Hijra
for the sake of Allah
Sh. Anwar al Awlaki
Dar Al Murabiteen

Presents

Transcript of

Hijrah

(for the sake of Allah)

A Speech by
Sheikh Anwar Al Awlaki (May Allah preserve him)
Preface

Praise is to Allah the Lord of the Worlds, and peace and blessings of Allah on His Messenger, his family, companions and those who follow them until the Last Day

To proceed

This is the transcription of a speech given by Sheikh Anwar Al Awlaki- May Allah preserve him. Sheikh Anwar speaks about the necessity of understanding and performing Hijra for the sake of Allah. He discusses the types of Hijrah, reasons why it is performed and why is it so very relevant today

(This lecture was released a while back). He was released from the prisons of the Tyrants of Yemen early December in 2007.

Sheikh Anwar al-Awlaki was born in New Mexico. His parents are from Yemen, where he lived for eleven years and received the early part of his Islamic education.

He served as an Imam in Colorado, California, and later in the Washington, D.C. area where he headed the Dar Al-Hijrah Islamic Center and was also the Muslim Chaplain at George Washington University.

Currently he resides in Yemen, where he was studying Shariah with prominent scholars, as he was banned from re-entering the United States despite being a U.S. citizen. He holds a B.S. in Civil Engineering from Colorado State University, a M.A. in Education Leadership from San Diego State University and was working on a Doctorate degree in Human Resource Development at George Washington University before being denied entry into the U.S.

He authored many popular audio series including the "Lives of the Prophets", "The Hereafter" and "The Life of Muhammad". May Allah reward his efforts.

Care has been taken to transcript the speech in the most accurate manner possible. Some editions have been made only for the sake of the reader’s convenience in the flow. Errors in sentence arrangements might have occurred due to the speech words and sentences as such.

And all aid is from Allah

Dar Al Murabiteen translators have done the transcription of the speech and we hold the copyright to this edition. However, its distribution is free and recommended except for the mention of the source.

Whoever spreads a good word has a share in the reward without the reward of the work being reduced. We encourage everyone to publicize the material so that all Muslims share the benefit of this work.

May Allah guide us to what pleases His Majesty!
May Allah forgive our errs and accept our worship

There is no god but Allah, and Muhammad is His Messenger, and we hold witness to that

*Dar Al Murabiteen*
Translation Board 2009-10
“Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them; these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.”1

1 (Surah/Chapter 008 - Al-Anfâl. Verse 72)
All praise is to Allah and peace and blessings upon the Prophet of Allah, and his family and companions.

To proceed

The topic of Hijrah, is a very important topic and it’s an issue that was mentioned in the Quran and an issue that was mentioned in the Hadith and an issue that was for a while one of the central issues of being a Muslim. When Mecca was Dar Al Kufr and Medina was Dar Al Imaan, Hijrah was the distinguishing factor between Emaan and Kufr. That was how central Hijrah was, in those days. If you are with us in Medina, then you are a part of the Awliya of Allah, if you are not, then its not our responsibility to protect you, its not our responsibility to defend you, and then your Hisaab (reckoning) is on Allah (azza-wa-jal), on the Day of Judgement. So Hijrah for some time was a very important issue.

After that, it wasn’t really stressed a lot by our scholars because everyone was living in Dar Al Islam. I mean, no one was residing in the Dar Al Kufr so they didn’t talk much about it because it wasn’t a problem. I mean there wasn’t any Muslim who wasn’t with the Khilafah (Caliphate).

This issue , for example that we have today, of somebody going to the land of the disbelievers, and living there for the sake of business or even for the sake of Dawah, was something that didn’t exist before. It wasn’t like somebody would go out Fee Sabillah and live
among the Kuffar (disbelievers) to do Dawah then. You go under the banners of Mujahideen *fee Sabilillah* (Warriors in the way of Allah), that’s how it was before. So you don’t find the Fuqahaa (Scholars of Fiqh) talk a lot about Hijrah because they were tackling the problems of the day and that wasn’t a problem. Every Muslim was living in *Dar Al Islam* anyway. Yes there were periods, now and then when we had these issues like the time when Andalus fell, and some Muslims stayed behind, then they did talk about it. There was a fatwa from the scholars of Al Maghrib that the Muslims living in Spain, need to move out. But this was an occasional problem that would come now and then. It wasn’t something that was there in the time of Abu Haneefah or Imam Ash Shafi or Malik or Ahmad, the problem wasn’t there.

There are two types of *Hijrah*

One *Hijrah* is the *Hijrah* that is mandatory on everyone, all the time. And this is the *Hijrah*, which Rasoolollah (peace be upon him) talked about in the Sahih Hadith of Bukhari.

The Prpohet (peace be upon him) said

"The Muslim is the one (from) whom the Muslims are safe from his tongue and his hand.”
If Muslims are safe from your tongue and your hand then you are a Muslim.

And the Muhajir, (the one who makes Hijrah) is the one who leaves, makes Hijrah from the things that Allah Almighty has prohibited.”

So this is the Hijrah that everyone needs to do in every age and time. Hijrah from sins to Ta’ah (obeying Allah Almighty).

This is the Hijrah you have to do all the time.

Prophet (peace be upon him) says-

المؤمن من أمنه الناس على أموالهم وأنفسهم والمهاجر من هجر الخطايا والذنوب

"The Mumin (believer) is the one whom the people are safe from him when it comes to their wealth and their self. So he doesn’t harm them in their Nafs (self) or in their wealth, in their belongings and the Muhajir is the one who leaves the Zunoob – the sins." 

