

HIJRA

for the sake of Allah

Sh. Anwar al Awlaki

Dar Al Murabiteen

Presents
Transcript of

Hijrah

(for the sake of *Allah*)

A Speech by

Sheikh Anwar Al Awlaki (May *Allah* preserve him)

DAR
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Preface

Praise is to Allah the Lord of the Worlds, and peace and blessings of Allah on His Messenger, his family, companions and those who follow them until the Last Day

To proceed

This is the transcription of a speech given by Sheikh Anwar Al Awlaki- May Allah preserve him. Sheikh Anwar speaks about the necessity of understanding and performing Hijra for the sake of Allah. He discusses the types of Hijrah, reasons why it is performed and why is it so very relevant today

(This lecture was released a while back).He was released from the prisons of the Tyrants of Yemen early December in 2007.

Sheikh Anwar al-Awlaki was born in New Mexico. His parents are from Yemen, where he lived for eleven years and received the early part of his Islamic education.

He served as an Imam in Colorado, California, and later in the Washington, D.C. area where he headed the Dar Al-Hijrah Islamic Center and was also the Muslim Chaplain at George Washington University.

Currently he resides in Yemen, where he was studying *Shariah* with prominent scholars, as he was banned from re-entering the United States despite being a U.S. citizen. He holds a B.S. in Civil Engineering from Colorado State University, a M.A. in Education Leadership from San Diego State University and was working on a Doctorate degree in Human Resource Development at George Washington University before being denied entry into the U.S.

He authored many popular audio series including the "Lives of the Prophets", "The Hereafter" and "The Life of Muhammad". May Allah reward his efforts.

Care has been taken to transcript the speech in the most accurate manner possible. Some editions have been made only for the sake of the reader's convenience in the flow. Errors in sentence arrangements might have occurred due to the speech words and sentences as such.

And all aid is from Allah

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Whoever spreads a good word has a share in the reward without the reward of the work being reduced. We encourage everyone to publicize the material so that all Muslims share the benefit of this work.

May Allah guide us to what pleases His Majesty!

May Allah forgive our errs and accept our worship

There is no god but Allah, and Muhammad is His Messenger, and we hold witness to that

Dar Al Murabiteen

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“Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them; these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.”¹

¹ (Surah/Chapter 008 - Al-Anfâl. Verse 72)

All praise is to *Allah* and peace and blessings upon the Prophet of *Allah*, and his family and companions.

To proceed

The topic of *Hijrah*, is a very important topic and it's an issue that was mentioned in the *Quran* and an issue that was mentioned in the *Hadith* and an issue that was for a while one of the central issues of being a Muslim. When *Mecca* was *Dar Al Kufr* and *Medina* was *Dar Al Imaan*, *Hijrah* was the distinguishing factor between *Emaan* and *Kufr*. That was how central *Hijrah* was, in those days. If you are with us in *Medina*, then you are a part of the *Awliya* of *Allah*, if you are not, then it's not our responsibility to protect you, it's not our responsibility to defend you, and then your *Hisaab* (reckoning) is on *Allah* (azza-wa-jal), on the Day of Judgement. So *Hijrah* for some time was a very important issue.

After that, it wasn't really stressed a lot by our scholars because everyone was living in *Dar Al Islam*. I mean, no one was residing in the *Dar Al Kufr* so they didn't talk much about it because it wasn't a problem. I mean there wasn't any Muslim who wasn't with the *Khilafah* (Caliphate).

This issue, for example that we have today, of somebody going to the land of the disbelievers, and living there for the sake of business or even for the sake of *Dawah*, was something that didn't exist before. It wasn't like somebody would go out *Fee Sabilillah* and live

among the *Kuffar* (disbelievers) to do Dawah then. You go under the banners of Mujahideen *fee Sabilillah* (Warriors in the way of *Allah*), that's how it was before. So you don't find the Fuqahaa (Scholars of *Fiqh*) talk a lot about *Hijrah* because they were tackling the problems of the day and that wasn't a problem. Every Muslim was living in *Dar Al Islam* anyway. Yes there were periods, now and then when we had these issues like the time when Andalus fell, and some Muslims stayed behind, then they did talk about it. There was a fatwa from the scholars of Al Maghrib that the Muslims living in Spain, need to move out. But this was an occasional problem that would come now and then. It wasn't something that was there in the time of Abu Haneefah or Imam Ash Shafi or Malik or Ahmad, the problem wasn't there.

There are two types of *Hijrah*

One *Hijrah* is the *Hijrah* that is mandatory on everyone, all the time. And this is the *Hijrah*, which *Rasoolollah* (peace be upon him) talked about in the *Sahih Hadith* of *Bukhari*.

The Prpohet (peace be upon him) said

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

"The Muslim is the one (from) whom the Muslims are safe from his tongue and his hand."

If Muslims are safe from your tongue and your hand then you are a Muslim.

*And the Muhajir, (the one who makes Hijrah) is the one who leaves, makes Hijrah from the things that Allah Almighty has prohibited."*²

So this is the *Hijrah* that everyone needs to do in every age and time. *Hijrah* from sins to Ta'ah (obeying Allah Almighty).

This is the *Hijrah* you have to do all the time.

