

## Chapter 6:

بَابُ مَا جَاءَ فِي الْخُرُوجِ عَنْ دَعْوَى الْإِسْلَامِ

### What Has Been Reported Concerning Departing From the Calls of Islām

Shaikhul-Islām Muhammad ibn Abdul-Wahhāb (رحمه الله) said that Allāh, the Most High, said:

هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلٍ وَفِي هَذَا

“It is He (Allāh) who has named you Muslims, before and now in this Book.”<sup>1</sup>

Al-Hārith al-Ash‘arī (رضي الله عنه) narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

آمُرْكُمْ بِخَمْسِ اللَّهَ أَمْرَنِي بِهِنَّ السَّمْعُ وَالظَّاعْنَهُ وَالْجِهَادُ وَالْهِجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قَيْدَ شَيْرٍ فَقَدْ خَلَعَ بِرْبَقَةَ الْإِسْلَامِ مِنْ عُنْقِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ أَدْعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُنَاحِ جَهَنَّمَ، فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّاكُمُ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ

“I command you with five affairs that Allāh commanded me with: Hearing and obeying [the ruler], Jihād, Hijrah, and the Jamā‘ah—for indeed whoever splits away from the Jamā‘ah even by a hand-span has cast off the yoke of Islam from his neck, unless he returns back. And whoever calls with the call of Jāhiliyyah (pre-Islamic ignorance), then he will be from the hordes of Hell.”

A man said: “O Messenger of Allāh! Even if he prays and fasts?”

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<sup>1</sup> Surah al-Hajj: 78.

He replied: “Even if he prays and fasts. So, call with the call of Allāh, who named you Muslims, believers, worshipers of Allāh.”<sup>2</sup>

Al-Bukhārī reported in his *Sahīh* that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ رَأَى مِنْ أَمْبَرِهِ شَيْئًا يَكْرَهُهُ فَلِيُصْبِرْ عَلَيْهِ فَإِنَّهُ مِنْ فَارَقَ الْجَمَاعَةَ شَبْرًا فَمَاتَ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً

“Whoever sees from his ruler something that he dislikes, let him be patient with him. For indeed, whoever splits away from the *Jamā‘ah* (main body of the Muslims under the ruler) even by a handspan and dies, he dies a death of the people of *Jāhiliyyah*.<sup>3</sup> And in a narration: “The calls of *Jāhiliyyah*, while I am still among you.”<sup>4</sup>

Abu-‘Abbās Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said:

كُلُّ مَا حَرَّجَ عَنْ دَعْوَى الْإِسْلَامِ وَالْقُرْآنِ مِنْ نَسَبٍ أَوْ بَلَدٍ أَوْ جِنْسٍ أَوْ مَذْهَبٍ أَوْ طَرِيقَةٍ فَهُوَ مِنْ عَرَاءِ الْجَاهِلِيَّةِ.

“Everything that departs from the call of Islam and the Qur’ān, whether it be the call to ones lineage (or clan), or homeland,

<sup>2</sup> A part of a longer *Hadīth* reported by Ahmad in *al-Muṣnād* (4/131, 202); at-Tirmidhī in *al-Jāmi‘* (no. 2863) who said it is *hasan-Sahīh*; it was graded *Sahīh* by Ibn Khuzaymah (3/195, no. 1895); al-Hākim (no. 1534) who graded it *Sahīh*, and adh-Dhababī agreed—also graded *Sahīh* by al-Albānī.

<sup>3</sup> Al-Bukhārī (no. 7054); Muslim (no. 1849). Note: Shaikh al-Islam only mentioned the second part of the *Hadīth* in his text.

<sup>4</sup> There does not seem to be a narration with this wording, however, there is similar wording in the story of the *Muhājir* and *Ansār* who had a disagreement.

ethnicity, *madhhab*, or [Sufi] path is from the partisan rallying cries of the Days of Ignorance.

