



**The Obligation**

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**of Hijrah**

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**From the Lands of**

**Shirk and Kufr**

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Shaykh Muhammad Naasiruddeen al-Albaanee

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URL: **www.SalafiManhaj.com**

E-mail: [admin@salafimanhaj.com](mailto:admin@salafimanhaj.com)

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## THE OBLIGATION OF HIJRAH FROM THE LANDS OF SHIRK<sup>1</sup> AND KUFR

*By the Mujaddid of the Era, the Mubaddith,*

*The Noble Shaykh, Muhammad Naasiruddeen al-Albaanee  
(raheemahullaah)*

Yazeed bin Abdullaah bin al-Khayr reported from the Messenger of Allaah (*sallallaahu alayhi wassallam*):

*‘Indeed, if you bear witness there is none worthy of worship except Allaah, establish Salaah and give Zakaah, and disassociate from the Mushrikeen and you give a fifth from the spoils of war, as well as the Prophet’s share and what he is allowed to choose before distribution, you are then secure under the protection of Allaah and His Messenger.’<sup>2</sup>*

### **A Strange Hadeeth:**

The leader’s share of the booty: The Prophet (*sallallaahu alayhi wassallam*) was not selecting or choosing from the supply of the spoils of war. Rather, he (*sallallaahu alayhi wassallam*) was

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<sup>1</sup> From *Nudhm ul-Faraa’id Min ma fee Silsilat il-Albaanee min al-Fawaa’id*, Volume 2 (1420 A.H./1999C.E) by Abdul-Lateef bin Muhammad bin Ahmad bin Abee Rabee’. It is a compilation of the points of benefit from the *ahaadeeth* that Shaykh al-Albaanee (*raheemahullaah*) mentioned in *Silsilat ul-ahaadeeth as-Saheehah* and *Silsilat ul-ahaadeeth ad-Da’eefah*.

<sup>2</sup> Saheeh: *as-Saheehah* 2857

especially concerned with the sharing of the spoils, the leader's share and the choosing before distribution so that *Sadaqah* that had been made unlawful to him would not be taken. This is what al-Khattaabee also states.

### **Benefit:**

I say: in this *hadeeth* are some rulings that are related to calling the *Kuffaar* to Islaam. They will have security if they establish what Allaah has obligated them to do. Such as: leaving the *Mushrikeen* and migrating to the lands of the Muslims. There are many *hadeeth* about this. Like the Prophet's saying (*sallallaahu alayhi wassallam*) "I am free from every Muslim who settles amongst the *Mushrikeen*, they should not be able to see one another's cooking fires."<sup>3</sup>

In some of the *hadeeth*, the Prophet (*sallallaahu alayhi wassallam*) made it a condition upon some new Muslims that they pledge allegiance to disengaging from the *Mushrikeen*. In some of the *hadeeth* he (*sallallaahu alayhi wassallam*) said "Allaah will not accept

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<sup>3</sup> Aboo Daawood, at-Tirmidhi and an-Nasaa'ee.

*any action from a Mushrik after becoming Muslim until he leaves the Mushrikeen for the Muslims.’<sup>4</sup>*

There are also other similar *abaadeeth* and I have verified some of them in *al-Irwaa*.<sup>5</sup>

What is most unfortunate is that those who become Muslims in the current era, and *alhamdulillah* they are many, is that they do not respond to this ruling by departing from the *Kuffaar* and making their *Hijrah* to the lands of the Muslims, except a few of them. I attribute this to two matters:

**Firstly:**

Their holding onto the *Dunya* and the easy means of living and welfare in their countries, on the basis that they are living an enjoyable material lifestyle, even though there is no spiritual element in that lifestyle, as is well known. Therefore, it is difficult for them to go to an Islamic country as the means to a good lifestyle in Islamic countries are not thriving for them in their view.

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<sup>4</sup> an-Nasaa’ee with a good *isnad*.