Prophet (peace be upon him) says-

المؤمن من أمنه الناس على أموالهم وأنفسهم والمهاجر من هجر الخطايا والذنوب

*"The Mumin (believer) is the one whom the people are safe from him when it comes to their wealth and their self. So he doesn't harm them in their Nafs (self) or in their wealth, in their belongings and the Muhajir is the one who leaves the Zunoob – the sins."*³

And then the Prophet says

² Sahih Bukhari, Book of faith, Hadith 9

³ (Musnad Ibn Majah , Book of Fitan (trials), Hadith 3924)

افضل الهجرة أن تهجر ما كره ربك عز وجل

"The best Hijrah is when you leave the things that Allah dislikes".⁴

So the word *Hijrah* means moving or leaving- leaving something behind.

Ibn Hajar says,

There are 2 types of *Hijrah*. There is an outward *Hijrah* and there is the inward *Hijrah*.

The inward *Hijrah* is when you leave what the evil soul tells you and what Satan tells you. The outward *Hijrah* is fleeing for the sake of your religion. So this is the general *Hijrah*. But we want to talk about this specific *Hijrah*. We want to talk about the outward *Hijrah* which *Ibn Hajar* calls, *Al Hijrah Al Zahirah*; this is the *Hijrah* that we want to spend our time talking about.

This *Hijrah*, the *Hijrah* which is moving from one place to another is related from *Ayaat* from the *Quran*. If *Quran* is the Book of *Huda* (Guidance), and we want to talk about something that *Quran* has mentioned to us. Why go switch elsewhere when the answer is in the book of *Allah*. Now, when you listen to these *Ayaat*, you want these *Ayaat* (verses) to speak to your heart. We are not going to talk about *Hijrah* in terms of *Fiqh*, the *Huqm* (ruling) of it, Haraam, Halaal, Mubaah, Mustahab, we are going to be talking about *Hijrah* based on the *Ayaat* (verses) of the *Quran* and the *Hadith* of Prophet (peace be

⁴ *Sunan Nisai, Book of Baiah (allegiance) Chapter Hijrah al Badi, Hadith 4095*

upon him). But SubhanAllah, when it comes to the issue of *Hijrah* if you don't allow the *Ayah* to speak to your heart you are not going to understand the meaning, you are not going to understand what is intended and this is how you should do with all the *Ayaat* of the *Quran* because Allah, the Almighty says

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

*Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.*⁵

There is a reminder in this book. For who? For the one who has a heart. If you don't have a heart, if you want to take *Quran* dry, without having it speaking to your spirituality, speaking to your heart, you won't benefit from it.

Because Allah Almighty says that the reminder is not for everyone, the reminder is for the one who has a heart or listens attentively and gives heed.

These are the ones who will benefit from the *Quran*. However Allah Almighty says about the *Zalimoon* (oppressors)

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

*Quran only adds to the loss of the oppressors.*⁶

⁵ (50:37)

That is why the *Quran* is al *Furqan*. *Furqan*; it comes and splits the people into half. Some people go to Ar *Rahman* and some people go to Ash *Shaitaan*. That's what *Quran* DOES. This is *Furqan*. *Furqan* is something that splits the thing in the middle and tears them into 2 pieces. That is what *Quran* does to the people.

Allah the Almighty says about Saleh when he went to his people. The people were united

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ
يَخْتَصِمُونَ

After Saleh (peace be upon him), they became 2 parties fighting each other⁷.

So when you hear the *Ayaat* (verses) about *Hijrah*, have them speak to your heart! Because the issue of *Hijrah* is a difficult issue. (It has been so) always, and not only today. That's how *Hijrah* was in the time of the Prophet (peace be upon him). Many Muslims today want to make *Hijrah*, like they want to make *Hijrah* to a place where they are going to make money....

⁶ (17:82)

⁷ (27:45)

I want to make *Hijrah fee Sabilillah* but I also want to increase my salary. I want to build a house. I want a better living. All of the *Sahabah* who made *Hijrah*, made *Hijrah* by sacrificing. Some of them spent most of their wealth, some of them, all of their wealth.

The *Hijrah* wasn't easy for *Rasoolullah* (peace be upon him). It wasn't easy for any of the *Sahabah*. *Hijrah* was a risk, then, and it's a risk now.

We are going to start with *Ayaat* from *Surah An Nisaa*.

(There are) Four *Ayaat* from *Surah an Nisaa* that talk about the issue of *Hijrah*. But a little bit background on the reason why these *Ayaat* were revealed.

There were some Muslims who stayed behind in *Mecca* and then *Hijrah* was *Wajib*, was *Fard* (obligatory). They did not make *Hijrah*.

And when the people of Quraysh marched out in the battle of Badr, they came out with their people.

You know, just like some Muslims living in America had to join the US army when fighting against Muslims, these.....felt compelled to join the Quraysh when it was going to fight against the Prophet (peace be upon him).

This *Hadith* is in Bukhari. And the narration of this is given in Bukhari that the *Ayaat* revealed were talking about these people. They went out probably with the intention of not-fighting against the Muslims, exactly as it was the intention of the Muslim forces in the US army not to fire against the Muslims.

So the narration says

أن أناساً من المسلمين كانوا مع المشركين يكثرون سوادهم على عهد رسول الله يأتي السهم يرمي به فيصيب أحدهم فيقتله أو يضرب عنقه فيقتله، فأنزل الله

"And the arrows of the Muslims would strike this person and this person and they didn't go out with the intention of killing Muslims, They just went out silently among the army and they were not participating in the fighting but some of them got killed by the Muslims. These Ayaat were revealed talking about them

Allah Almighty says,

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۖ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا

Verily! As for those whom the **angels** take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (**angels**) say (to

them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (**angels**) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!⁸

"When Angels take the souls of those who die in sin against themselves," so Allah calls them Zalimeen, the ones who have wronged themselves. The ones who have oppressed themselves. *Zulm* is oppression. These are people who have committed oppression. Against who? Against their own selves."