Indeed, when an argument occurred between a Muhājir and an Ansārī:

فَقَالَ الْأَنْصَارِيُّ يَا لَلَّأَنْصَارِ وَقَالَ الْمُهَاجِرُ يَا لَلْمُهَاجِرِينَ

The Ansārī called out: 'O Ansār, help!' And the Muhājir called out: 'O Muhājirs, help!' The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) heard them and said:

أَبْدَعُوهُ الْجَاهِلِيَّةَ وَأَنَا بَيْنَ أَظْهَرِكُمْ

**'Do you call to Jāhiliyyah while I am among you?!**<sup>5</sup> He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) expressed great anger over this matter." End of the speech of Ibn Taymiyyah (رَحْمَةُ اللَّهِ).<sup>6</sup>

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<sup>5</sup> The *Hadīth* reported by al-Bukhārī (no. 3518) and Muslim (no. 2584) has the wording:

مَا بَأْلَ دَعْوَى أَهْلِ الْجَاهِلِيَّةِ

**'What is wrong with them that they call out with the calls of Jāhiliyyah.'**

<sup>6</sup> The treatise of Ibn Taymiyyah *as-Siyāsah ash-Shar'iyyah* included in his *Majmoo' al-Fatāwā* (28/328, 329).

## Commentary: *Al-Imām, al-Mujaddid, ‘Abdul-‘Azīz Ibn Bāz* (رحمهُ اللّٰهُ)

In this chapter is a warning from calling to ways of the days of ignorance before Islam, wherein a person calls out to his clan, ‘O so-and-so support me!’ This is wrong.

Rather, it should be, O people of Tawheed! O people of Imān! All of them are brothers when it comes to warfare. They do not attach themselves to their tribes and clans, ‘O Qahtānī!’ or ‘O such-and-such clan!’ That is wrong. The Muslims are one body, and no one should call out with the calls of Jāhiliyyah. For this reason, when the Emigrant (Muhājir) called out saying, ‘O Muhājirs, help!’ And the Ansārī said, ‘O Ansār, help!’ The Messenger of Allāh (صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ) said: ‘**Do you call to Jāhiliyyah while I am among you?!**’

So, it is a must that the call is to Islam, and for Islam. My brothers! O Muslims! O Believers! This is how it should in times of rescue and encouragement. That the believers are encouraged to fight justly in the name of Islam, and in the name of Imān.

Abul-‘Abbās is Shaikh al-Islām Ibn Taymiyyah (Allāh’s mercy be upon him). The intent of his speech is that any call that calls out to other than Islam such the one who announces, ‘O people of Makkah [support me]’ or ‘O people of Tā’if [support me]’ or ‘O people of Najd [support me]’<sup>7</sup> All of these calls are the calls of Jāhiliyyah. Rather, it should be said, ‘O believers! O brothers! O helpers of Allāh’s religion! O worshippers of Allāh! That is the correct way. This is

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<sup>7</sup> Meaning, each township and clan calls upon its people to support them against the other township or clan for reasons that have nothing to do with Islam or the Sharī‘ah!

what is obligatory, and this is what we encourage the Muslims with, and this is what stirs the hearts. When they meet their enemies, they are encouraged to remain firm and steadfast (*thabāt*). And to have patience with the call of *Imān* and Islam, so that it should be said: 'O Muslims, O army of Allāh, O servants of Allāh, O helpers of Allāh's religion.' This is way they are addressed, that they encouraged to be brave with these general titles.

## Additional Notes<sup>8</sup>

Shaikh al-Islam turns our attention here to the causes of differing and disunity in the Ummah—that the cause of splitting is the sectarianism, partisanship, tribalism, and so on. A person may have partisan loyalty to his homeland, his tribe, his political party, his chosen *madhab* that he blindly-follows, or a Sufi Path, a sect, *jam'iyyah* or *jamā'ah*—each has its own name, and principles that they follow *religiously* and teach that to their followers, regardless of whether it agrees with, or opposes the Book of Allāh and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

This partisan loyalty to sects and groups has been refuted and rebuked by Allāh (بِالْحَقِّ وَنَعَلَ) in His Book:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شَيْعَةً لَّكُلِّ شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ١٥٩

“Indeed, those who have divided their religion and become sects—then you, O Muḥammad, have nothing to do with them in the least! Their affair is left to Allāh—then He will inform them about what they used to do.”<sup>9</sup>

It is from the principles of the Religion that the Muslims be united upon a single ‘aqīdah (belief) and methodology, and that they take their way of life and religion from the Book and Sunnah upon the understanding of the Companions and those who followed them—and that they return all their differences back to Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). In that way, their unity is maintained. Their

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<sup>8</sup> By Abu Khadeejah.