<sup>5</sup> Volume 5, pp.29-33

**Secondly:**

Importantly, due to their ignorance of this ruling (*Hijrah* from the *Kuffaar*), they are excused because they do not hear this ruling from any of the *Du'aat* whose translated words are widely circulated into other languages. Likewise, they do not hear this ruling from those who go to them in the name of *Da'wah*; because most of them are not *Fuqahaa'* especially the likes of *Jamaat ut-Tableegh*.<sup>6</sup> Rather, they *increase* in clinging to these countries whenever they see that many Muslims have acted contrary to the ruling by leaving their (Muslim) countries for *Kuffaar* countries!

Where are the Muslims for those that Allaah has guided to Islaam so that they know the likes of this ruling? And the Muslims themselves oppose it?!

All they know is that *Hijrah* was in the past, like *Jihaad*. The Prophet (*sallallaahu alayhi wassallam*) said ‘*Hijrah will not cease as*

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<sup>6</sup> They are also known for their *khurooj* or “*ghust*” for a specific number of days. Many have noted that such excursions around the world, throughout the lands of the *Mushrikeen* and *Kuffaar*, are mere excuses for them to search for more viable areas in order for them to open businesses and shops! No *Da'wah* takes place at all in many cases! [Translators note]

long as the enemy fight you.” In another *hadeeth* he (*sallallahu alayhi wassallam*) said “Hijrah will not end until repentance ends, and repentance will not end until the sun rises from the west,”<sup>7</sup> authenticated in *al-Irwaa* (1208).

So it is necessary to know that there are different types of *Hijrah* for different reasons.<sup>8</sup> Its exposition is another field,

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<sup>7</sup> Abee Daawood, from Mu'wayih (*radi Allaahu anhu*).

<sup>8</sup> Shaykh Abdur-Rahmaan Ibn 'Umar al-Adanee (*hafidhahullah*), one of the main students of the great *Muhaddith* of Yemen, Shaykh Muqbil ibn Haadee al-Waadi'ee (*raheemahullaah*) said in his answers to questions from the French brothers concerning *Hijrah*, translated by the brother Aboo Abdur-Rahmaan Abdullaah MacPhee of *Daar ul-Hadeeth* Dammaaj, regarding traveling to *Kuffaar* lands for the purpose of *Da'wah*. In the Shaykh's answer to question eight he says: “As for traveling to those lands for the purpose of calling to Allah, it is well known the many proofs from the Book and the Sunnah mentioning the virtue of calling to Allah. Allah عز و جل, said in His Book :

( و من أحسن قولاً ممن دعا إلى الله و عمل صالحاً و قال إنني من المسلمين )

" *And who is better in speech than he who calls to Allah and does righteous deeds and says:*

*'Verily, I am one of the Muslims.'* "

{*Fussilat: 33*},

and Allah عز و جل, says :

( قل هذه سبيلي أدعو إلى الله على بصيرة أنا و من اتبعني و سبحان الله و ما أنا من المشركين )

" *Say, 'This is my way; I call to Allah with sure knowledge, I and whosoever follows me, and glorified be Allaah, and I am not one of the polytheists.'*"

{*Yusuf:108*},



the important thing here is the *Hijrah* from the lands of the *Kuffaar* to the lands of the Muslims whatever the case of the

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and He, سبحانه, says :

( ادع إلى سبيل ربك بالحكمة و الموعظة الحسنة و جادلهم بالتتي هي أحسن )

**" Call to the way of your Lord with wisdom and good preaching, and argue with them in a way that is better,"**  
{an-Nahl:125}.