The Angels take away their souls. We know that the Angels are those who take away the *Nafs* (self)

They don't take their souls quietly. But they take their souls and ask them the following question

"**What was your plight?**" Where were you? What were you doing?? You were among the people of Quraysh. You were living in *Mecca* and didn't make *Hijrah* to *Medina*. Why? So the Angels won't wait until the Day of Judgement to ask this question. They won't wait even before that to ask the question in the grave. They will ask it right then and there when they are taking their souls. It's a question that cannot be delayed. What were you doing? Where were you? So these people will answer back.

⁸ (4:97)

They will say

“*We were weak in the land*”. We were weak but there is no problem in being weak if there is no other alternative. The *Sahabah* lived for 13 years in this situation. They were *Mustadafeen*. They were the weaker party in *Mecca* but the moment they found the alternative, it becomes *Waajib* to move out and stop living as a *Mustadaaf*. If you have the choice to live with *Izza (respectfully)*, why live in a state of humiliation, a state of weakness. When there is no other alternative, it is good to have *Sabr*. But when the alternative is there and you don't make *Hijrah* because of 2 reason, fear for your wealth, and fear for your safety, then you are committing oppression against yourself.

You can sense humiliation in their answer. *We were weak* and SubhanAllah this is the situation of the one who accepts to live among the *Kuffar* when an alternative exists and this weakness is reflected even in the *Fiqh*, the *Fatwa* that comes out when you live amongst the *Kuffar*. So we start hearing *Fatawas* like sisters don't need to wear *Hijab* anymore. Muslims in the armies of *Kuffar* can fight with them, you can buy house with *Riba*, mortgage.

So the whole *Fiqh* becomes a weak *Fiqh*. It reflects the situation. So we have *Fiqh of Istidaaf*, the *Fiqh* of people who are weak and we have conferences that justify being weak. So when the *Kuffar* have their foot over your neck then you are going to be talking about Islam being a religion of peace and tolerance or you need to be talking about how to fight back how to move the foot of the unbelievers from over your neck instead of talking about peace and tolerance. Yes, Islam is the religion of tolerance but sometimes you

need to also point out that Islam is a religion of justice and there is a time when you want to talk about tolerance and there is an appropriate time when you have to talk about justice. So the whole culture becomes the culture of weakness.

What do the Angels say, the Angels responded by saying

Wasn't the earth of *Allah* spacious enough for you to make *Hijrah* there in? This excuse is not accepted. Now again I want to stress the fact that we are not talking about *Ahkaam* (rulings) here because it is unfair to give a figure certain *Huqm*, on *Hijrah* when the circumstances are different.

The circumstance that we had before was that *Mecca* was clearly *Dar Al Kufr* and *Medina* was clearly *Dar Al Emaan*, so that *Hijrah* was *Fard* (obligatory). Now we have the *Dar Al Kufr* but there is a slight problem with the other flip side of the coin, The *Dar Al Emaan*. So we have half of the equation, we don't have the whole equation. So giving the *Huqm* on this situation is not straight forward as it is in the case before. We are talking about the concept of *Hijrah* in general. And the *Huqm* of *Hijrah* now could be different from one person to another and it could be different from one time to another.

For example, I think there is a difference between pre September 11 and post September 11 for e.g. in America. There is a difference. Before the field was open for *Dawah*, now the things are becoming different. The issue is not straightforward when we are talking about the *Huqm* but we want to emphasise on the concept of *Hijrah* and turn the attention of the Muslims that the issue of *Hijrah* is an

important issue. And we need to observe these *Ayaat* and see if the conditions apply to you. If they do then you need to find a way out.

Was not the earth of *Allah* Spacious enough? *Allah*, Almighty has created this entire earth.....5 continents! Wasn't there space sufficient for you to move out and make *Hijrah*? Why did you have to stay in *Mecca* and end up coming out with the army of Quraysh to fight against the Muslims in Badr, when *Medina* is a few kilometres away? The one who wants to have Taqwa of *Allah*, Almighty will find a way out.....*Allah* will find a way out for you if you have Taqwa. And your *Rizq* will come from places that you did not expect. If you expected that there won't be a test anymore, but the test is that you don't know where the *Rizq* is going to come from and then it does come. It is the test to see if you put your trust in *Allah*, Almighty or not.

So what is their fate? *Allah*, the Almighty says,

"Their abode is hell fire".

These people who refuse to make *Hijrah*, their abode is Hellfire. They accepted humiliation in *Duniya* so *Allah* will humiliate them in *Al Akhirah*. But there is an exception

The exception is,

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا

*“except those who are really weak and oppressed men, women, and children who have no means in their power, or a guide to direct their way”.*⁹

Now we have to put this into the right perspective because somebody might say I can't make *Hijrah* when they can and the reason why they are saying they can't make *Hijrah* is because they have a slight fear for their safety and they have slight fear when it comes to their *Rizq*. Now the exception doesn't apply to these because we know that every *Muhajir* who made *Hijrah* in the time of The Messenger of *Allah* was taking a risk and we know that the *Muhajiroon* from *Mecca* they left their wealth behind, so the risk was great. The exception is those whom it is impossible for them to move out. Very difficult. They just can't. They have no way to do it. And *Allah*, Almighty says about them for these there is hope that *Allah* will forgive them. For *Allah* does block our sins and forgives again and again. So again, what are the 2 things that keep people behind from making *Hijrah*?