And then the Prophet says

---

2 Sahih Bukhari, Book of faith, Hadith 9
3 (Musnad Ibn Majah, Book of Fitan (trials), Hadith 3924)
"The best Hijrah is when you leave the things that Allah dislikes". ⁴

So the word Hijrah means moving or leaving- leaving something behind.

*Ibn Hajar* says,

There are 2 types of Hijrah. There is an outward Hijrah and there is the inward Hijrah.

The inward Hijrah is when you leave what the evil soul tells you and what Satan tells you. The outward Hijrah is fleeing for the sake of your religion. So this is the general Hijrah. But we want to talk about this specific Hijrah. We want to talk about the outward Hijrah which *Ibn Hajar* calls, Al Hijrah Al Zahirah; this is the Hijrah that we want to spend our time talking about.

This Hijrah, the Hijrah which is moving from one place to another is related from Ayaat from the Quran. If Quran is the Book of Huda (Guidance), and we want to talk about something that Quran has mentioned to us. Why go switch elsewhere when the answer is in the book of Allah. Now, when you listen to these Ayaat, you want these Ayaat (verses) to speak to your heart. We are not going to talk about Hijrah in terms of Fiqh, the Huqm (ruling) of it, Haraam, Halaal, Mubaah, Mustahab, we are going to be talking about Hijrah based on the Ayaat (verses) of the Quran and the Hadith of Prophet (peace be

⁴ *Sunan Nisai, Book of Baiah (allegiance) Chapter Hijrah al Badi, Hadith 4095*
upon him). But SubhanAllah, when it comes to the issue of Hijrah if you don’t allow the Ayah to speak to your heart you are not going to understand the meaning, you are not going to understand what is intended and this is how you should do with all the Ayaat of the Quran because Allah, the Almighty says

إِنْ فِي ذَلِكَ لَذِكْرٍ لِّمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمَعَ وَهُوَ شَهِيدٌ

Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.\(^5\)

There is a reminder in this book. For who? For the one who has a heart. If you don’t have a heart, if you want to take Quran dry, without having it speaking to your spirituality, speaking to your heart, you won’t benefit from it.

Because Allah Almighty says that the reminder is not for everyone, the reminder is for the one who has a heart or listens attentively and gives heed.

These are the ones who will benefit from the Quran. However Allah Almighty says about the Zalimoon (oppressors)

وَلَا يَزِيدُ الظَّالِمُينَ إِلَّا خُسَارًا

Quran only adds to the loss of the oppressors.\(^6\)

\(^5\)(50:37)
That is why the Quran is al Furqan. Furqan; it comes and splits the people into half. Some people go to Ar Rahman and some people go to Ash Shaitaan. That’s what Quran DOES. This is Furqan. Furqan is something that splits the thing in the middle and tears them into 2 pieces. That is what Quran does to the people.

Allah the Almighty says about Saleh when he went to his people. The people were united

وَلَقَدْ أَرْسَلْنَا إِلَىْ شَمُوْدٍ أَخَاهُمْ صَالِحًا أَنَّ اعْثَبُوا اللَّهَ فَإِذَا هُمْ فَرِيقانِ يَحْتَصِمُونَ

After Saleh (peace be upon him), they became 2 parties fighting each other. After Saleh (peace be upon him), they became 2 parties fighting each other.  

So when you hear the Ayaat (verses) about Hijrah, have them speak to your heart! Because the issue of Hijrah is a difficult issue. (It has been so) always, and not only today. That’s how Hijrah was in the time of the Prophet (peace be upon him). Many Muslims today want to make Hijrah, like they want to make Hijrah to a place where they are going to make money....

---

6 (17:82)
7 (27:45)
I want to make *Hijrah fee Sabilillah* but I also want to increase my salary. I want to build a house. I want a better living. All of the *Sahabah* who made *Hijrah*, made *Hijrah* by sacrificing. Some of them spent most of their wealth, some of them, all of their wealth.

The *Hijrah* wasn’t easy for *Rasoolullah* (peace be upon him). It wasn’t easy for any of the *Sahabah*. *Hijrah* was a risk, then, and it’s a risk now.

We are going to start with *Ayaat* from *Surah An Nisaa*.

(There are) Four *Ayaat* from *Surah an Nisaa* that talk about the issue of *Hijrah*. But a little bit background on the reason why these *Ayaat* were revealed.

There were some Muslims who stayed behind in *Mecca* and then *Hijrah* was *Wajib*, was *Fard* (obligatory). They did not make *Hijrah*.

And when the people of Quraysh marched out in the battle of Badr, they came out with their people.

You know, just like some Muslims living in America had to join the US army when fighting against Muslims, these.....felt compelled to join the Quraysh when it was going to fight against the Prophet (peace be upon him).
This Hadith is in Bukhari. And the narration of this is given in Bukhari that the Ayaat revealed were talking about these people. They went out probably with the intention of not-fighting against the Muslims, exactly as it was the intention of the Muslim forces in the US army not to fire against the Muslims.