So traveling to the lands of disbelief for the purpose of *da'wah* is considered to be a type of *Jihaad*, and it is *fard kifaayah* (obligatory on a part of the nation) upon he who is able to do that. So calling to Allaah, and instructing the people, and conveying Allaah's message to His slaves, and removing the people from the types of darkness to the light, and explaining the good qualities of Islaam to the disbelievers, and educating the Muslims over-there the rulings of the *Deen*, and enlightening them, and instructing them, and encouraging them to leave there and go to the lands of Islaam, no doubt, these are important matters. The disbelievers are in need of someone to call them, especially since Islaam in the lands of disbelief has been distorted. So many of the disbelievers don't know anything about true Islaam because of the cover-up, misguidance, distortion, deterrence and false allegations against the religion of Islaam, that it is a religion of barbarity, savageness and backwardness.

So in brief, calling to Allaah in those lands is a matter of extreme importance because of what results due to it from benefit and guidance for the creation, in particular when sincerity, and truthfulness, and patience exists in the callers. No doubt, by Allaah's permission, good outcomes will occur. However, it is a must that this caller to Allaah, his *Da'wah* must have some effect and influence, and this only happens to a man who has with him knowledge and insight; a man who knows his *Deen* with its evidences, and he has the ability to call to it and refute the specious arguments that he comes across, along with the ability to perform that which Allaah, سبحانه و تعالى, has made obligatory upon him, and all of this, meaning the permissibility of going there for the purpose of *Da'wah*, is under the condition that the caller to Allaah feels safe for himself from tribulation, for if he fears tribulation for his *Deen*, or fears for himself falling into that which Allah has forbidden, it is not allowed for him to travel there even if it is for the purpose of *Da'wah*." [Translator's Note]



rulers in these Muslims lands who have deviated from Islaam or have short-comings in applying the rulings of Islaam. For all of this in any case is better than how the *Kuffaar* countries can be described in terms of character, piety and manners.

The matter is not as one ignorant foolish agitator who gives *Khutbahs* claimed:

**“By Allaah, if I was to choose between living in *al-Quds* under Jewish occupation and living in any Arab capital city, I would choose to live in *al-Quds* under Jewish occupation.”!**

He expanded upon this by saying:

**“I don’t see anything (praiseworthy) except obligatory *Hijrah* from Algeria to Tel Aviv.” !!**

This is the like of what he says, yet his *baatil* is not hidden even from a stupid Muslim!

The good that I mentioned to the minds of the beloved readers, who love, guard and follow the truth, and are not

frightened by the hubbub and hullabaloo of the loud-mouthed ones or the screams of the actors or disorder of the agitators from the jealous and malicious people that give *Khutbahs* and write books.

I say to those beloved: at least think about these two *hadeeths* of the Messenger of Allaah (*sallallaahu alayhi wassallam*):

**The First:** “*Verily Eemaan returns and goes back to al-Madeenah, as a snake returns and goes back to its hole.*”

**The Other:** “*There will not cease to be a group from my Ummah, clearly apparent on the truth, until Allaah’s affair is established and they are clearly apparent.*”

These *hadeeth* are *Saheeh* and *mutawaatir* narrated by many *Sahaabah*, its authentication has preceded (numbers 280, 1108, 1955 and 1956) and in *Saheeh Abee Daanood* (1245).

In some of the *hadeeth* it is said that they are “*Ahl ul-Maghrib*” meaning Shaam, this has been explained by Bukhaaree and

others from Mu'aadh and by Tirmidhee and others in a *Marfoo'* form<sup>9</sup> with the wording: *"if the people of Shaam become corrupted then there is no good in them (the Muslims) and there will not cease to be a group from my Ummah..."*

These *ahaadeeth* are a strong indication that the example of a country is only based on its *residents*, not due to the *residences* or areas themselves.

