



# MUHARRAM

## *Hijra*

---

Shaykh Haytham Tamim



*In the name of Allah the most merciful the most kind  
Praise be to Allah the Lord of the worlds  
Peace and benediction upon our master Muhammad, all his family and his companions and  
all those who follow in their footsteps till the last day.*

Based on the Khutbahs of Shaykh Haytham Tamim

Adapted and edited by Ayesha Khan  
With thanks to Hana Khan and Sana Zuberi



## Contents

The fixing of the calendar .....	6
The sacred tens .....	7
Benefitting from Muharram .....	7
Why do we commemorate Hijra in Muharram?.....	7
The story of the Hijra .....	7
The power of lies.....	8
Freedom of expression .....	8
Persistence.....	8
Be resilient .....	9
Don't be complacent.....	9
Relief from places you never expected.....	9
Why did the Prophet (peace be on him) migrate to Madinah?.....	10
The involvement of women .....	10
Planning and preparation .....	10
Sacrifice .....	10
Trust in Allah Almighty .....	11
The Ansar as amazing hosts.....	11
Brotherhood is to take a friend as a brother for Allah's sake.....	11
Re-defining the Muhajir .....	13
Worshipping Allah during times of trials .....	14
Migrants adding value .....	14
Symbol of reliance on God and advocating the truth.....	15
We need to remember the struggle .....	15
An invitation to reform .....	16
Loyalty.....	16
The reward of fasting in Muharram.....	17
Symbolic day of victory – right wins against might.....	19
Why is our Ummah constantly suffering? .....	19
The opening of the floodgate with the death of Umar (may Allah be pleased with him).....	20
Contain fitnah. Do not spread it. ....	20
Learn from history, but live in today's reality.....	21

Migration is symbolic of fighting against tyranny.....	21
Dua for the new year .....	22
8 Human needs and necessities:.....	22
Security .....	23
Faith .....	23
Wellness .....	24
Protection from Shaytan.....	24
Acceptance.....	24
Happiness.....	24
Tawfiq.....	24
What we can learn from the Hijra .....	24
Ten Lessons from Hijra.....	25

Muharram is the first month of the Islamic calendar and thus the start of a new year. The Islamic calendar begins and ends with a sacred month - it ends with Dhul Hijjah and begins with Muharram.

Three of the four sacred months are consecutive – Dhul Qa’dah, Dhul Hijjah and Muharram, whereas Rajab is standalone. During the sacred months, fighting is prohibited. This is to create peace and security, allowing people to perform Hajj and Umrah, without fear of being attacked. Ramadan is a blessed time, but not a sacred month, and therefore fighting is not forbidden in Ramadan. Some great victories took place in Ramadan – including the Battle of Badr, the conquest of Makkah and the Battle of Hattin, which was the turning point in the crusades and led to the liberation of Jerusalem from the crusaders.

## The fixing of the calendar

As the Arabs were not allowed to start any battle or expedition during the sacred months, tribes who wanted to fight regardless, would manipulate the calendar to circumvent the prohibition of fighting during the sacred months. They would add an extra month, such as two Jumada al-Ula’s or two Dhul Qadah’s in one year and postpone the sacred months to the following year. This manipulation disrupted the sanctity and purpose of these months. This practice was called *Nasi’*.

In his Farewell Sermon, the Prophet (peace be on him) stated clearly, *inna zaman qad istadar*: ‘Time has been restored to its rightful place’, meaning that the calendar has been reinstated, consisting of twelve distinct months, four of which are sacred. This calendar was now free from tampering by people for their own benefit and interests. Under Islam, time had been reset its original state, as decreed by Allah even before Adam to the time established when the heavens and the earth came into existence. Now the months were back in their rightful places, and Hajj would be performed at the right time. The Prophet (peace be upon him) warned believers during his Farewell Sermon not to meddle with the calendar anymore.

Time is a creation of Allah and He swears by time in the Quran, in Surat al Asr, which is itself named after ‘Time’ .

وَالْعَصْرِ

*By time, [103:1]*

Allah refers to the alternation of the day and night repeatedly in the Quran, and in the Hadith Qudsi He refers to time (*dhar*) as Himself.

Abu Hurayrah (may Allah be pleased with him) reported that he heard Allah's Messenger (peace be on him) saying that Allah Almighty said:

قَالَ أَبُو هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: 'قَالَ اللَّهُ تَعَالَى: يَسُبُّ بَنُو آدَمَ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي اللَّيْلُ وَالنَّهَارُ.'

*The son of Adam abuses Dahr (the time), whereas I am Dahr since in My hand are the day and the night. [Muslim]*

In another narration, Abu Hurayrah (may Allah be pleased with him) reported Allah's Messenger (peace be upon him) as saying:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ' قَالَ اللَّهُ عَزَّ وَجَلَّ يُؤْذِينِي ابْنُ آدَمَ يَقُولُ يَا حَيَّةَ الدَّهْرِ . فَلَا يَقُولَنَّ أَحَدُكُمْ يَا حَيَّةَ الدَّهْرِ . فَإِنِّي أَنَا الدَّهْرُ أَقْلِبُ لَيْلَهُ وَنَهَارَهُ فَإِذَا شِئْتُ قَبَضْتُهُمَا ' .  
البخاري

*Allah, the Exalted and Glorious, said: The son of Adam displeases Me as he says: Woe be upon the Time. None of you should say this: Woe be upon the Time, as I am the Time (because) I alternate the day and the night, and when I wish I can finish them up. [Bukhari]*

## The sacred tens

In the creation of time, Allah Almighty chose certain periods of time to be more blessed than others. For instance, certain months, days (Friday) and hours (the last third of the night, and the hour of accepted supplication on Friday). The early scholars note that three tens are glorified by Allah: the first ten days of Dhul Hijjah, the first ten days of Muharram and the last ten days of Ramadan. The Companions would perform extra *ibadah* (worship) during these months. By doing this, Allah Almighty makes us closer to Him and enables us to become better people.

The tenth day of Muharram holds special significance as it was the day that Allah Almighty freed Bani Israel from Firaun. However many social media posts that claim it was the day that other significant events took place for prophets such as Adam, Nuh, Ibrahim and Eesa (peace be upon them all), but we have no credible evidence for these.

