

And because the best form of *Jihad* is speaking the truth in spite of the severest opposition, such as when one speaks it while he fears the power of another, the Messenger ﷺ had an abundant share of that and he was the most perfect and complete among mankind in doing so. And since making *Jihad* against an enemy is secondary to *Jihad* of oneself, as the Prophet ﷺ said:

«الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي ذَاتِ اللَّهِ»

“The *Mujahid* is one who performs *Jihad* of his self in obedience to Allâh.”^[1]

Jihad of the self takes precedence. These are two enemies by which the slave's *Jihad* is tested. And between them there is a third enemy which, if he does not struggle against it, he will be unable to make *Jihad* of the other two and it stands between them, hindering the performance of *Jihad* against them and that is Satan; Allâh, Most High says:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾

“Surely, *Shaitan* (Satan) is an enemy to you, so take (treat) him as an enemy.”^[2]

And the command to treat him as an enemy is an exhortation to strive to the utmost of one's ability to fight against him. So the slave is commanded to fight against these three enemies and they have been sent to him as a test from Allâh, and the slave has been given support and strength. And each of the two sides is tested by the other and some of them are made a trial for the others, in order to see what they will do. And Allâh has given His slaves hearing, sight, reason and strength. And has sent down His Books and His Messengers to them and supported them with His angels. He commanded them to do that which is the greatest support for them in their fight against their enemy, and informed them that if they fulfill what He has commanded them to do, they will continue to be supported; and that

^[1] Narrated by Ahmad, on the authority of Fadalâh Ibn 'Ubaid ؓ, it was declared authentic by Ibn Hibban and Al-Hakim and Az-Zahabi confirmed this.

^[2] *Sûrah Fâtir* 35:6

if they are overcome, it will be because of their having abandoned a part of what they were commanded to do. But He did not cause them to despair; rather, He informed them that they should treat their wounds and go back and fight their enemies with patient perseverance. And He informed them that He is with the God-fearing among them, with those among them who do righteous deeds, with those among them who patiently persevere and with the believers. And He defends the believers from that from which they are unable to defend themselves; indeed, it is by His defence that they are victorious and were it not for that, their enemy would have vanquished them.

And this defence is in accordance with their belief: If their belief is strong, the defence is strong, so whoever finds something good, he should praise and thank Allâh and whoever finds something other than that, he should not blame anyone except himself. He commanded them to strive in his cause in the manner in which they ought to strive,^[1] just as He commanded them to fear Him in the manner in which they ought to fear Him.^[2] So just as fearing Him in the manner in which He should be feared means to obey Him and not to disobey Him, to remember Him and not to forget Him, to thank Him and not to be ungrateful to Him. So *Jihad* in His cause in the manner in which it should be performed means to make *Jihad* of his own self in order that his heart, his tongue and his limbs submit to Allâh and by Allâh, not to himself and by himself. And he should struggle against his devil by disbelieving in his promises and disobeying his commands, for he promises to fulfill their vain desires and he incites deception and commands the commission of evil deeds (adultery, fornication etc.) and he forbids guidance and all characteristics of faith and belief. So oppose him by belying his promises and disobeying his commands and from these two *Jihads*, strength and preparedness will result for him by which he may struggle against the enemies of Allâh with his heart, his tongue, his hand and his wealth, in order that Allâh's Word be exalted.

^[1] *Sûrah Al-Hajj* 22:78

^[2] *Sûrah Âl 'Imrân* 3:102

The explanations of the *Salaf* differ regarding the meaning of striving (*Jihad*) in the required manner; Ibn 'Abbas ؓ said: "It is to strive to the utmost of one's ability in Allâh's Cause and not to fear the rebuke of the censurers. But those people are incorrect who say that the two Verses are abrogated, due to their (erroneous) belief that they contain a command to do something which is not possible, for fearing Allâh as He should be feared and performing *Jihad* as it should be performed means to the best of each individual slave's personal ability – and that varies according to the circumstances of the *Mukallafûn*.^[1] Now observe how Allâh has followed the command to do that with His Words:

﴿هُوَ أَحَبَّ إِلَيْكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

"He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in religion any hardship."^[2]

