

والدليل قوله تعالى: ﴿إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا

﴿٩٩﴾ النساء: ٩٧ - ١٠٠

The proof is His Saying, the Most High:

«As for those whose souls the angels take in a state of having earned Allaah's anger, the angels will say to them: 'In what condition were you?' They will say: We were weakened (by the great numbers and strength of the people of *shirk*) in our land.' They will reply: 'Was not Allaah's earth spacious so that you could make *hijrah* therein? These people will find their abode in Hell and what an evil destination that is. Except for those who were rendered weak from the men, women and children who were unable to migrate or find a way to do so. As for such people, Allaah will certainly pardon them and Allaah is ever One who pardons and forgives the sins of His servants.» [4:97-99]^[65]

[65] These two *ayyaat* contain a threat against abandoning performing the *hijrah* when the person is able to perform it - and that his abode will be the Hellfire - what an evil destination. Even though he does not exit from Islaam – this is from the *nusooṣ al-wa'eed* (the texts which contain a threat). So, if he abandons the *hijrah*, then he has abandoned something obligatory and he will be sinful. However, he does not exit from *Islaam* through abandonment of the *hijrah*, but there is a severe threat upon him. Then, Allaah explains in the *ayyah* after it, the excuse by which the obligation of the *hijrah* falls away. He, the Most High, said:

﴿إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ﴾

«Except for those who were rendered weak from the men, women and *wiltaan*» [4:97]

Meaning: the children.

﴿لَا يَسْتَطِيعُونَ حِيلَةً﴾

«Who were unable to migrate» [4:97]

They do not possess the ability.

﴿وَلَا يَهْتَدُونَ سَبِيلًا﴾

«Or find a way to do so»

Meaning: they do not know the way to the land – the city – because *hijrah* requires (a person) to make a journey, otherwise (it may be the case) that a person dies during the journey if he does not know the way. So therefore their excuse is in two matters:

Firstly: Those who were not able to carry it out.

Secondly: Those who do not know the way.

So even if they have the financial capability, but do not have awareness of the way that they could follow, someone to guide them upon the way – this is the correct excuse.

As for the person who has the capability and knows the way, then there is no excuse for him.

وقوله تعالى: ﴿يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ﴾

قال البغوي رحمه الله : سبب نزول هذه الآية في المسلمين الذين بمكة ولم يهاجروا ، ناداهم الله باسم الإيمان .

والدليل على الهجرة من السنة قوله صلى الله عليه وسلم : « لا تنقطع الهجرة حتى تنقطع التوبة ، ولا تنقطع التوبة حتى تطلع الشمس من مغربها »

And His saying, He the Most High:

«O My servants who believe! Indeed My earth is spacious, so worship Me alone.» [29:56]

al-Baghawee (*rahimabullaah*) said: "The reason for the sending down of this *ayah* concerns the Muslims who were in Makkah and did not migrate; Allaah addressed them with the title of *eemaan*."

The proof for the *hijrah* found in the *Sunnah* is his *sallallaahu`alaibihwasallam* saying: «**Hijrah will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the sun rises from its place of setting.**»^[66]

[66] This *ayah* is from *Soorah al-Ankaboot*. It contains a command to migrate and that the earth of Allaah is spacious. So, if you are in a land where you are not able to make your religion apparent, in that case Allaah's earth is spacious, so move away from it. Do not remain in the bad part; rather leave it and go somewhere in Allaah's spacious earth. Allaah, the Perfect and Most High, has made the earth spacious. The proof for the *hijrah* found in the *Sunnah* is his *sallallaahu`alaibihwasallam* saying:

« لا تنقطع الهجرة حتى تنقطع التوبة ، ولا تنقطع التوبة حتى تطلع الشمس من مغربها »

«**Hijrah will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the sun rises from its place of setting.**»¹

As for his *sallallaahu`alaibihwasallam*'s saying:

« لا هجرة بعد الفتح »

«**There is no migrating after the conquest (of Makkah).**»²

What is apparent from the *hadeeth* is that the migrating came to an end after the conquest of Makkah. Some people think that there is a contradiction between the *hadeeth* and between his *sallallaahu`alaibihwasallam* saying:

¹ Reported by Aboo Daawood no. 2479 and Ahmad from a *hadeeth* of Mu`aawiyah ibn Sufyaan, *radiyallaahu`anhumaa*. [It was declared *saheeh* by al-Albaanee].