## Benefitting from Muharram

During the sacred months, there is increased reward for good deeds and acts of worship, which provides a spiritual boost to Muslims. We need this, because by nature our spiritual level wavers and we can't sustain being at our peak all the time. These times of extra blessings incentivise us to refocus on Allah, on the quality of our *ibadah*, on our service to others (which is the essence of being Muslim) and our purpose and priorities – because we easily get bogged down in dunya issues. Therefore, the Prophet (peace be on him) encouraged his companions to increase their good deeds in Muharram.

## Why do we commemorate Hijra in Muharram?

Muharram is the month in which we traditionally commemorate the Hijra (migration) of the Prophet Muhammad (peace be on him) to Madinah, even though this did not take actually place in Muharram, but in Rabbi al-Awal.

During the caliphate of Umar (may Allah be pleased with him), Umar realised the need for an official calendar as they were sending letters and messages, so they needed to put dates on them. They considered different options as the starting point for the calendar, such as the year in which the first revelation came down, but they decided their calendar would begin with the year of the Hijra of the Prophet Muhammad (peace be upon him) from Makkah to Madinah, as this marked the establishment of the first Islamic state and the formation of a unified Muslim community. Although the Hijra took place in Rabbi al-Awwal, Muharram was the first month of the year, so the starting point of our Islamic Hijri Calendar begins with Muharram.

## The story of the Hijra

After the Prophet (peace be upon him) received the first revelation at the age of forty, he spent thirteen years, until 610 CE, trying to spread the divine message in Makkah. Out of a population of



about five thousand, only about 115 people accepted Islam. We don't have accurate statistics, as there was no census at the time, but historians and scholars of his biography estimate this was the case. Tirelessly, day and night he delivered the message to his community as well as the tribes around Makkah. He tried his best, but his efforts to spread the divine message were opposed by his own uncle and his people.

The Prophet (peace be on him) had given dawah (invited people to Islam) for thirteen years and withstood escalating torture and persecution and threats during this time. Only a very tiny minority had accepted the divine message he had brought. He had hit a dead end, so he shifted his attention to other places where he might find a more receptive audience and an environment where he and the Muslims could practice Islam without being persecuted.

## The power of lies

Why did only 115 people believe in Islam at the end of thirteen years of exposure to the message? It was the power of the media. The media of that time corrupted the message. They ran a smear campaign to denigrate the Prophet (peace be on him), just as we still have today. They claimed he was mad, a magician, was being taught, was copying the People of the Book, etc.

People were afraid of the unknown. The Quraysh had been the masters of the Arab world and prided themselves as being the servants of the House of God. They abused the authority they had been given to spread propaganda against the message of the Prophet (peace be upon him). He was constantly followed by their people to belittle him, so that when fresh minds heard his message, including those who had come from outside Makkah for pilgrimage, their perception would be tainted.

## Freedom of expression

All the Prophet (peace be upon him) wanted was the space to deliver his message, without interference. But he was not given the freedom of expression. The Quraysh could not tolerate what he had to offer and did everything they could to prevent his message reaching people untainted.

In many ways, our reality echoes this intolerance born out of Jahiliya (ignorance), where you shut down anyone who is saying something you do not like – whether it is a person, a channel or a newspaper. It is cancel culture.

## Persistence

The struggles of the Prophet (peace be upon him) teach us to have patience and perseverance. It was not easy to introduce the concept of one God (tawheed) in a polytheistic society filled with statues and idols, as well as other gods which the Arabs worshipped, like jinn and angels. Yet the Prophet (peace be upon him) worked tirelessly to deliver the message, combatting corrupted theological ideas and introducing the concepts of true justice and fairness and the idea of humans and dignity. He stood up for the rights of the oppressed, spreading kindness and mercy. The Quraysh were not amused by such revolutionary ideas. They resisted the idea of giving rights to slaves, women and orphans, whom they had been oppressing for years. They saw his increasing influence as a direct threat to their power and socio-economic interests, particularly their control over the Kaaba, which attracted pilgrims and traders from all over the Arabian Peninsula.

The Prophet's (peace be on him) persistence to follow the truth and to make it prevail succeeded eventually to gain followers. Meanwhile, he tried and tried and tried.



When persecution reached its climax as the Quraysh boycotted him and his followers for three years and then decided to kill him, Allah Almighty gave him permission to leave.

After a decade of opposition, the hostility intensified exponentially following the deaths of the Prophet Muhammad's (peace be upon him) uncle, Abu Talib, and wife, Khadijah (may Allah be pleased with her), who was weak after three horrendous years of boycott. Abu Talib had been a crucial protector of the Prophet, leveraging his status as a respected leader of the Quraysh tribe to shield him from much of their enmity. Khadijah provided emotional and financial support that was invaluable during the early years of his mission. With their passing, the Prophet (peace be upon him) lost two of his greatest supporters.

The Quraysh had reached the point of wanting to assassinate him, seeing this as the only way to halt the spread of Islam.

## Be resilient

We learn from the Hijra that if you have an aim you need to work to achieve it. It is not going to be a smooth road, so you need sabr (patience) and you have to be strong, mentally and spiritually. You have to pick yourself up when you fall and continue your way to reach your goal, which is Allah Almighty. When the Prophet (peace be on him) was pelted by stones by the children of Ta'if, he did not give up. Therefore, we need to keep going, have a growth mindset and see setbacks as opportunities to develop. We need to keep working on our character and changing the course of our community to make it better and more in line with revelation and in line with what pleases Allah Almighty.

Shortly after the siege, known as the Year of Sorrow due to the profound personal losses, the Prophet experienced the Isra and Mi'raj, a miraculous night journey to Jerusalem and ascension to heaven. During the Mi'raj, he received the obligation of salah (the five daily prayers). 18 months later, the Prophet (peace be upon him) received the command from Allah Almighty to migrate, known as the Hijra, to the city of Yathrib, later renamed Madina.

## Don't be complacent

The Prophet (peace be upon him) never sat back and felt that he did not have to do anything because he was supported by the Revelation. He faced his challenges head on, actively seeking solutions, and remained firm even under extreme duress, starvation and exhaustion, when he and his Companions were eating leaves to stay alive.