So the narration says

وَأَنَّ آنَاسَ مِنَ النَّاسِ كَانُوا مَعَ الْمُشْرِكِينَ يَكْثُرُونَ سَوَاءً هُمْ عَلَى عَهْدٍ رَسُولِ اللَّهِ ﷺ يَأْتِي السَّهْمُ يَرْمِي بِهِ فِي ضِيْبِ أَحَدِهِمْ فِي قَتَلْهُ أو يَضُرِّبُ عَنْقَهُ فِي قَتَلْهُ، فَأَنْزَلَ اللَّهُ

And the arrows of the Muslims would strike this person and this person and they didn’t go out with the intention of killing Muslims, They just went out silently among the army and they were not participating in the fighting but some of them got killed by the Muslims. These Ayaat were revealed talking about them

Allah Almighty says,

ِإِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِيْنَ أنفُسَهُمْ قَالُوا فِي مَكْتُومٍ كَانُوا كُنُّا مُسْتَضْعَفِينَ فِي الْأَرْضِ َٰ قَالُوا أَلَمْ تَنْكُنْ أَرْضُ اللَّهِ وَاسْتَعَا فِي هَٰذَا َٰ فَأُولَٰئِكَ مَا أُوْاهُمْ جَهَنُمُّ ٌ وَسَاءَتُ مُصِيرًا

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to
them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!⁸

"When Angels take the souls of those who die in sin against themselves," so Allah calls them Zalimeen, the ones who have wronged themselves. The ones who have oppressed themselves. Zulm is oppression. These are people who have committed oppression. Against who? Against their own selves."

The Angels take away their souls. We know that the Angels are those who take away the Nafs (self)

They don’t take their souls quietly. But they take their souls and ask them the following question

"What was your plight?" Where were you? What were you doing?? You were among the people of Quraysh. You were living in Mecca and didn’t make Hijrah to Medina. Why? So the Angels won’t wait until the Day of Judgement to ask this question. They won’t wait even before that to ask the question in the grave. They will ask it right then and there when they are taking their souls. It’s a question that cannot be delayed. What were you doing? Where were you? So these people will answer back.

⁸ (4:97)
They will say

“\textit{We were weak in the land}”. We were weak but there is no problem in being weak if there is no other alternative. The \textit{Sahabah} lived for 13 years in this situation. They were \textit{Mustadafeen}. They were the weaker party in \textit{Mecca} but the moment they found the alternative, it becomes \textit{Waajib} to move out and stop living as a \textit{Mustadaaf}. If you have the choice to live with \textit{Izza (respectfully)}, why live in a state of humiliation, a state of weakness. When there is no other alternative, it is good to have \textit{Sabr}. But when the alternative is there and you don’t make \textit{Hijrah} because of 2 reasons, fear for your wealth, and fear for your safety, then you are committing oppression against yourself.

You can sense humiliation in their answer. \textit{We were weak} and \textit{SubhanAllah} this is the situation of the one who accepts to live among the \textit{Kuffar} when an alternative exists and this weakness is reflected even in the \textit{Fiqh}, the \textit{Fatwa} that comes out when you live amongst the \textit{Kuffar}. So we start hearing \textit{Fatawas} like sisters don’t need to wear \textit{Hijab} anymore. Muslims in the armies of \textit{Kuffar} can fight with them, you can buy house with \textit{Riba}, mortgage.

So the whole \textit{Fiqh} becomes a weak \textit{Fiqh}. It reflects the situation. So we have \textit{Fiqh of Istidaaf}, the \textit{Fiqh} of people who are weak and we have conferences that justify being weak. So when the \textit{Kuffar} have their foot over your neck then you are going to be talking about Islam being a religion of peace and tolerance or you need to be talking about how to fight back how to move the foot of the unbelievers from over your neck instead of talking about peace and tolerance. Yes, Islam is the religion of tolerance but sometimes you
need to also point out that Islam is a religion of justice and there is a time when you want to talk about tolerance and there is an appropriate time when you have to talk about justice. So the whole culture becomes the culture of weakness.

What do the Angels say, the Angels responded by saying

Wasn’t the earth of Allah spacious enough for you to make Hijrah there in? This excuse is not accepted. Now again I want to stress the fact that we are not talking about Ahkaam (rulings) here because it is unfair to give a figure certain Huqm, on Hijrah when the circumstances are different.

The circumstance that we had before was that Mecca was clearly Dar Al Kufr and Medina was clearly Dar Al Emaan, so that Hijrah was Fard (obligatory). Now we have the Dar Al Kufr but there is a slight problem with the other flip side of the coin, The Dar Al Emaan. So we have half of the equation, we don’t have the whole equation. So giving the Huqm on this situation is not straight forward as it is in the case before. We are talking about the concept of Hijrah in general. And the Huqm of Hijrah now could be different from one person to another and it could be different from one time to another.

For example, I think there is a difference between pre September 11 and post September 11 for e.g. in America. There is a difference. Before the field was open for Dawah, now the things are becoming different. The issue is not straightforward when we are talking about the Huqm but we want to emphasise on the concept of Hijrah and turn the attention of the Muslims that the issue of Hijrah is an
important issue. And we need to observe these *Ayaat* and see if the conditions apply to you. If they do then you need to find a way out.

Was not the earth of *Allah* Spacious enough? *Allah*, Almighty has created this entire earth......5 continents! Wasn’t there space sufficient for you to move out and make *Hijrah*? Why did you have to stay in *Mecca* and end up coming out with the army of Quraysh to fight against the Muslims in Badr, when *Medina* is a few kilometres away? The one who wants to have Taqwa of *Allah*, Almighty will find a way out...............*Allah* will find a way out for you if you have Taqwa. And your *Rizq* will come from places that you did not expect. If you expected that there won’t be a test anymore, but the test is that you don’t know where the *Rizq* is going to come from and then it does come. It is the test to see if you put your trust in *Allah*, Almighty or not.