² Reported by al-Bukhaaree no. 2783 and Muslim no. 1353 from a *hadeeth* of ibn `Abbaas, *radiyallaahu`anhumaa*, and reported by Muslim no. 1864 from a *hadeeth* of `Aa.ishah, *radiyallaahu`anhaa*.

«لا تنقطع الهجرة حتى تنقطع التوبة ، ولا تنقطع التوبة حتى تطلع الشمس من مغربها»

«**Hijrah will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the sun rises from its place of setting.**»³

However, the people of knowledge respond to his hadeeth (by saying) that what is meant by «**there is no migrating after the conquest**» is (no migrating) from Makkah, since through the conquest, it became an abode of Islaam. The people thought that migrating remained from Makkah after the conquest so they wished to attain the reward of migrating. As for migrating from the land of disbelief, then it remains until the Hour is established. The proof is the previous ayaat and the previous prophetic hadeeth. This is the response to this difficulty.

³ Reported by Aboo Daawood no. 2479 and Ahmad from a hadeeth of Mu`aawiyah ibn Sufyaan, radiyallaahu `anhumaa. [It was declared sahheeh by al-Albaanee].

Settling in al-Madeenah and the Coming Down of the Rest of the Religious Duties and the Completion of the Religion

فلما استقر بالمدينة أمر ببقية شرائع الإسلام ، مثل الزكاة والصوم والحج والجهاد ، والأذان ، والأمر بالمعروف والنهي عن المنكر ، وغير ذلك من شرائع الإسلام ، أخذ على هذا عشر سنين ، وبعدها توفي صلوات الله وسلامه عليه ، ودينه باق وهذا دينه ، لا خير إلا دل الأمة عليه ، ولا شر إلا حذرهما منه ، والخير الذي دلها عليه التوحيد وجميع ما يحبه الله ويرضاه ، والشر الذي حذر منه الشرك وجميع ما يكرهه الله ويأباه ، بعثه الله إلى الناس كافة ، وافترض الله طاعته على جميع الثقليين الجن والإنس .

والدليل : قوله تعالى: ﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

When he *sallallaahu`alaibinasallam* settled in al-Madeenah, he was ordered with the rest of the prescribed duties of *Islaam*, such as the *zakaat*; fasting (*Ṣawm*); *Hajj*; *Jibaad*; the *adbaan*; commanding good and forbidding evil; and the rest of the prescribed duties of *Islaam*. He spent ten years establishing that, after which he passed away, may Allaah extol and send blessings of peace upon him. His religion remains and this is his religion. There is no good except that he directed his nation to it and there is no evil except that he warned them against it. The good that he guided them to is *tanheed*, and all that Allaah loves and is pleased with. The evil which he warned against was *shirk* and everything that Allaah hates and rejects. Allaah sent him as a prophet to the whole of mankind, and Allaah made it obligatory upon all of the jinn and mankind to obey him.

The proof is His saying, the Most High: «Say: O people! I am the Messenger of Allaah to you all.» [7:158]
[67]

[67] This, as has already been explained, means that the *share`ab* came down in stages until it was completed - and all praise is for Allaah - before the death of the Prophet *sallallaahu`alaibinasallam* and before Allaah sent down to him:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

«This day, I have completed your religion for you, perfected My blessings upon you, and am pleased with *Islaam* as your Religion.» [5:3]

A short period after this *aayah* came down, the Prophet *sallallaahu`alaibinasallam* passed away; and his religion remains until the establishment of the Hour.

وأكمل الله به الدين. والدليل قوله تعالى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا﴾

Allaah completed the religion through him and the proof is His saying, He the Most High: «**This day, I have completed your religion for you, perfected My blessings upon you, and am pleased with *Islaam* as your Religion.**» [5:3]^[68]

[68] He *sallallaahu`alaibivasallam* did not pass away until after Allaah had completed the religion and the favour through him and had sent down to him His saying, He the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

«**This day, I have completed your religion for you, perfected My blessings upon you, and am pleased with *Islaam* as your Religion.**» [5:3]

This *aayah* came down to the Prophet *sallallaahu`alaibivasallam* whilst he was performing the standing in *`Arafah* during the Farewell Hajj on the Day of *Jumu`ah*. And he *sallallaahu`alaibivasallam* lived after it for a short time and then moved on to the highest company (of angels).

And he left his nation upon *al-mahajjah al-baydaa* (the clear white path) whose night is the same as its day; no one deviates from it except that he is destroyed.

