Lessons from Hijrah [Emigration of the Prophet]
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3 Muharram 1429 – 11 Jan. 2008

Dear brothers and sisters: The life of the Prophet [pbuh] is different from the life of other leaders, reformers and other great people because his sayings, actions and approval of the actions of others [i.e. iqrar] are all legal ways and laws for us. They are laws and examples for us to follow and apply because they are in fact a revelation from Allah [swt] as the Qur’an declared. The Qur’an also ordered us to follow the teachings, sayings, and actions of the Prophet [pbuh]. The Qur’an declares, “And whatsoever the Messenger [Muhammad] gives you, take it; and whatsoever he forbids you, abstain [from it]. And fear Allah…” [Al- Hashr:7]

Allah [swt] also declared that whoever follows his teachings and his legal ways, this is a sign that he loves Allah, for a part of loving Allah is to love His Messenger [pbuh] and to follow his ways. The Qur’an declares: “Say [O Muhammad to mankind]: “If you [really] love Allah then follow me, Allah will love you and forgive you your sins.”[Al-Imran:31] So the mission of Prophet Muhammad and other Prophet were of two parts, firstly, to convey the message of Islam to mankind and explain and clarify this message for them. The Qur’an declared the mission in the following verse: “O Messenger [Muhammad]! Proclaim [the Message] which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.” [Al-Ma’ida: 67] The second part of the mission is to be an example for all people. The Qur’an declares: “Indeed in the Messenger of Allah [Muhammad] you have a good example so follow him…”[Al-Ahzab:21]

Dear brothers and sisters: The conditions, difficulties, and events which surrounded the Prophet [pbuh] during his Hajrah [emigration] to Makkah were perfectly and wisely destined and decreed by Allah in order to teach the Prophet [pbuh] how to face difficulties and how to struggle so as to achieve his aims and goals. These events and hardships will happen to every one because the human self is one, as the Qur’an declared.

This is because the struggle between truth and falsehood; between good and evil; belief and disbelief is old and continuous because the main characteristics of man remain the same in all times and places. The stance of the Prophet in Hijrah and the hardships and difficulties he faced is the stance that Allah wants us to follow when face hardships.

Dear brothers and sisters: we learn from Hijrah that man innately and naturally inclines to love his native home. So, when he is expelled from it, he feels great sorrow. Sometimes, he prefers death to being expelled from his home. On the other hand, he is obliged to perform acts of worship and abide by the other teachings of Islam and not to do what has been prohibited, these efforts will lead him to happiness and success in the Afterlife.

From these points are two essential facts; if man is subject to pressure of the power of evil, he should face it in order to protect his religion and belief. What about if he is weak? Should he lose the Hereafter for the sake of this passing life and its disputes? The answer is 'no'! [An-Nisaa’]

This is because man must not disobey Allah the Creator for the sake of the created. This philosophical strategy behind the Hijrah of the Prophet [pbuh] is the subject of today's khutbah.

Dear brothers and sisters: we learn from the Hijrah of the Prophet [pbuh] that whenever man is afflicted with hardships and difficulties in society, he should face them with patience and faith. He should also prefer the Afterlife above worldly pleasures because the Afterlife is permanent. If he prefers the worldly life, no one can save him in the Hereafter and there will be no excuse. Hijrah or immigration does not only mean to emigrate from one country to another; physical movement from place to another; but to abandon evil acts and adhere to acts of obedience. To move from a society in which you cannot perform acts of worship, to a society where Islam can be practiced freely. Immigration is to move sincerely to the way of Allah and obedience to Him. The Prophet [pbuh] said: “Worshipping Allah sincerely at the time of Fitan is like immigration to Allah” [collected by Muslim and At-Tirmidhi]

