

and after that he was commanded to perform *hijrah* (prescribed migration) to al-Madeenah

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the treatment that the Muslims received from the Quraysh prior to the *hijrah*:

- a) included torture and evil towards the Muslims
- b) was equal to the harm and torture that the Muslims showed to the Quraysh
- c) was worse for the Muslims who had high status and much power
- d) was borne by the Muslims with patience

Answers: a) d)

Q2. That the first *hijrah* of the Muslims was:

- a) to the land of *al hasheesh* ¹
- b) to a land ruled by a Christian who was a just man ²

¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*When the harm from the Quraysh became severe and their evil increased on account of their blocking (people) from Allaah's path and their persecuting the Muslims and their torturing those who had no group of people to defend them, from the Muslims who were in a state of weakness – then Allaah, the Perfect and Most High, gave permission for the Muslims to make *hijrah* to al Habashah (Abyssinia), the first *hijrah*, because there there was a king with whom no one would be oppressed. And he was a Christian but he was a just person. So a large group of them migrated.*

² Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Hijrah in a technical sense means 'to move from the land of *shirk* to the land of *Islaam*'. So how can the migration of the Companions from Makkah to al Habashah be called "*hijrah*"? Since al Habashah was not a place of *Islaam*; rather it was a place of *kufir*, even if (we say) that *kufir* is of differing levels and they were Christians (there) from the People of the Book?

The Companions migrated from the harm of the Quraysh to al Habashah on an instruction from the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and the land of al Habashah was not a land of *Islaam*. And here the term *hijrah* is applied from the linguistic aspect (of the word *hijrah*).

And *hijrah* in the language means 'to move from one place to (another) place'.

You will observe that the linguistic meaning is always more encompassing than the *Sharee'ah* meaning and the technical meaning. So merely moving from one place to (another) place is called *hijrah* in a language (sense). And with regards to the *Sharee'ah*, it is not called *hijrah* unless the moving is from the land of *kufir* to the land of *Islaam*.

So strictly speaking, the migration of the Companions was not the well known (form) of *hijrah*; rather it was a journey of *da'wah* (calling) and *tableegh* (conveying) and propagating the call and to explain the new call in the continent of Africa.

(And the Shaykh *rahimahullaah* then states later in his explanation of al Usool ath Thalaathah):

- c) performed by all the Muslims in Makkah
- d) done with the express permission of the Quraysh

Answer: b)

Q3. That the Quraysh sent a man to an Najaashee:

- a) called 'Abdullaah ibn 'Amr al 'Aas
- b) who brought a gift for an Najaashee with him
- c) to ask an Najaashee to keep all the Muslims and not send them back to Makkah ^{3 4}
- d) accompanied by a large army

Answer: b)

Q4. That an Najaashee:

- a) made up his mind after listening to the Muslims as well as to the envoy from the Quraysh ⁵

And it has preceded that we said: *hijrah* in the language sense is 'to move from one place to another place'. And in the technical sense, 'to move from the land of *shirk* to the land of *eemaan*' or 'to move from a land of fear to a land of safety and security'.

And Imaam an Nawawee added this second (technical) definition and through this, it becomes correct to apply the term "*hijrah*" to the migration of the Companions of Allaah's Messenger *sall Allahu 'alaihi wa sallam* to al Habashah.

Otherwise, using the first definition, their moving was not from the land of *kufir* to the land of *Islaam*; however their moving was from a land of fearing for the religion and for their own selves to a land of safety and protection.

³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So when the Quraysh came to know of their having migrated to Abyssinia, they sent two representatives from the wise men of Quraysh to seek (that they be brought back). One of them was 'Amr ibn al 'Aas.

And with them were gifts for an Najaashee (the ruler of Abyssinia) and they said, "These people have run away from us and they are relatives of ours. We wish them to return to us - and they are evil doers - so that they do not cause corruption in your land", to the end (of what they said).

⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And they (the two from the Quraysh) spoke ill of delegation of Muhammad *sall Allahu 'alaihi wa sallam* and said, "*They are stupid*".

This is always the way of the people of falsehood; they describe the people of the Truth as being foolish and mad and having little understanding.

⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And they gave him the gifts that they had with them, in order to change his mind, but he *rahimahullaah* called the Muhaajiroon and listened to what they had to say and he gave them a choice. So they chose to remain in Abyssinia. Therefore the two representatives went back, frustrated. And the Muhaajiroon in Abyssinia remained there.*

- b) sent all the Muslims back to Makkah
- c) later in life became a renowned Jewish scholar
- d) had his body carried to his grave accompanied by over a thousand of the Companions⁶

Answer: a)

Q5. That when the Prophet *sall Allaahu alaihi wa sallam* met some Ansaar during Hajj:

- a) he encouraged them to invade Makkah and take it over by force
- b) they were deterred from coming for Hajj ever again
- c) he called them to tawheed ur ruboobiyyah only
- d) none of the above ⁷

Answer: d)

Q6. That the hijrah to al Madeenah:

- a) was done by all the Muslims from Makkah on the same day
- b) took place in the year 3AH
- c) was performed by the Prophet *sall Allaahu 'alaihi wa sallam* after some of the other Muslims had already gone ⁸
- d) was done after the Ansaar had pledged to help the Muslims from Makkah

Answers: c) d)

⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Then Allaah favoured an Najaashee and he accepted Islaam and made his Islaam good. And when he died, the Messenger *sall Allaahu 'alaihi wa sallam* and his Companions prayed the funeral prayer for him with the prayer of one whose body is absent. So in their migrating to him there was good also for him; by means of them, Allaah guided him so he entered into Islaam.*

⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Then the Prophet *sall Allaahu 'alaihi wa sallam* met a group from the Ansaar (the Muslims from al Madeenah) in Minaa during the Hajj; and the Prophet *sall Allaahu 'alaihi wa sallam* used to present himself to the tribes during the Hajj. He would go to the different camping places of the 'Arabs in Minaa and call them to Allaah.*

*And it happened that he met some men from the Ansaar, so he called them to Allaah and he explained his call to them. So they accepted the call from the Messenger *sall Allaahu 'alaihi wa sallam* and they gave him a pledge upon Islaam and they went back to their people from the Hajj and they called them to Allaah, the Mighty and Majestic.*

Then in the next Hajj, a larger number came than those who were in the first.

⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So then after this - meaning after this blessed pledge, the Prophet *sall Allaahu 'alaihi wa sallam* commanded those Muslims who were in Makkah to perform Hijrah (migration) to al Madeenah; and whoever migrated, migrated to al Madeenah. And the Messenger and some of his Companions remained. Then Allaah permitted His Prophet *sall Allaahu 'alaihi wa sallam* to make the Hijrah.*

Q7. That when the Quraysh heard about the hijrah of some of the Companions:

- a) the Quraysh were very happy to be rid of them
- b) the Quraysh were scared that the Muslims might gain strength as a result
- c) they encouraged the remaining Companions to go as well
- d) they provided 200 camels to the Companions to help carry their belongings

Answer: b)

Q8. That when the Quraysh surrounded the house of the Prophet sall Allaahu ‘alaihi wa sallam:

- a) their intention was to draw him out so that they could debate with him
- b) the Prophet sall Allaahu ‘alaihi wa sallam ordered ‘Alee to sleep in his bed
- c) the Quraysh were blinded by Allaah from seeing the Prophet sall Allaahu ‘alaihi wa sallam escape⁹
- d) the siege of his house lasted for a whole month

Answers: b) c)

Q9. That when the Prophet sall Allaahu ‘alaihi wa sallam managed to escape from his house:

- a) he went to Aboo Bakr radi Allaahu ‘anhu
- b) they went to the Cave of Hiraah¹⁰
- c) the Quraysh asked the people to find him, dead or alive
- d) he then went on to avoid capture and ultimately managed to arrive in al Madeenah¹¹

Answers: a) c) d)

⁹ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

So on this night when the Prophet sall Allaahu ‘alaihi wa sallam wanted to depart to make Hijrah, they came and surrounded his house and they stood outside the door with their weapons, intending to attack Allaah’s Messenger sall Allaahu ‘alaihi wa sallam. So Allaah informed His Prophet sall Allaahu ‘alaihi wa sallam, therefore the Prophet sall Allaahu ‘alaihi wa sallam commanded ‘Alee to sleep upon his bed so that the people of shirk could see him (‘Alee) and think that he was the Prophet sall Allaahu ‘alaihi wa sallam.

So ‘Alee radi Allaahu ‘anhu slept upon the bed of Allaah’s Messenger sall Allaahu ‘alaihi wa sallam and covered himself with the blanket of the Messenger sall Allaahu ‘alaihi wa sallam.

So the people of shirk were waiting for him to come out, thinking that he was the Messenger sall Allaahu ‘alaihi wa sallam when actually the Prophet sall Allaahu ‘alaihi wa sallam had already come out between them and they were not aware.

¹⁰ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

And he went to Aboo Bakr radi Allaahu ‘anhu; and the two of them departed and went to the Cave of Thawr and hid there for three days. And the Quraysh were asking the people to catch him by whatever means, alive or dead.

