

# THE TRUE HIJRAH

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The True Muhājir

Rasūlullāh ﷺ has said:

*The true muhājir is he who leaves all that which Allāh ﷻ has forbidden. (Al-Bukhārī)*

‘Muhājir’ is derived from the Arabic word ‘hijrah’ which literally means ‘to leave something’. In the terminology of Islām, hijrah is of three types:

1. To leave Dārul-Fasād and migrate to Dārul-Amn;
2. To leave Dārul-Kufr and migrate to Dārul-Islām; and
3. To leave everything that Allāh ﷻ has made unlawful and become obedient to Him.

## The First Type of Hijrah: To Leave Dārul-Fasād and Migrate to Dārul-Amn

Dārul-Fasād, also known as Dārul-Kufr, is that locality, city, or country where one is unable to practise Dīn freely; for example, one is prevented from acts of obedience to Allāh ﷻ such as performing ṣalāh, or one is compelled to

commit acts of disobedience to Allāh ﷻ, such as consuming alcohol.

Dārul-Amn is a place where one is able to peacefully practise the Dīn. The inhabitants and rulers of this locality, city or country may not be Muslims, but they do not prevent the Muslim citizens from following their Dīn and carrying out their duties towards Allāh ﷻ.

In summary, where one is unable to practise Dīn is known as Dārul-Fasād or Dārul-Kufr, and where one is able to practise Dīn despite being a non-Muslim state, is known as Dārul-Amn. If it is a Muslim state, it is called Dārul-Islām. The first type of hijrah, is to leave Dārul-Fasād and migrate to Dārul-Amn.

An example of this first type of hijrah is when the Ṣaḥābah ﷺ migrated from Makkah Al-Mukarramah to Ḥabashah. The great area known as Ḥabashah (Abyssinia) that existed at the time of our Beloved Nabī ﷺ was later divided into Eritrea and Ethiopia. In the initial stages of Islām, the Muslims in Makkah Al-Mukarramah were being persecuted for accepting Islām, and therefore found it difficult to practise their Dīn. Thus, they left Makkah Al-Mukarramah, which was a Dārul-Fasād at the time, and migrated to Ḥabashah and took refuge there. The king of Ḥabashah at the time was Najāshī (Negus). He gave

shelter, peace and protection to the Muslims, allowing them to freely practise their religion.

## **The Second Type of Hijrah: To leave Dārul-Kufr and Migrate to Dārul-Islām**

The second type of hijrah is to leave Dārul-Kufr, where one is unable to practice his Dīn freely and settle in Dārul-Islām, a country which is governed by Islāmic jurisprudence.

After years of persecution, Rasūlullāh ﷺ and the Ṣaḥābah ؓ were commanded by Allāh ﷻ to migrate from Makkah Al-Mukarramah to Al-Madīnah Al-Munawwarah. Initially Rasūlullāh ﷺ was instructed to order his Ṣaḥābah ؓ to leave Makkah Al-Mukarramah and settle down in Al-Madīnah Al-Munawwarah. Ultimately Rasūlullāh ﷺ himself was also given the instruction by Allāh ﷻ to migrate. In fact, it was made compulsory for each and every Muslim to migrate from Makkah Al-Mukarramah to Al-Madīnah Al-Munawwarah. To perform hijrah during that time was a sign of Īmān.

Thus, Rasūlullāh ﷺ and the Ṣaḥābah ؓ migrated from Makkah Al-Mukarramah to Al-Madīnah Al-Munawwarah. They migrated from a place of fasād (corruption) and kufr (disbelief), where they were unable to practise their Dīn

freely and settled in a place which was governed under Islāmic law. This is an example of the second type of Hijrah.

### **The Third Type of Hijrah: To Leave Everything that Allāh ﷻ has Made Unlawful.**

The third type of hijrah is ‘to leave everything that Allāh ﷻ has made unlawful’. For example, discarding ṣalāh is unlawful, so to leave the discarding of ṣalāh and to perform ṣalāh regularly is hijrah. Discarding the fast of the month of Ramaḍān is unlawful, so to leave the discarding of fasts is hijrah. Neglecting the responsibility of giving zakāh is unlawful, so to leave the neglect of paying zakāh is hijrah.