Dear brothers and sisters: Hijrah also teaches us how to plan precisely as the Prophet [pbuh] did. He did not depend completely on divine support but laid out a precise plan for his hijrah [migration] in order to teach us how to use all available resources and possibilities to make our plan successful and then to ask Allah for guidance, support, and help. This is called ‘Tawakkul’ or trust in Allah. On the other hand, if one asks for Allah’s help without making any effort, this is surely not enough. Look at the Prophet’s example regarding this. He went out secretly to confuse those who were chasing him, he hired a competent guide to show him the best way, chose the cave of Thawr located to the south of Mecca in order to mislead them and determined a mission for every one. One to verify news, another to erase footprints, and a third to deliver food. Moreover he assigned ‘Ali [RAA] to wear his garment and sleep in his bed as a camouflage for the besiegers who had previously decided to kill him.
The Prophet arranged everything, and left nothing to chance then after that he trusted in Allah. All these precise measures the Prophet adopted did not emerge from personal fear but were done in obedience to Allah by applying laws including the Sunnah sent down by Allah that were left as legislation for his nation after his death. At the same time he did not depend entirely on himself, when those who had been chasing him arrived at the cave, he was assured by Allah that he and his companion were safe and he said to Abu Bakr, “O Abu- Bakr! What do you think of two men; and Allah is their third?”

When the followers of Islam fully realized the meaning of 'trust in Allah', their flags waved in the west and the east, and they occupied a leading position among nations and people. Today, if Muslims want to overcome their problems and restore their glory, they have to fully comprehend this lesson that the messenger of Allah [pbuh] taught through his Hijrah [migration]. In short, trust in Allah is to use the material measures at our disposal without completely depending on them, and to ask for the support, protection, and success of Allah without neglecting the means.

**Dear brothers and sisters:** Hijrah [migration] teaches us that whoever emigrates [from his home] in the cause of Allah will find on earth many dwelling places and plenty to live on. Allah will protect him and provide for his needs. If a servant leaves anything for the sake of Allah, Allah will compensate him with something better in this world and the Hereafter. He who is engaged in obeying Allah instead of achieving his interests in the world, Allah will grant him the goodness of this world and the Hereafter.

It was narrated in Qudsi Hadith, Allah says, “O My slave, you ask [Me for things] and I ask you [to obey Me]. So, if you submit to Me [and obey Me], I would suffice you [with what you need]. If you disobey Me, I would make you in need; and only what I want would be decreed.”

The Messenger also said, “Whoever prefers the Hereafter to the world will gain in both of them, and whoever prefers this world to the Hereafter will loose in both of them.” Therefore you have to reckon yourselves before you will be reckoned, and weigh your deeds before they will be weighed, and be aware that you have to die, sooner or later.

**Dear brothers and sisters:** this is the month of Muharram in which fasting is recommended. It is one of the four sacred month. It is narrated that the Prophet [pbuh] and his Companions used to fast on the 10th day of Muharram while they were in Makkah [before the hijrah]. It was a day on which people of Makkah used to change the covering [kiswah] of the Ka`bah. Quraysh also used to fast on this day. [Al-Bukhari]

After the hijrah when the Prophet [pbuh] came to Madinah, he found that the Jews of Madinah also used to fast on this day. The Prophet [pbuh] asked them the reason they fasted on this day. They said, “This is a blessed day. On this day Allah saved the Children of Israel from their enemy [in Egypt] and so Prophet Musa fasted on this day giving thanks to Allah.” The Prophet [peace and blessings be upon him] said, “We have more claim to Musa than you.” He fasted on that day and commanded Muslims to fast on this day. [Al-Bukhari]

Fasting on the day `Ashura’ was obligatory [fard] in the beginning but in the second year of hijrah [624 CE] when Allah’s command came that Muslims should fast the whole month of Ramadan, the Prophet [pbuh] then sent someone to announce to people that fasting of `Ashura’ had become voluntary [nafl]. This indicates that whosoever wishes to fast, may fast and whosoever does not want to fast, there will be no blame on him/her.

Imam at-Tirmidhi mentioned that ibn `Abbas used to say that we should fast on two days, the 9th and 10th of Muharram to distinguish ourselves from the Jewish community. [At-Tirmidhi] Ibn `Abbas also quoted the Prophet [pbuh] as saying, “If I live next year, I shall also fast on the 9th day.” [Musnad Ahmad] There is a great reward in fasting the day of `Ashura’. There are many hadiths that mention its blessings and virtues. It is good to fast on this day, although it is not obligatory.

**Dear brothers and sisters:** I ask Allah to accept our prayers, acts, and supplications. We ask Him to guide us all. Ameen