The most eloquent about this reality was Salmaan al-Faarisee (*radi Allaahu 'anhu*) when Aboo Dardaa' (*radi Allaahu anhu*) wrote to Salmaan saying *"Come immediately to the holy land."* Salmaan wrote back to him saying *"Land does not make a person holy, actions make a person holy."* [*Muwatta' Imaam Maalik*]

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<sup>9</sup> A *marfoo' hadeeth* is a statement that has been reported by a companion, yet *"raised"* to the level of being a saying of the Prophet (*sallallaahu alayhi wassallam*). The text of a *marfoo' hadeeth* indicates that none other than the Prophet could have said it, even though the companion does not state that he/she heard the narration from the Prophet. A *mawqoof hadeeth* is a statement that is reported by a companion and *"stopped"*, meaning it ends up being only his statement, as opposed to being raised to a saying of the Prophet (*sallallaahu alayhi wassallam*). [TN]

So for that reason, it is from sheer ignorance and foolishness, not to mention a lack of *Deen*, for the *Khateeb* to choose unlawful residence under Jewish occupation and that it is obligatory for persecuted Algerians to make *Hijrah* to Tel Aviv as opposed to their own Muslim countries, such as Ammaan for example. Rather, as opposed to Makkah and Madeenah, ignorant of what the *Yabood* are spreading in Palestine.

Tel Aviv, Hayfa and Yaafaa are known for sin and scant-dressing, to the extent that it has become gratifying and pleasing amongst Muslim males and females as a result of inter-mingling and being infected by this. This is not hidden from those who lived there and then Allaah saved them, and those who frequently visit their relatives there from time to time.

There is no fear of a person who gives some knowledge that contains a choice that disagrees with the clear words of Allaah,

*“Indeed, those whom the angels take (in death) while wronging themselves<sup>10</sup> – (the angels) will say, “In what (condition) were you?”<sup>11</sup> They will say, “We were oppressed in the land.”<sup>12</sup> They (the angels will say), “Was not the earth of Allaah spacious enough for you to emigrate in?”<sup>13</sup> for those their refuge is hell – what an evil destination.*

*Except for the oppressed<sup>14</sup> among men, women and children who cannot devise a plan nor are they directed to a way.<sup>15</sup> For those Allaah is likely to pardon them,<sup>16</sup> and Allaah is ever-Pardoning and Forgiving.<sup>17</sup>*

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<sup>10</sup> Ibn Katheer (*raheemahullaah*) mentions that ad-Dahhaak stated that this *Aayah* was revealed about some hypocrites who did not join the Messenger of Allaah (*sallallaahu alayhi wassallam*) but remained in Makkah and went out with the *Mushrikeen* for the battle of Badr. They were killed among those who were killed. [See translation of *Tafseer Ibn Kathir* by Darussalam Publishers, pp.559]

<sup>11</sup> Ibn Katheer says that this means “*why did you remain here and not perform Hijrah?*”

<sup>12</sup> Ibn Katheer says that this means, “*we are unable to leave the land or move about in the earth.*”

<sup>13</sup> Aboo Daawood recorded that Samurah bin Jundub (*radi Allaahu anhu*) said that the Messenger of Allaah (*sallallaahu alayhi wassallam*) said “*Whoever mingles with the Mushrik and resides with him, he is just like him.*”

<sup>14</sup> Ibn Katheer notes that this “*is an excuse that Allaah gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know whereto go.*” Al-Bukhaaree recorded that Aboo an-Nu'maan said that Hammaad bin Zayd said that Ayyoob narrated that Ibn Abee Mulaykah said that Ibn Abbaas (*radi Allaahu anhum*) commented on this *Aayah* saying “*I and my mother were among those (weak ones) whom Allaah excused.*”

<sup>15</sup> Meaning, according to Ibn Katheer, “*they do not find the way to emigrate, as Mujaahid, 'Ikrmah and as-Suddi stated (in at-Tabaree).*” [Translators Notes]

***And whoever emigrates for the cause of Allaah will find on the earth many places (to live) and much to live by.<sup>18</sup> And whoever leaves his home as an emigrant to Allaah and his Messenger and then death overtakes him – his reward is then surely, incumbent upon Allaah. And Allaah is ever Forgiving and Merciful.’<sup>19</sup>***

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<sup>16</sup> This means, “pardon them for not migrating, and ‘likely’ means Allaah shall forgive them.”