Safety

Rizq

When you get accustomed to certain locations to certain places, you know the people, your network of friends is there, you have a job, you have established yourself, and you have a house. Your wife has friends your kids are doing well in school everything is established and now you want to move out. You want to uproot yourself from that place and go somewhere else. There is difficulty involved in that. You are going to a place you might feel as a foreigner, your wife is she going to have friends or is she going to spend all her time in

⁹ (4:98)

home with nobody speaking to her? Your kids, will they feel accepted at school or will they be treated as foreigners and get into trouble and not like it. How am I going to make a living? I am going to leave my job. I have a very nice job that is paying me well; I am going to go somewhere else. How am I going to live? These are the concerns that the *Muhajir* has.

The following *Ayah* talks to you and says

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجِمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ
يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ
عَلَى اللَّهِ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*"He who forsakes his home in the cause of Allah"*¹⁰. So it is *Hijrah* not for the sake of wealth, not for the sake of - what the *Hadith* says

إنما لأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا
أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه يصيبها¹¹

"Who migrates for a woman...", someone who wants to marry or for the *Duniya*-, No this is *Hijrah fee Sabilillah*. This is *Hijrah* for the sake of Allah. *He who forsakes his home in the cause of Allah finds in the earth "Muragaman"*... What does the word *Muragaman* mean?

¹⁰ (4:100)

¹¹ Sahih Bukhari, Book of Revelation, Hadith 1

Mufasereen say that *Muragaman* means Man'aah, protection. It could also mean a place to manoeuvre. The enemies of *Allah* are behind you, go and manoeuvre somewhere else. The earth is wide enough for you to take another shot at the Adoo (enemy) of *Allah* Almighty. That is what *Rasoolullah* did when he moved out from *Mecca*. They condoned you in *Mecca*, go and try in *Medina*.

So the *Ayah* says that *Muragaman* means don't corner yourself in one place. You will find some protection; you will find Man'aa somewhere else. You will find support somewhere else, if you just search. For *Rasoolullah*, it wasn't easy. He spent a few years looking for a place to move out to. But then *Allah*, Almighty gave it to him. But there was some effort that was put into that. And sometimes, we want the solution to come without us doing anything. No, you have to take the first step....because it says in *Hadith Qudsi*

إذا تقرب إلى العبد شبرا تقربت إليه ذراعا، وإذا تقرب إلي ذراعا تقربت إليه
بأعما، وإذا أتاني يمشي أتيته هرولة

"If you walk towards Allah Almighty, Allah will run towards you, if you take one step towards Allah Almighty, Allah will take many steps towards you -"¹² but you are the one who should start, you need to take the first step and then *Allah* will do the rest for you.

¹² Ahmed 1/368, Ibn Abi Asim 1/204

Muragaman Kathira wa saa', what does "Saa' " mean? The *Mufasireen* say *Ar Rizq*. So the 2 concerns that you have "safety and *Rizq*", *Allah* has promised you that you will find them in *Hijrah*. So you can imagine *Hijrah* as asking somebody to jump from a cliff by putting trust in *Allah* and you are not allowed to look what is at the bottom, is it water or is it rocks or what! But you have to take that jump; you have to put your trust in *Allah*, Almighty and jump across. That is *Hijrah*. You don't know what's on the other side. You have to put your trust in *Allah*, Almighty. *Allah* is telling you, you will find *Muragaman* and you will find *Saa'*. That is promise. Even though it doesn't look easy. *Hijrah* doesn't look easy but *Allah* has promised you that.

And then *Allah* says,

"Should he die as a refugee from his home for Allah and his Messenger his reward becomes due."

Now death, *Allah* is not promising you protection from death because death could come to you whether you make *Hijrah* or not. So *Allah* is not going to promise you protection from death. You can die whether you stay in *Mecca* or you go to *Medina* but *Allah* promises you here that if you make *Hijrah* you will get the *Ajr* (reward).

You will get the reward even if you didn't complete the journey. You will get the reward of *Hijrah*.

So you are promised 2 things but you are not promised one. You are not promised protection from death but you are promised *Rizq* and you are promised *Mana'a*, a place to manoeuvre from the enemies of *Allah*, Almighty. The earth is wide enough and the Prophets made *Hijrah*. Musa made *Hijrah* and when he reached the land of Palestine what did the man in Medyan tell him

نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

*"Here you are safe from the oppressing people"*¹³

And when *Rasoolullah* made *Hijrah* to *Medina*

The people of *Medina* told him "Here you are safe from the enemies of *Allah*, Almighty. We will fight for you as we fight for our families". And you see the stories of the *Muhajireen* today, and you can see the stories of the *Muhajireen* yesterday, the ones who make *Hijrah*, *Allah*, blesses their effort and offers them protection from the enemies of *Allah*, Almighty.

Allah also says

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَآجِرُ
الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ

"And as for those who immigrated for the cause of Allah after they had been wronged we will certainly give them goodly residence in

¹³ (28:25)

this world but indeed the reward of the Hereafter will be greater if they but knew¹⁴"

So *Allah* will give you *Hasanah* in *Duniya* and give you even better than that in the Hereafter.

Ibn Kathir says, Ibn Abbas Asshab bin Qatadah said that the meaning of *Hasanah* here is *Medina* but others like Mujahid say that it means *Rizq* at *Tayyab* (Pure *Rizq* or Sustenance). *Allah* will give you Pure *Rizq*.