<sup>9</sup> Al-An‘ām: 159.

call is to Islam, and they call out with the call to Islam and to the methodology of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), his Sunnah and the Sunnah of the Rightly-Guided Caliphs. Any call that opposes that is from the calls of the people of Jāhiliyyah.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “**I command you with five affairs that Allāh commanded me with...**” This is a command from the Sunnah of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the Sunnah is Revelation, as Hassān Ibn ‘Aṭiyyah (d. 130H) said:

كَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَنْزِلُ عَلَى النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِالسُّنْنَةِ كَمَا يَنْزِلُ عَلَيْهِ  
بِالْقُرْآنِ فَيَعْلَمُهُ إِيَّاهَا كَمَا يُعْلَمُهُ الْقُرْآنُ.

“Jibreel used to descend upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the Sunnah just as he used to descend upon him with the Qur’ān. And he would teach it to him just as he taught him the Qur’ān.”<sup>10</sup> Allāh said in His Book:

وَأَنْزَلَ اللَّهُ عَلَيْكُمُ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكُمْ مَا لَمْ تَكُنُ تَعْلَمُونَ وَكَانَ فَضْلُ اللَّهِ عَلَيْكُمْ  
عَظِيمًا

“And Allāh has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favour of Allāh upon you been great.”<sup>11</sup>

Al-Hasan al-Basrī (d. 110H) said: “**The Book: that is the Qur’ān. Al-Hikmah: that is the Sunnah.**”<sup>12</sup>

Furthermore, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “**Indeed I was given**

<sup>10</sup> See *Sharh Usool I’tiqād ahlis-Sunnah wal-Jamā‘ah* of al-Lālikā’ī (1/84).

<sup>11</sup> An-Nisā’: 113.

<sup>12</sup> See *al-Miṣbāh al-Muneer* (p. 85)

the Qur'ān and that which is similar to it along with it.”<sup>13</sup>

So, returning to the Hadīth, al-Hārith al-Ash'arī (رَجُلُّهُ عَنْهُ) narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

أَمْرُكُمْ بِمَنْسِ اللَّهُ أَمْرَنِي بِهِنَ السَّمْعُ وَالظَّاهِرَةُ وَالْجِهَادُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قَيْدَ شَيْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنْقِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ أَدَعَى دُعَوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُنُّهُمْ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّا كُمُّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ

“I command you with five affairs that Allāh commanded me with: Hearing and obeying [the ruler], Jihād, Hijrah, and the Jamā'ah—for indeed whoever splits away from the Jamā'ah even by a hand-span has cast off the yoke of Islam from his neck, unless he returns back [to the Jamā'ah and obedience of the ruler]. And whoever calls with the call of Jāhiliyyah (pre-Islamic ignorance), then he will be from the hordes of Hell.” A man said: “O Messenger of Allāh! Even if he prays and fasts?” He replied: “Even if he prays and fasts. So, call with the call of Allāh, who named you Muslims, believers, worshipers of Allāh.”<sup>14</sup>

## Hearing and Obeying the Ruler

Hearing and obeying the ruler is obligatory and it preserves three rights:

1. The right of Allāh (بِتَّارِكٍ وَّتَعَالَى) because it is He who

<sup>13</sup> Al-Muṣnād of Imām Ahmad (no. 17174) with a *Sahīh isnād*.

<sup>14</sup> A part of a longer *Hadīth* reported by Ahmad in al-Muṣnād (4/131, 202); at-Tirmidhī in *al-Jāmi'* (no. 2863) who said it is *hasan-Sahīh*; it was graded *Sahīh* by Ibn Khuzaymah (3/195, no. 1895); al-Hākim (no. 1534) who graded it *Sahīh*, and adh-Dhahabī agreed—also graded *Sahīh* by al-Albānī.

has commanded it.

