

When Does Hijrah Become Obligatory?

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When Does Hijrah Become Obligatory: The Reality of Displaying The Deen

From the book '*The Announcement of the Obligation to Emigrate from the Land of Disbelief to the Land of Islām*'

by the Noble Shaykh, 'Abdil-'Azīz al-Jarbū' (may Allāh preserve him)

At-Tibyān Publications

Many people believe that what is meant by “openly displaying one's religion” (amongst the disbelievers) is simply that one prays, fasts and reads the Qur'ān in the Lands of Disbelief or the lands that are at war with the Muslims, and nobody opposes you or harms you. So, if you do this, then you have fully and openly displayed your religion amongst them (and fulfilled your responsibilities). And this is a terrible mistake, and a profound miscalculation that must be cleared, since Allāh – Majestic is His remembrance – says:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ۗ إِنَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَعْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ رَبَّنَا عَلَيْنَا نَوَكَلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ

“Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has emerged between us and you, hostility and hatred for ever, until you believe in Allāh Alone,' except the saying

of Ibrāhīm to his father: 'Verily, I will ask for forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh .' Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.' [al-Mumtahinah; 4]

Therefore, the open display of one's religion is done by announcing one's disbelief in these organizations, and clarifying this hostility to them, and to inform these disbelievers and apostates that we have disbelieved in them and that our enmity is for them, and that if we were to gain the upperhand, we would not leave them on the face (of the Earth), as 'Umar (may Allāh be pleased with him) said when he was asked by the Messenger of Allāh (peace be upon him) : **"What do you think, O son of Khattāb (regarding the prisoners of Badr)?"** So he replied: **"I said: 'By Allāh, I do not agree with Abū Bakr (may Allāh be pleased with him), but I think that you should give me a relative of 'Umar so that I may strike his neck, and give 'Aqīl to 'Alī, so that he may strike his neck, and give Hamzah his brother so that he may strike his neck- so that Allāh would know that there is no space of any depth in our hearts for the infidels. Those are their nobles and leaders and commanders.'** So, the Messenger of Allāh (peace be upon him) leaned towards what Abū Bakr had said, but not towards what I had said. So, he (peace be upon him) took the ransom from them. The next day, I went to the Prophet (peace be upon him) and Abū Bakr (may Allāh be pleased with him) and found them both crying, so I said: **"O Messenger of Allāh, tell me, what has made you and your companion weep? If there is a reason to weep, I will weep with you, and there is no reason, I will pretend to weep in sympathy with you because you are weeping."** So the Prophet (peace be upon him) said: **"I am weeping because I was shown the torture to which they were subjected. It was brought as close to me as this tree."** Then, Allāh revealed: **"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land..."** until the verse **"...so eat of the permissible and good things that you have obtained as war booty..."** [al-Anfāl; 67-69] So, he made the war booty permissible for them. So, when it was the day of the Battle of Uhud the following year, they were punished because of ransom that they had accepted on the day of Badr. So seventy of them were killed, and the Companions of the Prophet (peace be upon him) fled from him, and his tooth was broken and the egg was cracked over his head, and blood smeared his face, so Allāh revealed:

أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come

to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things." [Āl 'Imrān; 165]

... because of their taking of the ransom.

And this was narrated by Muslim (1763) and Abū Dāwūd (2690) and at-Tirmidhī.

And from the most beautiful explanation of the meaning mentioned before is what at-Tabarī has written in his *Tafsīr*, where he said: "In this verse:

قَدْ كَانَتْ لَكُمْ أَسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

"Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has emerged between us and you, hostility and hatred for ever, until you believe in Allāh Alone,' except the saying of Ibrāhīm to his father: 'Verily, I will ask for forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh .' Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return." [al-Mumtahinah; 4]

... the Exalted says to the believers in Him from the Companions of the Messenger of Allāh (peace be upon him) that there was for you – O Believers – a great example, a great model in Ibrāhīm the *Khalīl* (intimate friend) of the Most Merciful for you to follow and imitate, as well as those who are with him from the Prophets of Allāh.