¹¹ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

Then when they (the Quraysh) had totally despaired (of finding the two of them), Allaah’s Messenger sall Allaahu ‘alaihi wa sallam and his Companion left the cave and they rode their riding camels and went to al Madeenah.

And *Hijrah* is migrating from the land of *shirk* to the land of Islaam.¹²

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *hijrah*:

- a) linguistically carries the meaning of “to leave something”
- b) is the fifth pillar of Islaam
- c) is the greatest of the pillars of *eemaan*
- d) has exactly the same Sharee’ah definition as language definition ¹³

Answer: a)

Q2. That after the Prophet *sall Allaahu ‘alaihi wa sallam* had made the *hijrah*:

¹² Shaykh Saalih ibn ‘Abdil ‘Azeed aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And *hijrah* with regards to (leaving a) place can be divided into a general *hijrah* and a specific *hijrah*.

The general *hijrah* is that which the Shaykh has given a definition for here – leaving the land of *shirk* to (go) to the land of Islaam, moving from the land of *shirk* to the land of Islaam...

As for the specific *hijrah* then it is the *hijrah* from Makkah to al Madeenah. And Makkah when the Prophet *‘alahissalaatu wassalaam* left it was a land of *shirk*. And he went to al Madeenah because Islaam had spread in it and Islaam had entered every one of the houses of al Madeenah. So it had become *daar us salaam*.

So he moved from the land of *shirk* to the land of Islaam and he migrated with a *hijrah* that was specific. And this specific *hijrah* was the one which occurred, to which his *‘alahissalaatu wassalaam* statement referred:

There is no hijrah after the Fat-h (conquest); rather only jihaad and intention.
Just as is confirmed in the Saheeh.

So his statement:

There is no hijrah after the Fat-h...

Means – there is no *hijrah* from Makkah; the specific *hijrah*, this was from Makkah to al Madeenah.

As for the general *hijrah*, moving from the land of *shirk* to the land of Islaam, then this remains until the Sun rises from its setting place, until the Establishment of the Hour.

¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And al *hijrah* in the (Arabic) language means “to abandon something”.

And as for al *hijrah* in the Legislation, then it is just as the Shaykh defined it, “to depart from the land of kufr and go to the land of Islaam”; and this is *hijrah* in the Legislation. And *hijrah* is a tremendous deed; Allaah has joined it along with jihad in many aayaat.

- a) the Muslims in al Habashah came to al Madeenah as well
- b) the Muslims could establish their own state in al Madeenah ¹⁴
- c) there occurred great wars between the Muhaajiroon and the Ansaar
- d) none of the above

Answers: a) b)

Q3. That with regards to the legislation of the pillars of Islaam:

- a) the first pillar was legislated in al Madeenah
- b) the fasting in Ramadaan was legislated in Makkah
- c) the *zakaat* was legislated in 2AH¹⁵
- d) the Hajj was legislated in 9AH

Answers: c) d)

Q4. That at *tawheed*:

- a) is the most important aspect of Islaam to call others to ¹⁶
- b) was the beginning point for the *da'wah* of the Prophet *sall Allaahu 'alaihi wa sallam*
- c) was called to for only the first ten years of the Prophethood
- d) was called to in the last thirteen years of the Prophethood

Answers: a) b) d)

Q5. That the *hadeeth* of Mu'aadh *radi Allaahu 'anhu* being sent to Yemen tells us that:

- a) only the callers who travel to Yemen should call to *tawheed* first

¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

After the Prophet sall Allaahu 'alaihi wa sallam made the hijrah to al Madeenah, the Muhaajiroon who had been in Abyssinia then came to al Madeenah and the Muslims gathered in al Madeenah and all praise is for Allaah. And a State was formed for the Muslims in al Madeenah, comprising the Muhaajiroon and the Ansaar; and whoever had accepted Islaam would come to them.

¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then Allaah legislated the remaining duties of the religion; so He made the Fasting obligatory upon His Prophet sall Allaahu 'alaihi wa sallam, and the Zakaat in the second year after the Hijrah.

And He made obligatory upon him the Hajj in the ninth year after the Hijrah according the correct saying. And with that, the Pillars of Islaam were completed, the first of them being the two testimonies and the last of them being the Hajj to Allaah's Sacred House.

¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So in summary, we know from this that tawheed is the first requirement in calling to Allaah, the Mighty and Majestic, and that the caller begins with it before he begins with the Prayer and the Fasting or the Zakaat or the Hajj because the Prophet sall Allaahu 'alaihi wa sallam remained for ten years calling to tawheed and forbidding shirk and he was not commanded with prayer and he was not commanded with zakaat nor pilgrimage nor fasting. Rather these obligatory duties were made obligatory after tawheed was established.

