

Al Usool Ath Thalaatha

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Lesson 16

Verily, all Praise belongs to Allaah; we praise Him, we seek His help and we ask forgiveness from Him, and we seek refuge with Allaah from the evils of our souls and our bad deeds. Whom so ever Allaah guides, no one can lead him astray and whom so ever He misguides (because he does not want to receive guidance), then no one can guide him. And I bear witness that there is no deity worthy of worship in truth except Allaah, He is the One and there is no associate with Him and I bear witness that Muhammad is the is His slave and His Messenger, may many peace and blessings of Allaah be upon him and his family and his companions. And what is to come,

The lesson on Al Usool Ath Thalaatha wa Adillatiha, the Three Foundations and their Evidences which is a treatise of Shaykh Muhammad Ibn Abdul Wahhab is ongoing. And we had started the third foundation in the previous lesson. And we had reached at

وبعدها أمر بالهجرة إلى ((المدينة))،

And thereafter the command of migration to Madinah,

And the Messenger of Allaah ﷺ was commanded to migrate towards Madinah Nabawiyah. And when the Messenger of Allaah ﷺ tried for the Quraysh who were his own people, his own relatives, his own tribe, the leaders of Makkah, the leaders of the world; when he ﷺ tried to give them one more leadership, that they recite the Kalimah and become the leaders of not just the Arabs but also the non-Arabs. But a lot people of people did not understand this due to obstinacy and arrogance. And

then I mentioned the journey of Taif. When the land of Makkah contracted upon him ﷺ, when he ﷺ faced difficulties there and he ﷺ was not able to preach the religion of Allah there, so he thought to leave Makkah and go to Taif. It may be so that some people there would listen to me and understand the Kalimah Tawheed. They act upon it and I then make Taif the centre of my call, the call of Tawheed. And then we heard how the oppressor behaved with the Messenger of Allaah ﷺ and cast him out of Taif. So Allaah the Most High sent His angels to alleviate the grief of His beloved Messenger ﷺ, He sent Jibril عليه السلام and the angel of the mountains. So the grief of the Messenger of Allaah ﷺ was reduced. And the place that Allaah had chosen for His Messenger ﷺ was not Taif, it was Madinah. And the people of Taif did not believe in him. In fact I had mentioned that there was a Christian slave. In that entire journey, only one slave had accepted Islam. So only what Allaah wills takes place, not what man wills.

Then after that came the عام الحزن i.e. the year of sorrow. The uncle of the Messenger of Allaah ﷺ, Abu Taalib passed away. And his ﷺ wife, the mother of the believers, Khadijah رضي الله عنها also passed away. In one single year. So he ﷺ had to face a lot of sorrows. These were the two people who always stood beside the Messenger of Allaah ﷺ in happiness and in sorrow. These were the only two people who always supported the Messenger of Allaah ﷺ in hardship and in ease. But it was the wisdom of Allaah that both passed away in one single year. Then Allaah the Most High made His beloved Messenger ﷺ visit the heavens. I have described the incident of Israa and Mi'raj in the previous lesson. And I had also described the details and benefits of this incident.

When the pagans saw that the Messenger of Allaah ﷺ does not listen to them, neither does he ﷺ listen to his uncle nor those who they sent as their mediators, so they held a conference. And they gave various verdicts in that conference as to what should be done with the Messenger of Allaah ﷺ. There were different opinions but in the end the opinion that was agreed upon was that a young member of each tribe would be chosen. These youth will be given a sharp edged sword. They will swing it all at

once and kill the Messenger of Allaah ﷺ. In this manner, the Messenger of Allaah's ﷺ blood will be shed. And from how many people will Bani Abd Munaaf (the clan of the Messenger of Allaah ﷺ) seek retribution? They will settle for blood money which would be paid by everyone together. In this manner, this huge matter (for them) would be settled.

Allaah the Most High then commanded His beloved Messenger that O My beloved Messenger ﷺ, the time has now come to migrate, to leave Makkah and go to Madinah. So the Messenger of Allaah ﷺ immediately went to the house of Abu Bakr As Siddiq رضي الله عنه in the afternoon, a time when he ﷺ would not normally go. Our mother, Aisha رضي الله عنها narrates that she saw the Messenger of Allaah ﷺ come to her house in the afternoon, a time when he ﷺ would not normally come. He ﷺ spoke to my father and both of them went inside a room. I also went along with them so the Messenger of Allaah ﷺ said that I want to talk to you alone (to Abu Bakr As Siddiq رضي الله عنه).

Upon which Abu Bakr As Siddiq رضي الله عنه replied that O Messenger of Allaah ﷺ, this house belongs to you (i.e. even Aisha رضي الله عنها is part of your household). So the Messenger of Allaah ﷺ said that the time for migration has come. Abu Bakr As Siddiq's رضي الله عنه eyes were filled with tears and he began to cry. Our mother Aisha narrates that it was the first time in my life that I saw tears of joy, I did not know before, I only thought that tears were a thing of sorrow. When does a human being cry? In sorrow. But first time in my life I saw that there were tears of joy too. Abu Bakr As Siddiq رضي الله عنه had two rides, he offered one in the service of the Messenger of Allaah ﷺ.

The Messenger of Allaah ﷺ said – tell me the cost of this so and I will pay it. Abu Bakr As Siddiq رضي الله عنه replied that it is your right, you can take it. Yet the Messenger of Allaah ﷺ paid for it. A question that arises here is that the Messenger of Allaah ﷺ did not object when Abu Bakr As Siddiq رضي الله عنه gave all he had and ask him why is he giving everything. But when it came to a ride, then why did

he ﷺ talk about its cost? Do you know the wisdom here? The riding beast was to be mounted by the Messenger of Allaah ﷺ himself while the wealth that Abu Bakr As Siddiq رضي الله عنه had given was for the common treasury for the welfare of the Muslims. Here he ﷺ had to ride it himself and that is why he paid its cost.