And the word "*Haraj*" means hardship. And the Prophet ﷺ said: "I was sent with *Al-Haneefiyyah*, *As-Samhah*."^[3] *Al-Haneefiyyah* is in *Tawheed* and *As-Samhah* is in actions. And Allâh, Most Glorified has made His Religion easy for the slaves to the utmost degree, and likewise His Sustenance, His Pardon and His Forgiveness and He has made repentance simple for them, as long as the soul remains in the body. And He has made an atonement for every sin and He has made a lawful substitute for everything which He has declared unlawful and He has made for every hardship by which He tests them ease before it and ease after it, so how can He make something incumbent upon them which it is not possible for them to do, let alone something which they have no power to do?

^[1] *Mukallafûn*: (sing. *Mukallaf*) Those who are legally required to observe the precepts of the Religion.

^[2] *Sûrah Al-Hajj* 22:78

^[3] Narrated by Ahmad, on the authority of Abu Umamah ؓ, it contains in its chain of narrators one 'Ali Ibn Yazeed Ibn Hilal, who was declared weak by Ahmad Ibn Hanbal, Yahya Ibn Ma'een and Al-Bukhari.

Chapter

When this is known, then (it is clear that) *Jihad* is on four levels:

(1) *Jihad* of the self, and this is also on four levels:

The First: That he struggles against it by learning guidance.

The Second: That he struggles against it by acting upon that guidance once he has learnt it.

The Third: That he struggles against it by calling people to the guidance, for if he does not, he will be one of those who hides what Allâh has revealed.

The Fourth: That he does so with patient perseverance in the face of the hardships which afflict one who is calling to Allâh and that he bears all of this for Allâh.

If all of these four are fulfilled, he will be one of the *Rabbaniyyûn*,^[1] for the *Salaf* are in agreement that a scholar is not one of the *Rabbaniyyûn* until he knows the truth, acts upon it and teaches it.

(2) Struggling against Satan; and this is at two levels:

The First: Struggling against him by repelling the doubts which may afflict him.

The Second: By repelling the desires which assail him.

The first is with the weapon of certainty and the second is with the weapon of patience; Allâh, Most High says:

﴿وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ يَا أَمْرًا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾



^[1] *Rabbaniyyûn*: Learned men of Religion, who practise what they know and teach it to others.

“And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Āyat* (proofs, evidences, verses, lessons, signs, revelations, etc.).”^[1]

(3) Struggling (i.e. *Jihad*) against the disbelievers and the hypocrites; and this is on four levels: (i) With the heart, (ii) with the tongue (i.e. by preaching), (iii) with one’s wealth and (iv) with the body (i.e. by fighting). And *Jihad* against the disbelievers is more particularly by the hand, while *Jihad* against the hypocrites is more particularly by the tongue.

(4) *Jihad* against the perpetrators of injustice, evil deeds and innovations; and that is at three levels:

The First: With one’s hand, if one is able to do so; if he is unable to do so, he proceeds to the second.

The Second: With one’s tongue (i.e. to speak against it). If he is unable to do that, he must proceed to the third.

The Third: With one’s heart (i.e. to hate the deed in one’s heart).

These are thirteen levels of *Jihad* and

«مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ، مَاتَ عَلَى شُعْبَةٍ مِنَ
التَّفَاقِ»

“Whoever died without fighting in Allâh’s Cause and without expressing any desire (or determination) for *Jihad* has died upon a type of hypocrisy.”^[2]

And *Jihad* is not complete without *Hijrah*,^[3] nor are *Hijrah* and *Jihad* complete without faith and belief (*Eeman*). And those who hope for Allâh’s Mercy are those who do these three (i.e. *Jihad*, *Hijrah* and *Eeman*); Allâh, Most High says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ

^[1] *Sûrah As-Sajdah* 32:24

^[2] Narrated by Muslim, Abu Dawûd and An-Nasa’i, on the authority of Abu Hurairah ؓ.

^[3] *Hijrah*: Migration for the sake of one’s Religion.

رَحِمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١٨٨﴾

“Verily, those who have believed, and those who have emigrated (for Allâh’s religion) and have striven hard in the way of Allâh, all these hope for Allâh’s Mercy. And Allâh is Oft-Forgiving, Most-Merciful.”^[1]

And just as *Eeman* is incumbent upon every individual, two *Hijrahs* are incumbent upon him at all times: (i) Fleeing to Allâh, the Almighty, the All-Powerful with sincerity and (ii) fleeing to His Messenger ﷺ by conforming (to his *Sunnah*). And *Jihad* of his own self and of his devil has been enjoined upon him, and no one can take the place of another in this.

As for *Jihad* against the disbelievers and the hypocrites, it might be sufficient for a part of the Muslim community to take part in it.



^[1] *Sûrah Al-Baqarah* 2:218

Chapter

The most perfect human being in Allâh's Sight is the one who completes all levels of *Jihad*; this is why the most perfect and the most noble of them in Allâh's Sight is the Seal of His Prophets, Muhammad, the Messenger of Allâh ﷺ. For he completed all of its levels and struggled in Allâh's Cause in the manner in which it should be carried out; and he undertook it from the time Allâh sent him until He took him unto Him, for when it was revealed to him:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَبِالْبَاطِلِ فَظَهِّرْ ﴿٤﴾﴾

“O you (Muhammad ﷺ) enveloped in garments! Arise and warn! And magnify your Lord (Allâh)! And purify your garments!”^[1]

He buckled down to the task of calling people to Islam and performed it in the most complete way and he called to Allâh night and day, openly and in secret. And when it was revealed to him:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

“Therefore proclaim openly (Allâh's Message — Islamic Monotheism) that which you are commanded,”^[2]

he acted in accordance with Allâh's Command and he cared not for the rebuke of the censorer. He called to Allâh both the old and the young, the free man and the slave, male and female, jinn and human.

And when he acted upon Allâh's Command and called his people to Islam, beginning by reviling their (false) deities and maligning their religion, their enmity towards him and those who answered his call increased; and this is Allâh, the Almighty, the All-powerful's way

[1] *Sûrah Al-Muddaththir* 74:1-4

[2] *Sûrah Al-Hijr* 15:94

with regard to His creatures, as He, Most High says:

﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ﴾

“Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you.”^[1]

And He, Most High says:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ﴾

“And so We have appointed for every Prophet enemies — *Shayatin* (devils) among mankind and jinn.”^[2]

And He, Most High says:

﴿كَذَلِكَ مَا آتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَصَّوْا بِهِمْ بَلْ هُمْ قَوْمٌ طَآغُوتٌ ﴿٥٣﴾﴾

“Likewise, no Messenger came to those before them but they said: “A sorcerer or a madman!” Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!”^[3]

So Allâh, Most Glorified strengthened His Prophet thereby and informed him that he has an example in those (Prophets) who came before him. And He strengthened his followers with His Words:

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ﴾

“Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?”^[4]

And His Words:

﴿آلَمْ أَحْسِبَ النَّاسَ أَن يُزَكَّوْا أَن يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢١﴾﴾

“*Alif-Lam-Mim*. [These letters are one of the miracles of the

[1] *Sûrah Fussilat* 41:43

[2] *Sûrah Al-An'am* 6:112

[3] *Sûrah Adh-Dhariyat* 51:52-53

[4] *Sûrah Al-Baqarah* 2:214

Qur'ân, and none but Allâh (Alone) knows their meanings.] Do people think that they will be left alone because they say: "We believe," and will not be tested."

Up to His Words:

﴿أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ﴾

"Is not Allâh Best Aware of what is in the breasts of the 'Alamin (mankind and jinn)?"^[1]

Let the slave observe the context of these Verses and the admonitions and treasures of wisdom they contain, for when Messengers are sent to the people, they respond in one of two ways: Either one of them will say: "We have believed," or he will not, but continue to commit sins. And whoever says: "We have believed" is tested by his Lord and testing means trying him by afflictions and giving him choices, in order to make clear the truthful person from the liar. And whoever did not say: "We have believed" should not imagine that he will evade Allâh or outstrip Him; and whoever believed in the Messengers, their enemies will become enemies to him and will seek to harm him, so he will be put to trial by what causes him pain. But as for those who do not obey them (i.e. the Messengers), they will be punished in the life of this world and in the Hereafter.