We should also uphold the truth, no matter how many challenges we have. We should be strong as the Prophet (peace be on him) encouraged us to be, not like a tree that snaps in the wind, but one that does not break, and is fruitful. He (peace be upon him) said:

*'Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree.' Everybody started thinking about the trees of the desert areas. Ibn Umar thought of the date-palm tree but felt shy to answer, so I asked, 'What is that tree, O Allah's Messenger?'*

*He replied, 'It is the date-palm tree.'* (Bukhari)

## Relief from places you never expected

The Prophet (peace be on him) travelled to Ta'if after the siege was lifted, expecting its people to be more receptive. Though he was pelted with stones until he was bleeding and injured, he never gave up. He mentioned that it never crossed his mind that Yathrib, would be the place that gave him

refuge. But it was destined by Allah Almighty. He gives relief from places that you never expected. It would be six people from Yathrib who would provide the opening to the Prophet (peace be on him) and the cradle from which Islam was nurtured. It shows how tiny ripples can eventually create huge waves.

## Why did the Prophet (peace be on him) migrate to Madinah?

While predominantly preaching to the Quraysh in Makkah, the Prophet (peace be upon him) also delivered the message to those who came to Makkah for Hajj or Umrah. Among these were six people from Yathrib (later known as Madinah) who accepted his message and returned home. The following year, they brought twelve men with them who met the Prophet at Aqaba and made the first treaty with him. They pledged allegiance (bay'ah), promising to defend, support, and host him. The year after that, they returned with 73 men and two women and gave their second pledge to the Prophet (peace be on him). This took place during Hajj, in the month of Dhul Hijjah, and after this the Prophet (peace be on him) prepared himself and his Companions. The Prophet (peace be upon him) remained in Makkah for just two and a half months before he was ordained by Allah Almighty to migrate with his Companions.

## The involvement of women

The narrations of the seerah always highlight the two women from Madinah who pledged allegiance to the Prophet (peace be upon him), because it shows how women were involved in every decision before and after Islam. They played an important part and were at the core of it, so we must not delete them from memory.

## Planning and preparation

It is worth noting that the Prophet (peace be upon him) did not take it for granted that as he was a prophet of God, he would be protected. Rather he took precautions and went off the beaten track so that he could escape safely. He made a primary plan (and backup plans) so that he would be as prepared as possible.

The Prophet (peace be on him) did not say 'I am Rasul Allah supported by Allah and the angels'. He planned his route to Madinah, choosing an unusual route so that he would not be captured. Though it normally took ten days to travel the 480km between Makkah to Madinah, the journey of the Prophet (peace be upon him) took fourteen days.

## Sacrifice

Leaving Makkah was not easy. It was the most beloved place to the Prophet's (peace be on him) heart, and when he left Makkah, said:

*'By Allah you are the most beloved city to my heart, if they had not forced me to leave you, I would never have left you.'* (Tirmidhi and Ibn Majah)

However, he sacrificed what he loved for the sake of Allah. This is very important as sometimes we do the opposite of what Allah loves and put our desires before His. The Prophet (peace be upon him) left his home for good. He never came back to settle in Makkah. Even after the conquest of Makkah, he returned to Madinah, out of loyalty to the Ansar (the inhabitants of Madinah who hosted the migrants).

## Trust in Allah Almighty

During the migration, the Prophet (peace be upon him) and Abu Bakr (may Allah be pleased with him) hid in the Cave of Thawr. Abu Bakr was terrified that they would be found. However, Allah revealed an ayah to give deep consolation to him that they were not alone: Allah Himself was supporting them. He said:

*If you do not help him, God has already helped him, when those who disbelieved expelled him, and he was the second of two in the cave. He said to his friend, 'Do not worry, God is with us.' And God made His tranquility descend upon him, and supported him with forces you did not see, and made the word of those who disbelieved the lowest, while the Word of God is the Highest. God is Mighty and Wise. (9:40)*

Even if you are weak, Allah will support you with His power. The stronger your connection with Allah, the more support you will feel from the Almighty, which will keep you going. Have tawakkul in Allah Almighty. No matter what crisis you face, no matter how hard your situation is, rely on Allah Almighty. Turn to Him and ask Him for support and relief.

## The Ansar as amazing hosts

The Ansar (the inhabitants of Madina) were remarkable for their exceptional generosity, hospitality, and unwavering faith. When the Muhajirun, the emigrants from Makkah, arrived seeking refuge, the Ansar welcomed them with open arms and hearts, embodying the true spirit of brotherhood and solidarity. They shared their homes, food, and resources without hesitation, demonstrating unparalleled selflessness and compassion. Their willingness to support the Muhajirun despite their own limited means was commended by Allah in the Quran. In Surat al-Hashr, Allah praises the Ansar for their selflessness, generosity, and faith:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٩

*And [also for] those who were settled in the Home [i.e., Al-Madinah] and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful. (59:9)*

This verse highlights the Ansar's love and preference for their fellow believers, the Muhajirun, even when they themselves were in need, and it underscores their exemplary character and the success that comes from overcoming selfishness.

In Islam, *eethar* (إيثثار) refers to the act of selflessness and altruism, where a person prioritises the needs and well-being of others over their own. It is a highly esteemed quality that involves giving preference to others, even when one is in need themselves.

## Brotherhood is to take a friend as a brother for Allah's sake

Al-Akhuwwah is 'taking brothers' for Allah's sake. The first Islamic community established the first brotherhood. The principle of taking brothers for Allah's sake is part of the foundation of Islam. The Prophet (peace be on him) established a brotherhood between the Muhajiroon, (those who migrated there) and those who hosted them, the Ansar (the supporters), which is known as mu'akhat. This was from day one. In Makkah the Prophet (peace be on him) had had no control over the people as it was dominated by the Quraysh.

What was the purpose behind the introduction of mu'akhat? It was twofold - in Madinah the community was not that educated about Islam. Although the Prophet (peace be on him) had sent Musab bin Umayr and others the year before to teach them about it, they were novices and there were very few teachers. The priority was therefore to educate them as quickly as possible to strengthen their belief and their understanding, by imparting the knowledge of the deen which the Muhajiroon had acquired over 13 years in his company. They were well-versed in Islam so they could pass on the Islamic ideals of behaviour, character and understanding.

The second reason was the economic need of the migrants who had left everything behind – their property, businesses, homes and money for Allah's sake. They surrendered to Allah Almighty and relied on him to find a way out for them. For this reason, the brotherhood concept would be a support for them financially and socially.

