

Mawlana Shaykh Muhammad Adil ar-Rabbani

THE DIVINE WISDOM OF HIJRAH

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-raġīm. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akbarin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

*Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Naẓīm al-
Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fī l-Jam‘iyyah.*

Allāh ‘Azza wa-Jalla says, “When We took you out of your home and sent you for migration, some of the believers’ hearts became sad.” Whereas, when the time for this emigration comes, the order of Allāh ‘Azza wa-Jalla must be fulfilled. There is a time for everything. When it’s not its time, you can strive as much as you want, nothing will happen. But of course, some people fall into despair and hopelessness saying, “Our affair is not happening, what can we do? We are making du‘ā’, our du‘ā’ is not accepted.” Of course, everything is under the command of Allāh ﷻ. Everything is in Allāh’s ﷻ Hand of Power. It happens when He ﷻ wants. The things He ﷻ does for mankind happen with wisdom. There is wisdom in the moments everyone lives. But the greatest one with wisdom, the one whom wisdom manifests upon is our Prophet ṣallā Llāhu ‘alayhi wa-sallam. His ﷺ every action, every word, every sign, every instruction is full of wisdom.

Therefore, because we are humans - no matter how much a human being does, when he doesn’t understand the wisdom, there might be an objection inside or he may ask what the wisdom is. That’s why, the emigration of our Prophet ṣallā Llāhu ‘alayhi wa-sallam was by the order of Allāh ‘Azza wa-Jalla. He ﷺ stayed in Makkah Mukarramah for years and the instruction came down to him ﷺ from Allāh ‘Azza wa-Jalla. When residing there reached its peak of perfection, and because there had to be an opening, they emigrated to Madinah Munawwara. They emigrated from there not out of fear. Our Prophet ṣallā Llāhu ‘alayhi wa-sallam’s way could’ve opened without any obstacle, but it happened as such so that people learn, so it would be a lesson for people, so they would see miracles.

They passed the way as such and came to Madinah Munawwara. There, the sun shone more. The whole world saw that light. Who was destined was granted that. Who wasn’t destined was not granted it. When our Prophet ṣallā Llāhu ‘alayhi wa-sallam emigrated from Makkah Mukarramah to Madinah Munawwara, it was an order. The migration was wājib upon those people. Because it’s not easy to migrate. Leaving everything to move somewhere else and start over is a difficult thing. But the Ṣaḥābah Kirām left everything without looking back and migrated following our Prophet ṣallā Llāhu ‘alayhi wa-sallam.

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But after the emigration, after opening Makkah Mukarramah, our Prophet ﷺ said that there wasn't an order to emigrate anymore. When is emigration possible? Emigration happens if people are oppressed. Then, there can be an emigration but it is not an order. It came as an order only in the time of our Prophet ﷺ 'alayhi wa-sallam. Otherwise, they become refugees. That's another matter.

Especially in some countries, steadfastness is better than emigration. Instead of leaving the country to the infidels, if you have enough strength to manage yourself, it's better for you and for Islām to be steadfast there. Because it is the place of Muslims there, if you leave, and another leaves, and another leaves, who will stay there? It will remain for the infidels, it will remain for the pagans.

That's why, Muslims must be careful about this. They must know what they are doing. "Our Prophet ﷺ emigrated, we will emigrate", those who say so mostly don't do what our Holy Prophet ﷺ does. But they do some useless things. May Allāh ﷻ protect us. It is a difficult time. Since we live in the end of times, people leave their countries for various reasons. Muslims leave their countries going to other places in pursuit of money and in pursuit of rizq (sustenance). But it is better to stay in their own place. It would be better for them to earn ḥalāl and live there, in shā'a Llāh. May Allāh ﷻ protect us all.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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27 June 2025/ 02 Muharram 1447
Lefke, Cyprus