and that is what it is- in addition to the enemies of Islaam distorting Islaam with the actions of these fools who cause mischief as our Sheikh Yahyaa Al-Hajooree رحمته الله has informed us.

5. It is a cause for dressing like them and imitating them.

Allaah ﷻ has legislated for His slaves everything which rectifies their affairs from that which is outward and inward, and He warned them from everything which opposes that. Amongst that is clothing. Allaah ﷻ said:

﴿يَبْنَىٰٓءَآدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَشَرِبُوْا وَلَا تُسْرِفُوْا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝ۚ قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِي اُخْرِجَ لِعِبَادِهِۦ وَالطَّيِّبَتِۦ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِيْنَ ءَامَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ ۚ كَذٰلِكَ نَفْصَلُ الْآٰيٰتِ لِقَوْمٍ يَعْلَمُوْنَ ۝ۚ﴾

"O children of Aadam, take your adornment at every *masjid*, and eat and drink, but be not excessive. Indeed He does not love those who are excessive. Say who has forbidden the adornment of Allaah which He has produced for His slaves and the good (lawful) things of provision? Say they are for those who believe in the worldly life exclusively for them on the day of resurrection. Thus do We detail the verses for a people who know." *Al-A'raaf*: 31-32

And proofs have come describing the clothing of the Muslim. Because of that Al-Imaam Al-Bukhaaree put together a book in his Saheeh naming it "The Book of Clothing," and likewise Al-Imaam Muslim, and their two books are the most authentic of the books that have

been compiled, and many of those who have compiled works in *hadeeth* and *fiqh* have followed their example.

And in Saheeh Muslim (2077) on 'Abdullaah ibn 'Amr ibn Al-'Aas رضي الله عنه, he said, "The Prophet ﷺ saw on me two types of clothing dyed in '*usfur*' (safflower) so he said, "Did your mother order you to do this?" I said, "Should I wash it?" He said, "Rather burn it!"

So it is forbidden to imitate the disbelievers in their clothing whether the Muslim is residing amongst them or is separated from their land. Sheikhul-Islaam Ibn Taymiyah رحمته الله said in Iqtidaa As-Siraat Al-Mustaqeem Mukhaalafah As'haab Al-Jaheem, page 221, "Indeed resembling outwardly causes a type of love and wishing to befriend inwardly just as loving inwardly causes resemblance outwardly. This is something that the senses and experience attest to..."

Some of What Occurs to our Muslim Brothers in France

1. The *adhaan* is prohibited in all parts of the country.
2. In the days of slaughtering the *adaahee* many problems occur, amongst them are:
 - It is not possible to slaughter the *udhiyah* except at the slaughter house
 - If the Muslim slaughters his *udhiyah* in his house a fine is imposed on him
 - At times you can not find an *udhiyah* to sacrifice
3. Severe differing occurs over determining the first day of fasting and the first day to break the fast to the point that at times (the person) fasts or breaks his fast in other than its time.
4. Most of the Muslims neglect the '*eed* prayer and its rulings because it is not a holiday with the disbelievers.
5. The disbelievers force the Muslims to put their children in the schools of the disbelievers knowing that sex and other than that from the ideologies of disbelief and atheism are studied in it.
6. They force the Muslim girls in the schools to take off the *hijaab*, and the girl sits with a man in the classroom.
7. In the school there is a period for physical exercise, and that is swimming. The teacher requires the male and female student to come with the specific clothing for this exercise. This clothing goes to the extreme in exposing the body. So the father of the female student who is upright is forced to get a note from the hospital for his daughter stating that his daughter is sick while she is not.
8. The woman does not find a woman (doctor) when giving birth.

