



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

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HIJRAH AS THE ANCHOR FOR CHANGE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**I sincerely call upon all
of us to altogether
strive in increasing our
taqwa of Allah
Subhaanahu *Wa*
Ta'aala by fulfilling all**

**of His Commands and
abstaining from all
matters that He forbade.
May we all be bestowed
with happiness and
salvation in this world
and the Hereafter.**

On this noble day, I will be discussing upon a *khutbah* titled

HIJRAH AS THE ANCHOR FOR CHANGE



Before we go any further, we need to ask what is the actual meaning of hijrah (migration)? The scholars have explained that among the meanings of hijrah is abandoning all that have been prohibited

by Allah *Subhaanahu Wa Ta'aala* in heading towards that which He is pleased with. Hijrah is not just a physical migration. It is also a migration that reforms the mind and soul that in

turn develops a
civilization.

In the *hadeeth* of
‘Abdullah bin ‘Amr bin al-
‘As *radiyAllaahu ‘anhuma*,
Rasulullah ﷺ said:

وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ
عَنْهُ

***“And a muhaajir is
the one who gives up
(abandons) all what
Allah has forbidden.”***

(al-Bukhaari)

According to this *hadeeth*, it is clear that the spirit of hijrah is demanded continuously throughout the life of a Muslim. Within the historical timeline of this *ummah*, there was an

instance that not only changed the history of mankind, moreover it laid the foundation of a great civilization. That was the great event of hijrah of Rasulullah ﷺ from Makkah to Madeenah.

The hijrah of the Prophet ﷺ in actuality had raised a society that was extraordinary, from being an *ummah* that was oppressed unto becoming an

ummah that led the world
for over a thousand years.

Such truthfulness in the
promise of Allah
Subhaanahu Wa Ta'aala
mentioned in verse 100 of
Soorah an-Nisaa' that was

recited at the beginning of
the *khutbah*:

***“And whoever emigrates
for the cause of Allah
will find on the earth
many [alternative]
locations and
abundance.”***

This verse is not merely a promise but a manifesto of change that hijrah opens up avenues, hijrah creates opportunities, and hijrah bring about strength. When hijrah is only celebrated but not

internalized, only to be
sloganized but not
properly planned out,
then the Muslim *ummah*
will be entrapped in
humiliation and shackled
by heedlessness.

Let us altogether recall
the history of the hijrah
of the Prophet ﷺ that is
laden with lessons.
Upon arriving in
Madeenah, the first step
that he ﷺ took was not to
build a palace but

**instead he established
Masjid Quba'. This was
the first masjid ever built
in the history of Islam.
Why was the masjid given
priority? Because a
civilization cannot be
built if its heart and soul**

are devoid from servitude
unto Allah *Subhaanahu*
Wa Ta'aala.

When the masjid is
enlivened with knowledge
and the internalization of
imaan (faith), then the

ummah will become
stronger and
empowered. However,
when the masjid is
neglected, dead silent
from being revived, that
is the early sign of a
weak society, moreover if

there are rift and divisions
within the *masaajid* and
suraus.

Rasulullah ﷺ had also
established brotherhood
between the Muhaajireen
(Emigrants) and

Ansaar (Helpers). Two groups having differing backgrounds, cultures, economic status, but all unified under one bond of *ukhuwwah* (brotherhood) that is potent.

In *Seerah of Ibn Hishaam*, ibn Ishaq mentioned:

“Rasulullah ﷺ had made a pact of brotherhood for his Companions between the Muhajireen and Ansaar.”

In addition, from among the main objectives of this fraternity is to strengthen the Muslim *ummah* with each other. Psychologically, it can comfort the hearts of

**the Muhaajireen who
were separated from
their families and
extinguish the feeling of
isolation in a foreign
land.**

Indeed, the great event
of hijrah of the Prophet
ﷺ supplies us with a
plethora of principles in
becoming successful in
life, among them:

**First, hijrah is bravery in
confronting challenges
and overcoming various
problems in life.
Comprehend that hijrah
does not mean running
away from problems, on
the contrary it is the**

courage to endure it
with full *hikmah*
(wisdom) and *tawakkul*
(reliance) in Allah
Subhaanahu Wa
Ta'aala.

Second, hijrah is a matter of strategy and planning. A great *ummah* is not only passionate but also capable of planning. Only those who have a

**sense of direction will
plan, for life cannot be
left alone without a
direction. Every
individual, family, and
society must have clear
life objectives.**

Third, hijrah necessitates sacrifice. There is no success without the readiness to leave the comfort zone. Rasulullah ﷺ and his Companions who were among the Muhaajireen were willing

to leave Makkah, even though that was their birthplace and family's hometown all the while. Abu Bakr, 'Umar and 'Uthmaan *radiyAllaahu 'anhum* were all willing to leave behind their lives

**and possessions and
begin anew from zero in
Madeenah.**

**Truthfully, every change
necessitates
determination and**

sacrifice. Hence,
*Allah Subhaanahu Wa
Ta'aala* reminds us
through verse 6 of
Soorah al-'Ankaboot:

***“And whoever strives
only strives for [the
benefit of] himself.
Indeed, Allah is free
from need of the
worlds.”***

**May the *Ma'al Hijrah*
celebration anniversary
this time serves as the
starting point for us to
initiate real changes.
Not merely temporary
resolution, but a life**

**strategy that is
continuous and
manifested in all our
daily actions.**

Before ending the *khutbah* this time, the following are several matters that can be garnered as guidelines:

1. The Muslim *ummah* must embrace the hijrah of Rasulullah ﷺ as a source of inspiration to always remain enthusiastic in pursuing goodness in this life.