2. The right of the ruler to hear him—that you are to obey him, and give him sincere advice, even when that is difficult. That is because Allāh is one who gave him this right of sincere advice in the Hadīth of Tamīm ad-Dārī (رَجُلُ الْمَدِينَةِ عَنْهُ).
3. The rights of the Muslims of the land. That is because rebelling and rising-up against the ruler does not only harm the ruler, but it also harms the Muslims causing corruption, disorder and bloodshed in the land, as has been seen throughout history; a matter that cannot be denied.

In this regard, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ رَأَىٰ مِنْ أَمْرِهِ شَيْئًا فَكَرِهَهُ فَلْيَصْبِرْ فَإِنَّهُ لَيْسَ أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شَبَرًا فَيَمُوتُ  
إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً

“Whoever sees from his ruler something that he hates, let him be patient for there no person who splits from the main body of people [who are under a ruler] by even a handspan, and then dies except that he dies a death of Jāhiliyyah.”<sup>15</sup> He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also said:

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمِرْ بِمَعْصِيَةٍ فَإِذَا أَمْرَ  
بِمَعْصِيَةٍ فَلَا سَمْعٌ وَلَا طَاعَةٌ

“Hearing and obeying the ruler is obligatory upon every Muslim whether he loves it or hates it, so long as the ruler does not command him with sin—so, if he is commanded sin, then

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<sup>15</sup> Al-Bukhārī (no. 7143)

there is no hearing or obeying [in that].”<sup>16</sup> Imām al-Bukhārī has a chapter heading emphasising this point:

بَابُ السَّمْعِ وَالطَّاعَةِ لِلِّإِمَامِ مَا لَمْ تَكُنْ مَعْصِيَةً

“Chapter: Hearing and obeying the ruler so long as it does not involve sin.” Other than sin, he is to be obeyed, whether bitter or sweet. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

اسْمَعُوا وَأَطِيعُوا وَإِنِّي أَسْتَعْمِلَ عَلَيْكُمْ عَبْدٌ حَبْشَيٌّ كَانَ رَأْسَهُ رَبِيبَةٌ

“Hear and obey the ruler, even if the one who is placed in charge of you is an Abyssinian slave whose head is deformed like a raisin.”<sup>17</sup>

Salamah Ibn Yazid al-Ju‘fī asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

يَا نَبِيَّ اللَّهِ أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَّرَاءٌ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا فَمَا تَأْمُرُنَا فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الْثَالِثَةِ فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ وَقَالَ اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِلُوا وَعَلَيْكُمْ مَا حُمِلْتُمْ

“O Allāh’s Prophet, what do you say when we come to have rulers over us who demand their own rights but deny us our rights—what do you order us with?” So, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) turned away from him, so he asked a second and third time, so al-Ash‘ath Ibn Qais took hold of Salamah, then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) responded: “Hear them and obey them, for indeed, upon them is their burden, and upon you is

<sup>16</sup> Al-Bukhārī (no. 7144)

<sup>17</sup> Al-Bukhārī (no. 7142).

your burden.”<sup>18</sup>

## Jihād

Then, in the Hadīth of al-Hārith (رضي الله عنه)، the Prophet commanded them with Jihād. So, Jihad is of two categories:

1. Jihād with proofs and clarification of the truth by calling and inviting the people to it.
2. Jihād with swords and weapons.

Jihād with the proofs and clarification is obligatory upon everyone who has the ability and sufficient knowledge in every age and every place. This is what the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was commanded with in Makkah before Jihād with the sword was legislated. Allāh (سبحانه وَتَعَالَى) stated:

فَلَا تُطِعِ الْكُفَّارَ إِنَّ وَجَهَهُمْ بِهِ جَهَادًا كَبِيرًا

**“Obey not the disbelievers, but make Jihād against them, a great Jihād.”**<sup>19</sup> So this Jihād is establishing the proofs and clarifying the truth. Al-‘Allāmah, ‘Abdur-Rahmān Nāsir as-Sādī (1889-1956CE, رحمه الله) said:

“Jihād is of two types: Firstly, Jihād by which is intended the rectification of the Muslims, rectification of their ‘aqīdah (beliefs), manners and conduct, and all of their religious and worldly affairs, and likewise their cultivation in terms of knowledge and action. **This type of Jihād is the foundation of Jihād and its backbone**—and upon this is built the second type of Jihād.