So what is their fate? *Allah*, the Almighty says,

*"Their abode is hell fire".*

These people who refuse to make *Hijrah*, their abode is Hellfire. They accepted humiliation in *Duniya* so *Allah* will humiliate them in *Al Akhirah*. But there is an exception

The exception is,

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالْنِسَاءِ وَالْوَلَّدَانِ لَا يَسْتَطِيعُونَ حَيْلَةً وَلَا يَهْتَدُونَ سَبيلاً
“except those who are really weak and oppressed men, women, and children who have no means in their power, or a guide to direct their way”.  

Now we have to put this into the right perspective because somebody might say I cant make Hijrah when they can and the reason why they are saying they can’t make Hijrah is because they have a slight fear for their safety and they have slight fear when it comes to their Rizq. Now the exception doesn’t apply to these because we know that every Muhajir who made Hijrah in the time of The Messenger of Allah was taking a risk and we know that the Muhajiroon from Mecca they left their wealth behind, so the risk was great. The exception is those whom it is impossible for them to move out. Very difficult. They just can’t. They have no way to do it. And Allah, Almighty says about them for these there is hope that Allah will forgive them. For Allah does block our sins and forgives again and again. So again, what are the 2 things that keep people behind from making Hijrah?

Safety

Rizq

When you get accustomed to certain locations to certain places, you know the people, your network of friends is there, you have a job, you have established yourself, and you have a house. Your wife has friends your kids are doing well in school everything is established and now you want to move out. You want to uproot yourself from that place and go somewhere else. There is difficulty involved in that. You are going to a place you might feel as a foreigner, your wife is she going to have friends or is she going to spend all her time in

\[9\ (4:98)\]
home with nobody speaking to her? Your kids, will they feel accepted at school or will they be treated as foreigners and get into trouble and not like it. How am I going to make a living? I am going to leave my job. I have a very nice job that is paying me well; I am going to go somewhere else. How am I going to live? These are the concerns that the Muhajir has.

The following Ayah talks to you and says

وَمَنْ يَهْجَرُ فِي سَبِيلِ اللَّهِ يَجِدُ فِي الْأَرْضِ مُرَاعَمًا كَبِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهْجَرًا إِلَى اللَّهِ وَرُسُولِهِ تَمَمَّ يَذْرَكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“He who forsakes his home in the cause of Allah”\(^{10}\). So it is Hijrah not for the sake of wealth, not for the sake of - what the Hadith says

إِنَّمَا الْأَعْمَالَ بِالْبَالِغِاءِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوِى فَمِنْ كَانَتْ هَجْرَتُهُ إِلَيْ دَنْيَا أوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ يُصِيبُهَا

"Who migrates for a woman…", someone who wants to marry or for the Duniya-, No this is Hijrah fee Sabilillah. This is Hijrah for the sake of Allah. He who forsakes his home in the cause of Allah finds in the earth "Muragaman"… What does the word Muragaman mean?

\(^{10}\) (4:100)

\(^{11}\) Sahih Bukhari, Book of Revelation, Hadith 1
Mufasereen say that Muragaman means Man’aah, protection. It could also mean a place to manoeuvre. The enemies of Allah are behind you, go and manoeuvre somewhere else. The earth is wide enough for you to take another shot at the Adoo (enemy) of Allah Almighty. That is what Rasoolullah did when he moved out from Mecca. They condoned you in Mecca, go and try in Medina.

So the Ayah says that Muragaman means don’t corner yourself in one place. You will find some protection; you will find Man’aa somewhere else. You will find support somewhere else, if you just search. For Rasoolullah, it wasn’t easy. He spent a few years looking for a place to move out to. But then Allah, Almighty gave it to him. But there was some effort that was put into that. And sometimes, we want the solution to come without us doing anything. No, you have to take the first step.....because it says in Hadith Qudsi

إذا تقرب إلي العبد شيرا تقربت إليه ذراعا، وإذا تقرب إلي ذراعا تقربت إليه
باعا، وإذا أتايني يمشي أتيته هرولة

"If you walk towards Allah Almighty, Allah will run towards you, if you take one step towards Allah Almighty, Allah will take many steps towards you -"\(^{12}\) but you are the one who should start, you need to take the first step and then Allah will do the rest for you.

\(^{12}\) Ahmed 1/368, Ibn Abi Asim 1/204
Muragaman Kathira wa saa’, what does "Saa’" mean? The Mufasireen say Ar Rizq. So the 2 concerns that you have "safety and Rizq", Allah has promised you that you will find them in Hijrah. So you can imagine Hijrah as asking somebody to jump from a cliff by putting trust in Allah and you are not allowed to look what is at the bottom, is it water or is it rocks or what! But you have to take that jump; you have to put your trust in Allah, Almighty and jump across. That is Hijrah. You don’t know what’s on the other side. You have to put your trust in Allah, Almighty. Allah is telling you, you will find Muragaman and you will find Saa’. That is promise. Even though it doesn’t look easy. Hijrah doesn’t look easy but Allah has promised you that.

And then Allah says,

"Should he die as a refugee from his home for Allah and his Messenger his reward becomes due."

Now death, Allah is not promising you protection from death because death could come to you whether you make Hijrah or not. So Allah is not going to promise you protection from death. You can die whether you stay in Mecca or you go to Medina but Allah promises you here that if you make Hijrah you will get the Ajr (reward).