Similarly, jealousy is forbidden, so to leave jealousy is hijrah. Making fun of people, lying and deceiving are forbidden; so to leave hurting people, and lying and deceiving is hijrah. Consuming alcohol, committing adultery and fornication are forbidden; so to leave the consumption of alcohol and the acts of adultery and fornication is hijrah.

The first two types of hijrah involve physical movement from one place to another; however the third type of hijrah does not involve a person moving physically, rather

it involves moving away from the disobedience of Allāh ﷻ. This is why it is called ‘Al-Hijrah Al-Bāṭinah’, the hijrah of the inner self, whereas the first two types of hijrah are known as ‘Al-Hijrah Aẓ-Zāhirah’, the hijrah of the external body.

To carry out the hijrah of the inner self, a person must refrain from all the unlawful demands of his base desires and must carry out everything that Allāh ﷻ desires from him. A person will only be able to carry out this hijrah if his inner self and soul are purified.

A person carrying out Al-Hijrah Al-Bāṭinah leaves pride and arrogance and moves to humbleness and humility. He leaves miserliness and moves to generosity. He leaves oppression and moves to justice. He leaves hatred and moves to love, affection and compassion. He leaves every disobedience to Allāh ﷻ and moves to the total obedience to Allāh ﷻ.

### **Which Hijrah is the Most Important?**

Of the three different types of hijrah, the real and true one is the third type as the need for the first two types of hijrah only arises when seeking to fulfil the third type of hijrah. In Dārul-Fasād and Dārul-Kufr, it is not possible to leave that which Allāh ﷻ has forbidden. Therefore, a Muslim living

there will need to migrate to Dārul-Amn or Dārul-Islām. If he is able to find such a place, then he must migrate to it in order to carry out the true hijrah, i.e. leaving everything that Allāh ﷻ has forbidden.

The physical hijrah, whether it be from Dārul-Kufr to Dārul-Amn or Dārul-Kufr to Dārul-Islām, has been ordained by Allāh ﷻ to fulfil the third type of hijrah. If the Muslims could have practised the Dīn of Allāh ﷻ in Makkah Al-Mukarramah under the rule of the polytheists of Makkah Al-Mukarramah, then there would not have been any need for them to carry out hijrah to Ḥabashah or to Al-Madīnah Al-Munawwarah.

### **Physical Migration - A Great Deed**

A Muslim who leaves his home town or country because he is unable to freely practise the Dīn of Allāh ﷻ is a great muhājir. He leaves behind his family, friends, home, wealth and property, in order to practise the Dīn, whilst fearing that he will be treated as an immigrant and refugee in his new homeland and that he may struggle to find food, shelter, clothing and a source of livelihood. The sacrifice required makes it a great deed in the Sight of Allāh ﷻ and one which attracts great reward.

## Taqwā: The Essence of Al-Hijrah Al-Bāṭinah

Despite the great sacrifice involved in the physical hijrah and the great reward promised, Rasūlullāh ﷺ has informed us that the third type of hijrah, Al-Hijrah Al-Bāṭinah, is the highest form of hijrah. He states,

*The muhājir (in the true sense) is that person who leaves what Allāh ﷻ has made forbidden. (Al-Bukhārī)*

My friends, we cannot imagine how much a person is rewarded when he strives against his nafs (inner self) and stays away from everything which displeases Allāh ﷻ. This hijrah, the hijrah of the inner self, is more commonly known as ‘taqwā’, as taqwā is also to leave all sins, major or minor. And regarding such people, Nabī ﷺ has said,

*From amongst the closest people to me are those people who leave sins and stay away from them - wherever they may be, and whoever they may be. (Ibn Hibbān)*

‘Wherever they may be’, denotes that they do not have to be in Makkah Al-Mukarramah, Al-Madīnah Al-Munawwarah or during the time of Rasūlullāh ﷺ. And ‘whoever they may be’ denotes that they do not have to be members of the family of Rasūlullāh ﷺ; his companions; Arabs; members of the Quraysh tribe; or members of the Banū Hāshim clan. Rather, any person



however insignificant his family lineage may be, if he is carrying out the Al-Hijrah Al-Bāṭinah by staying away from disobedience to Allāh ﷻ, is amongst those closest to Rasūlullāh ﷺ. May Allāh ﷻ grant us all the tawfīq to carry out this third type of hijrah.