Every person must experience pain, but the believer experiences pain at the beginning, but then the final outcome is in his favour. The rejecter, on the other hand experiences pleasure at the beginning, but later he will experience unending pain. Ash-Shafi'i – may Allâh have mercy on him – was asked: "What is better for a man, to be established (in the earth) or to be tried by affliction?" He replied: "He will not be established until he has been tried by affliction. Allâh, the Almighty, the All-Powerful tried *Ulul-'Azm*^[2] from among His Messengers; and when they were patient, He established them (in the earth)." So no one should imagine that he will completely escape pain. And the most intelligent of them are those who endured

[1] *Sûrah Al-Ankabût* 29:1-10

[2] *Ulul-'Azm*: The Possessors of Firm Will: Noah, Abraham, Moses, Jesus and Muhammad ﷺ. See *Sûrah Al-Ahqâf* 46:35.

unending pain in return for pain which will cease, while the most foolish of them are those who endured pain which will cease in return for severe, unending pain.

And if it is said: How can an intelligent person choose this? It may be said in reply that what causes him to do this is (fear of) censure and the fact that the reward (of bearing temporary pain) is delayed; and the human soul craves that which is present now:

﴿كَلَّا بَلْ يُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَيَذُرُونَ الْآخِرَةَ ﴿٢١﴾﴾

"Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, And neglect the Hereafter."^[1]

﴿إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ﴾

"Verily, these (disbelievers) love the present life of this world."^[2]

So this happens to everyone, because a person must live among the people and there are things which they require him to agree to; and if he does not, they will seek to harm him and punish him, whereas, if he does agree to them, he will (still) be afflicted by harm and punishment, sometimes from them and sometimes from others. Like one who is religious and pious and who lives among an unjust people and they are unable to perform their acts of injustice without his consent, or his silence regarding them. If he does so, he will escape their evil at first, but then they will cause him humiliation and hurt, much more than he feared from them, if he had criticized them at the outset. And if he escapes from them, he will certainly be humiliated by others.

Therefore he should resolve firmly to act upon the words of 'A'ishah ؓ to Mu'awiyah ؓ: "Whoever pleased Allâh by incurring the anger of the people, Allâh will suffice against (relying on) the provision of people; but whoever pleased the people by incurring Allâh's Anger, they will avail him nothing against Allâh."^[3]

[1] *Sûrah Al-Qiyamah* 75:20-21

[2] *Sûrah Ad-Dahr* 76:27

[3] Narrated by At-Tirmidhi, on the authority of 'A'ishah ؓ, who attributed it to the Prophet ﷺ.

And whoever observes the affairs of this world will see this much among those who support leaders and innovators out of fear of being punished by them. And whomsoever Allâh protected from the evil of himself will refuse to agree to what is unlawful and will patiently persevere in the face of their enmity; then the end result in the life of this world and in the Hereafter will be in his favour, as it was for those among the scholars and others who were tried by affliction.

And because there can be no complete freedom from pain, Allâh, Most Glorified has consoled those who choose temporary pain by His Words:

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

“Whoever hopes for the Meeting with Allâh, then Allâh’s Term is surely coming, and He is the All-Hearer, the All-Knower.”^[1]

So He has fixed for this temporary pain a limit which is the Day on which he will meet with Him, so the slave will enjoy the greatest pleasure due to the pain which he bore for His sake and He has added to this consolation the hope of the meeting with Him, so that the slave’s desire to meet his Lord may cause him to bear the present pain; indeed, his desire to see his Lord might even cause him to be unaware of the pain and not to feel it. This is why the Prophet ﷺ asked his Lord to make him desire the meeting with Him (in the Hereafter); and the desire for this is one of the greatest blessings. However, in order to attain this great blessing, one is required to say certain things (supplication, *Dhikr* etc.) and do certain things (acts of worship, kindness etc.), which are the means of his achieving it; and Allâh, Most Glorified hears these words and knows of these actions and He knows which of them deserve this blessing, as He, Most High says:

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ﴾

“Thus We have tried some of them with others.”^[2]

And if the slave loses some blessing, he should recite to himself:

^[1] *Sûrah Al-Ankabût* 29:5

^[2] *Sûrah Al-An’am* 6:53

﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

“Does not Allâh know best those who are grateful?”^[1]

And Allâh, Most High has comforted them with another solace, which is that their *Jihad* in His Cause is only for themselves and that He is Independent of all creation, so the benefit of this *Jihad* returns to them, not to Him, Most Glorified. And He informed them that because of their *Jihad*, He will admit them among the party of the righteous. And He also informed us about the situation of one who enters into faith without knowledge, that he thinks that the trial which befalls him from the people, i.e. the harm and the pain – which there is no avoiding – that they inflict upon him, is like the punishment of Allâh from which the believers flee with faith and belief; then when the Help of Allâh comes to His Army, he says to them: “I am with you.” And Allâh knows better the hypocrisy which he conceals in his heart.

And what is meant is that the Wisdom (of Allâh) dictates that He, Most Glorified must test the souls of the people, in order that the righteous ones stand out clearly from the evil ones, since essentially the soul is ignorant and unjust and due to this, it garners evil, the purification of which is required in order to remove it. And if it is removed in the life of this world (all well and good), but if it is not, then it will be removed in the furnace of the Hell-fire; then once the slave is purified, he is permitted to enter Paradise.



^[1] *Sûrah Al-An’am* 6:53

Chapter

When the Prophet ﷺ called the people to Allâh, slaves of Allâh from every tribe responded to his call and the first of them was the *Siddeeq* of this nation, Abu Bakr ؓ and he supported him in (spreading) the Religion and he called the people to Allâh with him; and among those who responded to Abu Bakr's call were 'Uthman, Talhah and Sa'd ؓ. And the *Siddeeqah* of the women, Khadeejah ؓ rushed to answer his call and she fulfilled the duties incumbent upon her. and he said to her:

«لَقَدْ خَشِيتُ عَلَى نَفْسِي»

“I feared for myself.”

She said to him: “Be of good cheer, for by Allâh, Allâh will never disgrace you.” Then she cited as evidence of this the virtuous attributes which he possessed, saying that whoever possessed such attributes would never be disgraced by Allâh,^[1] for she knew by her own natural state of belief in Allâh (*Fitrah*) and her unimpaired intellect that righteous deeds and virtuous attributes are befitting of Allâh's Generosity and His Benevolence, not disgrace.

And because of this intellect, she was deemed deserving of being sent salutations of peace from her Lord through His two Messengers, Jibreel and Muhammad ﷺ.^[2]

Also among those who hastened to submit to Allâh was 'Ali Ibn Abi Talib ؓ, when he was a boy of eight years old, or more. He was under the guardianship of the Messenger of Allâh ﷺ, who had taken him from his uncle, in order to help him in a year of drought.

^[1] Narrated by Al-Bukhari, Muslim and Ahmad, on the authority of 'A'ishah ؓ.

^[2] Narrated by Al-Bukhari and Muslim, on the authority of Abu Hurairah ؓ.

Another who hastened to embrace Islam was Zaid bin Harithah, the dear one of the Messenger of Allâh ﷺ; he was a servant of Khajeedah ؓ and she gave him to the Prophet ﷺ. His father and uncle came to him to ransom the boy, and the Messenger of Allâh ﷺ said:

«فَهَلَّا غَيْرَ ذَلِكَ»

“Why do you not ask something else?”

So he allowed him to choose, saying:

«فَإِنْ اخْتَارَكُمْ فَهُوَ لَكُمْ، وَإِنْ اخْتَارَنِي، فَوَاللَّهِ مَا أَنَا بِالَّذِي اخْتَارُ عَلَى مَنْ اخْتَارَنِي أَحَدًا»

“If he chooses you, then he is yours, but if he chooses me, by Allâh, I will not choose another than one who has chosen me.”