- b) only the callers who speak to Christians should call to tawheed first
- c) the other pillars of Islaam are to be called to after tawheed is called to ¹⁷
- d) whoever does not call to tawheed first is acting in opposition to the methodology of the Prophet *sall Allaahu 'alaihi wa sallam*

Answers: c) d)

Q6. That the correct way of giving da'wah to Islaam:

- a) is to begin with *tawheed* and the rectification of the '*aqeedah*' ¹⁸
- b) is agreed upon by all the groups amongst the Muslims nowadays
- c) can be understood by studying carefully the Seerah of the Prophet *sall Allaahu 'alaihi wa sallam* ¹⁹
- d) is the way that the Prophet *sall Allaahu 'alaihi wa sallam* gave da'wah

Answers: a) c) d)

¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So when he would send out callers, the Prophet *sall Allaahu 'alaihi wa sallam* would command them to call the people with the first thing they would call to being tawheed, just as occurs in the hadeeth of Mu'aadh:*

You are going to a people from the People of the Book. So let the first thing that you call them to be the testimony that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. So if they accept that from you then inform them that Allaah has made five prayers obligatory upon them..." to the end of the hadeeth.

[reported by al Bukhaaree (1395) and Muslim (19) from the hadeeth of ibn 'Abbaas radi Allaahu 'anhumaa]

So this proves that a person is not commanded with the Prayer nor with the Zakaat nor with Fasting until tawheed is established and tawheed is present – and that whoever begins with other than tawheed, then his call will fail and his methodology is contrary to the methodology of the Messengers, all of them 'alaihimussalaam.

¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

All of the Messengers began by calling to tawheed and to the correction of 'aqeedah; and it is important for those who proceed to be aware of this methodology, for there are many people today who confuse this methodology and change this methodology and choose a different methodology for themselves from their own ideas or from other people who are ignorant.

¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And this is the benefit of having awareness of the Messenger *sall Allaahu 'alaihi wa sallam* and his Seerah (his life) and of making this one of the three fundamental principles; you know how he called the people and what was his *sall Allaahu 'alaihi wa sallam* methodology in calling them, so that you can proceed upon it because he 'alaihissalaatu was salaam is the example to be followed.*

Hijrah from the land of *shirk*²⁰ to the land of Islaam is an obligation upon this *ummah* and it continues until the Last Hour is established

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *Hijrah* is an obligation:

- a) that was abrogated with the death of the Prophet *sall Allaahu ‘alaihi wa sallam*
- b) that will never be abrogated²¹
- c) for the Muslim who cannot manifest his Islaam in the non Muslim land where he lives^{22 23}

²⁰ Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

The land of *shirk* is every land where *shirk* is manifest and it is predominant. Whenever *shirk* is manifest in a land and it has become greatly predominant over other than it, then it is called *balad ush shirk* (the land of *shirk*) – regardless of whether this *shirk* is in *ruboobiyyah* (Allaah’s Lordship) or with regards to *uloohiyyah* (Allaah’s sole right to be worshipped) or with regards to that which *uloohiyyah* necessitates from obedience and judging and the like of that.

²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Hijrah is joined along with jihaad in Allaah’s Cause and it is an obligation which will remain, not being abrogated.

²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*It is obligatory upon every Muslim who needs to perform Hijrah that he should perform Hijrah. And it is not permissible for the Muslim to remain in the lands of kufr when he is not able to make his religion apparent; so then it is obligatory upon him to migrate to the lands of the Muslims. So it is an obligation which remains, because of his *sall Allaahu ‘alaihi wa sallam* saying:*

Hijrah will not be cut off until repentance is cut off; and repentance will not be cut off until the Sun rises from its place of setting.

[reported by Aboo Daawud (2479) and Ahmad from the hadeeth of *Mu’aawiyah ibn Abee Sufyaan radi Allaahu ‘anhumaa*]

²³ Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

The reason for *hijrah* being obligatory or the reason for *hijrah* being something legislated in the *Sharee’ah* is: that it is obligatory for the believer to manifest his religion, having the (Islaamically permissible) pride through that, making it clear to the people, making it known that he testifies with the testimony of the Truth...

So for this reason, the *hijrah* from the land of *shirk* to the land of Islaam is obligatory if the Muslim is not able to manifest his religion, because manifesting the religion is an obligation upon the Earth and it is an obligation upon the Muslim that he manifest his religion and the he does not conceal his religion.

d) only upon the Muslim males

Answers: b) c)

So if his manifesting his religion is not possible in a land then it is obligatory for him to leave it (that land) – meaning he must make *hijrah*.