Alḥamdulillāh, as we live in a country where we are able to freely practise our Dīn without anyone compelling us to follow a particular way, creed or religion, there is no need to carry out the Al-Hijrah Aẓ-Ẓāhirah, the physical migration. Therefore, whilst remaining in the comforts of our homes, localities and amongst our friends and family, we only need to carry out the third type of hijrah. Through this, we will become the beloved of Allāh ﷻ.

## **Two Types of People Addressed by Rasūlullāh ﷺ**

After the liberation of Makkah Al-Mukarramah, Rasūlullāh ﷺ said to the Ṣaḥābah ﷺ,

*After the liberation (of Makkah Al-Mukarramah), there is no Hijrah. (Al-Bukhārī)*

This means that now there is no need for hijrah from Makkah Al-Makkaramah to Al-Madīnah Al-Munawwarah, as you can now freely practise your Dīn in Makkah Al-Mukarramah. However, the need for the hijrah of the inner self remains. Therefore, Nabī ﷺ also said,

*The muhājir (in the true sense) is that person who leaves what Allāh ﷻ has made forbidden. (Al-Bukhārī)*

This statement of Rasūlullāh ﷺ was directed towards two groups of people. The first group were the Ṣaḥābah ﷺ who had migrated to Al-Madīnah Al-Munawwarah before the liberation of Makkah Al-Mukarramah, whilst the other group were those Ṣaḥābah ﷺ who did not migrate from Makkah Al-Mukarramah to Al-Madīnah Al-Munawwarah, due to having a valid excuse or due to only having accepted Islām after the liberation of Makkah Al-Mukarramah. To the first group who had migrated, Rasūlullāh ﷺ was saying that the Al-Hijrah Aẓ-Ẓāhirah that you have undertaken is indeed a great deed and sacrifice, but do not become complacent thinking that since we have made hijrah, Jannah is guaranteed for us. Instead, you must realise that the true muhājir is he who after migrating, will abstain from every disobedience to Allāh ﷻ.

To the second group of Ṣaḥābah ﷺ who were not fortunate to have the opportunity of migrating, Rasūlullāh ﷺ was consoling them through this statement. He was removing the sadness that was in their hearts upon being deprived of being a muhājir. Rasūlullāh ﷺ was consoling them by informing them that the real hijrah is the

hijrah of the inner self which every Muslim is able to carry out, at all times, in all places. Therefore, every Muslim has the opportunity of becoming a muhājir, by leaving behind the disobedience to Allāh ﷻ for the obedience to Allāh ﷻ.

## **Make a Firm Resolution**

So my friends, let us make a firm resolution that, inshā'allāh, each and every one of us will become a true muhājir from today. We will try our utmost to abstain from everything that displeases Allāh ﷻ. This will be a difficult task because Shayṭān and the nafs are with us, and the nafs in our case is not 'muṭma'innah' (the nafs which is always inclined towards good); rather it is 'lawwāmah' (the nafs which is inclined to good but susceptible to sins) or even 'ammārah' (the worst type of nafs which continuously encourages sins).

Due to Shayṭān and nafs, we will slip and make mistakes, but our resolution should be, 'I will never do anything that will displease my Creator. I will never do anything knowingly that is disobedience to my Creator.' And if, overcome by Shayṭān and nafs, we make a mistake then we will immediately repent; we will shed tears before Allāh ﷻ if we can, or at least pretend to shed tears, and with sincerity we will again resolve to never disobey Allāh ﷻ. We will say to Allāh ﷻ, 'O Allāh! I have made a

mistake, forgive me. You are the Most-Forgiving and the Most-Merciful. I have renewed my resolution and I make a promise to you that I will never commit any disobedience again. I will never disobey You again and I am returning to my status of being a true muhājir.”

Continue striving in this manner; adopt taqwā by abstaining from everything that displeases Allāh ﷻ and if a mistake is made then do tawbah. Hold fast to these two ropes: taqwā (abstaining from sin) and tawbah (repentance). Remain upon taqwā and as soon as a mistake is made, immediately resort to tawbah. Insha'allāh, if we continue like this, then in the initial stages there may be a need to make tawbah frequently; however, slowly but surely the stamina to resist sins will increase and the need for tawbah will decrease, until a time will come when there will be nothing in our lives except taqwā, inshā'allāh.

May Allāh ﷻ grant us all the ability to reach this stage, because Allāh ﷻ is always with those servants who have taqwā and who are the true muhājirīn.

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