<sup>17</sup> Al-Bukhaaree recorded that Aboo Hurayrah (*radi Allaahu anhu*) said “While the Messenger of Allaah (*sallallaahu alayhi wassallam*) was praying ‘Ishaa’, he said, “Sami’ Allaahu Liman Hamidah.” He then said before he prostrated, “O Allaah, save ‘Ayyaash bin Abee Rabee’ah! O Allaah, save Salamah bin Hishaam! O Allaah, save al-Waleed bin al-Waleed! O Allaah, save the weak Muslims! O Allaah, be very hard on Mudar tribe. O Allaah, afflict them with years (of famine) like the (famine) years of the time of Yoosuf!””

<sup>18</sup> Ibn Katheer highlights that “this encourages the believers to perform Hijrah and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to. Mujaahid said that “many place (to live)” means a person will find a way out of what he dislikes. Allaah’s statement “and much to live by” refers to provision. Qataadah said that this Aayah means Allaah will take a person from misguidance to guidance and from poverty to richness (*at-Tabaree*).”

<sup>19</sup> Shaykh Abdur-Rahmaan Adanee (*hafidhahullah*) said in his answers to the brothers from France concerning *Hijrah*, translated by the brother Aboo Abdur-Rahmaan Abdullaah MacPhee of *Daar ul-Hadeeth Dammaaj*, a list of those who are to be excused in the contemporary context (answer to question six). A summary of those to be excused in the Shaykh’s view are:

1. “Those that remain due to illness and are bed-ridden and cannot use transportation. Furthermore, those who cannot find treatment except in a land of disbelief.
2. Those who are compelled to stay in a place of disbelief, like a prisoner or likewise some countries prevent its citizens from leaving to go somewhere else except under extremely difficult measures as we saw in the south of Yemen during the days of communism.
3. Women and children who are unable to travel from one land to another due to their weakness and lack of experience. However, if there are rational, intelligent and resolute

{*an-Nisaa': 97-100*}

Al-Haafidh Ibn Katheer said in his *Tafseer*: **“This noble *Aayah* was revealed about those who reside among the *Mushrikeen*, while able to perform *Hijrah* and unable to practice the *Deen*. Such people will be committing**

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- women that possess insight and comprehension and are able to travel and leave the land of disbelief to go to the Islamic lands, and she feels safe from tribulations, then it is obligatory upon her to make *Hijrah*. It is not a condition that she have a *Mahram* because of the statement of Allaah, **“O You who believe, when believing women come to you as emigrants examine (test) them.”** {*al-Mumtahinah: 10*} Umm Kultoom bint Uqbah ibn Abee Mu'ait (*radi Allaahu anha*) left, and also Zaynab the daughter of the Messenger of Allaah (*sallallaahu alayhi wassallam*), both left without a *Mahram*. Likewise many women left Makkah to Madeenah without *Mahrams*, so the hadeeths which mention the condition of having a *Mahram* for a woman to travel don't apply in the case of *Hijrah*.
4. An excuse can be due to the obstacles that have been put in place today. Such as visas and the like, thus if a person is not able to enter the lands of Islaam due to these obstacles, and it is rare that all Islamic countries shut their doors to those who come from Europe, America and other lands of disbelief, then it would be an excuse for him.
  5. Also there are some rare cases where a person has fled from an oppressive Muslim ruler who wants to kill him, or wants to do something that he can't handle. Such a person could not find a land that would protect him/her from the evil of the oppressor except a *Kuffaar* country. This is rare, and the Islamic countries are many in any case, but sadly you will find many of these people that flee their oppressive rulers choosing to go to the lands of disbelief over the Muslim countries without necessity. They only desire easy living and luxury and Allaah is the One whose help is sought.” [TN]



**injustice against themselves and falling into a prohibition according to the consensus and also according to the *Aayah*.”**