Moreover the Ansar taught the immigrants the culture and ways of their community. They had their own customs and rules and linguistic habits which the new arrivals would need to become familiar with.

In the early years, the 'brothers' made a covenant that if they passed away their brother in deen would inherit from them, though this was later abrogated. There has been some discussion by scholars whether the concept of brotherhood itself was abrogated or not. Some scholars say that it can still exist.

The rewards of brotherhood are significant.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said:

*"Verily, Allah will say on the Day of Resurrection: Where are those who love each other for the sake of My glory? Today, I will shelter them in My shade on a day when there is no shade but Mine.*  
(Muslim)

On that day, due to the extreme heat of the sun, people will be immersed in sweat according to their sins - some will have sweat rising up to their knees, some to their middle, and some their mouths. However, those who loved each other for Allah's sake will be spared this agony and given special shade – cooled by special air conditioning! Who are these people? Imam al-Suyuti (may Allah be pleased with them) wrote a book, 'Al-Farsh fil Khisaal al-Mujibah lizillil Arsh' (The Clarification of the Features that are required to get the Shade of the Throne) discussing seventy categories of those who will get shade under Allah's throne, based on all the narrations in the Sunnah he could find. Among the seven categories from the hadith are those who loved each other for the sake of Allah. They will not suffer at all. They will be VIPs, though they will be differing levels according to their deeds.

In another hadith, Mu'adh ibn Jabal reported that the Messenger of Allah (peace be upon him) said Allah Almighty said:

قَالَ اللَّهُ عَزَّ وَجَلَّ الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغِيْطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ

*Those who love each other for the sake of my glory will be upon pulpits of light, admired by the prophets and the martyrs. (Tirmidhi)*

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be on him) said that Allah Almighty said:

*My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him. (Bukhari)*

Those who excel demonstrate eethar (give preference to others over themselves). You should not only love for Allah's sake, but also hate for Allah's sake. For instance, do not join in by smiling or laughing when people disobey Allah. You do not hate them, but their actions, and you have to show them that you disapprove of their behaviour.

The reward for Hijra (migration) was immense and the Muhajirun were given a special status among the believers. They are often mentioned with great respect for their sacrifices and dedication to the faith, and their commitment and trust in Allah.

Allah states in Surat al-Anfal:

*And those who believed and emigrated and strove for the cause of Allah, and those who gave shelter and aid – these are the believers in truth. For them is forgiveness and noble provision. (8:74)*

And in Surat al-Baqarah:

*Indeed, those who have believed and those who have emigrated and fought in the cause of Allah – those expect the mercy of Allah. And Allah is Forgiving and Merciful. (2:218)*

## Re-defining the Muhajir

Hijra was an obligation for believers until the Conquest of Makkah. After the Conquest, when the dust had settled and Islam had spread through the peninsula, migration was no longer a necessity. Muslims were finally free to worship Allah in peace. Those who did not have the opportunity to migrate for the sake of Allah wondered how they could receive this level of reward once migration was no longer required. The Prophet (peace be upon him) answered this beautifully by redefining the muhajirun as the ones who restrain their desires out of obedience to Allah.

That is why the Prophet (peace be upon him) said:

*There is no emigration after the conquest (of Makkah) but only Jihad (striving and fighting in the cause of Allah) will continue] and good intention. (Bukhari and Muslim)*

In another narration, the Prophet (peace be upon him) mentioned the definition of jihad:

*The Mujahid (the one who strives in the way of Allah) is one who strives against his own whims and desires. (Tirmidhi)*

The wider meaning of jihad is struggling against your whims and desires, improving your own character, and delivering goodness. Fighting for justice and opposing oppression is jihad as well.

In several narrations the Prophet (peace be on him) defined the Muhajir as the one who refrains from sins. For instance, Abdullah Ibn Umar narrated that the Prophet (peace be upon him) said:

*When the Prophet (peace be on him) was asked, who is al muhajir? He replied:*

*The one who forsakes what Allah Almighty has prohibited. (Bukhari).*

Hijra is therefore not just an external movement, but an internal shift away from sin, to become closer to Allah. Thus, we can all be muhajir when we abandon what Allah Almighty has prohibited – this is an ongoing *Hijra*. Every day, when we take the bus, or train or drive, or when we deal with difficulties, we can be a muhajir, by leaving what displeases Allah Almighty and doing what pleases Allah Almighty.

## Worshipping Allah during times of trials

Another way to reap the reward of Hijra is by worshipping Allah during the time of fitnah (test and tribulations). The reward during times of trial is multiplied.

Ma'qil bin Yasar (may Allah be pleased with him) reported that the Messenger of Allah (peace be on him) said:

*The reward of worship performed at a time of trials is equal in reward to an emigration to me.  
(Muslim)*

During a time of trials, worshipping Allah Almighty at this time will earn you the reward of Hijra, because in the time of trial people are so consumed by the difficulties they face, they forget to worship Allah. If you worship Allah during this time, it shows that you are a person of His remembrance.

Therefore we can earn the reward of Hijra by striving against our desires and adhering to Allah's commands, having sincerity and by worshipping Him during times of trial.

## Migrants adding value

When they arrived and settled, the Muslim migrants added value to their community. They demonstrated their good character and brought with them the values of truth and tarbiyyah supported by the divine.

They not only adhered to honesty and integrity, but also actively engaged in the process of nurturing and educating the community according to Islamic principles. This education included moral and spiritual upbringing, aiming to develop well-rounded individuals who embody Islamic values in all aspects of life. They promoted:

Moral Development: Instilling good character traits such as honesty, patience, and empathy.

Spiritual Growth: Encouraging a deep connection with Allah through regular worship and understanding of Islamic teachings.

Intellectual Growth: Promoting the pursuit of knowledge and critical thinking.

Physical Well-being: Emphasising the importance of health and hygiene.

Today we have an unprecedented level of migration. People are leaving their countries because of persecution. Just like the original migrants in our history, all migrants should add value to where they move. They should know the values of their religion. Spread good principles and be amongst those who are the messengers of the Prophet (peace be on him). He was willing to sacrifice everything he had for the sake of the truth.

Like the migrant community who settled in Madinah, which was nurtured by the Prophet (peace be upon him) and the revelation, bringing knowledge to them and demonstrating good character, we

are also migrants. The question we need to ask ourselves is, what value are we adding to our community?

