

Hijrah to al-Madeenah

وبعدها أمر بالهجرة إلى المدينة.

After that, he was commanded to perform *hijrah* to al-Madeenah.^[62]

[62] His saying (*rahimabullaah*): «**After that, he was commanded to perform *hijrah* to al-Madeenah**»: When the harm from the Quraysh became severe and their evil increased on account of their blocking (people) from Allaah's path, persecuting the Muslims and torturing those who had no group of people to defend them from the Muslims, who were in a state of weakness – Allaah, the Perfect and Most High, gave permission for the Muslims to make *hijrah* to Abyssinia - the first *hijrah*, because there was a king with whom no one would be oppressed. He was a Christian, however he was just, so a large group of them migrated.

When the Quraysh came to know of their migration to Abyssinia, they sent two representatives from the wise men of Quraysh to seek (that they be brought back).

One of them was `Amr ibn al-`Aas. They had with them gifts for an-Najaashee (the ruler of Abyssinia). They said: "These people have run away from us and they are relatives of ours. We wish them to return to us - and they are evil doers – so that they do not cause corruption in your land," to the end (of what they said).

They gave him the gifts that they had with them in order to change his mind, however, he (*rahimabullaah*) called the *mubaajireen* and listened to what they had to say and he gave them a choice, so they chose to remain in Abyssinia. Therefore, the two representatives went back frustrated. And the *mubaajiroon* in Abyssinia remained there.

Then, Allaah favoured an-Najaashee and he accepted *Islaam* and made his *Islaam* good. When he died, the Messenger *sallallaahu`alaihiwasallam* and his Companions prayed the funeral prayer for him with the prayer of one whose body is absent. So in migrating to him there was good for him as well; by means of them, Allaah guided him, so he entered into *Islaam*.

Then the Prophet *sallallaahu`alaihiwasallam* met a group from the *Ansaar* (the Muslims from al-Madeenah) in *Minaa* during the *Hajj*; and the Prophet *sallallaahu`alaihiwasallam* used to present himself to the tribes during the *Hajj*. He would go to the different camping places of the Arabs in *Minaa* and call them to Allaah. And it happened that he met some men from the *Ansaar*, so he called them to Allaah and he explained his call to them. They accepted the call from the Messenger *sallallaahu`alaihiwasallam* and gave him a pledge upon *Islaam*. They went back to their people from the *Hajj* and called them to Allaah, the Mighty and Majestic. Then in the next pilgrimage, a larger number came than those who were in the first.

Some men from the *Ansaar* came and gave the pledge to the Prophet *sallallaahu`alaihiwasallam*, the second pledge of *al-`Aqabah*, meaning: at the stoning place of *al-`Aqabah*. They gave a pledge upon the basis of *Islaam* and upon the basis of aiding him if he made the migration to them and that they would defend him just as they defended themselves and their (own) children.

So then, after this - meaning, after this blessed pledge - the Prophet *sallallaahu`alaihiwasallam* commanded those Muslims who were in Makkah to perform *hijrah* (migration) to al-Madeenah; and whoever migrated, migrated to al-Madeenah. And the Messenger and some of his Companions remained. Then Allaah permitted His Prophet *sallallaahu`alaihiwasallam* to migrate.

When the Quraysh became aware of the migration of his Companions to al-Madeenah and they knew of the pledge that had occurred between him and the *Ansaar*, they feared that Allaah's Messenger *sallallaahu`alaibivasallam* would join up with his Companions in al-Madeenah and would therefore, attain power and gain strength.

On this night, when the Prophet *sallallaahu`alaibivasallam* wanted to depart to make *hijrah*, they came and surrounded his house. They stood outside the door with their weapons, intending to attack Allaah's Messenger *sallallaahu`alaibivasallam*. So, Allaah informed His Prophet *sallallaahu`alaibivasallam* (and) the Prophet *sallallaahu`alaibivasallam* commanded `Alee to sleep upon his bed so that the people of *shirk* could see him and think that he was the Prophet *sallallaahu`alaibivasallam*. So `Alee *radiyallaahu`anhu* slept upon the bed of Allaah's Messenger *sallallaahu`alaibivasallam* and covered himself with the blanket of the Messenger *sallallaahu`alaibivasallam*.

So, the *mushriks* were waiting for him to come out, thinking that he was the Messenger *sallallaahu`alaibivasallam* when in actuality, the Prophet *sallallaahu`alaibivasallam* had already come out between them and they were unaware.

Allaah blinded their sight from him, and he took some dust and scattered it upon their heads, and departed from amongst them. He went to Aboo Bakr *radiyallaahu`anhu* and the two of them departed and went to the Cave of *Thawr* and hid there for three days. The Quraysh were asking the people to catch him by whatever means. Alive or dead.

So, when they despaired of finding him after looking and searching, they offered rewards for whoever could bring him *sallallaahu`alaibivasallam* alive or dead. When they had totally despaired, Allaah's Messenger *sallallaahu`alaibivasallam* and his Companion left the cave and rode their riding camels and went to al-Madeenah.