What the scholar that understands does not doubt is that the verse generally indicates to increasing *Hijrah* from the lands of the *Kuffaar*. Imaam al-Qurtubee stated in his *Tafseer* (Volume 5, p.346): “In this *Aayah* is evidence for leaving the places that are immersed in sin and disobedience. Sa’eed ibn Jubayr said “If disobedience is done on earth leave it, and then he recited **“They (the angels) will say: “Was not the earth of Allaah spacious enough for you to emigrate in?””**”

This narration was reported by Ibn Abee Haatim in his *Tafseer* (Volume 2, p.174, no.1) with an authentic chain from Sa’eed. Ibn Hajar referred to it in *al-Fath* (Volume 8, p. 263) saying **“Sa’eed ibn Jubayr deduced from this verse the obligation of *Hijrah* from the lands of disobedience.”**

Some of the ignorant people from those that give *Khutbahs*, doctors and teachers think that the Prophet's (*sallallaahu alayhi wassallam*) statement “*There will be no Hijrah after the conquest (of Makkah)*” abrogates *Hijrah* totally, and this is shameful ignorance of the Book, Sunnah and statements of the Imaams. I heard this from a teacher, who claims to have knowledge, in a discussion that took place between me and him in relation to the *fitnah* that affected the *Khateeb* that was mentioned previously. When I reminded this teacher of the clear *hadeeth* about repentance not ending, brought forward in the words “*Hijrah will not end...*” he did not have an answer!

In relation to this, I transmit to the noble readers what *Shaykh ul-Islam* Ibn Taymiyyah said about the two aforementioned *hadeeth*. Indeed, he does not disagree about them, he said in *Majmoo' al-Fatawaa* (Volume 18, p.281):

“Both *hadeeth* are true. The first emphasises the well known *Hijrah* of its time, *Hijrah* to Madeenah from Makkah and other places of the Arab lands. This *Hijrah* was legitimate when Makkah and other places were the abodes of the *Kuffaar*

and abodes of war. Belief and *Eemaan* were with Madeenah at this time, so *Hijrah* from the abode of disbelief to the abode of Islaam was obligatory on whoever had the ability to do so. Then when Makkah was conquered and became *Daar ul-Islaam* and the Arabs entered Islaam, all of this land became *Daar ul-Islaam*. He (the Prophet, *sallallaahu alayhi wassallam*) said “*There is no Hijrah after the conquest,*” and the lands formed into the abodes of disbelief and the abodes of belief and *Eemaan*, or the abodes of the sinners. This is not a necessary description of it rather it is a broad description on account of its residents. All lands where the pious believers reside are abodes of the allies of Allaah for that time. All lands where the sinners reside are abodes of sin for that time. If the land is not as we have mentioned and changes to other residents, the land then becomes their home.

Likewise the *Masjid*, if it changes into a wine-shop or becomes a place of sin or oppression, or a church where people associate partners in worship with Allaah, the place is to be taken on account of who resides in it at that time. Likewise, the places of alcohol, sin and other evil activities, if

they are made into *Masaajid* where Allaah, *Mighty and Majestic*, is worshipped, it is to be taken on account of that. Likewise a pious man becomes a sinner, and a disbeliever becomes a believer or a believer becomes a disbeliever or similar to that, all are to be taken upon their changed states, from condition to condition.

Allah says

***“And Allaah presents an example: a city (Makkah)  
which was safe and secure”***

{*an-Nahl: 112*}

This verse was revealed about Makkah when it was the abode of disbelief and *was still* the best place of Allaah’s earth and the most beloved place of Allaah, except for the residents.

Tirmidhee narrated in a *marfoo’* form that the Prophet (*sallallahu alayhi wassallam*) said about Makkah, “By Allaah, verily you are the best land of Allaah and the most beloved land of Allaah to

*Allaah and if it was not or my people expelling me from you, I would not leave.*'<sup>20</sup>

In another narration, “*The best land of Allaah and the most beloved to Him,*” so it is explained that it is the most beloved land to Allaah and His Messenger. His (*sallallaahu alayhi wassallam*) position in Madeenah, and the position of whoever was with him from the believers, was better than their position in Makkah, because it was the abode of their migration.