The incident of migration is well-known. When the Messenger of Allaah ﷺ left Makkah, he ﷺ had a believer and a disbeliever with him. The believer was Abu Bakr As Siddiq رضي الله عنه and the disbeliever was Abdullah bin Uraiqit who was the one to show them the way. And does this point towards the evidence that one can give job/employment to a disbeliever or not? What do you think? Whose help did the Messenger of Allaah ﷺ take when the Quraysh were thirsty for his blood and had announced a reward of 100 camels for the one who kills him ﷺ? A disbeliever's help – Abdullah bin Uraiqit. So the scholars state that this is evidence that if the disbeliever is honest – but can a disbeliever be honest? Yes they can be honest. Disbelievers want this world, they want money and they would do anything for money. If he can lie for money, then can he not speak the truth for money? If he can betray for money, can he not uphold trust for money? When this world is everything to someone. So in this manner, the Messenger of Allaah ﷺ paid money to him and this disbeliever showed him the way. And he did not betray the Messenger of Allaah ﷺ by informing anyone else. And in this manner, the Messenger of Allaah ﷺ did not take the straight road that led to Madinah rather he ﷺ took the road from behind, the one which is the Expressway today from Jeddah to Madinah, it joins Makkah ahead. This road is also known as Tareeq Al Hijratayn (Road of the two Migrations). So you can see that the journey became so long. They came this way and then went to Madinah. The Quraysh were not aware of this route. This route was hidden and Abdullah bin Uraiqit knew about this way. Anyways so they went on this way and the Quraysh went to the house of the Messenger of Allaah ﷺ and waited outside his door so that they would attack when the Messenger of Allaah ﷺ would come outside his door. The Messenger of Allaah ﷺ ordered Ali ibn Abu Taalib رضي الله عنه to stay at his place in his

stead. The Messenger of Allaah ﷺ left from his house and was not visible (to the people standing at his door). This was a miracle for the Messenger of Allaah ﷺ. The people kept waiting outside thinking that he ﷺ is sleeping. When they got tired of waiting, they decided to enter themselves and attack. When they entered, they saw that Ali ibn Abu Taalib رضي الله عنه was lying and sleeping in his ﷺ stead. So in this manner, Allaah the Most High protected His beloved Messenger ﷺ. The Messenger of Allaah ﷺ spent 3 days in the cave of Thawr. The reason was that the disbelievers were near and they had spread their youth in every direction. Their youth were mounted on fast riding horses and you know that the riders/youth of the Quraysh were very fast and would be ahead in the war. And when the news of the reward of 100 camels reached them, they became more keen in this task and were ahead of everyone. The eldest son of Abu Bakr As Siddiq رضي الله عنه, Abdur Rahman ibn Abu Bakr would come to inform the Messenger of Allaah ﷺ. He would set out at night and inform about what the Quraysh were doing. So when the Messenger of Allaah ﷺ reached the cave of Thawr, he ﷺ sat inside it because the disbelievers had reached close. And all these stories that a web was spun there and a pigeon laid eggs, these stories are not correct as they have no chain and no reality. Allaah the Most High hid His beloved Messenger ﷺ from their eyes. This was a miracle of the messenger of Allaah ﷺ. And the evidence is that which has been mentioned in a well-known narration that Abu Bakr As Siddiq رضي الله عنه said to the Messenger of Allaah ﷺ that if they looked towards their feet, then we are right in front of them. The cave was not as we see it, it had a depression inside it in which they sat. And the cave was not too big so Abu Bakr As Siddiq said that if they look towards their feet then we are right there. But nobody looked down, they kept looking in front and then went away after searching ahead. So Allaah the Most High gave respite to His beloved Messenger ﷺ and Abu Bakr As Siddiq رضي الله عنه through this miracle.

When Abu Bakr As Siddiq رضي الله عنه entered the cave, he saw that it had many holes. So he tore of pieces of cloth from his lower garment and shirt and closed those holes. His entire shirt was torn to

pieces and he had nothing left to fill two small holes that were remaining. He kept his feet over the two remaining holes and then requested the Messenger of Allaah ﷺ to enter. This meant that if there was some poisonous animal/insect inside or some difficulty inside, then he should be the one to face it and the Messenger of Allah ﷺ should remain safe. When they sat down, the Messenger of Allaah ﷺ was tired so he ﷺ kept his blessed cheek on the thigh of Abu Bakr As Siddiq. After a while, a snake or scorpion (some poisonous creature) had to leave its hole but the way was closed so what does an animal do? It strikes back. Its route was blocked and it had to come out so it stung him. But Abu Bakr As Siddiq رضي الله عنه did not move from his position. What would happen to us if even an ant bit us? And a poisonous creature had stung him yet he did not move from his place. The pain was so intense that tears started flowing from his eyes. Have you ever seen a man cry due to pain? The pain was so intense that tears flowed from his eyes and he began to cry. When his tears fell down, they landed on the cheek of the Messenger of Allah ﷺ. He ﷺ opened his eyes and saw that Abu Bakr As Siddiq رضي الله عنه was crying. The Messenger of Allaah ﷺ questioned as to what had happened. Abu Bakr As Siddiq رضي الله عنه replied – فداك أبي و أمي يا رسول الله – O Messenger of Allaah ﷺ, may my father and mother be sacrificed for you, I have been stung by some poisonous creature. So the Messenger of Allaah ﷺ applied his blessed saliva on the spot where the creature had stung him. The pain immediately started to cease and by the Grace of Allaah, he became healthy but the effect of that poison remained. And the scholars say that the death of Abu Bakr As Siddiq رضي الله عنه occurred due to the residual effect of that poison. SubhanAllaah.