We need to seek knowledge and then offer alternatives to our community that will help bring goodness, harmony and cohesion. For instance, we have strong family and social values, as well as Islamic finance, which can provide ethical and sustainable financial solutions. By promoting these values and systems, we can contribute positively to our communities, fostering an environment of mutual respect, integrity, and support.

## Symbol of reliance on God and advocating the truth

Hijra is a symbol of being steadfast to the truth and not compromising it, even if it leads to the material loss of money, property and work. It is the symbol of a faith that is active in explaining, spreading and defending the truth and living in its shade. It is the symbol for searching for alternatives if roads are blocked – a symbol of the power derived from God Almighty, sincerely turning to Him and relying on Him, mindful of the fact that He does enable small groups to defeat much larger groups.

Hijra is a test to distinguish the honest, obedient and trustworthy. It is a symbol of sacrificing the world for the sake of the hereafter and religion.

The Hijra was all about reform, which is a story that repeats itself throughout history. Allah sent prophets and messengers to every community to reform them. When they diverted from the path of Allah, he would send prophets to bring them back to the truth and clarify the path again for them. But because Prophet Muhammad (peace be on him) is the final messenger, no other will come after him. He stated this clearly:

*There will be no Prophet after me. [Bukhari]*

Therefore, his story was all about bringing the final truth to the people. He wanted to bring justice to the community, and justice to those who were oppressed. The main headlines of his message were about monotheism, fairness, and goodness. It was a message of mercy and love, and treating one another with respect and dignity.

## We need to remember the struggle

Reflecting on the story of Hijra is not just about storytelling. We need to remember the struggle of the Prophet (peace be on him) and his Companions. These days, you can access the deen at the tap of your finger; we have the whole Quran, hadith and tafsir easily accessible. But this wasn't the case then. They had to have secret meetings to hear the Prophet (peace be on him)'s recitation and learn just a few ayahs.

Even today, people who are seeking and advocating justice and fairness are not being listened to. But we still have goodness, among both Muslims and non-Muslims. We need to make alliances with these people, whatever religion or part of the world they are from. The moment the Prophet (peace be on him) arrived in Madinah, he made alliances with all the different tribes in and around the area, not just the Muslims.

What mattered was that they were all promoting goodness. We need to see the bigger picture. His migration was all about reviving the truth and bringing justice and principles back to the communities. So our own versions of Hijra go on and on too in the same way.



## An invitation to reform

The Prophet (peace be on him) said migration can continue until the Day of Judgement.

وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَنْقُطُ الْهَجْرَةُ حَتَّى يَنْقُطَ التَّوْبَةُ وَلَا تَنْقُطَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا» رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالذَّارِمِيُّ

*Mu'awiya reported God's messenger as saying, "Emigration will not come to an end until repentance comes to an end, and repentance will not come to an end till the sun rises from the west." [Abu Dawud]*

The hadith is saying that you can still reform any time until the Day of Judgement. It's an invitation, similar to what the Prophet Shu'aib said in the Quran:

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

*I desire nothing but reform, as far as I can. My success lies only with God. In Him I trust, and to Him I turn. (11:88)*

All the prophets' messages were about reformation, how to reform our communities, countries, and the ummah. Understanding the story of Hijra is not just about getting the reward of reading the Seerah, but it's about understanding, implementing and reviving Rasul Allah's (peace be on him) ways.

## Loyalty

After he conquered Makkah, the people of Madinah thought it was a happy day for Islam, but for them it was a sad day, as the Prophet (peace be on him) would remain in Makkah. However, he did not leave them, out of his loyalty to them. They had supported him when no one else had and believed in him when he had been rejected.

When he distributed the booty among Quraysh, then Al-Ansar were sad.

Anas (may Allah be pleased with him) narrated:

*When it was the day of the Conquest (of Makkah) Allah's Messenger ((peace be upon him)) distributed the war booty amongst the people of Quraysh which caused the Ansar to become angry. So the Prophet ((peace be upon him)) said, "Won't you be pleased that the people take the worldly things and you take Allah's Messenger ((peace be upon him)) with you?" They said, "Yes." The Prophet ((peace be upon him)) said, "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass." (Bukhari)*

His blessed company was worth more than booty. Loyalty is a rare commodity now. We rarely find people who are loyal. But we need to learn this from the Prophet (peace be on him). Be loyal.

## The reward of fasting in Muharram

Muharram is a special month. The Prophet was asked which siyam (fasting) and which salah was best after the obligations and Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be on him) said:

*'The best prayer after the prescribed prayers is a prayer offered in the middle of the night. The best fast after the month of Ramadan is fasting in the month of Allah, al-Muharram.'* (Muslim)

This gives Muharram a special status, as it is called the Month of Allah, and just as Allah glorifies anything which He connects to Himself, like Bait Allah the House of Allah, and the camel of Allah (*naqatullah*), He specifically conferred an elevated status to this month.

Ibn Rajab in his beautiful book, *Lataif al Ma'arif* said fasting as much as possible was recommended by the Prophet (peace be on him). And *qiyam al lail* is the best voluntary salah as well as an emphasised sunnah.

Ibn 'Abbas (may Allah be pleased with them both) said:

*"I never saw the Messenger of Allah (peace and blessings of Allah be upon him) so keen to fast any day and give it priority over any other than this day, the day of 'Ashura', and this month, meaning Ramadan."* (Bukhari)

The Prophet (peace be upon him) said:

*"Fasting the day of 'Arafah I hope Allah will expiate thereby for the year before it and the year after it, and fasting the day of 'Ashura I hope Allah will expiate thereby for the year that came before it."* (Muslim)

In the early years of Islam, while in Madinah, the Prophet (peace be upon him) observed the Jewish community fasting on the 10th of Muharram. This day was significant for the Jews as it commemorated the day when Allah saved Musa (peace be on him) from Firaun.

Ibn Abbas (may Allah be pleased with him) narrated:

*When the Prophet came to Madinah, he found the Jews fasting on the day of Ashura. He asked, 'What is this?' They said, 'This is a righteous day. It is the day when Allah saved the Children of Israel from their enemies, so Musa fasted on this day.' He said, 'We have more right to Musa than you,' so he fasted on that day and commanded [the Muslims] to fast on that day. (Bukhari)*

Over time, as the Prophet (peace be upon him) sought to establish a distinct Islamic identity, he moved away from practices that were solely identified with Jewish traditions. This change is evidenced by his later instruction to also fast on the 9th of Muharram to differ from the Jewish practice of fasting only on the 10th.