You will get the reward even if you didn’t complete the journey. You will get the reward of Hijrah.
So you are promised 2 things but you are not promised one. You are not promised protection from death but you are promised *Rizq* and you are promised *Mana‘a*, a place to manoeuvre from the enemies of *Allah*, Almighty. The earth is wide enough and the Prophets made *Hijrah*. Musa made *Hijrah* and when he reached the land of Palestine what did the man in Medyan tell him

"Here you are safe from the oppressing people"\(^\text{13}\)

And when *Rasoolullah* made *Hijrah* to Medina

The people of *Medina* told him "Here you are safe from the enemies of *Allah*, Almighty. We will fight for you as we fight for our families". And you see the stories of the *Muhajir*een today, and you can see the stories of the *Muhajireen* yesterday, the ones who make *Hijrah*, *Allah*, blesses their effort and offers them protection from the enemies of *Allah*, Almighty.

*Allah* also says

"And as for those who immigrated for the cause of *Allah* after they had been wronged we will certainly give them goodly residence in

\(^\text{13}\) (28:25)
this world but indeed the reward of the Hereafter will be greater if they but knew.\textsuperscript{14}

So Allah will give you Hasanah in Duniya and give you even better than that in the Hereafter.

Ibn Kathir says, Ibn Abbas Asshab bin Qatadah said that the meaning of Hasanah here is Medina but others like Mujahid say that it means ar Rizq at Tayyab (Pure Rizq or Sustenance). Allah will give you Pure Rizq.

So Allah does not promise large quantity Rizq but he promises that it will be Tayyib (pure), whether it is little or large, it will be Tayyib, it will be pure. Your wealth could be very limited but there is Barakah (blessing) in it while the wealth of somebody else could be vast and huge but there is no Barakah in it.

So the issue of wealth here is not on numbers but the issue here is Barakah whether there is Barakah in it or no Barakah in it and Ibn Kathir talks about this.

He says

"These Muhajireen whom the Ayah is talking about, they left their dwelling and their wealth behind, so Allah gave them better than what they left."

\textsuperscript{14} (16:41)
If you leave something for Allah, Allah will definitely give you something better.

He said, because Allah, Almighty gave them establishment in the earth and he allowed them to rule over the land and they became leaders and judges and everyone of them was an Imam for Mutaqeen (Leader of the Pious).

So these people who had limited wealth in Mecca and would have lived and died in Mecca and that would have been the end of it and nobody would have heard about them or who they were suddenly they became the guide for the entire earth, they are the ones who are carrying the beacons of light that would guide the path of humanity towards Jannah. It was these people who made Hijrah from Mecca to Medina and now one of them is Emir of Iraq and the other one is Emir of Egypt and somebody else is the Emir of... They went all over the earth, spreading the Daw‘ah of Islam. So Allah, Almighty has given them in Duniya better then what they left behind and Allah says, "what they will get in Akhirah is even better".

When Omar Bin Al Khattab would give the Muhajireen their share of the booty, he would say "Take this, this is what Allah has promised you in Duniya and what Allah has promised you in Akhirah is even better".

So this is all because of the Barakah of Hijrah.

Why Hijrah? Why make Hijrah??
1. Because it is the order of Rasoolullah

*Rasoolullah* says

"أنا آمرك بخمسٍ للهAMI بمن, بالجماعه, والسمع والطاعه, والهجره, والجهاد في سبيل الله"

*I have 5 commands for you*

*You Listen and you obey, being with the group, Hijrah and Jihad fee Sabilillah.*

These are the five commands of The Messenger of *Allah* and you notice that these are the 5 essential elements for a successful *Jama’a* (group) that would establish the religion of *Allah*. You need to have *Sama’ and Taa’*. Listen and obey. So that means there is an Amir and there is a *Jamaa*, there is a group, a collective effort -*Jamaa-*

To be part of the group and not to be alone. Because when we have scattered effort here and there, its different and when everybody is serving the *Jamaa* and you have the energy of the effort of everyone, that is when *Allah*, Almighty puts blessings in the work.

---

15 Ahmed, Tirmidhi and Abu Dawud, Narrated by Haris al Ash’ari (may Allah be pleased with him)
Then you have *Hijrah* in the way of *Allah* and you have *Jihad* and we will notice that *Hijrah* and *Jihad* are frequently mentioned together. Why? Because many a times *Jihad* demands *Hijrah* before it. To make *Jihad* you need to make *Hijrah* so they are associated together and in some *Ayaat*, 3 things are associated. *Imaan*, *Hijrah* and *Jihad*. So these 3 things are linked. Now this order of *Hijrah* is not temporary but it stands until the Day of Judgement.

The Messenger of *Allah* says:

إن الهجرة لا تنقطع ما دام الجهاد

‘*Hijrah* doesn’t stop as long as *Jihad* doesn’t stop’\(^{16}\)

And Rasoolullah says

لا تنقطع الهجرة ما دام العدو يقاتل

‘*There will always be Hijrah as long as there is an enemy of Allah to fight.‘’\(^{17}\)

As long as there is an enemy of *Allah* to fight, you need to make *Hijrah* to do the fighting. So the *Hijrah* to *Medina* was a *Hijrah* for the sake of *Jihad* in the way of *Allah* because it was the base of the Mujahideen.