After this, when the road was clear, the Messenger of Allah ﷺ came out. After travelling a while, he felt thirsty. Abu Bakr As Siddiq رضي الله عنه saw a man who was herding animals. He went to the man and asked him if he had a goat that could give milk. And as you know, the hospitality of Arabs was very well known. He approached the goat and first washed its udders. Look at the manners. Some people think that there is no cleanliness amongst the Arabs/in Islam, they don't know about hygiene.

So he first washed the udders with water, then extracted milk into a vessel and then put the vessel in water to cool the milk. Then he went and made a spot for the Messenger of Allaah ﷺ under the shade of a small tree. When the spot was made then the Messenger of Allaah ﷺ sat down. Then he went and cooled the milk and presented it to the Messenger of Allaah ﷺ. The Messenger of Allaah ﷺ drank the milk and after that Abu Bakr As Siddiq رضي الله عنه drank it. And this is how they covered their journey and reached Madinah. And migration was completed in this manner. This was the migration of the Messenger of Allaah ﷺ.

Now let us come to some of the points pertaining to migration.

Shaykh Muhammad ibn Abdul Wahhab states,

والهجرة الانتقال من بلد الشرك إلى بلد الإسلام

And migration is to transfer from the country of Shirk to the country of Islam

To leave Shirk and go towards Tawheed is known as migration. This is the legislative meaning. What is the literal meaning of Hijrah? To leave off something is known as Hijrah. And what is the word Hijrah – to turn away from something, to leave something or to boycott from something (Hajr). This word is also used in the Urdu language. So Hijrah also means to leave something. And the general meaning of Hijrah is to leave anything for gaining the pleasure of Allaah the Most High. And the specific meaning which Shaykh Muhammad ibn Abdul Wahhab states here is to leave the country of Shirk and go to a country of Tawheed and Islam. This is Hijrah, this is the definition of Hijrah.

The noble companions also migrated. The Messenger of Allaah ﷺ was the last to migrate and before him the Noble Companions had migrated. Remember that the biggest lesson that migration has to offer is of sacrifice. We feel that migration is very easy as it only entails the journey or hardships encountered during the journey. On the contrary, the hardships of the journey come in the end, the hardships that come before it are much bigger. Migration means to leave one's house, to leave one's wealth and land, to leave everything that one owns. And to leave one's wife and children if necessary. It means that you leave with only your clothes. And the thing that is even greater is that you go to new place where no one knows you.

One can take the example of Omar ibn Al Khattab رضي الله عنه here. He was a leader from among the leaders. It is very difficult to leave such a position. A man can leave his wealth for some reason but it is very difficult to leave one's position. People are ready to cut each other's neck for a position.

So I will narrate an incident of Omar ibn Al Khattab رضي الله عنه in relation to migration. When Omar ibn Al Khattab رضي الله عنه was ordered to migrate, he set out from his house with whatever wealth/belongings that he could gather. He had two of his friends with him on the journey who had accepted Islam; they were Hisham ibn 'Aas and 'Ayyash ibn Rabe'e'ah. They decided to meet at a place and if one of them is not able to make it, then it would be known that he has been caught by someone. So they had to meet at such and such place at a given time. However, Hisham ibn 'Aas is caught beforehand. They tie him and beat him up badly and give him two options – he should either apostate or face a death sentence. So he, i.e. Hisham ibn 'Aas apostates. So the remaining two, Omar ibn Al Khattab رضي الله عنه and 'Ayyash ibn Rabe'e'ah رضي الله عنه go forth. So they were heading towards Madinah when Abu Jahl comes to know that 'Ayyash ibn Rabe'e'ah رضي الله عنه is gone. Abu Jahl and 'Ayyash ibn Rabe'e'ah رضي الله عنه were foster brothers, they were suckled milk by the same mother. So Abu Jahl sets out with another man to catch them on the way and somehow



bring them back. He met Omar ibn Al Khattab **رضي الله عنه** and 'Ayyash ibn Rabee'ah **رضي الله عنه** at a place before Madinah and invited them to come back saying that he would give them all the wealth they want. Omar ibn Al Khattab **رضي الله عنه** sternly rejected saying that wealth was that which I left behind, what wealth are you offering me. I left behind whatever belonged to me and I do not need any wealth that you offer. When he saw the firm resolve that Omar ibn Al Khattab **رضي الله عنه** did not want to come, he turned to his brother. He said to 'Ayyash ibn Rabee'ah that our mother i.e. the one who suckled us has taken an oath that she would never sit in the shade, she would sit in the sunlight and never comb her hair from the day you left Makkah. So if she dies sitting in the sunlight, then people will say that she died because of you. And I have so much wealth, so come with me. You can please your mother as well as take this wealth. So 'Ayyash ibn Rabee'ah first glanced towards Omar ibn Al Khattab **رضي الله عنه** and he (**رضي الله عنه** Omar) said that I warn you to not accept the words of this liar. So 'Ayyash ibn Rabee'ah said that she is mother who suckled me and she will die in the sunlight. So Omar **رضي الله عنه** replied that when she will feel the heat of the sunlight, then she will surely seek shade and when her start to have lice, then she will surely comb her hair. All these are just alibis to get you back. Abu Jahl said that no, she will really die. So 'Ayyash ibn Rabee'ah's **رضي الله عنه** heart began to soften and he remembered that he had left some wealth and family behind so he said to Omar that I want to go back and what is your advice regarding it. He replied that "I have already given you my advice that you should not go". Upon this he replies that "no, my wealth is also left behind so what I will do is that I will go back and get the wealth which will be useful for the Muslims. Abu Jahl himself said that they will not stop me, they only want me to go and meet mother or else she will die, to make her agree and then bring all my wealth and they will not stop me". This is because the Quraysh had imposed a condition that whoever wanted to leave had

to hand over all his wealth to them. So some people went secretly and some people went after handing over their wealth.