So *Allah* does not promise large quantity *Rizq* but he promises that it will be *Tayyib* (pure), whether it is little or large, it will be *Tayyib*, it will be pure. Your wealth could be very limited but there is *Barakah* (blessing) in it while the wealth of somebody else could be vast and huge but there is no *Barakah* in it.

So the issue of wealth here is not on numbers but the issue here is *Barakah* whether there is *Barakah* in it or no *Barakah* in it and Ibn Kathir talks about this.

He says

"These *Muhajireen* whom the *Ayah* is talking about, they left their dwelling and their wealth behind, so *Allah* gave them better than what they left."

¹⁴ (16:41)

If you leave something for *Allah*, *Allah* will definitely give you something better.

He said, because *Allah*, Almighty gave them establishment in the earth and he allowed them to rule over the land and they became leaders and judges and everyone of them was an Imam for Mutaqeen (Leader of the Pious).

So these people who had limited wealth in *Mecca* and would have lived and died in *Mecca* and that would have been the end of it and nobody would have heard about them or who they were suddenly they became the guide for the entire earth, they are the ones who are carrying the beacons of light that would guide the path of humanity towards Jannah. It was these people who made *Hijrah* from *Mecca* to *Medina* and now one of them is Emir of Iraq and the other one is Emir of Egypt and somebody else is the Emir of... They went all over the earth, spreading the Daw'ah of Islam. So *Allah*, Almighty has given them in *Duniya* better than what they left behind and *Allah* says, "what they will get in *Akhirah* is even better".

When Omar Bin Al Khattab would give the *Muhajireen* their share of the booty, he would say "Take this, this is what *Allah* has promised you in *Duniya* and what *Allah* has promised you in *Akhirah* is even better".

So this is all because of the *Barakah* of *Hijrah*.

Why *Hijrah*? Why make *Hijrah*??

1. Because it is the order of *Rasoolullah*

Rasoolullah says

أنا آمركم بخمسٍ الله أمرني بهن , بالجماعه , والسمع والطاعه , والهجره ,
والجهاد في سبيل الله

I have 5 commands for you

*You Listen and you obey, being with the group, Hijrah and Jihad fee
Sabilillah.¹⁵*

These are the five commands of The Messenger of *Allah* and you notice that these are the 5 essential elements for a successful *Jama'a* (group) that would establish the religion of *Allah*. You need to have *Sama' and Taa'*. Listen and obey. So that means there is an Amir and there is a *Jamaa*, there is a group, a collective effort -Jamaa-

To be part of the group and not to be alone. Because when we have scattered effort here and there, its different and when everybody is serving the *Jamaa* and you have the energy of the effort of everyone, that is when *Allah*, Almighty puts blessings in the work.

¹⁵ Ahmed, Tirmidhi and Abu Dawud, Narrated by Haris al Ash'ari (may Allah be pleased with him)

Then you have *Hijrah* in the way of *Allah* and you have *Jihad* and we will notice that *Hijrah* and *Jihad* are frequently mentioned together. Why? Because many a times *Jihad* demands *Hijrah* before it. To make *Jihad* you need to make *Hijrah* so they are associated together and in some *Ayaat*, 3 things are associated. Imaan, *Hijrah* and *Jihad*. So these 3 things are linked. Now this order of *Hijrah* is not temporary but it stands until the Day of Judgement.

The Messenger of *Allah* says:

إن الهجرة لا تنقطع ما دام الجهاد

‘Hijrah doesn’t stop as long as Jihad doesn’t stop’¹⁶

And *Rasoolullah* says

لا تنقطع الهجرة ما دام العدو يقاتل

‘There will always be Hijrah as long as there is an enemy of Allah to fight.’¹⁷

As long as there is an enemy of *Allah* to fight, you need to make *Hijrah* to do the fighting. So the *Hijrah* to *Medina* was a *Hijrah* for the sake of *Jihad* in the way of *Allah* because it was the base of the *Mujahideen*.

¹⁶ Ahmed Sahih al Jami 1991

¹⁷ Musnad Ahmed, Book of the 10 Mubashirin bi Janna, , Hadith 1581

2) Baraa' from *Mushrikeen*- disassociating oneself from *Mushrikeen*. This is number 2 of why we make *Hijrah*. *Rasoolullah* says in the *Hadith*

أنا بريء من كل مسلم يقيم بين المشركين

*"I disavow or I disassociate myself from who ever lives among the Mushrikeen in their dwellings."*¹⁸

The Messenger of *Allah* says

إني بريء من كل مسلم مع مشرك .. ألا لا تراءى نارهما

*'I disassociate myself from any Muslims who lives with the Mushrikeen. They should not see the lights of each other.'*¹⁹

The Messenger of *Allah* is saying that you should be far away from the *Mushrikeen* that you don't even see their lights.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ

*'The one who lives among the Mushrikeen is from among the Mushrikeen'*²⁰

¹⁸ Bukhari Narrated by Jarir (May Allah be pleased with him)

¹⁹ Saheeh Sunan Abu Daud 2420

²⁰ .Sunan Abi Daud. Bab 182 Hadith 2405

قال جرير

أتيت النبي صلى الله عليه وسلم وهو يبائع فقلت يا رسول الله ابسط يدك
حتى أبايعك واشترط علي فأنت أعلم قال أبايعك على أن تعبد الله وتقيم
الصلاة وتؤتي الزكاة وتناصح المسلمين وتفارق المشركين

Jareer came to *Rasoolullah* (peace be upon him) when he was taking Ba'yah, and he said 'O Messenger of *Allah* give me your hand so that I will give you Ba'yah (pledge of allegiance) and set your condition. What do you want from me?'