Examples of What Occurs to the Muslims in General in the Lands of the Disbelievers

1. Difficulty in raising the children. If you hit your children or those you are responsible for in order to chastise them they can take them to the shelters and there they teach them disbelief, and they change his Arabic Islamic name to a Non Arabic name.
2. A meeting was convened in some of the lands of disbelief to legalize the marriage of a man to a man. So what do you expect after that!
3. Some disbelievers at times rape some of the Muslim sisters. This has occurred to one of the steadfast Muslim sisters and she died as a result of it.
4. If he wants to make *hijrah* and the government of disbelief becomes aware of that and he has money in the bank they freeze his assets so he won't travel from their lands. This occurs in America.
5. When the Muslims and the disbelievers fight each other the disbelievers attack the villages of the Muslims burning their villages. May Allaah give them what they deserve! This has occurred in India.
6. The scarcity of eating *halaal*, and having the *halaal* and the *haraam* mixed together.

The Ruling of Obtaining Citizenship of the Disbelievers

The Muslim obtaining citizenship of a country of disbelief is considered to be forbidden because of the many harms that result from that. Amongst them are:

- Leaving off making *hijrah* from their lands while it is incumbent (to do that).
- It is a means to befriending the disbelievers and being in agreement with them.
- He is not given citizenship until he agrees to their laws which oppose the Book and the Sunnah, and from amongst it is that which is disbelief.

Ash-Sheikh Sulaimaan ibn 'Abdillaah ibn Muhammad ibn 'Abdil-Wahhaab رحمته الله, the author of *Tayseer Al-'Azeez Al-Hameed*, said, "Know, may Allaah have mercy upon you, that the person when he manifests being in agreement with the polytheists on their religion out of fear of them and goes along with them and compromises to repel their harm, indeed he is a disbeliever like them even if he despises their religion and hates them and loves Islaam and the Muslims. This is the case when only that occurs from him so what about when he is in the land of his defense and he invites them and falls under their obedience and manifests being in agreement on their false religion and supports them in that with aid and wealth, and he allies them and breaks the allegiance between himself and the Muslims, and he becomes from the protectors of the domes (on the graves) and polytheism and its people after he was from the protectors of sincere worship and *tawheed* and its people."

- Inclining towards them while our Lord ﷻ says:

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ

لَا تُنصَرُونَ ﴿١١٣﴾

"And do not incline toward those who do wrong lest you be touched by the fire while you do not have any protectors other than Allaah. Then you will not be helped." *Hud*: 113

And *rukoon* is inclining as a group of the people of tafseer have explained, and it is a reason for entering the fire and because of this it is from the major sins. Al-Imaam Ash-Shawkaanee رحمه الله said in Fath Al-Qadeer, volume 2, page 540, "And the Imaams from the people of tafseer have also differed concerning this verse, is it specific for the polytheists or general? (Some) said it is specific and the meaning of the verse is a prohibition of inclining towards the polytheists. They are the ones meant by 'those who do wrong'. This has been transmitted on Ibn 'Abbaas رضي الله عنه. And (others) said it is general for the wrongdoers without a differentiation between a disbeliever and a Muslim. This is what is apparent from the verse, and if we were to assume the reason for the verse descending was the polytheists then the consideration would be for the generality of the wording not the specific reason."

I say, so there is no difference of opinion that what is meant by this verse is inclining towards the polytheists. The difference of opinion is only concerning the disobedient Muslims and what is correct is that it is general, and all praise is due to Allaah.

A Fatwaa from Al-Lajnah Ad-Daa'imah prohibiting obtaining citizenship of the disbelievers

In Fataawaa Al-Lajnah Ad-Daa'imah, volume 2, page 109, "It is not permissible for a Muslim to acquire the citizenship of lands which its government is *kaafir* because that is a means to befriending them and approving what they are upon of falsehood. As for residing without acquiring citizenship, the *asl* (basic rule) in that is prohibition..."

اللجنة الدائمة للبحوث العلمية والإفتاء

Member: 'Abdullah ibn Qu'ood

Vice President of the Committee: 'Abdur-Razzaaq 'Afeefee

President: 'Abdul-'Azeez ibn 'Abdillaah ibn Baaz

And in this issue there is a treatise photocopied whose author is not known with the title 'Hukm At-Tajannus Bijinsiyah Dawlah Ghair Islaamiyah', it is excellent in this issue. He favored the position of that being forbidden by passages from the Qur'aan and the Sunnah and deriving (from that).

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