Omar ibn Al Khattab said “if you want wealth, then what is mine will be given half to you. Whatever I own is half mine and half yours but do not go back”. But he again replied (as Satan runs in the blood) that I will make my mother agree and get the wealth too. When Omar saw that he would not agree, he gave him his ride saying that “this is my ride, it is a very fast ride so sit on this she-camel and do not dismount it ever. If you get any hint of betrayal upon reaching Makkah, then turn it back towards Madinah and do not look back, this is a ride which no one can catch. So he took that ride.

On the way, Abu Jahl realized that the ride was really very fast and if he escaped, then no one would be able to catch him. When they reached near Makkah, Abu Jahl said to him that his ride is giving him trouble and he wanted to mount on the other ride for sometime as it was very beautiful and he would find some relief. He agreed because a sort of friendship developed between the two after such a long journey. But the moment he dismounted his camel and Abu Jahl mounted it, both of them (Abu Jahl and his companion) caught him and tied both his hands. After tying his hands, they took him inside Makkah, started beating him and imprisoned him. Then he was also presented with these two choices, either apostate from Islam or face death. “O brother, just before a moment I was your foster brother – there is no brotherhood here, it is only Islam vs Kufr. Where is our mother? Mother was just a drama, a way to catch you.”

So when they beat him and tortured him, he also became an apostate. After a while, he wrote a letter to the Messenger of Allaah ﷺ saying – “O Messenger of Allaah ﷺ, we have committed a grave mistake. Is there a Tawbah, a forgiveness for us?”

The Messenger of Allaah ﷺ exercised silence. The answer was given by Allaah from above the seven heavens.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ  
يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

(Surah Az Zumar ayah 53)

No sin remains a sin after Tawbah. Shirk is forgiven and even Kufr is forgiven.

“Say to them O my beloved Messenger ﷺ”. Say to whom? “To my slaves. Even if they have committed shirk and Kufr, they are still my slaves so where will they go? Those of my slaves who went extravagant on their souls, who oppressed their souls and they crossed their limits in oppressing their souls should never despair/become hopeless of the Mercy of Allaah the Most High as indeed Allaah the Most High forgives all sins.

The scholars state that this is only after Tawbah. Even shirk is forgiven after Tawbah. So Omar ibn Al Khattab رضي الله عنه quickly wrote a letter to his friends and replied to them that their repentance has been accepted and they can come if they want to. So they go to Madinah and recite the Kalimah again and their forgiveness is accepted by Allaah the Most High.

So this is just a small incident which shows that with such great difficulty and hardship they performed migration.

The incident of Abu Salamah رضي الله عنه and Umm Salamah رضي الله عنها is also well known.

He, his son and Umm Salamah رضي الله عنها were going and the polytheists caught them on the

way. The groom's side took Abu Salamah **رضي الله عنه** and the bride's side took their daughter.

When they were separating the two, the poor son was left in between. They are holding the son who is a small baby and the evil-doers pull him so hard that his shoulder joint gets dislocated. A small baby cannot bear this pain. And Abu Salamah somehow escaped. Later, after the death of Abu Salamah, Umm Salamah married the Messenger of Allaah ﷺ. She waited a whole year. Her family was so strict that they did not allow her to leave. But after a year, when they saw that they are helpless, she would not eat nor drink and every day she would go outside the house to see if someone has come to take her. So in the end her parents got fed up of her and told her to leave as they were not able to do anything.

I have already stated the definition of Hijrah. And what is the ruling of Hijrah as stated by Shaykh Muhammad ibn Abdul Wahhab? It is obligatory upon every person who is able to migrate. The evidence will come ahead. Shaykh Muhammad ibn Abdul Wahhab stated that it means to leave the country of Shirk and to go to a country of Islam. Now what is called a country of Shirk? What is a country of Shirk? It is a country where the laws of disbelief are clear and apparent whereas the laws of Islam in general are suppressed. Like it is not allowed to give the Adhaan, it is not allowed to offer Salah in congregation, it is not known about the two Eids, when they occur. It is not allowed to celebrate the two Eids and not allowed to perform Jumu'ah. These are the apparent matters of the Sharee'ah and a country which does not allow these is a country of disbelief. And a country that allows this is not a country of disbelief. Does anyone know the evidence for this? Whenever the Messenger of Allaah ﷺ would attack a place, he would wait to hear the Adhaan of Fajr. If he ﷺ would hear the Adhaan of Fajr, he would not attack and if he did not hear the Adhaan then he ﷺ would attack. So the recognition of Dar Al Kufr (the place of Kufr) and Dar Al Islam is done by these factors. Because some people believe (and this is a very big mistake) that Pakistan is a land of disbelief **أعوذ بالله**. And they say that since the Islamic law is not established, then it is a land of war and not a land of Islam. I remember that a person came to me and he was from the insurance policy (a sales representative).

They knew that I had gone from Saudi Arabia and I was studying medicine at that time and one of my classmates had brought him to me. so he comes and asks me – do you want to do life insurance or insurance of your house or anything? So I gave him a firm answer. I said to him “go to such and such scholar and if he gives a verdict then it is okay”. It was my beginning stage of seeking knowledge, I had just kept my first step. So that man did not go to whom I suggested, rather he went to someone else and got a verdict written on his diary. I remember to this day that there was even a stamp on it. It was written that since Pakistan is Dar Al Harb (a nation which is in a state of war against Islam), insurance and other things which are impermissible normally become permissible within it, there is no issue with it. Why? What was the reason? It was because Pakistan (as they considered it) is Dar Al Harb. Firstly, I said to him that why did you not go the person I sent you to? He replied that he was not available. So I said I had not sent you to him (whose verdict he had got). Then I said how much money did you pay to get this stamp? So he started laughing. He said 50 rupees. At that time, he got a verdict for 50 rupees. Then I said to him that look, it is written here that it is Dar Al Harb which means that adultery and interest are also permitted in this country. I said to him that if we go ahead on this premise, then will there be chaos or not? Whose honor will be safe then? Because in Dar Al Harb there is only war right, what else is there? Chaos and anarchy. So fear Allaah and I advise you to leave this path.