Ibn Zayd said regarding the saying of Allāh – Mighty and Majestic – **"Indeed there has been an excellent example for you in Ibrāhīm and those with him..."** that those who were with him are the Prophets, and His saying **"... when they said to their people: 'Verily, we are free from you and whatever you worship besides Allāh..."** is regarding when they said to their people who had disbelieved in Allāh and worshipped the *Tāghūt*: **'O people! We are free from you and from those whom you worship besides Allāh of deities and gods!'** And regarding His saying **"... we have rejected you, and there has**

emerged between us and you, hostility and hatred for ever, until you believe in Allāh Alone..., He – Majestic is He – says, informing of the saying of His Prophets to their disbelieving peoples that ***'We have disbelieved in you, and we reject what you are upon of disbelief in Allāh and we have denied your worship and what you worship besides Allāh to be true, and there has emerged between us and you enmity and hatred forever because of your disbelief in Allāh and your worship of others besides Him, and there will be no peace or kindness between us until you believe in Allāh Alone, and until you accept Allāh alone and single Him out for worship.'*** And His saying: ***"...except the saying of Ibrāhīm to his father: 'Verily, I will ask for forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh'..."*** means that there was a great example for you in Ibrāhīm and those who are with him in these affairs that We have mentioned – of displaying to the disbelievers their hostility towards them and forsaking any alliance with them – ***except*** in the case of the saying of Ibrāhīm to his father that ***'I will seek forgiveness for you,'*** for there is no example for you in this (do not imitate him in this).

And Ibn Kathīr (may Allāh have Mercy on him) said: "Allāh says to His believing slaves - whom He has ordered to be harsh against the disbelievers and to have enmity towards them and to avoid them and to disassociate themselves from them – that there was a great example for you in Ibrāhīm and those with him – his followers who believed with him – when they said to their people: ***'We are free from you,'*** meaning: we have disassociated ourselves from you and what you worship besides Allāh; ***'and we have disbelieved in you,'*** meaning: in your religion and your ways; ***'and there has emerged between us and you enmity and hatred forever,'*** meaning: enmity and hatred has been legislated from now between us, and as long as you remain upon your disbelief, then we will disassociate ourselves from you and hate you until you believe in Allāh alone – single Him out to worship Him without any partners, and to abandon what you worship along with Him of idols and gods."

And in ***'ad-Durar as-Saniyyah,'*** the two sons of Shaykh Muhammad Ibn 'Abdil-Wahhāb said: "...and the 'openly displaying of one's religion' is to declare them (the disbelievers) to be disbelievers (*Takfīr*) and to point out the faults of their religion, and to insult them, and to disassociate from them, and to protect oneself from becoming close to them and leaning towards them, and to avoid them. Simply performing the prayers is not considered displaying of one's religion, and the saying of one that ***'We avoid them when we are in prayer and we do not eat their slaughtered meats'*** is good, but it is not enough on its own to fulfill the open display of the religion. Rather, there is no option but what has been mentioned above."

And Shaykh Hamad ibn 'Atīq (may Allāh have Mercy on him) said: "And what is

intended (by display of the religion) is the clear demonstration by continuous hostility and hatred towards the one who does not single out His Lord, so whoever fulfills this with knowledge and action, and clearly demonstrates this until the people of his land are aware of this from him, *then* emigration (*Hijrah*) is not an obligation upon him from whatever land he is in. And as for the one who is not like this - rather, he assumes that if he is left to pray and fast and perform pilgrimage, then he is no longer obligated to migrate – then this ignorance of the religion, and heedlessness of the essence of the message of the Messengers. For the lands, if the judgment in them is for the people of falsehood, the worshippers of graves, the consumers of alcohol and the gamblers, then they are not satisfied except with the rituals of polytheism and the judgments of the *Tawāghīt*. And every place where this is the case, then there is no doubt for the one who has the slightest familiarity of the Book and *Sunnah* that its people are upon other than what the Messenger of Allāh (peace be upon him) was upon.” *Ad-Durar As-Saniyyah* (5/413-418).

And there remains an issue that has not been clarified to me up until now, and it is: is it enough in the issue of displaying enmity for the infidel, to simply know this from you, because of the saying of Allāh – the Exalted:

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ

“They said “We heard a young man talking against them, (he is one) who is called Ibrāhīm.” [*al-Anbiyā'*; 60]

... even if you do not speak in their presence, or the presence of those who will relay the message to them? Or, is it a must to announce this in a loud voice that is heard everywhere, since the one who reflects upon the texts of the *Sunnah* will find both. But, there is agreement that for the one whose disassociation from the disbelievers or apostates and their religion is not known by his enemies nor by the Believers, it becomes absolutely obligatory upon him to openly display this in any way that would get the message across in the clearest and most well-understood manner; otherwise, *Hijrah* becomes obligatory (*Fardh*) upon him in accordance with his capability, and he sins by not doing so.