And the intent by that Jihād is to repel those who transgress against

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<sup>18</sup> Muslim (no. 1846) and at-Tirmidhī (no. 2199) from Wā'il Ibn Hujr (l).

<sup>19</sup> Al-Furqān: 52.

Islām and the Muslims, from among the unbelievers, the hypocrites, the heretics, and the rest of the enemies of Islām and their various oppositions.”<sup>20</sup>

As for the second type of Jihād with weapons on the battlefield, then it is of two types:

1. Fard ‘ayn: an individual obligation upon every Muslim.
2. Fard kifayah: collective obligation, such that if some people sufficiently carry it out, the rest of the Muslims are freed from participating.

Jihād becomes an individual obligation when the Muslim ruler calls him to fight, or a situation arises where he is obligated when a Muslim country is attacked, and he is present. The collective obligation is fulfilled when the Muslims are ready and prepared to fight when they are called upon by their ruler to do so for Allāh’s sake—this is established through recruitment into armies of the Muslim nations. Furthermore, the Muslims do not raise weapons to fight unless they have an authority over them—and that authority is the ruler. As for fighting itself, it is a must that that they are prepared, able and strong enough to encounter the enemy.

*Ash-Shaikh, al-‘Allāmah Ibn ‘Uthaimīn* (رحمه اللہ) explained (summarised): Jihad is not *fard ‘ayn* (an individual obligation on every Muslim) because that is impossible to impose on all the Muslims. Instead, it is only *fard ‘ayn* in four situations:

1. If one finds himself in the front lines of the army and war begins.
2. If one is in a place and the enemy attacks so he must stand and defend.

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<sup>20</sup> *Wujūb at-Ta‘āwun baynāl-Muslimīn* (pp. 7-8).

3. If the ruler calls him to come out and fight, then he responds to his order.
4. If one is alone in possessing knowledge of how to use a particular weapon, then he is obligated to join the war effort.

Furthermore, Jihād is only performed as part of a recruited army led by a ruler who is in charge of his nation (government). It is not performed by disparate groups who fight without an authority of a state—that is because these groups (or militias), once they have overpowered their foe, will turn on each other (seeking leadership in the land for their own party or group). (End)<sup>21</sup>

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) remained in Makkah for 13 years restricting himself to calling the people to Allāh, and he was not commanded with Jihād. That is because the Muslims were physically incapable of fighting against the pagans who were oppressing them. But, after the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) migrated to Madinah, and Allāh aided him with helpers and supporters, then He (سُبْحَانَهُ وَتَعَالَى) obligated upon his Messenger and the believers Jihād, because they now had the capability to fight back and spread the message of Islam.

## Hijrah

Then the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded them with Hijrah, and that is the fourth command in the Ḥadīth. So, Hijrah from the lands of the unbelievers to the lands of Islam is an obligation. This is like the Hijrah of Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ اللَّهُ عَنْهُمْ) from Makkah to Madinah. Hijrah remains an obligation upon the Muslims who live among the unbelievers in their lands.

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<sup>21</sup> Complete audio at: <https://t.me/abukhadeejahsp/2167>

Therefore, we say that Hijrah is of two types:

**First:** The specific Hijrah of the believers from Makkah to Madinah in the time of Prophethood that came to an end upon the conquest of Makkah, regarding which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرُتُمْ فَانْفِرُوا

“There is no more Hijrah after the conquest [of Makkah] but there is Jihād and sincere intention—so, when you are called to fight [by the ruler], then go forth and fight”<sup>22</sup>

**Second:** The general Hijrah that is obligatory upon all those Muslims residing in the lands of the unbelievers. So, Hijrah is obligated upon Muslims who are able to migrate to the lands of Islam. And this commanded will remain until the Hour is established just as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تَنْقِطُ الْهِجْرَةُ حَتَّى تَنْقِطِ الْتَّوْبَةُ وَلَا تَنْقِطُ الْشَّمْسُ مِنْ مَغْرِبِهَا

“Hijrah will not come to an end until repentance comes to an end, and repentance will not come to an end until the Sun rises in the West.”<sup>23</sup>

The proof for this is in the saying of Allāh, the Most High:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا  
مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتَهَا جَرُوا فِيهَا  
فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

“As for those whom the angels take in death while they are

<sup>22</sup> Al-Bukhārī (no. 2825).