I do not know how many people he would might have trapped and misguided with that one verdict. So remember that a country which does not forbid the apparent issues of the Islamic Sharee’ah is a land of Islam.

Why did I say that “generally speaking”? Because there are some nations where it is permitted to offer Salah. Do you offer Salah in India or not? But can you give the Adhaan there, can you offer Jumu’ah there? No you cannot so that country is a land of disbelief.

Because remember that no matter how bad a Muslim is, he cannot prevent people from these things except when disbelief has penetrated his heart to such an extent that it has taken him out of the fold of Islam. Then that man can prevent people from giving Adhaan and other things too. So what I wanted

to say was that if the government allows issues of the Sharee'ah like fasting, Zakat, Hajj and gives holidays for Eids, a country that does not have all this cannot be an Islamic country. If you go to any Muslim country, then you find that there is holiday for Eid or not? Though it is true and another matter that there may be some polytheistic beliefs there but there is holiday for Eid, Jumu'ah is offered and Adhaan is also given. It is not necessary that Adhaan should be given on a speaker. Some people say that Adhaan on speaker should not be given and they go on top (of the masjid) and give the Adhaan. People listen to it and then go for Salah. So this is the difference between Dar Al Islam and Dar Al Kufr.

Till when is Hijrah valid? What is the time for Hijrah?

Shaykh Muhammad ibn Abdul Wahhab states that,

والهجرة فريضة على هذه الأمة من بلد الشرك إلى بلد الإسلام، وهي

باقية إلى أن تقوم الساعة

And Hijrah is obligatory upon this Ummah from the land of Shirk to the land of Islam and it will remain until the Hour is established

So Hijrah is till the Day of Judgment. And in one narration, it has been reported that لا حِجْرَةَ بَعْدَ

أَلْفَنْحِ i.e. there is no migration after the conquest (of Makkah). Some people think that migration is

not allowed now because the conquest of Makkah has taken place, so migration is not allowed now.

This is not correct. In fact in another narration as mentioned by Shaykh Muhammad ibn Abdul Wahhab

later that لا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ النَّوْبَةُ ، وَلَا تَنْقَطِعُ النَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا -

– this is a narration of Abu Dawood and it is also present in Sahih Al Jami. I will state this later. So this

means that migration is allowed till the Day of Judgment.

There are two or three issues which I deem necessary to be mentioned here. This is because some of our friends live abroad and there are certain pre-requisites to living abroad.

### **What is the ruling on traveling to a country/land of Kufr? Can one travel to the land of Kufr or not?**

The answer is that it is allowed with conditions. If the conditions are met, then it is allowed otherwise not.

#### **Conditions that deem traveling to a land of Kufr permissible**

1. A person should have such knowledge with him with which he is well equipped to refute doubts and misunderstandings
2. He should possess such faith and religion in his heart with which he can repel lustful desires and keep away from them

Such a country has either doubts or lustful desires. How can he prevent himself from obscenities when he has no Eeman? How will he stop himself when his religion is not strong? Alcohol is common there, adultery and haram things are common there. So to prevent oneself from these things, one must first increase his Eeman and cultivate oneself so that one acquires so much Eeman as is required to avoid all these lustful desires.

3. The travel is necessary for him. He is in need of the travel. This includes:
  - a. A patient who needs to travel for treatment
  - b. A need to travel for education i.e. a doctor or engineer or any other branch even if it is of worldly studies but it must contain benefit. It refers to a Muslim who can benefit his country or the Muslim Ummah
  - c. Travel for the purpose of Dawah, calling towards the religion

This means that there is some necessity or need for travel.

So these are the three conditions required for the permissibility of travel. Whoever wants to travel must first look into these things and act upon them correctly and then he can travel. Acquire knowledge from the scholars, fundamental knowledge. We do not know about the knowledge of Tawheed as to what it is.

In those lands, the Christian Missionaries are very sharp. They can easily trap anyone and a lot of people who went there, even though they may not have become Christians yet they have become totally distant from Islam. When they return, then let alone parents' worth, they do not even have any worth for the House of Allaah.

So you should prepare your children before you sent them from here and then in sha Allaah there will be ease. Now there are conditions to live there. Once you have traveled there which had its own conditions, you find some difficulty in living there. There are further three conditions to live there.

#### Conditions to live in the land/country of Kufr

1. One should be able to keep his religion safe in this country. Is one's religion safe or not? Can one offer Salah five times in congregation? Can one observe fast? Because the timings (for work) are same there. The time for Salah is also same and you may have to work in a shop there. Is there no break? No there is no break. We do not care if you are a Muslim, duty is a duty. If you cannot offer Salah on time, you cannot fast because you will need to break the fast, then your religion is going away right? So if you cannot protect your religion then it is not permissible to live there. How will this Deen be protected? By knowledge, Eeman and firm resolve. You should have a firmness, a firm resolve that I will do it in sha Allaah. Everything can happen with hard work, after the ability granted by Allaah
2. You should not have love for them under any circumstances (for the disbelievers). Your boss or your colleague who works with you, (yet it is not allowed to love them) as loving the disbelievers is not allowed under any circumstances. They behave with you nicely, you



should also behave nicely with them. This is justice. But loving them with the heart is not allowed. He is your colleague yet you cannot love him. There should only be grudge/hatred for a disbeliever. Even though we shake hands with them, sit with them and even eat with them from one table yet there should be no love in the heart. Why am I talking about love in the heart here? Suppose there is a Muslim brother there who is not your friend and this is a disbeliever who is your friend. They both have a fight. Who will you side with? You will side with your Muslim brother and not that colleague of yours. So the love of the heart becomes clear here. Some people say that no, since he is my childhood friend, he is my classmate and we grew up together or he is my neighbor, so everything is for him. So love in the heart is not permitted.