Ibn Abbas (may Allah be pleased with him) narrated:

*When the Messenger of Allah fasted on Ashura and commanded the Muslims to fast as well, they said, 'O Messenger of Allah, it is a day that the Jews and Christians venerate.' The Messenger of Allah said, 'If I live to see the next year, insha'Allah, we will fast on the ninth day too.' But it so happened that the Messenger of Allah passed away before the next year came."* (Muslim)

The intention to fast on the 9th and 10th of Muharram illustrates the Prophet's (peace be upon him) effort to distinguish Islamic practices from those of other communities. This is consistent with his

broad efforts to define a unique identity for the Muslim community, distinct from both the polytheistic practices of the Arabs and the practices of the People of the Book (Jews and Christians).

Abdullah ibn Abbas (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said:

*Fast the day of Ashura. Don't follow the Jews; fast one day before it or one day after it. (Ahmad, and Ibn Khuzaymah)*

If *Ashura* falls on a Friday or Saturday, it is still recommended to fast on that day, because it is a special day. If it falls on a Monday or Thursday there is a double reward as those are already recommended days to fast.

Some messages discourage people to fast when *Ashura* falls on a Saturday based on a *hadith* (quoted in Tirmidhi) that the Prophet (peace be on him) said fasting on Saturday is disliked. This is complete misunderstanding, as the scholars have said it is from the *Sunnah* from the Prophet (peace be upon him) not to fast on Saturday because it's a sacred day for the Jewish nation, and we are not allowed to emulate them. We are not allowed to fast on Fridays alone because it's a sacred day. Unless that day happens to coincide with another occasion such as *Ashura* or the Day of Arafah, when we fast not because it is Friday or Saturday, but because it is special.

If you cannot manage to fast on the 9<sup>th</sup> or 11<sup>th</sup>, it is still highly rewarded to fast on the 10<sup>th</sup>.

## Symbolic day of victory – right wins against might

The Prophet (peace be on him) knew that 10<sup>th</sup> Muharram was the day that Allah Almighty saved Musa (peace be on him) from Firaun, and so it is a symbolic day to praise Allah for the victory of truth over falsehood, and of right over might. Sadly 10<sup>th</sup> Muharram also coincides with the tragedy in our Ummah of the martyrdom of Husain (may Allah be pleased with him). Sunni tradition does not talk very much about this event, but nevertheless we love Ali (may Allah be pleased with him) and ahl al bayt (the people of the Prophet's family). All of us love the Prophet (peace be on him), Fatimah, Hasan and Husain (may Allah be pleased with them), and all their descendants without doubt.

The death of Husain (may Allah be pleased with him) is one of the terrible fitan that afflicted our Ummah. Ali (may Allah be pleased with him) said:

*The fitan that moves like the waves of the sea leaves people with confusion, they cannot think, like beasts. (Musannaf ibn Abi Shaybah)*

## Why is our Ummah constantly suffering?

Hudhaifa Ibn Al Yaman (may Allah be pleased with him) was the collector of all the narrations from the Prophet (peace be on him) regarding *fitnah* – if anyone wants to know the details of *fitnah* in our *Ummah*, he was the expert on it. He was trusted by the Prophet (peace be on him) and held many secrets. Hudhaifa narrated:

*Once I was sitting with Umar and he said, 'Who amongst you remembers the statement of Allah's Messenger (peace be on him) about the fitnah (afflictions)?'*

*I said, 'I know it as the Prophet (peace be on him) had said it.'*

*Umar said, 'No doubt you are bold.'*

*I said, 'The afflictions caused for a man by his family, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).'*

*Umar said, 'I am not asking about this but I asked about that fitnah (affliction) which will spread like the waves of the sea.' I (Hudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.'*

*Umar asked, 'Will the door be broken or opened?'*

*I replied, 'It will be broken.'*

*Umar said, 'Then it will never be closed again.'*

*I was asked whether Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I narrated a Hadith that was free from any misstatement. The narrator added that they deputised Masruq to ask Hudhaifa about the mysterious door.*

*Hudhaifa said, 'The door was Umar himself.' (Bukhari)*

## The opening of the floodgate with the death of Umar (may Allah be pleased with him)

The assassination of Umar (may Allah be pleased with him) was the opening of the floodgate of fitan in our Ummah. Fitan is the plural of fitnah, which can describe civil strife, chaos, and sedition within a community or nation, leading to a breakdown of social order. It can also refer to personal trials and temptations that challenge one's faith, such as wealth, children, and personal desires. In the context of hadith, fitnah is used to describe future tribulations and conflicts that will test the believers' faith and perseverance.

This hadith is critical in our understanding of the calamities and tribulations that have taken place since his death. From the time of the death of Prophet (peace be on him) until the death of Umar (may Allah be pleased with him) the Ummah was at its peak, with the exception of the two years of *Huroob al Riddah* (Apostasy Wars) during the caliphate of Abu Bakr (may Allah be pleased with him), straight after the death of the Prophet (peace be upon him). This period of peace, free from *fitnah*, lasted a total of 36 years from the beginning of Islam until 23AH when Umar (may Allah be pleased with him) died.

After that we have had a continual fitnah, which scholars have commented come like the waves of the sea, one tribulation following another. Since that time until today, we see calamities continuously battering our Ummah. Umar (may Allah be pleased with him) was the 'gate' that was broken, then Uthman (may Allah be pleased with him) was murdered, followed by Ali (may Allah be pleased with him) and Husain (may Allah be pleased with him).

The Prophet (peace be on him) in his Farewell Sermon made it very clear, when he warned believers not to turn back to disbelief after his death, or to kill one another. And the undisputed command from Allah Almighty is:

*'And do not kill yourselves [or one another]' (4:29)*

The Quran, as well as mainstream hadith and Sunnah, direct the Ummah towards coming together regardless of historical divisions, which are not an ideological dispute but rather a political dispute. Those who want to play the game of making any political disagreement a religious disagreement are playing a nasty game. It spreads hatred. There is nothing wrong with going through the story of Karbala and learning lessons about how to stand firm against oppression, but it is wrong to spread hatred through that story. It is wrong to say that those who killed Husain (may Allah be pleased with him) are still in our community and in their eyes, we are the descendants of that community.