2. The Muslim *ummah* must be bold in confronting all challenges in life, and exert effort in overcoming them with knowledge, wisdom, and careful planning.

3. The Muslim *ummah* must have utmost fighting spirit, not give up easily, and willing to endure difficulties and hardships to create a better future for the religion, people, and country.

***“But those who
have believed and
emigrated and
fought in the cause
of Allah and those
who gave shelter***

***and aided - it is they
who are the
believers, truly. For
them is forgiveness
and noble provision.”***

(Soorah al-Anfaal 8:74)



THE SECOND KHUTBAH



**O Allah! Strengthen the
'*aqeedah* of the Muslims
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**

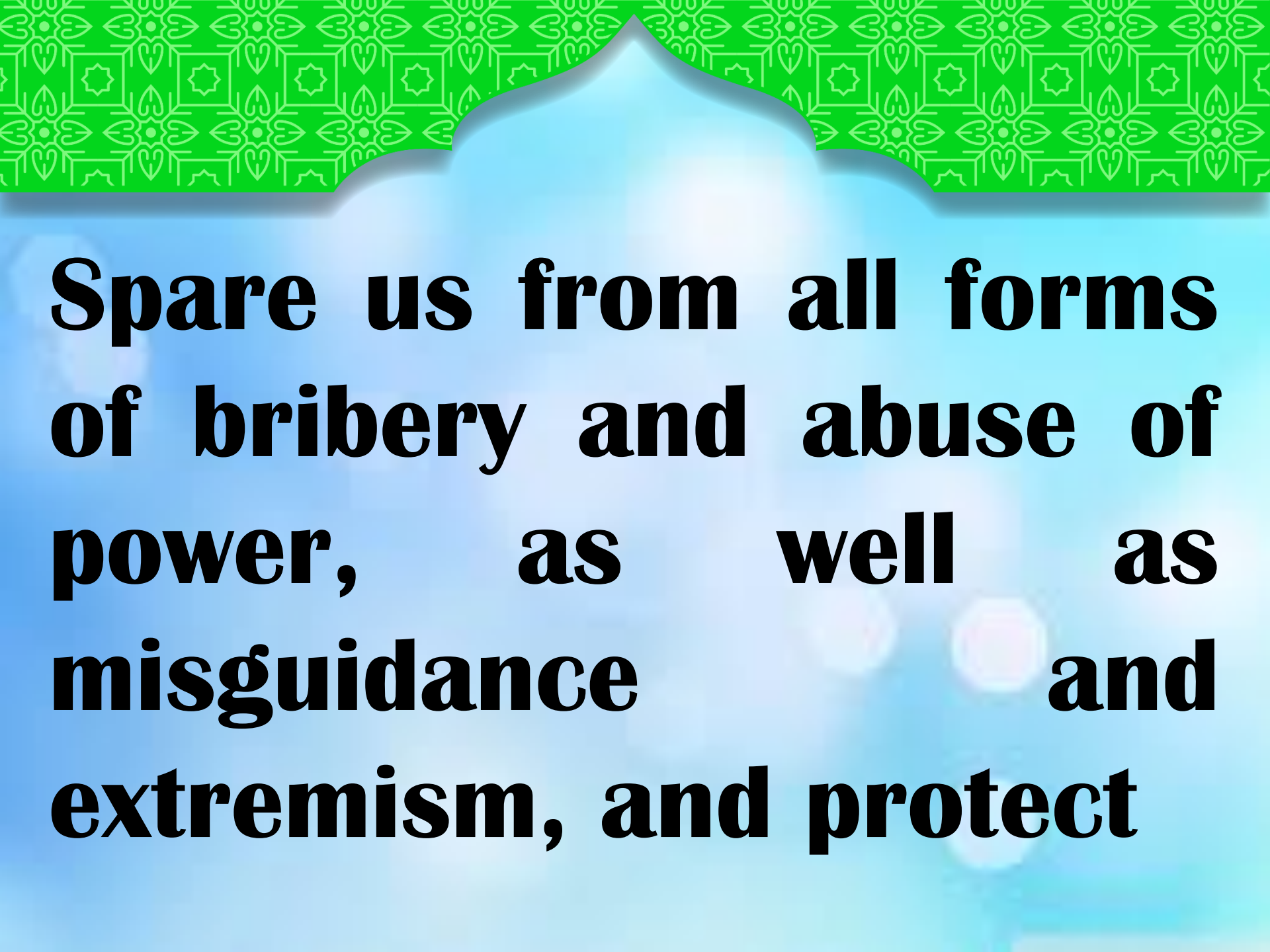
Prophet Muhammad 
and his Companions
***radiyAllaahu 'anhum*, as**
formulated by Imaam
Abu Hasan al-Ash'ari