3. One is able to manifest his religion. It is not permitted to hide one's religion. For example, a person lives in a country where people do not give jobs to Muslims and so he goes there secretly. Or they have a condition that one cannot pray (in the office premises) and the time for Salah arises yet he cannot manifest his religion (cannot pray). Or there are some places or some states wherein people look at Muslims with contempt as if they were some inferior race, they are black, they are such and such. So in this condition as well if one is not able to manifest his religion with ease then one should not stay in that country. Manifesting the religion does not mean that you should take a speaker and start giving Adhaan on the road, this is not what I mean. To manifest the religion means to fulfil the obligations that are upon you in the best possible manner. And those people who live there know (what I am talking about). As far as I know, does anyone stop you from going to the masjid? It is altogether a different matter if you do not do anything (do not fulfil the obligations) yourself.

Yes some time ago there were some issues that arose when bomb blasts and suicide attacks took place. Then some difficulty and hardship had come about but that was also self-inflicted. When our own people do such kind of acts, then every Muslim is seen as a

terrorist but when we live there in the right manner and do not hurt anyone (then there is no issue). These people want this world. They worship this world and they worship dinar and dirhams. These people benefit from us so they want to keep the benefit but when we attack them and create fitnah in their country, then with this even we Muslims are not pleased.

So these are the three conditions. If these are not present, then it is not allowed to live in a country of Kufr. Six or seven types of people live in the lands of Kufr i.e. what are the reasons due to which people go to the lands of Kufr? Why do people go there?

#### Reasons for people to go to the lands of Kufr

1. For the purpose of Dawah
2. To observe the state of the disbelievers as to how people spend their lives in Shirk, Kufr and animalistic behavior. This strengthens our Eeman even more. **وبضدها تتبين الأشياء** – if there was no shirk then there would be no knowledge of Tawheed. If there was no Kufr then we would not know Eeman. So we strengthen our Eeman by seeing their Kufr. They have the world, they have beauty and apparently they have everything. Yet how do they live? They like animals having no etiquette of anything. So the faith of a believer is refreshed and strengthened because Allaah the Most High has given so much honor to him through Eeman. Tawheed has so much honor whereas Shirk and Kufr entail so much disgrace. So this is also a reason to go there
3. Embassies /Diplomatic Missions – those who are ambassadors and live there. There is a Muslim country and a disbelieving country and both have an alliance or a pact between them. So their ambassadors/diplomats or workers who have to work can live there. The conditions of living there are the same as I described there before, if those conditions are not met then it is not permissible to live there. It means that three and three equals six, these six conditions

are for them too. If you are a caller (to Islam) then remember that these conditions apply to you too.

4. For trade
5. For seeking medical treatment
6. For seeking worldly education
7. This is the most difficult – to live there. People go to live there like we have come to live here, the way we are living here and working here in Saudi Arabia. We live here to earn our provisions and some people may have some other motives. So it is not allowed to live in a disbelieving country for the purpose of settling there. Settling there to live there by buying a house is not permissible. Just the way we live here, do you have an iqama or not? This is your resident-ship here. Have you come here for education, dawah or to seek treatment for an ailment? What is your purpose? It is to live here and such a living is not permissible in a non muslim country. What is the evidence for this? The Messenger of Allaah ﷺ stated that “I am free from every such Muslim who settles in the land of the kuffar”. This is a narration of Abu Dawood and Tirmidhi and when we connect all the routes then this narration is Sahih. And how can the heart of a Muslim be content when he sees the exaltation of Kufr around him and he is not able to see the manifestation of the laws of Islam. That is, if someone dies, then finding a graveyard is difficult for him. He has to travel many miles to go for Salah and sometimes he does not even go out of laziness. He has to listen to various jibes and taunts at his workplace. He stands with his head bowed in front of a disbeliever. A believer cannot bear to see the exaltation of Kufr. And whatever laws and legislations that are enforced there, not even 1% among them are according to the Sharee’ah. Even if 1% would have been according to the Sharee’ah, it would have been a consolation that at least something is ruled according to the laws of Allaah but this is not so. And hence it is better not to live in such a country of disbelief.

What should those who have already settled there do? My advice to them is that you should make a target for yourself. Consider for yourself that you have gone there for trade. What is the difference between a trader and a resident of that place? A trader goes there for a specific period of time and when his work is done, he come back right? So in order to avoid the sin, those who live there must consider themselves traders and make a target for themselves that they have to live there for a specific period of time. And when our target is achieved, then we have to leave that country. Now even if one meets his death with this intention then it does not matter but it is necessary to fix a period of time. Otherwise if a person dies in the same state (without that intention) living and settling there, then the warning in the hadith is very stern that the Messenger of Allaah ﷺ is free of them. If someone has taken the Green Card and he has to return after 2 or 4 years, then it does not matter. For example there are some students who are studying there for 5 years, they are residents there and they have acquired the Green Card so there is no problem in that. I am not talking about them. What I am saying is that some people, like we are living here, working here, we have a house here and we have everything here. We are residents here, we have settled here and have jobs. We don't have a specific target, we just want to live here. We will leave whenever they tell us to leave but we don't have a specific target to live here. So it is not permissible to live like this in a disbelieving country. This is the issue regarding Hijrah.