We can learn from history, but we should not live history. Our blood, energy and resources are wasted against one another.

## Contain fitnah. Do not spread it.

Calamities come like the waves of the sea, but we have to ride those waves together, otherwise we will sink. Our Ummah is sinking unless we have wise people from both sides.

It is not prophetic guidance to keep mourning a loss; we have to move on, learn the lesson and not accuse one another and argue who is entitled more to one position than another. Don't spread more fitnah or hatred by creating more tragedy in the Ummah.

We learn from Ashura that Musa (peace be on him) was the true symbol of fighting oppression and tyranny, and Firaun the symbol of evil. Husain (may Allah be pleased with him) was also fighting

oppression and we appreciate his courage, but if we go into the details there are plenty of details to learn. Though he stood against oppression, Husain (may Allah be pleased with him) went against all the shura (collective advice) of all the great companions, his relatives and friends who said he would be betrayed as his father was betrayed before him.

After the death of Umar (may Allah be pleased with him) we know that the Ummah is being tested until the Day of Judgement.

We can either contain the fitnah by being wise, or become part of the fitnah by being unwise. This is harder than it seems, as during the fitnah people do not think with clarity. They become mindless, following sectarian emotions rather than Quranic and Sunnah commands.

Husain (may Allah be pleased with him) was 57 when he passed away. He was inspiring in his knowledge, his kindness and his courage. Many people know *nothing* of him, except the episode of Karbala which lasted just eight days of his life. If we want to understand the real legacy of Husain, we should discover his story and act on it. As those who love the Prophet (peace be on him), we should learn his seerah and that of his companions and his grandchildren.

### Learn from history, but live in today's reality

Leaving the details of the tragic death of Husain (may Allah be pleased with him) aside, we have two narrations of the event, the Sunni narration and the Shi'a narration – and probably some in between – but our concern is our reality, rather than our history.

No one can fix what happened in history, but we can fix our reality. We should learn how to come together despite all our differences. The story between Husain (may Allah be pleased with him) and Yazid is not our responsibility. Let history die and let's open a new page. Let's live our reality and not our history. No one can reverse the course of history and bring back Husain, or Ali (may Allah be pleased with him) or anyone else.

### Migration is symbolic of fighting against tyranny

Hijra is a symbol of striving and diligence in changing reality, facing challenges, no matter how great and no matter how severe, and using all legal means and methods available for change. It is a symbol of not surrendering to injustice, oppressors, tyranny, corruption and perversion. At Karbala, Hussain (may Allah be pleased with him) was martyred fighting against the oppression of a tyrant, and we need to learn this in our community. We are a cowardly community sometimes, who stay quiet and do not raise our heads above the parapet. But we need to stand up and defend the truth.

## Dua for the new year

Imam al-Baghawi, the great muhaddith narrated in his book al-Mu'jam that the Companions of the Prophet (peace be upon him) used to receive the new year with this dua

اللَّهُمَّ ادْخُلْهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَجِوَارٍ مِنَ الشَّيْطَانِ، وَرِضْوَانٍ مِنَ الرَّحْمَنِ.

*O Allah, bring it (this month or year) to us with security, faith, wellness, Islam, protection from Satan, and approval and acceptance from the Most Gracious.*

Talhah bin Ubaidullah (may Allah be pleased with him) reported that at the sight of the new crescent, the Prophet (peace be upon him) used to supplicate:

اللهم أهله علينا بالأمن والإيمان، والسلامة والإسلام، ربي وربك الله، هلال رشد وخير

*O Allah, bring it over us with security and imaan; with safety and Islam. (O moon!) Your Rabb Lord and mine is Allah. May this moon be bringing guidance and goodness.” [Tirmidhi]*

As per another narration, Talhah bin `Ubaidullah (may Allah be pleased with him) said that when the Prophet (peace be upon him) would see a crescent moon, he would say:

اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ.

*O Allah, bring it over us with happiness and faith, and security and Islam. My Lord and your Lord is Allah. [Tirmidhi]*

In another narration, the Prophet (peace be upon him) said:

اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالتَّوْفِيقِ لِمَا يُحِبُّ رَبُّنَا وَيَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ.

*Allah is the Most Great. O Allah, bring us the new moon with security and Faith, with peace and in Islam, and in harmony with what our Lord loves and what pleases Him. Our Lord and your Lord is Allah. [Tirmidhi and Darimi]*

When you look at these narrations together, you can see that the Prophet (peace be upon him) was supplicating for eight things. These are the priorities for every human being.

### 8 Human needs and necessities:

1. Security from danger – الأمن
2. Faith: inward submission – الإيمان
3. Wellness and safety from harm and illness – السلامة
4. Islam: outward submission of the faculties to Allah – الإسلام
5. Protection from Satan – الحفظ من الشيطان
6. Approval and acceptance from Ar-Rahman (rida) – رضوان الرحمن
7. Success (tawfeeq) – التوفيق



## 8. Happiness (yumn) – اليُمن

### Security

The first need on the list is security. Allah Almighty mentions security in the Quran a great deal, most notably in Surat Quraysh:

لَا يَلْفُ قُرَيْشٍ

*For the accustomed security of the Quraysh –*

أَلْفِهِمْ رَحْلَةَ الشَّتَاءِ وَالصَّيْفِ

*Their accustomed security [in] the caravan of winter and summer –*

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

*Let them worship the Lord of this House,*

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

*Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.*

[106:1-4]

Wars cost lives, cause loss and damage, divert resources and in our time, the world is even more interconnected. We have seen the effects of the recent wars which are ongoing, not just its obvious devastating impact on the country and those displaced, but additionally the far-reaching shock waves which have rippled through the world, causing surging inflation and uncertainty, volatility and disruption of global supply chains. Economists are already predicting that the war will have long lasting negative effects on the world economy and that is before considering the possibility of the war escalating to nuclear attacks.

### Faith

The Prophet (peace be upon him) confirmed the importance of faith in the dua. It is the internal submission to Allah and spiritual connection to Him.