Thus, the front line garrisons and posts at the harbours and ports are better than neighbouring Makkah and Madeenah, as is verified in the *Saheeh* “*Standing guard day and night in the path of Allaah is better than fasting for a month and its standing. Whoever dies a Muraabit,*<sup>21</sup> *dies a Mujaahid and the deeds that he used to do continue for him, and he will continue to receive his sustenance in Jannah.*’<sup>22</sup>

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<sup>20</sup> *Saheeh isnad*; authenticated in *al-Mishkaat*, Shaykh al-Albaanee.

<sup>21</sup> A stationed fighter posted at a garrison. [TN]

<sup>22</sup> Reported by Muslim and others, authenticated in *al-Irwaa*, Shaykh al-Albaanee.

In the *Sunan*, on the authority of Uthmaan (*radi Allaahu anhu*) from the Prophet (*sallallaahu alayhi wassallam*) “*Standing guard for a day in the path of Allah is better than a thousand days at home.*”

Aboo Hurayrah said “*That I be stationed on guard for a night in the path of Allaah is more beloved to me than praying Qiyaam ul-Layl on Laylat ul-Qadr by the black stone.*”

Therefore, the best place for all people is the land where Allaah and His Messenger are obeyed. This differs according to different states and it is not specified to a land where a person is situated. It is only better for all people according to *Taqwaa*, obedience, humility, submission and presence.

Aboo Dardaa’ (*radi Allaahu anhu*) wrote to Salmaan (*radi Allaahu anhu*) “*Come immediately to the holy land!*” Salmaan wrote to him saying “*Verily land does not make a person holy, actions make a person holy.*”

The Prophet (*sallallaahu alayhi wassallam*) made Salmaan and Aboo Dardaa' brothers and Salmaan had more understanding than Aboo Dardaa' of things such as this.

Allaah said to Moosaa (*alayhis-salaam*):

***“I will show you the home of the disobedient”***

{*al-A'raaf: 145*}

This is the abode of the Amalekites,<sup>23</sup> then after that the land became an abode for the believers. It is the home that the

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<sup>23</sup> These are the descendents of Amleeq Ibn Ud according to some of the *Mufasssireen*, in Arabic referred to as the '*Amaaliqah*. They belonged to the people that had lived in the Arabian peninsula before Ibraheem (*alayhis-slaam*), but had migrated from Palestine and Syria to Egypt in or about 2000 B. C. E. and taken possession of the country. Some *Mu'arikheen* (historians) and *Mufasssireen* have given them the name of '*Amaaliq/Amaaliqah* (the Amalekites). They were foreign invaders who had got the opportunity of establishing their kingdom in Egypt. Ibn Katheer states that the original Arabs (*Aribah*) were before the time of Ibraaheem (*alayhis-salaam*) consisting of the tribes/nations of 'Aad, Thamood, Jurhum, Umaym, 'Amaaliq and others. The Jews of the Hijaaz claimed that they had come to settle in Arabia during the last stage of the life of Moosaa (*alayhis-salaam*). They said that Moosaa had dispatched an army to expel the '*Amaaliqah* from the land of Yathrib and had commanded it not to spare even a single soul of that tribe. The army of the children of Israa'eel carried out the Prophet's command, but spared the life of a prince of the '*Amaaliq* king and returned with him to Palestine. The successors of Moosaa took great exception to what the army had done, for by sparing the life of an '*Amaaliq* it had clearly disobeyed Moosaa. Consequently, they excluded the army from their community, and it had to return to Yathrib and settle there for ever. (See: the 24 volume biographical dictionary



Qur'aan indicates is from the holy lands, the land of Egypt that Allaah bestowed to the children of Israa'eel.