---

\(^{16}\) Ahmed Sahih al Jami 1991

\(^{17}\) Musnad Ahmed, Book of the 10 Mubashirin bi Janna, , Hadith 1581
2) Baraa’ from Mushrikeen- disassociating oneself from Mushrikeen. This is number 2 of why we make Hijrah. Rasoolullah says in the Hadith

"I disavow or I disassociate myself from who ever lives among the Mushrikeen in their dwellings." \(^{18}\)

The Messenger of Allah says

'I disassociate myself from any Muslims who lives with the Mushrikeen. They should not see the lights of each other.' \(^{19}\)

The Messenger of Allah is saying that you should be far away from the Mushrikeen that you don’t even see their lights.

\[\text{قَالَ رَسُولُ الْلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَمَاعَ الْمُشْرِكِينَ وَسَكَّنَ مَعَهُ فَإِنَّهَيْ مِثْلُهُ} \]

‘The one who lives among the Mushrikeen is from among the Mushrikeen’ \(^{20}\),

\(^{18}\) Bukhari Narrated by Jarir (May Allah be pleased with him)

\(^{19}\) Saheeh Sunan Abu Daud 2420

\(^{20}\) Sunan Abi Daud. Bab 182 Hadith 2405
Jareer came to Rasoolullah (peace be upon him) when he was taking Ba’yah, and he said ‘O Messenger of Allah give me your hand so that I will give you Ba’yah (pledge of allegiance) and set your condition. What do you want from me?’

The Messenger of Allah said

‘The Ba’yah is that you worship Allah and establish Prayers and Pay Zakah and you give advice to the Muslims and you leave the Mushrikeen.’

This was a part of the Bay’ah that he took from Jarir, that you leave the Mushrikeen.

3) The reward of Hijrah

The Messenger of Allah says in the Hadith

Sunan Al Nisai, Kitab al baiah (allegiance), Bab 17 hadith 4105
"Satan waited for Ibn Adam on his way towards Islam and told him ‘You want to become a Muslim and leave the religion of your fathers and your forefathers!’ but the son of Adam disobeyed him and became a Muslim. And then he sat for him in his path towards Hijrah and said 'You are going to leave your land!' but he disobeyed him and made Hijrah. Then he sat for him in the way of Jihad and said 'You want to fight Jihad and it will cost you your wealth and your self and then you will be killed and your wife will marry somebody else and your wealth will be inherited and split among others!' but he disobeyed him and fought Jihad, fee Sabilillah. Rasoolullah says:

‘Whoever does that, then Allah promises him that he will enter him into Jannah and whoever is killed in the path of Allah then Allah will give him Jannah and if he drowns then Allah will enter him into Jannah and if he falls off his mount and he dies, then Allah will enter him into Jannah’."  

Meaning whatever happens to him, this man will enter into Jannah if he disobedys Satan in these three paths-Islam, Hijrah and Jihad fee Sabilillah.

22 Sunan an Nsai, Kitab al Jihad bab 19 Hadith 3082
إن الرجل إذا مات بغير مولدته، قيس له من مولدته إلى منقطع أثره في الجنة

The Messenger of Allah says: ‘If you die when you make Hijrah the distance between the place of your birth and the place of your death will be measured and you will be given equal to that land in Jannah’.  

So the ones who come from far away, like America and Australia, get a lot of Ajr, long distance.

鲁ن أبي فاطمة أنه قال يا رسول الله، حدثني بعمل أستقيم عليه وأعمله.

قال له رسول الله: عليك بالهجرة، فإنه لا مثل لها

Rasoolullah was asked

‘Tell me about something to do’

Rasoolullah said ‘Make Hijrah because there is nothing like it.’

Reasons that would make a person do Hijrah

1) For the protection of your Deen

Allah says.

---

23 Saheeh Sunan An Nasai 1728

24 Sahih Sunan Nisai 3885
‘O my servants who have believed, my land is vast so worship me.’

Meaning that you will find a place to worship Allah. If you cannot worship Allah where you are move out and you will be able to worship Allah.

Mujahid said-Ayah-

The meaning of the Ayah is that, my land is vast so make Hijrah and fight Jihad in the way of Allah. So we can say that the interpretation of Mujahid is that there will always be a place to fight Jihad fee Sabilillah, but you need to make Hijrah probably to find that place.

Saied ibn Jubair said

Ibn Jubair interpreted the Ayah to mean if where you are living, the people are sinners and there is a lot of sins then move out and worship Allah somewhere else.

Like the man who killed 99 and then killed a 100. What did the scholar tell him, ‘Move out, make Hijrah!’

Mutraf ibn Abdullah said

He says my earth is vast so you will find Rizq somewhere else.

---

25 (29:56)
2. For your safety

And this was the Hijrah of Muslims from Mecca to Habasha. They didn’t make Hijrah from Dar Al Kufr to Dar Al Islam. They made Hijrah from Dar Al Kufr to Dar Al Kufr. But they made Hijrah from a place where they cannot worship Allah to a place where they can worship Allah. So France tells you, that your daughters and sisters and wives cannot were Hijab, move somewhere else. You will find a place where you can worship Allah, Almighty. You don’t have to stay behind and disobey Allah when the earth is vast and wide. Why stay behind when you are ban from fulfilling obligations and there are some things that are Mustahab if you leave them (it is not a problem). But it is different when you leave things that are Wajib, for the issue of Hijab, this is Wajib. This is a Fareedah and it is one of the most important Faraid on the Muslim sisters. Why stay behind in a land where you cannot fulfil this obligation. Some places where Salah Al Jama’a (prayer in congregation) is not allowed. Why live in a place where Salah Al Jamaa is not allowed?