The Prophet (peace be upon him) said:

ذَاقَ طَعْمَ الْإِيمَانِ، مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، «صَحِيحٌ مُسْلِمٌ»

*He has tasted the taste of faith, whoever is pleased with Allah as Lord, Islam as a religion, and Muhammad as a Messenger. [Muslim]*

The pillars of Islam are the outward manifestation of our faith, through prayers, fasting and zakat, but imaan is our internal acquiescence with our religion and this brings us peace and tranquility. This is a comprehensive point.

## Wellness

*Salama* is wellness – physical as well as mental. The Prophet (peace be upon him) used to make dua for *afiya*.

## Protection from Shaytan

The Prophet (peace be upon him) mentioned protection from the Shaytan, which comes when we follow the obligations and commands of Allah Almighty.

## Acceptance

Whatever we do we need to seek Allah's approval and acceptance. This cannot be done without following the footsteps of the Prophet (peace be upon him). When Allah is pleased with us, we gain the acceptance of others.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said:

إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ إِنِّي أُحِبُّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فُلَانًا فَأَحِبَّهُ قَالَ فَيُحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ فَيُحِبُّهُ أَهْلُ السَّمَاءِ قَالَ  
ثُمَّ يُوَضَّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ

*“When Allah loves a servant, he calls Gabriel and he says: Verily, I love this person so you should love him. Then Gabriel loves him and makes an announcement in the heavens, saying: Allah loves this person and you should love him. Thus, the dwellers of the heavens love him and he is honoured on the earth.” [Bukhari and Muslim]*

## Happiness

In the subsequent two narrations, the Prophet (peace be upon him) asked for *yumn* which is happiness, which is the main requirement for any human, otherwise they would be miserable. Allah said ‘*qad aflaha almu'minoun*’ – happy are those who believe. The Prophet (peace be upon him) was an optimist, he had a cheerful face and was always smiling.

The Prophet (peace be upon him) always had a smile on his face, *kana Sal Allahu alayhi wasalam, daimal bishr*. In Arabic *bishr* is good news, and hence the one who is delivering good news is *mubashir*. We know the experience of optimism at work. An optimistic person always leads the way and a pessimistic person always spoils the project, so avoid pessimism.

## Tawfiq

Tawfiq is any action that Allah loves. In order to get tawfiq we need to get Allah's pleasure and the pleasure of our parents.

If we attain these eight things, we will have the right balance in our lives and secure our *akhirah*.

We ask Allah to grant us these and make each new month and year more blessed than the one before. Ameen

## What we can learn from the Hijra

The lessons we learn from Hijra are many. One important point is never to give up even when the challenges are beyond your capacity and power. As long as you are committed to the truth and

connected to Allah, He will make a way for you to deliver His message. The Quryash tried to kill him (peace be upon him) many times after he refused to compromise in matters of faith. Though he (peace be upon him) was open to negotiating in worldly matters, when it came to belief, his principles were immutable. The leaders of Quraysh suggested that he worship their gods one year and in exchange they would worship his God the next year. But the Prophet (peace be upon him) refused and recited Surat al Kafiroon, which was revealed in response. There is no compromise when it comes to belief.

The Quraysh, unable to negotiate, became more hostile. The Prophet's (peace be upon him) uncle, Abu Talib took him (peace be upon him) under his wing and protected him while they were under siege in Shi'b Abi Talib, where they spent three years under siege, and were forced into starvation. The Prophet (peace be upon him) was there with his wife, Khadija (may Allah be pleased with her), and children and companions until Allah facilitated a way out for them.

In Makkah, the Prophet (peace be upon him) was establishing the concept of tawheed, nurturing human character, and instilling the pillars of imaan, justice, fairness, goodness, and cooperation. He (peace be upon him) was laying the foundations of knowledge and connection with Allah.

Later those who migrated from Makkah became the teachers who would deliver the knowledge to the host community in Madinah (known as Yathrib), because they had learned from him (peace be upon him) for 13 years. The Makkan period was a time of building imaan and facing the challenges of the community and not giving up. It was about having a strong character and a strong bond between believers. Then in the twelfth year after revelation, a group from Madinah came to perform Hajj and they accepted Islam. When they went back to Madinah they told others about the message and next year, 73 of them came and made the second pledge and a new page for the Ummah started. Shortly afterwards, the Prophet (peace be upon him) received permission to migrate to Madinah.

The Prophet (peace be upon him) started a new community in Madinah and victory was his. But it took two decades. Victory is not an overnight dish – it has many ingredients and takes a long time to perfect. In order to succeed you have to be able to see the vision and mobilise the people around you who share the vision and are willing to make sacrifice, as the companions sacrificed their wealth time and families and even their lives for Allah. Sacrifice is one of the main ingredients in delivering the truth. The Prophet (peace be upon him) is our leader, our role model and in this day and age we have many challenges, but we have to be patient to find a way out of these challenges.

Governments should focus on what is useful for the nation – and tackle health, poverty and education. We have more and more people relying on food banks. The cost of living is very high. We hope it is a new page and we should be striving towards delivering the truth and achieving goodness wherever we are. The Prophet (peace be upon him) set the bar high, building a diverse community of believers – a community of cooperation. We too have to deliver justice and fairness.

It is the Sunnah to fast on 9<sup>th</sup> and 10<sup>th</sup> Muharram or 10<sup>th</sup> and 11<sup>th</sup>. It is a sacred month and the Prophet (peace be upon him) used to fast a lot. We have to emulate him (peace be upon him) as much as possible.

From Hijra we are inspired to follow the footsteps of our Messenger (peace be upon him) to be the messengers of goodness.

## Ten Lessons from Hijra

1. Hijra was the result of persecution, injustice, humiliation and the rejection of the truth
2. The core lessons are [resilience](#), sacrifice, planning and tawakkul (reliance) on Allah

3. The dangers of the media in corrupting the truth and spreading fake news, and propaganda
4. The essence of Hijra was seeking freedom to deliver the Message, security and stability
5. We realise the importance of planning, preparation and team work
6. We see how migrants to Madinah added value to the new society
7. It is clear that sweetness of imaan helps to overcome all obstacles and challenges and that ease and openings come after hardship
8. We discover we have to be willing to sacrifice the most beloved thing to us to please Allah and live by our principles
9. Justice, equality and dignity are among the first principles the Prophet (peace be upon him) established before Hijra
10. We see the importance of leadership and preparing leaders

We ask Allah to enable us to practice the lessons of Hijra in our life and be among those who forsake sins. Ameen