<sup>23</sup> Abu Dāwūd (no. 2479), graded sahīh by Shaikh al-Albānī.

wronging themselves, the Angels say to them: ‘**In what state were you?**’ They reply: ‘**We were weak and oppressed on Earth.**’ The Angels say: ‘**Was not the Earth of Allāh spacious enough for you to emigrate therein?**’ Such will find their abode in Hell, and what an evil destination!”

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also said:

أَنَا بَرِيءٌ مِّنْ كُلِّ مُسْلِمٍ يُقْبِلُ بَيْنَ أَطْهَرِ الْمُشْرِكِينَ ... لَا تَرَأَءِي نَارًا هُنَّا

“I am free from any Muslim who lives among polytheists. Even their campfires should not be visible to one another.”<sup>24</sup> Samurah Ibn Jundub (رَضِيَ اللَّهُ عَنْهُ) narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ جَاءَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهِ

“Who joins a polytheist, and lives with him, is just like him!”<sup>25</sup>

Al-‘Allāmah, Sālih ibn ‘Abdul-‘Azīz Ālush-Shaikh added another point regarding Hijrah wherein he stated: “Likewise is the ruling for the one who lives in a land of Bid‘ah where he not able [or allowed] to make apparent the Sunnah and Religion—for such a person, it is obligatory to move to a land of Sunnah. And if he is able to make manifest his adherence to the Sunnah, then his migration is recommended and not obligatory.”<sup>26</sup>

Al-‘Allāmah Sālih al-Fawzān stated: “The lands wherein there are widespread sins and innovations—the scholars have said that it is recommended (*mustahabb*) to make Hijrah from those lands. Indeed, a group of the people of knowledge [in the time of the Salaf]

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<sup>24</sup> Abu Dāwūd (no. 2645), graded sahīh by Imām al-Albānī.

<sup>25</sup> Abu Dāwūd (no. 2787), graded sahīh by Imām al-Albānī.

<sup>26</sup> Ref: Audio explanation of *Fadlul-Islām* by Shaikh Sālih Ālush-Shaikh.

migrated from Baghdād [to other places] when the views of the Mu‘tazilah become prominent, and sins became widespread.”<sup>27</sup>

Excused from the obligation of Hijrah are those who unable due to illness, or they are compelled to remain behind without choice, and likewise women and children, just as Allāh (سُبْحَانَهُ وَتَعَالَى) stated:

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوُلْدَانِ لَا يَسْتَطِعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا  
۞ فَأُولَئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا

“Except for the weak ones among men, women and children who cannot devise a plan to make Hijrah, nor are they able to direct their own way. For these, there is hope that Allāh will forgive them, and Allāh is ever Oft-Pardoning, Oft-Forgiving.”<sup>28</sup>

Hijrah also means to migrate from that which displeases Allāh, to that which He loves and is pleased with. ‘Abdullāh Ibn ‘Amr (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَبَيْدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

“The Muslim is the one who avoids harming other Muslims with his speech or his hand. And a Muhājir (emigrant) is the one who migrates from what Allāh has forbidden.”<sup>29</sup> And Allāh (سُبْحَانَهُ وَتَعَالَى) stated in His Book:

فَفَرِّوْا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ۞

“So, flee to Allāh! Indeed, I am to you from Him a clear warner.”<sup>30</sup>

<sup>27</sup> Ref: ‘Allāmah Sālih al-Fawzān’s explanation of *al-Uṣūl ath-Thalāthah*.

<sup>28</sup> An-Nisā: 97-99.

<sup>29</sup> Al-Bukhārī (no. 6484).

<sup>30</sup> Adh-Dhāriyāt: 50.