**and Imaam Abu Mansoor
al-Maatureedi, practicing
upon the Shaafi'i *Madhhab*
(juristic school of thought)
while accepting the other
three *madhaahib*,**



**practicing *tasawwuf*
upon the way of Imaam
Junayd al-Baghdaadi and
Imaam al-Ghazaali.**



**Spare us from all forms
of bribery and abuse of
power, as well as
misguidance and
extremism, and protect**



**us from *fitan* that can
harm the union and
unity of the Muslim
ummah.**



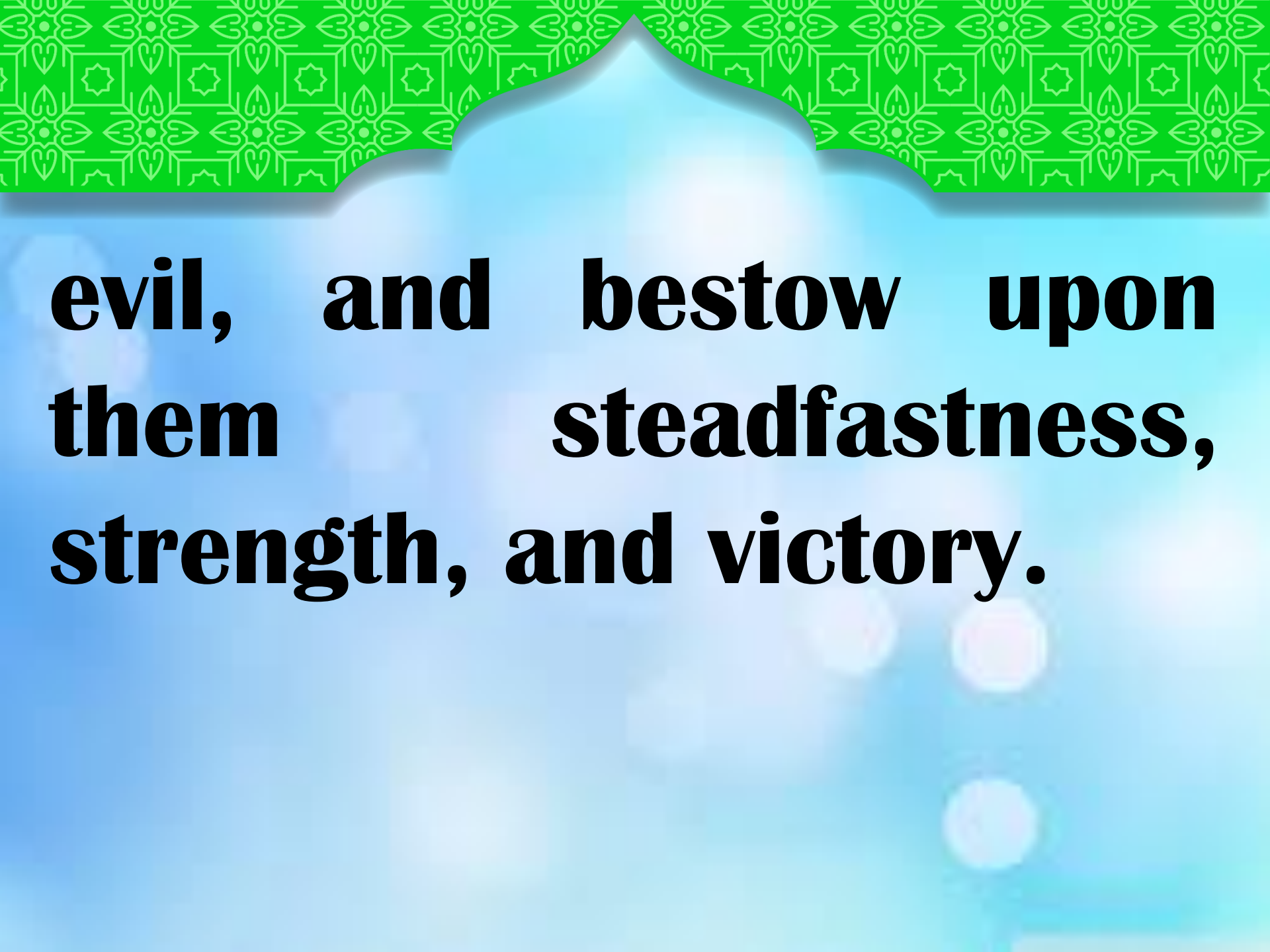
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity.



**Bestow upon us leaders
that have utmost integrity,
firmness, and courage in
upholding the Truth
according to Your
*Sharee'ah.***



**O Allah! Protect the
Muslim *ummah* and
Masjid al-Aqsa in
Palestine. Preserve them
from oppression and**



**evil, and bestow upon
them steadfastness,
strength, and victory.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**