The condition of countries is like the condition of the worshippers. A man may be a Muslim at times, sometimes a disbeliever, at times a believer, then a hypocrite, then pious, then disobedient and then a miserable sinner.

Likewise, such are the places of residence, according to their residents. A person's *Hijrah* from a place of disbelief and sin to a place of *Eemaan* and obedience to Allaah is like a person's repentance and his shift from disbelief and sin to *Eemaan* and obedience. This is a continuing affair up until the Day of Judgement. Allaah says,

***“And those who have believed (after the initial emigration) and emigrated and fought you – they are of you.”***

*{al-Anfaal: 75}*

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relating to poetry, history, science and grammar, *Kitab al-Aghani*, vol. xix, p. 94 by Abu'l-Farj 'Alee al-Isfahaanee).

A group of the *Salaf* said “this includes whoever believes, emigrates and fights, up until the Day of Judgement.” Thus Allaah has said,

***“Then, indeed your Lord, to those who emigrates after they had been compelled (to renounce their religion) and thereafter fought (for the cause of Allaah) and were patient – indeed your Lord after that, is Forgiving and Merciful.”***

{*an-Nahl: 110*}

Whoever *Shaytaan* causes mischief to in their *Deen* or causes to fall into sin, then emigrates from evil actions and fights his soul and other than that from transgression, and fights the hypocrites by commanding the good and forbidding the evil, and other actions besides this and is forbearing with what Allaah has inflicted him with from speech and actions, are all included in the meaning of this *Aayah* and Allaah, glory be to Him, knows best.”<sup>24</sup>

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<sup>24</sup> End of Ibn Taymiyyah’s words from *Majmoo’ al-Fatawaa*.

I say: these are the realities and pearls of precious gems from the knowledge of *Shaykh ul-Islaam* Ibn Taymiyyah (*raheemahullaah*) that the people who give *Khutbahs*, the writers and doctors are ignorant of, denying the legislation of Allaah,

***“(They are) those whose effort is lost in the worldly life, while thinking that they are doing good”***

{*al-Kahf: 104*}

So they order the Palestinians to remain in their country and make it unlawful for them to make *Hijrah*, knowing that this corrupts their *Deen* and their worldly affairs, and destroys their men and shames their women and causes their teenage boys and girls to deviate, as the news frequently reports about them due to the despotism of the *Yahood* on them.

The Jewish attacks on them while women are in their beds and other tragic and vile acts that they know of, then the fools deny them like a pigeon ignorant of the hunter!

I feel sorry for them (the agitators) as they are indeed ignorant and they are ignorant that they are ignorant, how can they not be ignorant, when they read the Qur'aan,

***“And if We had decreed upon them, “Kill yourselves” or “leave your homes,” they would not have done it, except for a few of them”***

{an-Nisaa: 66}

I wish I knew what they say about the Palestinians that were expelled from their country, once as refugees, and another time as emigrants, do they say about them *“They are criminals,”* with the claim that they left their land to the Jews?!

Yes. What do they say about the million Aghaanees that emigrated from their country to Peshawaar, so that their land would not become a part of Russia, the Jewish occupation of Palestine?!

And finally, what do they say about the Bosnian Muslims that came recently to some of the Islamic countries such as Jordan? Do they also make it unlawful for them to leave their country?

Also claiming about them, during the peak of the tribulation in Bosnia, *“They come to us? What are they doing here?!”*

They are ignorant, Allaah says,

***“And (also) for those who were settled in the House (Madeenah) and (adopted) the faith before them. They love those who emigrated to them and find not any want in their breast of what they (i.e. the emigrants) were given but give them preference over themselves, even though they are in privation.”***

{*al-Hashr: 9*}

Or they are as Allaah says about some of them,

***“They make it lawful one year and unlawful another year”***

{*at-Tawbah: 37*}

*The days shall show you what you were ignorant of,  
and the news that you have not been provided with shall reach you*