This *aayah* contains a testimony from Allaah, the Perfect and Most High, that this religion is complete and that it covers everything of benefit to the servants and that it contains a solution for all of their issues and problems until the Establishment of the Hour. And that is suitable for every time and place; they do not need any other legislation after it or any other book to come down or any other messenger to be sent after the Messenger *sallallaahu`alaibivasallam*.

So, there is no matter to be found and there is no event that will occur until the Day of Resurrection except that in the Legislation revealed to Muhammad *sallallaahu`alaibivasallam* there is a solution for it and the ruling concerning it. However, the matter relates back to who is competent to extract evidence and to derive proof, rulings and issues. If there are to be found *ahlul-`ilm* (people of knowledge) and people qualified to make *ijtihad* (personal deductions in rulings) who fulfill the conditions of *ijtihad*, then indeed, this legislation is complete and contains a solution for all problems. Deficiency only comes about from us from the aspect of deficiency in (our) knowledge and inability to fully understand what Allaah, the Perfect and Most High, has sent down - or from the aspect of desires, that there occurs a case of following of desires which diverts a person away from the Truth. Otherwise this religion is fully suitable and comprehensive and complete. Allaah has sufficed the *Islaamic* nation with it until the establishment of the hour if it acts upon it (the religion) correctly and refers back to it in its affairs.

He, the Most High, said:

﴿ فَإِن نَّزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

«So if you disagree about anything then refer it back to Allaah and the Messenger.» [4:59]

Referring back to Allaah is to refer back to the Book of Allaah, and referring back to the Messenger after his passing away is to refer back to his *Sunnah*.

He, the Most High, said:

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

«And whatever you disagree about then its judgment is to be referred to Allaah.» [42:10]

This *ayyah* (from *Soorah al-Maa'idah*) contains a refutation of those who make accusations against the *Islaamic* Legislation of its having shortcomings or of its being deficient, (these accusations coming) from the atheists and the evil heretics, or from the "semi students" whose understanding falls short in being able to understand the hidden wisdoms of the *Islaamic* Legislation. Therefore, these (foolish people) ascribe deficiency to the *Islaamic* Legislation and they do not know that the deficiency is with themselves alone.

So it (this *ayyah*) contains a refutation against those who accuse the *Islaamic* Legislation of deficiency and that it does not cover all needs of the servants and all matters of welfare of the servants until the Establishment of the Hour.

Or those who say: "It was specific to a certain olden times," - because there are many ignorant people who, when it is said to them, "This is the *Islaamic* ruling," they say, "That was in the time of the Messenger and the initial time. As for now, conditions have changed and the matters have altered; and the legislated rulings were for people who have now passed away and for problems that have come to an end."

They say this, and this is disbelief in Allaah, the Mighty and Majestic, and it is a denial of His Saying, He the Most High:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

«This day, I have completed your religion for you.» [5:3]

Allaah completed the religion for this nation until the Hour is established for every time and place and for every generation of mankind.

It also contains a refutation of the innovators, those who introduce worship from themselves and ascribe it to the religion, when it has no proof from the Book of Allaah and the *Sunnah* of His Messenger *sallallaahu`alaihi wa sallam*. Rather they just introduce it in accordance with what they deem to be good or based upon blindly following others whom they have good thoughts about from the people of false ideas and people with their own goals and desires. So therefore, they introduce worship into the religion, which Allaah has sent down no proof for. He *sallallaahu`alaihi wasallam* said:

«من أحدث في أمرنا هذا ما ليس منه فهو رد»

«Whoever introduces into this affair of ours that which is not from it, then it is rejected.»⁴

And he `alaihissalaatuwasallaam said:

«وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة»

«And beware of newly introduced matters, for every newly introduced matter is an innovation, and every innovation is misguidance.»⁵

Whoever introduces acts of worship which have no proof from the Book of Allaah nor from the *Sunnah* of the Messenger of Allaah, then he is accusing this religion of not being complete and he wishes to complete the religion himself. He is not actually acknowledging the fact that Allaah has completed it.

Whatever was not religion in the time of the Prophet *sallallaahu`alaihwasallam* will never be religion after him. So this contains a refutation of these groups: The group who say that *Islaam* is not suitable for every time, or those who innovate newly invented innovations which have no proof from the Book of Allaah nor the *Sunnah* of His Messenger, and who ascribe them to the religion.