3. Hijrah for the sake of Jihad fee Sabilillah, and this link between Hijrah and Jihad is apparent in many Ayaat and Hadith

Allah says in Surah Anfal verse 72

إنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالَهُمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَتَصْرَفُوا أَوْلَـٰدُهُمْ وَأَنْفُسَهُمْ وَأَمْوَالَهُمْ عَلَىٰ ذَٰلِكَ بَعْضُهُمْ بَعْضًا مِّنْ لَبَانَةٍ بَعْضٍ
'The ones who believed, made Hijrah and made Jihad with their self and their wealth in the cause of Allah as well as those who welcomed them, supported them, these are the ones who are Awliya.'

In Surah Baqarah verse 218

 إنَّ الْذِّينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُوْلَٰئِكَ يُرِجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ

'The ones who believed, and the ones who made Hijrah and the ones who made Jihad fee Sabilllah, those are the ones who expect the mercy of Allah, Almighty. And Allah is Merciful and Forgiving.'

Surah An Nahl verse 110

نِعَمَ إِنَّ رَبُّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْضِ مَا فِتَنُّوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَحِيمٌ

Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihad, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.) (111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly

Surah Al Anfal 74
And those who believed, and emigrated and strove hard in the cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid - - these are the believers in truth, for them is forgiveness and a generous provision.) (75. And those who believed afterwards, and emigrated and strove hard along with you, they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.

Again, the link between the 3 deeds.

*Surah Tawba* verse 20

Those who believed and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah. They are the successful.)

So again and again these 3 acts are linked together.

The Messenger of Allah says
'Hijrah doesn’t stop as long as there is *Jihad*

إن الهجرة لا تنقطع مادام الجهاد

And The Messenger of *Allah* says

'Hijrah will not stop as long as the enemy is being fought'

لا تنقطع الهجرة ما جوهد العدو

Finally, is *Hijrah* restricted to *Hijrah* from the lands of *Kufr* to the lands of *Islam*?

And this is a relevant question for our situation today.

*Shaukani* says.

'That the obligation of *Hijrah* is not only restricted to the *Dar Al Kufr* but it is an established *Shariah* and it is a *Sunnah* and....

He says that *Hijrah* is not restricted for *Dar Al Kufr* to *Dar Al Islam*. You need to make *Hijrah* if you are in a place where you cannot make *Amr bil Maroof* and *Nahi an al Munkar* and he said that the believer is supposed to find the place where he can worship *Allah* best.

So if we apply these words of Al Shauqani to our situation today. Since we don’t have the clear cut, *Mecca* and *Medina* today. That doesn’t mean that *Hijrah* should be neglected because *Hijrah* could

---

26 Related by Ahmad and others, *Saheeh al jami* 1991

27 *Al Silsila as saheeha* 1674
be form one country to another, *Hijra* could be from one city to
another in the same country. In fact *Hijra* could be from one
neighbourhood to another neighbourhood in the same city. You find
in Muslim lands within the city, neighbourhoods where the people
are conservative and the people are religious and you have
neighbourhoods where there is *Fasaad* (corruption). Shouldn’t a
person try to live with his family in the best environment. The issue
of *Hijra* applies whenever you find that you and your family are in
*Fitnah* (trial) and you cannot worship *Allah*, Almighty the way you
should.

And there is another important issue, to talk about when we are
talking about *Hijra* in the way of *Allah*. There are some places....we
said that we have *Dar Al Kufr* today but we don’t have *Dar Al Emaan*.
However we know that, there are some places where even though it
is not classified as *Dar Al Emaan* because the classification depends
on the rule that is applied.

A *Dar Al Kufr* is a place where the rule of *Kufr* is applied even if the
population is Muslim and *Dar Al Emaan* is the place where the rule of
*Allah* is applied even if the population are non Muslim. So the
classification of *Dar Al Kufr* and *Dar Al Islam* depends on the *Huqm*
(rule/law). However we know that there are places where it is easier
to worship *Allah* than other places even though it is still classified as
*Dar Al Kufr*.

And then there is another issue. Why live with your family in a place
where every indication shows that it is *Dar Al Kufr* and will remain
Dar Al Kufr not only that, but it will be the enemy of the Muslims from now until eternity. As the Hadith of The Messenger of Allah states. While there are other places even if the rule of Allah is not applied yet. But there is every indication that the future for that place is Islam and the people are heading towards Islam and Allah is preparing the people to become Muslims and to carry the message of Islam. So when we talked about Ash Shaam, for example in the previous lecture. Even if the rule of Allah is not being applied in Shaam today but every indication shows that Sham is heading towards Islam and Ash Sham would be a land of Islam and it will be a land that we want to be close to, because it is where the important events of Islam will be occurring. Same thing is applied to Mecca and Medina to Yemen to Khurasan, Iraq. So yes there is no Dar Al Islam today but I am responsible for where I bring up my children and if I am the one who chose for them to live in Dar Al Kufr then I am responsible for them, and responsible for their grand children and so on and so forth because I didn’t make that decision of taking them out and putting them in a better environment. And even better than that, better than living in As Shaam or living in one of the places that The Messenger of Allah has talked about in the Hadith, is to make Hijrah to the land of Ribaat and to the lands of Jihad fee Sabillallah

Because The Messenger of Allah says

رباط يوم وليلة خير من صيام شهر وقيامه

'The Ribaat of one day and night is better than the fasting of an entire month',

And The Messenger of Allah says

---

28 On the authority of Salman Al Farsi, Saheeh Muslim
'And standing in the Battlefield for, The Messenger of Allah said "Sa’ah". "Sa’ah" is a small, it is not literally an hour but it is a part of the day. Standing in that row for that moment is better than the night of Power and standing next to the black stone."