They said: “You have answered us by meeting us halfway and you have behaved well.” So he called him and gave him the choice and he said: “I will not choose anyone besides you.” They said: “Shame on you, Zaid! Would you choose slavery over freedom and over your family?” He said: “Yes. I have seen something of this man and I will never choose another over him.” When the Messenger of Allâh ﷺ saw this, he took him out to Hijr Isma'eel^[1] and said:

«أَشْهَدُكُمْ أَنَّ زَيْدًا ابْنِي أَرْتُهُ وَيَرْتُنِي»

“I call upon you as witnesses that Zaid is my son; I am his heir and he is my heir.”

When his father and uncle hear this, they became happy and left. He was called Zaid Ibn Muhammad until Islam came and the following Verse was revealed:

﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

“Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh.”^[2]

^[1] Hijr Isma'eel: A place near to the Ka'bah which was commonly used to make public announcements in the time of the Prophet ﷺ.

^[2] *Sûrah Al-Ahzâb* 33:5

After which he was known as Zaid bin Harithah.^[1] Ma'mar narrated on the authority of Az-Zuhri that he said: "We do not know of anyone who embraced Islam before Zaid."^[2]

Waraqah bin Nawfal embraced Islam; and in At-Tirmidhi's 'Jami', it is reported that the Messenger of Allâh ﷺ saw him in a dream in a good condition.^[3]

The people entered Islam one after another and Quraish did not object to that, until he began to malign their religion and revile their (false) deities. At that point, they began to exhibit serious enmity to him and his Companions. Allâh protected His Messenger ﷺ with Abu Talib, because he was respected and highly regarded by them. And it was from the Wisdom of the Most Just of judges that he should remain upon the religion of his people due to the benefits which are obvious to those who think about them.

As for his Companions, those of them who belonged to a tribe which could protect them were safe; but the rest of them were tortured, including 'Ammar, his mother and his family members. They were tortured for their belief in Allâh and when the Messenger of Allâh ﷺ passed by them while they were being subjected to torture, he said:

«صَبْرًا يَا آلَ يَاسِرٍ. فَإِنَّ مَوْعِدَكُمْ الْجَنَّةَ»

"Have patience, O, family of Yasir, for verily, you are promised a place in Paradise."^[4]

Another one was Bilal, who was tortured with the most severe torment, for they cared little for him, while he cared little for himself due to his belief in Allâh, and whenever the torment increased he would cry: "(Allâh is) One! One!" And Waraqah bin Nawfal passed by and said: "Yes, by Allâh, oh, Bilal! (He is) One, One! But should you kill him, I will take him as a mercy."^[5]

[1] Narrated by Al-Bukhari, on the authority of Ibn 'Umar ؓ.

[2] Narrated by 'Abdur-Razzaq in 'Al-Musannaf'.

[3] Narrated by At-Tirmidhi and Ahmad.

[4] Narrated by Ibn Ishaq and At-Tabarani.

[5] Narrated by Az-Zubair Ibn Bakkar, it is a *Mursal* narration and it contains in its chain a narrator identified as 'Uthman, who is weak, according to Shu'aib and 'Abdul Qadir Al-Arna'ût.

When the harm they inflicted on the believers increased in intensity and some of them were put to trial, Allâh permitted them to make the first *Hijrah* to the land of Abyssinia; and the first of those who migrated there was 'Uthman ؓ and with him went his wife Ruqayyah ؓ, the daughter of the Messenger of Allâh ﷺ. They were twelve men and four women and they slipped away in secret and Allâh caused it to come about that when they arrived at the coast, they found two boats which carried them. They left in the month of Rajab in the fifth year after the Prophet ﷺ was sent with the Revelation. Quraish set out in pursuit of them until they reached the sea coast, but they did not catch them. Then news came to the migrants that Quraish had ceased their persecution of the Prophet ﷺ and so they returned, but when they were an hour away from Makkah, news reached them that Quraish's enmity was now worse than ever. Some of them entered under the protection of others. It was on this occasion that Ibn Mas'ûd (one of the migrants) entered and gave greetings of peace to the Prophet ﷺ while he was praying and he did not respond. And this is correct; it was reported by Ibn Ishaq, who said that when they were informed that it was false (that Quraish had ceased their persecution), none of them entered Makkah except under protection or in secret and he was one of those who arrived and remained resident there until the *Hijrah* to Al-Madinah, after which he took part in the Battles of Badr and Uhud. And Ibn Mas'ûd ؓ was mentioned as being among them. The *Hadeeth* of Zaid bin Arqam ؓ may be answered in two ways:

The First: That the prohibition of speaking during the prayer was confirmed in Makkah, then he ﷺ permitted it in Al-Madinah, then he forbade it.