The Messenger of *Allah* said

*'The Ba'yah is that you worship Allah and establish Prayers and Pay Zakah and you give advice to the Muslims and you leave the Mushrikeen.'*²¹

This was a part of the Bay'ah that he took from Jarir, that you leave the Mushrikeen.

3) The reward of *Hijrah*

The Messenger of *Allah* says in the *Hadith*

إن الشيطان قعد لابن آدم بأطرقه فقعد له بطريق الإسلام فقال تسلم
وتذر دينك ودين آبائك وآباء أبيك فعصاه فأسلم ثم قعد له بطريق الهجرة

²¹ *Sunan Al Nisai, Kitab al baiah (allegiance), Bab 17 hadith 4105*

فقال قهاجر وتدع أرضك وسماؤك وإنما مثل المهاجر كمثل الفرس في الطول فعصاه فهاجر ثم قعد له بطريق الجهاد فقال تجاهد فهو جهد النفس والمال فتقاتل فتقتل فتكح المرأة ويقسم المال فعصاه فجاهد فقال رسول الله صلى الله عليه وسلم فمن فعل ذلك كان حقا على الله عز وجل أن يدخله الجنة ومن قتل كان حقا على الله عز وجل أن يدخله الجنة وإن غرق كان حقا على الله أن يدخله الجنة أو وقصته دابته كان حقا على الله أن يدخله الجنة

"Satan waited for Ibn Adam on his way towards Islam and told him 'You want to become a Muslim and leave the religion of your fathers and your forefathers!' but the son of Adam disobeyed him and became a Muslim. And then he sat for him in his path towards Hijrah and said 'You are going to leave your land!' but he disobeyed him and made Hijrah. Then he sat for him in the way of Jihad and said 'You want to fight Jihad and it will cost you your wealth and your self and then you will be killed and your wife will marry somebody else and your wealth will be inherited and split among others!' but he disobeyed him and fought Jihad, fee Sabilillah. Rasoolullah says:

'Whoever does that, then Allah promises him that he will enter him into Jannah and whoever is killed in the path of Allah then Allah will give him Jannah and if he drowns then Allah will enter him into Jannah and if he falls off his mount and he dies, then Allah will enter him into Jannah'.²²

Meaning whatever happens to him, this man will enter into Jannah if he disobeys Satan in these three paths-Islam, Hijrah and Jihad fee Sabilillah.

²² Sunan an Nisai, Kitab al Jihad bab 19 Hadith 3082

إن الرجل إذا مات بغير مولده، قيس له من مولده إلى منقطع أثره في الجنة

The Messenger of Allah says: *'If you die when you make Hijrah the distance between the place of your birth and the place of your death will be measured and you will be given equal to that land in Jannah'*.²³

So the ones who come from far away, like America and Australia, get a lot of *Ajr*, long distance.

وعن أبي فاطمة أنه قال يا رسول الله، حدثني بعمل أستقيم عليه وأعمله.
قال له رسول الله: عليك بالهجرة، فإنه لا مثل لها

Rasoolullah was asked

'Tell me about something to do'

Rasoolullah said *'Make Hijrah because there is nothing like it.'*²⁴

Reasons that would make a person do *Hijrah*

1) For the protection of your Deen

Allah says.

²³ Saheeh Sunan An Nasai 1728

²⁴ Sahih Sunan Nisai 3885

يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِيَّ وَاسِعَةً فَإِيَّايَ فَاعْبُدُونِ

‘O my servants who have believed, my land is vast so worship me.’²⁵

Meaning that you will find a place to worship *Allah*. If you cannot worship *Allah* where you are move out and you will be able to worship *Allah*.

Mujahid said-*Ayah*-

The meaning of the *Ayah* is that, my land is vast so make *Hijrah* and fight *Jihad* in the way of *Allah*. So we can say that the interpretation of Mujahid is that there will always be a place to fight *Jihad fee Sabilillah*, but you need to make *Hijrah* probably to find that place.

Saied ibn Jubair said

Ibn Jubair interpreted the *Ayah* to mean if where you are living, the people are sinners and there is a lot of sins then move out and worship *Allah* somewhere else.

Like the man who killed 99 and then killed a 100. What did the scholar tell him, ‘Move out, make *Hijrah*!’

Mutraf ibn Abdullah said

He says my earth is vast so you will find *Rizq* somewhere else.

²⁵ (29:56)

2. For your safety

And this was the *Hijrah* of Muslims from *Mecca* to *Habasha*. They didn't make *Hijrah* from *Dar Al Kufr* to *Dar Al Islam*. They made *Hijrah* from *Dar Al Kufr* to *Dar Al Kufr*. But they made *Hijrah* from a place where they cannot worship *Allah* to a place where they can worship *Allah*. So France tells you, that your daughters and sisters and wives cannot wear Hijab, move somewhere else. You will find a place where you can worship *Allah*, Almighty. You don't have to stay behind and disobey *Allah* when the earth is vast and wide. Why stay behind when you are ban from fulfilling obligations and there are some things that are Mustahab if you leave them (it is not a problem). But it is different when you leave things that are Wajib, for the issue of Hijab, this is Wajib. This is a Fareedah and it is one of the most important Faraid on the Muslim sisters. Why stay behind in a land where you cannot fulfil this obligation. Some places where *Salah Al Jama'a* (prayer in congregation) is not allowed. Why live in a place where *Salah Al Jamaa* is not allowed?