## The Specific Jamā'ah that is Upon the Truth

Apart from the general Jamā'ah (body) of Muslims under the authority of the Muslim ruler that we have already discussed, there is also the specific Jamā'ah mentioned in the Hadīth of the 73 sects—and they are the Sahābah and those who follow their methodology and their path, and they are united upon that. So, whoever opposes their methodology is misguided, and has split from the Jamā'ah that is upon the Truth. Al-Imām Abu Muhammad Hasan Ibn ‘Alī al-Barbahārī (رحمه الله d. 329 H) stated in his treatise, *Sharhus-Sunnah*:

وَالْأَسَاسُ الَّذِي تُبْنَى عَلَيْهِ الْجَمَاعَةُ هُمْ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَحْمَهُمْ  
اللَّهُ أَجْمَعِينَ وَهُمْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ فَمَنْ لَمْ يَأْخُذْ عَنْهُمْ فَقَدْ ضَلَّ وَابْتَدَعَ وَكُلُّ بَدْعَةٍ  
ضَلَالٌ وَالضَّلَالُهُ وَأَهْلُهُ فِي التَّنَارِ

“The foundation upon which the *Jamā'ah* is built are the Companions of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), may Allāh’s mercy be upon them all—they are *Ahlus-Sunnah wal-Jamā'ah*. So, whoever does not take from them has gone astray and innovated, and every innovation is misguidance, and every misguidance with its followers in in the Fire.”

‘Amr Ibn Maymūn al-Awdī (رحمه الله) said: “Mu‘ādh Ibn Jabal (رحمه الله) came to us in the time of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and love for him filled my heart. I closely accompanied him until I saw him buried in Syria. Then I closely accompanied the most knowledgeable person after him, and that was ‘Abdullāh Ibn Mas‘ūd (رحمه الله). One day, the prayer being delayed beyond its time [in the mosques] was mentioned in his presence. So, he said: ‘Pray it in your homes, and count the prayer along with them [in the mosque]

as a *nafl* (voluntary) prayer.’ I said to him: ‘**Then how are we with the Jamā‘ah?**’ So, he answered: ‘O ‘Amr Ibn Maymūn! Most of the people oppose the Jamā‘ah. Verily, the Jamā‘ah is that whatever agrees with the obedience of Allāh, even if you are on your own.’”<sup>31</sup>

It is also reported from Ibn Mas‘ūd that he (رضي الله عنه) said:

الجماعة ما وافق الحق وَلَوْ كنْتَ وَحْدَكَ

“**The Jamā‘ah is whatever agrees with the truth even you are alone.**”<sup>32</sup>

Al-Imām Ishāq ibn Rāhawaih (رحمه الله d. 238H) stated: “If you ask the ignorant people about the Main Body (*as-Suwād al-Adham*), they will tell you that it refers to the majority of the people (*jamā‘atun-nās*). They do not know that the *Jamā‘ah* is the scholar who clings to the narrations of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and to his Path. So, whoever is with him, and follows him, is the *Jamā‘ah*.”<sup>33</sup>

Imām ash-Shātibī (رحمه الله) stated: “So, look at this narration in clarification of the mistake of the one who thinks that the *Jamā‘ah* is the majority of the people even if there is not among them a scholar—this is the understanding of the common folk not the understanding of the scholars. So, let the feet of the one who is guided be firm against this error, so that he is not misguided from the Straight Path, and there is no guidance except by Allāh.”<sup>34</sup>

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<sup>31</sup> *Sharh Usool I‘tiqād Ahlis-Sunnah wal-Jamā‘ah* of Al-Lālikā‘ī, no. 160, and Al-Albānī graded it as *Sahīh* in *Takhreej Mishkāt al-Masābīh*, 1/61.

<sup>32</sup> Al-Albānī graded it as *Sahīh* in *Takhreej Mishkāt al-Masābīh*, 1/61.

<sup>33</sup> Reported by Abu Nu‘aym in *Hilyatul-Awliyā‘*, 9/239.

<sup>34</sup> *Al-I‘tisām*, 2/267.

Sticking to Path of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions is protection from splitting and misguidance. Allāh (سُبْحَانَهُ وَتَعَالَى) commanded in His Book:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۝ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شَيْعَةً كُلُّ حِزْبٍ بِمَا لَدُهُمْ فَرَحُونَ ۝  
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**“And be not like the pagans. Those who split up their religion and became sects, each sect rejoicing in that which is with it.”<sup>35</sup>**

And we ask Allāh for correct guidance—and all praise is for Him, the Lord of the worlds.

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<sup>35</sup> Ar-Room: 31-32.