The Second: That Zaid was one of the minors among the Companions ؓ and he and his group used to talk to one another during the prayer in accordance with their custom and they had not been informed that it was prohibited to do so, but once they were informed that it was not permissible, they ceased doing so. Then the severity of the trials inflicted by Quraish on those who had returned from Abyssinia and others increased and their tribes turned upon them and so the Messenger of Allâh ﷺ permitted them to leave for the land of

Abyssinia once more. Their second departure was more difficult for them and they encountered severe harm from Quraish and it was hard upon them to be informed of the asylum offered to them by the Negus of Abyssinia.

The number of those who departed this time was eighty-three men – assuming that ‘Ammar bin Yasir was one of them and nineteen women. I say: ‘Uthman and a number of those who took part in the Battle of Badr were mentioned as being included in this second migration. Either this is conjecture, or they returned once again before Badr, which would mean that they returned three times. This is why Ibn Sa’d and others said that when they heard of the migration of the Messenger of Allâh ﷺ, thirty-three men and eight women from among them returned and that two men from among them died in Makkah and seven of them were imprisoned, while twenty-four men from among them took part in the Battle of Badr. Then, in the month of Rabee’ Al-Awwal, in the seventh year after the migration to Al-Madinah, the Messenger of Allâh ﷺ wrote a letter with ‘Amr Ibn Umayyah ﷺ to the Negus, calling him to Islam and he embraced Islam. He said: “Were I able to come to him, I would do so.”^[1] And he wrote to him requesting him to marry Umm Habeebah ﷺ to him, for she was one of those who had migrated to Abyssinia, along with her husband, ‘Ubaidullah Ibn Jahsh, and he had converted to Christianity there and died a Christian. So the Negus married him to her and gave her as a dowry on his behalf the sum of four hundred *Deenars*. And the person who acted as her guardian was Khalid Ibn Sa’eed Ibn Al-‘As ﷺ. And the Prophet ﷺ wrote asking the Negus to send those of his Companions ﷺ who remained in Abyssinia back to him and to provide transport for them and he did so in two boats with ‘Amr Ibn Umayyah ﷺ and they approached the Messenger of Allâh ﷺ in Khaibar, arriving after he had conquered it. Based upon this, any doubt or contradiction between the *Hadeeth* of Ibn Mas’ûd ﷺ and the *Hadeeth* of Zaid Ibn

^[1] Narrated by Ibn Sa’d in ‘*At-Tabaqat*’ from Al-Waqidi (who was well known for reporting fabricated *Ahadeeth*) and it is weak; but the Islam of the Negus is confirmed, because the Prophet (ﷺ) offered the funeral prayer for him when he died.

Arqam ﷺ is removed and it becomes clear that the prohibition of speaking during the prayers took place in Al-Madinah.

And if it is said: What a good saying this would be were it not for the fact that Ibn Ishaq has said what you have related from him, which is that Ibn Mas’ûd ﷺ stayed in Makkah – it may be said in reply: Ibn Sa’d has said that he stayed in Makkah for a short period of time, then returned to the land of Abyssinia. And this is what appears most likely, since he had no one in Makkah to protect him. So it is implied that this extra information was unknown to Ibn Ishaq; and Ibn Ishaq has not mentioned who informed him, while Ibn Sa’d has attributed it to Al-Muttalib Ibn ‘Abdillah Ibn Hantab, so any doubt is dispelled, all praise and thanks be to Allâh.