3. *Hijrah* for the sake of *Jihad fee Sabilillah*, and this link between *Hijrah* and *Jihad* is apparent in many *Ayaat* and *Hadith*

Allah says in *Surah Anfal* verse 72

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ
آوُوا وَتَصَرَّوْا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

'The ones who believed, made Hijrah and made Jihad with their self and their wealth in the cause of Allah as well as those who welcomed them, supported them, these are the ones who are Awliya.'

In Surah Baqarah verse 218

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ
رَحْمَتَ اللَّهِ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ

'The ones who believed, and the ones who made Hijrah and the ones who made Jihad fee Sabilillah, those are the ones who expect the mercy of Allah, Almighty. And Allah is Merciful and Forgiving.'

Surah An Nahl verse 110

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ

Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihad, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.) (111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly

Surah Al Anfal 74

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

And those who believed, and emigrated and strove hard in the cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid - these are the believers in truth, for them is forgiveness and a generous provision.) (75. And those who believed afterwards, and emigrated and strove hard along with you, they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah. Verily, Allah is the All-Knower of everything

Again, the link between the 3 deeds.

Surah Tawba verse 20

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً
عِنْدَ اللَّهِ ۚ وَأُولَئِكَ هُمُ الْفَائِزُونَ

Those who believed and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah. They are the successful.)

So again and again these 3 acts are linked together

The Messenger of Allah says

'Hijrah doesn't stop as long as there is *Jihad*'²⁶

إن الهجرة لا تنقطع مادام الجهاد

And The Messenger of *Allah* says

'Hijrah will not stop as long as the enemy is being fought'²⁷

لا تنقطع الهجرة ما جاهد العدو

Finally, is *Hijrah* restricted to *Hijrah* from the lands of *Kufr* to the lands of Islam?

And this is a relevant question for our situation today.

Shaukani says.

'That the obligation of *Hijrah* is not only restricted to the *Dar Al Kufr* but it is an established *Shariah* and it is a *Sunnah* and....

He says that *Hijrah* is not restricted for *Dar Al Kufr* to *Dar Al Islam*. You need to make *Hijrah* if you are in a place where you cannot make *Amr bil Maroof* and *Nahi an al Munkar* and he said that the believer is supposed to find the place where he can worship *Allah* best.

So if we apply these words of Al Shauqani to our situation today. Since we don't have the clear cut, *Mecca* and *Medina* today. That doesn't mean that *Hijrah* should be neglected because *Hijrah* could

²⁶ Related by Ahmad and others, Saheeh al jami 1991

²⁷ Al Silsila as saheeha 1674

be from one country to another, *Hijrah* could be from one city to another in the same country. In fact *Hijrah* could be from one neighbourhood to another neighbourhood in the same city. You find in Muslim lands within the city, neighbourhoods where the people are conservative and the people are religious and you have neighbourhoods where there is *Fasaad* (corruption). Shouldn't a person try to live with his family in the best environment. The issue of *Hijrah* applies whenever you find that you and your family are in *Fitnah* (trial) and you cannot worship *Allah*, Almighty the way you should.

And there is another important issue, to talk about when we are talking about *Hijrah* in the way of *Allah*. There are some places....we said that we have *Dar Al Kufr* today but we don't have *Dar Al Emaan*. However we know that, there are some places where even though it is not classified as *Dar Al Emaan* because the classification depends on the rule that is applied.

A *Dar Al Kufr* is a place where the rule of *Kufr* is applied even if the population is Muslim and *Dar Al Emaan* is the place where the rule of *Allah* is applied even if the population are non Muslim. So the classification of *Dar Al Kufr* and *Dar Al Islam* depends on the *Huqm* (rule/law). However we know that there are places where it is easier to worship *Allah* than other places even though it is still classified as *Dar Al Kufr*.

And then there is another issue. Why live with your family in a place where every indication shows that it is *Dar Al Kufr* and will remain

Dar Al Kufr not only that, but it will be the enemy of the Muslims from now until eternity. As the *Hadith* of The Messenger of *Allah* states. While there are other places even if the rule of *Allah* is not applied yet. But there is every indication that the future for that place is Islam and the people are heading towards Islam and *Allah* is preparing the people to become Muslims and to carry the message of Islam. So when we talked about *Ash Shaam*, for example in the previous lecture. Even if the rule of *Allah* is not being applied in *Shaam* today but every indication shows that Sham is heading towards Islam and *Ash Sham* would be a land of Islam and it will be a land that we want to be close to, because it is where the important events of Islam will be occurring. Same thing is applied to *Mecca* and *Medina* to Yemen to Khurasan, Iraq. So yes there is no *Dar Al Islam* today but I am responsible for where I bring up my children and if I am the one who chose for them to live in *Dar Al Kufr* then I am responsible for them, and responsible for their grand children and so on and so forth because I didn't make that decision of taking them out and putting them in a better environment. And even better than that, better than living in *As Shaam* or living in one of the places that The Messenger of *Allah* has talked about in the *Hadith*, is to make *Hijrah* to the land of *Ribaat* and to the lands of *Jihad fee Sabilillah* Because The Messenger of *Allah* says

رباط يومٍ وليلةٍ خير من صيام شهر وقيامه

'The *Ribaat* of one day and night is better than the fasting of an entire month'²⁸

And The Messenger of *Allah* says

²⁸ On the authority of Salman Al Farsi, Saheeh Muslim

'And standing in the Battlefield for, The Messenger of Allah said "Sa'ah". "Sa'ah" is a small, it is not literally an hour but it is a part of the day. Standing in that row for that moment is better than the night of Power and standing next to the black stone."

