



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ash-Sheikh Fawzaan on the Types of Hijrah

"All praise is due to Allaah the Possessor of grace and favor. He has legislated for His servants Hijrah of the hearts and Hijrah of the bodies, and He has made these two types of Hijrah remain across the course of time, and let there be for us in the history of your Prophet (صلى الله عليه وسلم) the best example to follow, and that is by following his footsteps and following his path and following him in his statements and his actions and his character as Allaah has ordered you to do that. He said:

" لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم الآخر و ذكر الله كثيرا "

"Indeed in the Messenger of Allaah you have a good example to follow for he who hopes for (the meeting with) Allaah and the last day and remembers Allaah much." Al-Ahzaab: 21

In the beginning of the month of Muharram the people often talk about the Hijrah of the Messenger (صلى الله عليه وسلم) in khutbahs and lectures and in the different means of spreading information, and their talk usually does not go beyond being historical tales with which they fill their free time for a couple of days then it is left and forgotten about without having any effect on the souls or being an example to follow in actions and character, rather that does not go beyond being an annual custom uttered on the tongues without an understanding for the meaning of Hijrah and working by what it indicates.

Verily Hijrah, its linguistic meaning is for a person to separate himself from someone else with his body or with his tongue or with his heart. Its legal (Islamic) meaning is to leave the lands of disbelief or to leave the evil people or to leave the evil deeds and the blameworthy traits, and it is from the religion of Ibraaheem Al-Khaleel (عليه سلم) whereas he said:

" إني ذاهب إلى ربي سيهدين "

"Verily I am going to my Lord He will guide me." As-Saaffaat: 99

Meaning Muhaajir (migrating) from the land of disbelief to Imaan (faith), and indeed he (صلى الله عليه وسلم) migrated with some of his offspring to Shaam where the sacred lands and Al-Masjid Al-Aqsa existed and (he migrated) with the other part (of his offspring) to the lands of Hijaz where the sacred land



and the ancient house (the Ka'bah) existed as it has come in his supplication to his Lord:

" ربنا إني أسكنت من ذريتي بواد غير ذي زرع عند بيتك المحرم "

"Our Lord, I have settled some of my offspring in a valley with no cultivation by Your sacred house..." Ibraaheem: 37

And Hijrah is from the Sharee'ah of Muhammad (صلى الله عليه وسلم) whereas he ordered the Companions to migrate to Al-Habashah when the harm from the disbelievers in Makkah grew intense for them so they went to the land of the Habashah twice fleeing with their deen while the Prophet (صلى الله عليه وسلم) remained in Makkah calling to Allaah and he would encounter from the people the most intense harm and he would say:

" رب أدخلني مدخل صدق و أخرجني مخرج صدق واجعل لي من لدنك سلطانا نصيرا "

"My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

Al-Israa: 80

Then Allaah gave him permission to make Hijrah to Madeenah and He gave his companions permission to make Hijrah to it. So they without delay set out to do that fleeing with their deen and they left their homes and their wealth seeking bounty from Allaah and (His) pleasure and supporting Allaah (by supporting His religion) and His Messenger. Allaah has extolled them and praised them and has promised them the great reward. Hijrah was mentioned together with Jihaad in the Book of Allaah (صلى الله عليه وسلم) and the Muhaajirs became the best of the Companions due to the fact that they fled with their deen and left behind the most precious of things that they owned from houses and wealth, and relatives and tribe. They gave that up for Allaah and for His cause and seeking His pleasure.

And that became a legal ruling lasting until the occurrence of the final hour, for it has come in the hadeeth:

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

So every person who is not able to openly perform his deen in a land, verily it is incumbent upon him to move from it to a land in which he is able to openly perform his deen. And Allaah has threatened he who is able to make Hijrah but has not made Hijrah. He said:



" إن الذين توفاهم الملائكة ظالمي أنفسهم قالوا فيم كنتم قالوا كنا مستضعفين في الأرض قالوا ألم تكن أرض الله واسعة فتهاجروا فيها فأولئك مأواهم جهنم وساءت مصيرا * إلا المستضعفين من الرجال والنساء والولدان لا يستطيعون حيلة ولا يهتدون سبيلا * فأولئك عسى الله أن يعفو عنهم وكان الله عفوا غفورا "

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say: 'In what condition were you?' They reply: 'We were weak and oppressed on earth.' They say: 'Was not the earth of Allah spacious enough for you to emigrate therein?' Those will find their abode in Hell, and what an evil destination. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way, for these there is hope that Allah will forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving. "An-Nisaa: 97-99

This is a severe threat for he who leaves off Hijrah without an excuse, and this noble verse is general for everyone who resides amongst the polytheists while he is able to make Hijrah and he is not able to perform the deen, and that he is wronging himself and committing a forbidden act by 'Ijmaa (consensus of the Scholars) and by the explicit text of this verse where He says:

" إن الذين توفاهم الملائكة ظالمي أنفسهم قالوا فيم كنتم قالوا كنا مستضعفين في الأرض "

"Verily, as for those whom the angels take (in death) while they are wronging themselves they say: 'In what condition were you?' They reply: 'We were weak and oppressed on earth.' "

Meaning we were not able to leave the land or journey on the earth. And this excuse from them is not correct because they were able to make Hijrah and they left it off, and because of this the angels said to them admonishing them:

" ألم تكن أرض الله واسعة فتهاجروا فيها "

"Was not the earth of Allah spacious enough for you to emigrate therein?"