And The Messenger of Allah says

رباط يوم في سبيل الله خير من ألف يوم فيما سواه من المنازل

"The Ribaat of one day fee Sabilillah is better than 1000 nights in other places" 

A woman came to the Messenger of Allah and said ‘O The Messenger of Allah, my husband went out for Ghazwaa fee Sabilillah and I used to pray behind him when he would pray and follow his I’baadah (worship), so if he fasts, I would fast, if he would make Zikr, I would make Zikr, if he would read Quran, I would read Quran, I

29 Tirmidhi/ Nisai and Ibn Abi Shaybah , Narrated by Usman may Allah be pleased with him
followed my Husband in all of his I’baadah, so tell me about something to do that will make my deeds equal to him".

So this women, she would do equal to her husband when he was with her now he is in Ghazwa she wants to do something equal to her husband. She wants to be equal to him.

The Messenger of Allah said

"Can you pray the entire night until he comes back and can you fast everyday until he comes back and can you make Zikr of Allah continuously until he comes back?"

She said ‘No! I can’t, O Messenger of Allah’

The Messenger of Allah said "Wa Allazee Nafsee be Yadih (By the one in whose hand my life is), even if you are able to, all of what you would do you would not be equal to 1/10 of what he is doing now.’

It won’t be equal to 1/10th of what he is doing now so don’t even try!

Where was this woman living? She was living in Medina, the place where a Salah is multiplied by 1000

So Hijrah in the path of Allah was an important I’baadah. A Muslim doesn’t want to be in a situation where he is paying taxes to the enemies of Allah, Almighty and they are using this money to fight Muslims. He doesn’t want to be in a situation where he is increasing

---

30 (Musnad Ahmed, Book 7, Hadith 15080)
the numbers of Kuffar. He doesn’t want to be in a situation where the Kuffar are using him to give Fatwa against his own people or to fight against the Ummah. A Muslim doesn’t want to be in a situation where he will be the cause of Fitnah for his children and grandchildren. A Muslim doesn’t want to be in a situation where he might be able to worship Allah, Almighty but it is going to be difficult for his wife, it is going to be difficult for his kids to carry on, on the path of Allah. So it is necessary for the Muslim to find a place that is best for his I’baadah. We shouldn’t be looking for a place that is best for his Rizq. We should be looking for a place that is best for our I’baadah. And then Allah will take care of the rest. That should be our objective when it comes to Hijrah in the way of Allah.

There’s another issue that needs to be brought in, when we are talking about the issue of Hijrah and that’s the Huqm of Jihad fee Sabilillah today.

Now we know that the Huqm (ruling) of Jihad in the way of Allah today is mandatory because it is Jihad ad Daf’. It is Defensive Jihad which is Mandatory. So in addition to the need for Muslims to move out from Dar Al Kufr, we have another obligation which is clearly an obligation and that is Jihad in the way of Allah. So this leaves the Muslims who are living in the West with the choice of either staying behind and fulfilling the obligations of religion which also includes Jihad in the way of Allah, or moving out.

Because if you stay without fulfilling this act of I’baadah which is already our obligation that means you are not able to worship Allah and if you are not able to worship Allah then you need to move out.
So this issue even though it is not apart of Hijrah itself but its directly relates to the Hijrah because it is an obligation today on every Muslim.

So as a conclusion

Somebody who is living in the West needs to decide, if they want to stay behind then they have to have a participation, an active participation in Jihad in the way of Allah, whether it is by Nafs (self), or by the Maal (money). Jihad in the way of Allah is not restricted to Jihad by yourself but there is also the financial Jihad, the Jihad for Ghaneemah (booty).

All of the battles of Rasoolullah, all the Saraya (battalions) that he sent until the battle of Badr were for the sake of Ghaneemah. It was to intercept the caravan of Quraysh. So this is a valid Jihad fee Sabilillah, it carries the same Ajr (reward) as Jihad fee Sabilillah. So Ghaneemah from the Kuffar is Jihad fee Sabilillah. So that’s one way a person can fulfil his obligation while staying among al Kuffar.

If a person feels they are unable to do that because they are not qualified, they don’t have the preparation then that means that they would need to move out otherwise they wouldn’t be worshipping Allah, Almighty,

And Allah says
"My land is vast"\textsuperscript{31}

So you need to move out in order to worship me somewhere else.

And peace and blessings of Allah on the Prophet.

\url{http://www.salaattime.com/downloads/anwar/Lectures/Hijra.mp3}
The Undead Warriors Part 1- Dar Al Murabiteen collections
A Collection of the Stories of Current day martyrs

The Undead Warriors Part 2- Dar Al Murabiteen collections
A Collection of the Stories of Current day martyrs

Hijrah And Jihad- in pdf
By Sheikh Abdullah Al Azzam

Winds from Paradise- story
By Dar Al Murabiteen exclusive

From the Grand Daughters of Safiya Part 1-5- in pdf
By Ansar Jihad
Translated by Dar Al Murabiteen exclusive

The School of Yusuf Part 1-4
By Dar Al Murabiteen exclusive

First Khutbah of Jumah after Conquest of Jerusalem
By Dar Al Murabiteen exclusive

World Conspiracy against Islam- in pdf
By Sheikh Abdullah Al Azzam

And more.
Visit us at
http://murabiteen.forumotion.com

This PDF book is brought to you by the Dar Al Murabiteen Publications. We pray to Allah to guide all of us to what is right and make our intentions purely for His sake. May Allah grant victory to His slaves, He is the All Powerful, Ever Merciful!