And The Messenger of Allah says

رباط يوم في سبيل الله خير من ألف يوم فيما سواه من المنازل

"The Ribaat of one day fee Sabilillah is better than 1000 nights in other places"²⁹

أن امرأة أتته فقالت يا رسول الله انطلق زوجي غازيا وكنت أقتدي بصلاته إذا صلى وبفعله كله فأخبرني بعمل يبلغني عمله حتى يرجع فقال لها أتستطيعين أن تقومي ولا تقعدي وتصومي ولا تفطري وتذكري الله تبارك وتعالى ولا تفترى حتى يرجع قالت ما أطيق هذا يا رسول الله فقال والذي نفسي بيده لو طوقته ما بلغت العشر من عمله حتى يرجع

"A woman came to the Messenger of Allah and said 'O The Messenger of Allah, my husband went out for Ghazwaa fee Sabilillah and I used to pray behind him when he would pray and follow his I'baadah (worship), so if he fasts, I would fast, if he would make Zikr, I would make Zikr, if he would read Quran, I would read Quran, I

²⁹ Tirmidhi/ Nisai and Ibn Abi Shaybah , Narrated by Usman may Allah be pleased with him

followed my Husband in all of his *I'baadah*, so tell me about something to do that will make my deeds equal to him".

So this women, she would do equal to her husband when he was with her now he is in *Ghazwa* she wants to do something equal to her husband. She wants to be equal to him.

The Messenger of *Allah* said

"Can you pray the entire night until he comes back and can you fast everyday until he comes back and can you make Zikr of Allah continuously until he comes back?"

She said 'No! I can't, O Messenger of *Allah*'

The Messenger of *Allah* said "*Wa Allazee Nafsee be Yadih (By the one in whose hand my life is), even if you are able to, all of what you would do you would not be equal to 1/10 of what he is doing now.*"³⁰

It won't be equal to 1/10th of what he is doing now so don't even try!

Where was this woman living? She was living in *Medina*, the place where a Salah is multiplied by 1000

So *Hijrah* in the path of *Allah* was an important *I'baadah*. A Muslim doesn't want to be in a situation where he is paying taxes to the enemies of *Allah*, Almighty and they are using this money to fight Muslims. He doesn't want to be in a situation where he is increasing

³⁰ (Musnad Ahmed, Book 7, Hadith 15080)

the numbers of *Kuffar*. He doesn't want to be in a situation where the *Kuffar* are using him to give Fatwa against his own people or to fight against the Ummah. A Muslim doesn't want to be in a situation where he will be the cause of Fitnah for his children and grand children. A Muslim doesn't want to be in a situation where he might be able to worship *Allah*, Almighty but it is going to be difficult for his wife, it is going to be difficult for his kids to carry on, on the path of *Allah*. So it is necessary for the Muslim to find a place that is best for his *I'baadah*. We shouldn't be looking for a place that is best for his *Rizq*. We should be looking for a place that is best for our *I'baadah*. And then *Allah* will take care of the rest. That should be our objective when it comes to *Hijrah* in the way of *Allah*.

There's another issue that needs to be brought in, when we are talking about the issue of *Hijrah* and that's the *Huqm* of *Jihad fee Sabilillah* today.

Now we know that the *Huqm* (ruling) of *Jihad* in the way of *Allah* today is mandatory because it is *Jihad* ad Daf'. It is Defensive *Jihad* which is Mandatory. So in addition to the need for Muslims to move out from *Dar Al Kufr*, we have another obligation which is clearly an obligation and that is *Jihad* in the way of *Allah*. So this leaves the Muslims who are living in the West with the choice of either staying behind and fulfilling the obligations of religion which also includes *Jihad* in the way of *Allah*, or moving out.

Because if you stay without fulfilling this act of *I'baadah* which is already our obligation that means you are not able to worship *Allah* and if you are not able to worship *Allah* then you need to move out.

So this issue even though it is not apart of *Hijrah* itself but its directly relates to the *Hijrah* because it is an obligation today on every Muslim.

So as a conclusion

Somebody who is living in the West needs to decide, if they want to stay behind then they have to have a participation, an active participation in *Jihad* in the way of *Allah*, whether it is by *Nafs* (self), or by the *Maal* (money). *Jihad* in the way of *Allah* is not restricted to *Jihad* by yourself but there is also the financial *Jihad*, the *Jihad* for *Ghaneemah* (booty).

All of the battles of *Rasoolullah*, all the *Saraya* (battalions) that he sent until the battle of *Badr* were for the sake of *Ghaneemah*. It was to intercept the caravan of *Quraysh*. So this is a valid *Jihad fee Sabilillah*, it carries the same *Ajr* (reward) as *Jihad fee Sabilillah*. So *Ghaneemah* from the *Kuffar* is *Jihad fee Sabilillah*. So that's one way a person can fulfil his obligation while staying among al *Kuffar*.

If a person feels they are unable to do that because they are not qualified, they don't have the preparation then that means that they would need to move out otherwise they wouldn't be worshipping *Allah*, Almighty,

And *Allah* says

إِنَّ أَرْضِي وَاسِعَةٌ

"My land is vast³¹"

So you need to move out in order to worship me somewhere else.

And peace and blessings of *Allah* on the Prophet.

<http://www.salaatime.com/downloads/anwar/Lectures/Hijra.mp3>

³¹ (29:56)



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