So whoever is not able to openly perform his deen in a land, it is incumbent upon him to go to a land in which he is able to do that, for verily the lands of Allaah are spacious and they are not void of good lands. He said:

" ومن يهاجر في سبيل الله يجد في الأرض مراغما كثيرا و سعة "



"He who emigrates in the cause of Allah will find on earth many dwelling places and plenty of provision," An-Nisaa: 100

Meaning a place in which he can protect himself from the harm of the disbelievers and have abundance in sustenance. Allah gives it to him as a substitute for what he has left behind in his land from wealth, as He said:

"والذين هاجروا في الله من بعد ما ظلموا لنبوئناهم في الدنيا حسنة و لأجر الآخرة أكبر لو كانوا يعلمون * الذين صبروا و على ربهم يتوكلون "

"And as for those who emigrated for the cause of Allaah after suffering oppression, We will certainly give them goodly residence in this world, and indeed the reward of the hereafter will be greater, if they but knew. Those who remained patient and on their Lord (alone) they rely." An-Nahl: 41-42

And from the types of Hijrah is to abandon the sins from disbelief and Shirk (polytheism) and hypocrisy and the rest of the evil deeds and the blameworthy traits and bad character. He said to His Prophet :

" والرجز فاهجر "

"And keep away from 'Ar-Rujz." Al-Muddath'thir: 5

'Ar-Rujz' is the idols, and making hijrah from it is to abandon it and to free oneself from it and its people. And the Prophet (صلى الله عليه وسلم) said:

"The Muslim is the one who the Muslims feel safe from his tongue and his hand, and the Muhaajir is the one who abandons that which Allaah has prohibited."

Meaning to abandon that which Allaah has prohibited from the actions and character and statements and food and drink which is forbidden. All of these matters, it is incumbent to abandon them and stay away from them.

And from the types of Hijrah is to abandon the people of sin from the disbelievers and the polytheists and the hypocrites and the evildoers, and that is done by staying far away from them. Allaah said:

" واصبر على ما يقولون "

"And be patient with what they say..." Al-Muzzammil: 10

Meaning be patient with what those who deny you say from the foolish ones of your people.



" واهجرهم هجرا جميلا "

"And abandon them in a good way." Al-Muzzammil: 10

Meaning abandon them an abandonment that has no blame with it.

And from the greatest types of Hijrah is the Hijrah of the hearts to Allaah by making worship sincerely for Him in private and public to the point that the believer does not intend by his statement and his action anything other than Allaah's face. And likewise making Hijrah to the Messenger of Allaah (صلى الله عليه وسلم) by following him and giving precedence to obeying him and by working by what he brought. In summary this Hijrah is a Hijrah to the Book and the Sunnah abandoning the different forms of Shirk and innovations and superstitions and statements and methodologies that oppose the Book and the Sunnah.

So it has become clear from this that Hijrah is different types. They are: Abandoning the places of disbelief, and abandoning the false actions and statements, and abandoning the methodologies and statements and concepts that oppose the Book and the Sunnah.

So it is not the aim to talk about Hijrah in a story tale manner and in a historic rendition or to carry out for its occasion celebrations and festivities then it is forgotten and it does not have any effect on the souls nor does it effect behavior. For verily many of those who talk about the Hijrah at the beginning of the new year they don't understand its meaning and they don't act according to it. Rather, they oppose it in their behavior and their actions, for they talk about the Hijrah of the Messenger (صلى الله عليه وسلم) and his Companions and how they left the lands of disbelief going to the land of Islaam while they themselves reside in the lands of disbelief or they travel to it to spend (their) vacation or for amusement or to spend (their) honeymoon as they call it after getting married. They talk about Hijrah while they themselves don't abandon worshipping graves and tombs. Rather, they worship that besides Allaah just as the idols are worshipped or greater. They talk about Hijrah while they themselves don't abandon the false methodologies and the misguiding concepts. Rather, they make that a substitute for the Islamic Sharee'ah. They talk about Hijrah while they themselves don't abandon the sins and bad character. They talk about Hijrah while they themselves don't abandon the customs of the disbelievers and blindly following them. Rather, they try to resemble them.

So where is the meaning of Hijrah and its types in comparison to the actions of these people? Fear Allaah, O servants of Allah and take from the Hijrah and other than it from the events of the life of the Prophet (صلى الله عليه وسلم) lessons that you act upon in your life and don't let your talk about Hijrah be merely statements on the tongues or ink on the pages. He said:



"والذين آمنوا وهاجروا وجاهدوا في سبيل الله والذين آووا و نصرُوا هم المؤمنون
حقا لهم مغفرة و رزق كريم "

"And those who believed and emigrated and fought Jihaad in the cause of Allaah, as well as those who gave (them) asylum and aid, these are the believers in truth. For them is forgiveness and a generous provision." Al-Anfaal: 74

و صلى الله على نبينا محمد و على آله و صحبه و سلم "

Taken from a post on Sahab.net entitled:

بأعظم أنواع الهجرة - هجرة القلوب للشيخ صالح بن فوزان الفوزان

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In Daarul-Hadeeth Dammaaj