Shaykh Muhammad ibn Abdul Wahhab states that

والهجرة فريضة على هذه الأمة من بلد الشرك إلى بلد الإسلام، وهي باقية إلى أن تقوم  
 الساعة — migration is obligatory upon every Muslim from the land/country of Kufr and Shirk to the  
 land of Islam on a condition that one has the ability. Nowadays we have the problem of visa, who will  
 let you enter inside? Which country is ready to welcome the Muslims? Is there any one? It is difficult  
 so there is a condition of ability because the system today is not like before. In earlier times, when a  
 person became a Muslim, he would boldly go towards the Muslims. Now we have system of visas and

passports and a hundred questions to know if he is a spy or not. These things have become imperative these days in order to maintain peace and security. Otherwise every other person will falsely read the Kalimah to come here and say that he is Muslim, to spy and give benefit to them (the enemies). So apparently these things do not seem good to us but in reality these systems, these passports and all are good. They have become a necessity in our times. Nowadays, terrorism and killing of Muslims is happening in front of you. If there was no passport system, then anyone would go and do a bomb blast as and when they wanted. There are so many problems even after so much security. Can you imagine the situation if there was no security?

So migration is obligatory upon those people who have become Muslims and live there if they cannot manifest their religion there. If they can in fact manifest their religion then there is no problem but the religion cannot be manifested given the current circumstances over there these days. Meaning that those who were British and have become Muslims or those who were American and became Muslims, does their government tell them that since you are now Muslim, giving Adhaan is allowed for you or there is a holiday for you on Eid? Does this system exist for them? I think such a system does not exist for anyone. They cannot manifest their religion there so it is obligatory upon them that they should leave the land of disbelief and come to the land of Muslims. The question that arises here is that who will permit them? Some people come for jobs. They leave their country and get a job and slowly start living there. But death comes suddenly. Does anyone know when death will come? So they leave the country of disbelief with a desire in their heart to die in a country of Islam upon the Kalimah as they will anyway die. So the condition of ability is necessary. I am not saying that if a person is not able to, then he puts himself in danger thinking that it is obligatory and he will be sinful. No, not at all. If a person intends to leave the country but he does not have any way or source to leave and he dies there then there is no sin upon him. But the issue here is that a Muslim does not want to leave (the country of Kufr) even after Islam. There is no care, no intention so are the two equal? No they are not equal. You can at least make an intention. Do you need ability for intention? What do you think

that do we need ability for intention? One can make an intention as it is the act of the heart. There is a very beautiful hadith in Sahih Bukhari with regards to Hijrah, the first hadith:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ - Actions are but by intention

وَإِنَّمَا لِأَمْرِي مَا نَوَى - And everyone shall be rewarded according to the intention. So intention is the foundation of whatever action you do.

فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ - now we see that the issue of Hijrah arises here. Whoever migrates for the sake of Allaah and His Messenger ﷺ, then

فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ - then his migration is accepted with Allaah and he really migrated for the sake of Allaah and His Messenger ﷺ, he has left everything

وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا (إلى آخر الحديث) - now see, whoever migrated i.e. left one country and went to another country for marriage, then what is his migration for? For Allaah? For the Messenger of Allaah ﷺ? His intention was marriage so he will not be rewarded for any hardship that he may have encountered in his travel. This is because his intention was not for the sake of Allaah. Similarly, someone goes for trade so his intention is for trade. Whoever makes an intention for Allaah and His Messenger ﷺ will get the reward even though he marries and does trade. Will he not get? So rectify your intentions.

Your intentions be such that I drink water because it will give me health and I will be able to worship Allaah in the best manner. You will anyway drink water but this way you get a reward, isn't that so? Yes you will get. So make your intention right and in sha Allah your reward will not be wasted at every step.

It is permissible to go there to meet relatives. You can go there to meet relatives and even give them dawah, there is no issue in that.

First and foremost you must understand this fundamental issue that there is no contradiction in the command of the Messenger of Allaah ﷺ. The one who said that there is no migration after the conquest of Makkah is also the one who said that Tawbah and migration will remain till the Day of Judgment. So the first matter for a student of knowledge is that he must believe that there is no contradiction here. Then we shall think about what its answer is. Have you believed that both are correct? When two evidences contradict/clash with each other, then the scholars have a system for this. Can we combine the two? Then comes **ناسخ** (the thing that abrogates) **منسوخ** (the thing that is abrogated) and lastly **ترجيح** (that which is given preference).

So we cannot combine the two. Why? Because one says that there is no migration and the other says that migration will remain till the end. So which narration can we allegorically interpret it? The first one or the second one; the one that says there is no migration after the conquest of Makkah whatsoever or the one that says migration is till the Day of Judgment? Can there be some other meaning to the statement that migration is till the Day of Judgment?

However, can there be another meaning to the statement – there is no migration after the conquest of Makkah? That after the migration of Makkah, it is (forbidden to migrate from Makkah) to leave Makkah, as Makkah is the best of lands. Is there any land better than it? There is no land better than it. Allaah commanded His beloved Messenger ﷺ to leave the land that was beloved to Allaah and His Messenger ﷺ. When religion and land clash with each other, which one is given preference? This is a lesson that there is nothing above the religion. When parents are not above religion then land is definitely not. Did the Noble Companions not sacrifice everything? So should one stop for land? Even though this land was most beloved to Allaah yet He commanded His Messenger ﷺ to leave this land.

And the Messenger of Allaah ﷺ stated while leaving it that O Allaah, I love this land but since it is your command so I am leaving it and going.

So here there is a benefit and a message too. Nowadays what happens is that what do we fight for? For land. My brother, if it was permissible to fight for land, then the Messenger of Allaah ﷺ would never leave Makkah and go. Why do we fight war? Why is Jihad done? To exalt the name of Allaah the Most High and to save our religion and Jihad is not done to save the lands. If there is religion, there will be land too remember. If there is no land, then it does not matter as there will be other lands. And it will be stated later that the angels will question very sternly that did you not find any other land that you were staying and dying in this land while concealing your religion and could not manifest it. This will be questioned.