This *aayah* (from *Soorah al-Maa'idah*) contains a refutation of them because the religion was completed by Allaah, the Perfect and Most High. So there is no scope for addition in it nor for reduction from it. And there is no scope for raising doubts nor seeking to obscure the issue by saying that it is not suitable for the people in these later times.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

«This day, I have completed your religion for you.» [5:3]

This is the Speech of Allaah, the Perfect and Most High. He is the Most Truthful One of those who speak.

And He, the Most High, said:

﴿وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

«And I perfected My blessings upon you, and am pleased with *Islaam* as your Religion.» [5:3]

This was the last of that which came down to the Prophet *sallallaahu`alaihwasallam* and it is a testimony from the Lord of the whole of the Creation for this religion that it is complete, comprehensive, and fully suitable for every time and place.

⁴ Reported by al-Bukhaaree no. 2697 and Muslim no. 1718 from a *hadeeth* of `Aa.ishah, *radiyallaahu`anhaa*.

⁵ Reported by Aboo Daawood, Ahmad, at-Tirmitheeh, and Ibn Maajah from the famous *hadeeth* of `Irbaad ibn Saariyyah, *radiyallaahu`anhu*. [al-Albaanee declared it *sahheeh*].

So His saying (in this *ayah*) is an address to this nation, from the first of it to the last of it, and it is not just an address to the first generation alone. Rather it is an address to the whole of the nation until the Hour is established.

As for *ijmaa`* (consensus), the whole nation are agreed in consensus that he *sallallaahu`alaihivasallam* passed away. No one disagrees about this except the people of false beliefs, those say that the Messenger did not die. They negate death from the Messenger *sallallaahu`alaihivasallam*. This is baseless speech and speech which is clearly rejected. It is refuted by what has been experienced and what is clearly the case, for the Messenger *sallallaahu`alaihivasallam* indeed passed away amongst his Companions. He was bathed, shrouded, had the funeral prayer prayed over him and he was buried. Can these actions be carried out on a person who is still alive? He *sallallaahu`alaihivasallam* was treated as one who had died. He was washed and shrouded and prayed over and then he *sallallaahu`alaihivasallam* was buried in his grave.

This is the way of Allaah, the Mighty and Majestic, with regards to His Creation. And then where are the Messengers who came before him? What occurred to him occurred to the Messengers before him. They died. And he is one of them, so he died. This is by consensus of the *Ablus-Sunnah wal-Jamaa`ah*. No one disagrees about this except the people of false beliefs, those who seek to attach themselves to the Messenger *sallallaahu`alaihivasallam* and seek deliverance through him besides Allaah, and say: "He is still alive."

والدليل على موته صلى الله عليه وسلم قوله تعالى: ﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ

رَبِّكُمْ تَخَصُمُونَ ﴿٣١﴾

The proof that he *sallallaahu`alaihiwasallam* died is His saying, the Most High: «O (Muhammad *sallallaahu`alaihiwasallam*)! You will certainly die and they will certainly die. Then on the Day of Resurrection you will all dispute before your Lord.» [39:30-31]^[69]

[69] The Prophet *sallallaahu`alaihiwasallam*, when Allaah completed the religion through him and perfected His Favour through him, caused him to die, as is the way of Allaah, the Perfect and Most High, with His creation:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾

«Every soul shall taste death.» [3:185]

The Prophets and the Messengers enter within this generality:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾

«Every soul shall taste death.» [3:185]

The Prophet *sallallaahu`alaihiwasallam* passed away and moved on from this world to his Lord, He the Mighty and Majestic. This is established by the text, by consensus, and by analogy.

As for the textual (proof), then it is His statement, He the Most High:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾ ﴾

«You will certainly die and they will certainly die.» [39:30]

This is information from Allaah to His Messenger *sallallaahu`alaihiwasallam* that he will soon die.

﴿ إِنَّكَ مَيِّتٌ ﴾

Meaning: You are going to die.

So it is said to a person who is going to die: "This is a *mayyit* (person who is going to die)."

As for the person who has actually already died, then it is said about him: '*mayt*,' with a *sukoon* (on the letter *yaa* in the middle of the word), because of His saying, He the Most High:

﴿أَوْمَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ﴾

«Or one who was *mayt* (dead) and We gave life to him.» [6:122]

So the *mayt* is the one whose soul has left his body. As for *al-mayyit*, then he is the one who will die in future.