And Ibn Ishaq has mentioned that Abu Mûsa Al-Ash’ari took part in this *Hijrah*, but this has been rejected by Al-Waqidi and others; they asked how this could be unknown to other than him. I say: This is not something which was unknown to other than him, for the erroneous belief has arisen that Abu Mûsa migrated from Yemen to Ja’far and his companions in (Abyssinia), then proceeded with them (to Khaibar); and Ibn Ishaq considered this to be a *Hijrah*, but he did not say that he migrated from Makkah, as this would have been rejected from him.



Chapter

The Muslims joined the Negus in Abyssinia, where they lived in safety. Quraish sent after them 'Abdullah bin Abi Rabee'ah and 'Amr Ibn Al-'As with gifts for the Negus, so that he would send them back to them and they sought intercession from the highest ranking officers in his army, but he refused, so they lied to him that they (i.e. the Muslims) say terrible things about Jesus ('Isa ﷺ), saying: "They say that he is a slave." So he called for them and their leader was Ja'far Ibn Abi Talib ﷺ. When they wanted to enter his presence, Ja'far ﷺ said: "The Party of Allâh seeks permission to enter your presence." He said to the one who admitted people: "Tell him to repeat his request to enter." And he did so, then when they entered, he asked them: "What do you say about Jesus?" In reply, Ja'far ﷺ recited to him from the beginning of *Sûrah Maryam*; the Negus took a stick from the ground and said: "Jesus does not exceed what you have said, even by the length of this stick." His bishops around him snorted when he said this, but he said: "Even though you snort, even though you snort." He said (to the Muslims): "Go, for you are *Suyûm* in my land and whoever abuses you will be fined." *Suyûm* in their language means safe. Then he said to the two messengers (from Quraish): "Even if you were to give me a *Dabr* (the narrator said: a mountain) of gold, I would not deliver them to you." Then he ordered that their gifts be returned to them and they returned in ignominy.

Then Hamzah and a large group embraced Islam, after which Quraish saw that the Religion of the Messenger of Allâh ﷺ was in the ascendant, so they agreed to ostracize the tribes of Banu Hashim and Banu 'Abdil Muttalib, agreeing not to trade with them, nor to contract marriages with them, nor to speak to them, nor to sit with them until they delivered the Messenger of Allâh ﷺ to them. They wrote all of this in a document and they attached it to the ceiling of

the *Ka'bah*. It was written by Bagheedh Ibn 'Amir Ibn Hashim and the Messenger of Allâh ﷺ invoked Allâh against him and his hand became paralyzed. The believers and the disbelievers among them moved to the ravine (to which they had been ostracized) except Abu Lahab, for he supported Quraish against them. This happened in the seventh year after the Prophet ﷺ was sent to deliver the Message of Islam and they remained isolated and extremely oppressed for about three years until they suffered greatly and the voices of their crying children could be heard from beyond the ravine. There Abu Talib wrote his well known poem whose verse all end with the Arabic letter (*Lam*), while Quraish remained divided between approval and condemnation and all of those who condemned the boycott tried to have it annulled and Allâh informed His Messenger regarding the condition of the document and that Allâh had sent termites and that they had eaten all of the words of boycott and oppression and left nothing except the mention of Allâh, the Almighty, the All-Powerful. He informed his uncle of this and he went out to Quraish and informed them that his nephew had said such-and-such and he said: "If he is lying, we shall let the boycott between you and him remain, but if he is truthful, you must go back upon it (i.e. the boycott)." They said: "You have spoken fairly." So they took it down and when they found that the matter was as he had said, they increased their disbelief.

The Messenger of Allâh ﷺ and those with him left the ravine and Abu Talib died six months later, while Khadeejah ﷺ died three days after him and it was said that she died at other times. The trials inflicted upon the Messenger of Allâh ﷺ by the foolish among his people increased in severity and so he went to Ta'if, hoping that they would help him against them and he called them to believe in Allâh, but he did not find anyone among them who would give him shelter, nor did he find any helper. Instead, they hurt him and treated him in a manner worse than that of his own people. With him was Zaid Ibn Harithah ﷺ and he remained among them for ten days, during which time he did not leave any of their leaders without talking to him, but they said: "Leave our city." And they incited the foolish among them to stand in wait for him and throw stones at him, until