So there is no contradiction here that after the conquest of Makkah there will be no migration. This does not at all mean that one cannot go for migration at all. This is for those who can live there. They have the ability to live there and they have no reason to leave. And the Islamic legislation has also been manifested there i.e. after the conquest of Makkah, Islamic law has been established. And there is no one there to give any trouble so why should people leave Makkah? Those who are from Makkah must stay in Makkah, those who are in Madinah must stay in Madinah, there is no issue in that. But if all the people who live in Makkah abandon it and go away then who will it be for? So those present in it were being warned that there is no need for migration now. The conquest of Makkah has taken place and we now need to establish/build Islam there. You must know that in those times, Makkah and Madinah were not just separate cities rather they were different countries. Even though they are both cities now and part of a country but at that time, Makkah and Madinah were different like two separate countries. And you may have seen during the Treaty of Hdaybiyah which is a well-known incident that the pagans were in Makkah and the believers were in Madinah. Then the Treaty was signed between the two. At that time a third group emerged comprising of Abu Jundal and Abu Baseer رضي الله عنهما. They were Muslims but they lived in the mountains. They would fight the Quraysh



and the Quraysh would fight them. Did the Messenger of Allaah ﷺ do anything to help them? Did he ﷺ help Abu Baseer رضى الله عنه رضي الله عنه? He ﷺ never helped him. So the scholars state that if an alliance or treaty is signed between a Muslim nation and a Kaafir nation, and then a third Muslim nation declares war with the Kaafir nation, then it is not obligatory upon that (first) Muslim country to aid their Muslim brothers based on that treaty. Is it understood or not?

In the Treaty of Hudaibiyah, an agreement was made between the Messenger of Allaah ﷺ and the Quraysh that they will not go to war with each other. Abu Jandal رضى الله عنه رضي الله عنه and Abu Baseer رضى الله عنه رضي الله عنه were those Muslims who lived in Makkah and who were prisoners. They were tied up. They would be beaten up and tortured in various ways. Somehow they escaped from there. But what was the condition in the treaty? Whoever among us has gone towards you must be returned. On that very day when this matter was only discussed and not even written, the son of Suhail ibn Amr arrived with his hands tied. He became happy that his life is saved. When Suhail ibn Amr saw him, he started beating him up. The Messenger of Allaah ﷺ tried to stop him saying that we have not even written the agreement yet, he ﷺ told him – for my sake. أَجْرُهُ لِي – for my sake I request you. So that man replied that no, never. Then the second time, then the third time. The Noble Companions fell to their knees, they started crying as they could not bear to see this. There is a well known statement of Omar ibn Al Khattab رضى الله عنه رضي الله عنه wherein he says that “do we not have the truth with us”. The Messenger of Allaah ﷺ replied that yes we have the truth. He asked that “if we die, then will we not be martyrs and attain Jannah?” The Messenger of Allaah ﷺ replied that it is true. So why should we then be so disgraced in front of the kuffar? What did the Messenger of Allaah ﷺ then say? “I am the Messenger of Allaah and Allaah will give me victory”. Then he (Omar ibn Al Khattab رضى الله عنه رضي الله عنه) goes to Abu Bakr As Siddiq رضى الله عنه رضي الله عنه and gets the same reply. SubhanAllaah. So Abu Jandal and Abu Baseer went with the Quraysh at that time but later escaped. After escaping, they went to Madinah but the

Messenger of Allaah ﷺ expelled them from Madinah. Why? Because the treaty has been signed and people had come from Makkah to get them. When Abu Jundal reached there, some people from Makkah (said to the Messenger of Allaah ﷺ) that you promised to return them, they have escaped from us, they are our escaped prisoners. So the Messenger of Allaah ﷺ sent them away with them and they went away crying. On the way when they got the chance, Abu Jandal رضي الله عنه and Abu Baseer رضي الله عنه killed their captor and escaped along with the other prisoners and took refuge in a famous place in the mountains. Whenever a trade caravan of the Quraysh would pass from that route, they would rob them and kill them. So the Quraysh got fed up and wrote a letter to the Messenger of Allah ﷺ that these are your men so stop them. The Messenger of Allaah ﷺ replied that these are not my men, you yourself prevented them and they are not in Madinah so now it is between you and them.

Now the scholars have derived from this incident that there was a separate nation in Madinah and a separate disbelieving nation in Makkah. A third nation existed which was also Muslim. They are at war with the Quraysh. The Messenger of Allaah ﷺ did not help them. He did not send anyone because a promise is a promise my brothers. An agreement is not a small thing. Today we think that the disbelieving country has done such a thing so the agreement is broken. An agreement is broken or not is not our job. It is not for us to decide rather it is decided by the Muslim ruler if the agreement is broken or not.

So what I am saying is that it is specific to that period of time that the disbelievers ran away from Makkah and the majority of people in Makkah were Kaafir. The believers were in Madinah and very few were in Makkah so if they too went away then who would remain in Makkah (that is to say that after the conquest of Makkah, the disbelievers, who were the majority ran away so if the believers were also to migrate back to Madinah, who would remain in Makkah after the conquest?). So that it is why it was prohibited that migration should not be done. But should it not be done forever? Will

the migration of a thousand people affect Makkah today? Now the city is developed. You should know that the whole world comes here ma sha Allaah. Where do all the Muslims come? In fact people now want to do business here.

So migration from Makkah to Madinah was obligatory upon everyone. Makkah was a pagan state and everyone was pagan there so migration was obligatory upon everyone. Now was migration obligatory when they came from Madinah to Makkah and the conquest of Makkah was done? Migration was not obligatory now as the ruling of the obligation of migration had ceased to exist.

But the question is that can migration take place now? Can one migrate now from a pagan city or a pagan state? It is obligatory and it can be done. Why? Because the door of migration is open till the Day of Judgment. And those who say that it has some ambiguity, then there is no ambiguity in this. This is a misconception that there is no migration now after the conquest of Makkah. Some people say that migration has been abrogated and this is not correct. Where there is polytheism, there is migration too and this is the meaning of the second hadith. Is there polytheism or disbelief in Makkah now? Then what do we need migration for? In sha Allaah next week we shall complete this ayah.

Barak Allaahu Feekum