والهجرة : الانتقال من بلد الشرك إلى بلد الإسلام.

Hijrah is to move from the land of *shirk* to the land of *Islaam*.^[63]

[63] *al-Hijrah* in the (Arabic) language means "to abandon something." As for *hijrah* in the legislation, then it is just as the *Shaykh* defined it: "to depart from the land of *kufir* and go to the land of *Islaam*." This is *hijrah* in the legislation. And *hijrah* is a tremendous deed; Allaah has joined it along with *jibaad* in many *aayaat*.

After the Prophet *sallallaahu`alaibivasallam* made the *hijrah* to al-Madeenah, the *Muhaajiroon*, who had been in Abyssinia, then came to al-Madeenah and the Muslims gathered in al-Madeenah - and all praise is for Allaah. A state was formed for the Muslims in al-Madeenah, comprising the *muhajiroon* and the *Ansaar*, and whoever had accepted *Islaam* would come to them. Then, Allaah legislated the remaining duties of the religion, so He made the fasting obligatory upon His Prophet *sallallaahu`alaibivasallam*, and the *Zakaat* in the second year after the *hijrah* and He made obligatory upon him the *Hajj* in the ninth year after the *Hijrah* according to the correct saying. With that, the pillars of *Islaam* were completed, the first of them being the two testimonies and the last of them being the *Hajj* to Allaah's Sacred House.

So in summary, we know from this that *tawheed* is the first requirement in calling to Allaah, the Mighty and Majestic, and that the caller begins with it before he begins with the prayer, the fasting, the *zakaat* or the *Hajj*, because the Prophet *sallallaahu`alaibivasallam* remained for ten years calling to *tawheed* and forbidding *shirk*. He was not commanded with prayer and he was not commanded with *zakaat* nor pilgrimage nor fasting. Rather these obligatory duties were made obligatory after *tawheed* was established.

So when he would send out callers, the Prophet *sallallaahu`alaibivasallam* would command them to call the people with the first thing they would call to being *tawheed*, just as occurs in the *hadeeth* of Mu`adh:

«إنك تأتي قوما من أهل الكتاب ، فليكن أول ما تدعوهم إليه شهادة أن لا إله إلا الله وأن محمدا رسول

الله ، فإن هم أجابوا لذلك فأعلمهم أن الله افترض عليهم خمس صلوات»

«You are going to a people from the People of the Book. So let the first thing that you call them to be the testimony that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. If they accept that from you, then inform them that Allaah has made five prayers obligatory upon them...» to the end of the *hadeeth*.¹

So, this proves that a person is not commanded with the prayer nor with the *zakaat* nor with fasting until *tawheed* is established and *tawheed* is present – and that whoever begins with other than *tawheed*, then his call will fail and his methodology is contrary to the methodology of the Messengers, all of them *alaihumsalaam*.

All of the Messengers began by calling to *tawheed* and to the correction of *aqeedah*. It is important for those who proceed to be aware of this methodology, for there are many people today, who confuse this methodology and change this methodology and choose a different methodology for themselves from their own ideas or from other people who are ignorant. There must be a return to the methodology of the Messenger *sallallaahu`alaibivasallam*. This is the benefit of having awareness of the Messenger

¹ Reported by al-Bukhaaree no. 1395 and Muslim no. 19 from a *hadeeth* of `Abdullaah ibn `Abbaas, *radiyallaahu`anhumaa*.

sallallaahu`alaibivasallam and his *seerah* and of making this one of the three fundamental principles. You know how he called the people and what was his *sallallaahu`alaibivasallam* methodology in calling them, so you can proceed upon it because he *`alaibisalaatumwasalaam* is the example to be followed.

والمجرة فريضة على هذه الأمة من بلد الشرك إلى بلد الإسلام ، وهي باقية إلى أن تقوم الساعة

Hijrah, from the land of shirk to the land of *Islaam*, is an obligation upon this nation and it continues until the Hour is established.^[64]

[64] *Hijrah* is joined along with *jibaad* in Allaah's cause and it is an obligation which remains, it is not being abrogated. It is obligatory upon every Muslim who needs to perform *Hijrah* that he should perform *Hijrah*. And it is not permissible for the Muslim to remain in the lands of *kufir* when he is not able to make his religion apparent; so then it is obligatory upon him to migrate to the lands of the Muslims. So it is an obligation which remains, because of his *sallallaahu`alaibimasallam* saying:

«لا تنقطع الهجرة حتى تنقطع التوبة ، ولا تنقطع التوبة حتى تخرج الشمس من مغربها»

«*Hijrah* will not be cut off until repentance is cut off and repentance will not be cut off until the sun rises from its place of setting.»²

² Reported by Aboo Daawood no. 2479 and Ahmad from a *hadeeth* of Mu`aawiyah ibn Abee Sufyaan, *radiyallaahu`anhumaa*.