

Chapter

The *Ansar* were informed of the departure of the Messenger of Allâh ﷺ and so they used to go out to the lava plains each day and wait until the heat of the sun became too intense, then they would return to their houses.

Then on Monday, the twelfth of Rabee' Al-Awwal, at the end of the thirteenth year of his Prophethood, they went out as was their custom and when the sun became hot, they returned. Then a man from among the Jews climbed one of the hillocks of Al-Madinah for his own reasons and he saw the Messenger of Allâh ﷺ and his companions in white, standing out clearly from the heat haze and he called out in his loudest voice: "Oh, Banu Qailah! Here is your companion! Here is your grandfather whom you are awaiting! The *Ansar* hastened to fetch their weapons in order to meet him while the roars of the voices and "Allâhu Akbar" was heard among Banu 'Amr Ibn 'Awf and the Muslims made *Takbeer* out of joy at his arrival and went out to meet him and they received him and greeted him with the greeting of Prophethood, surrounding him and circling him while tranquillity encompassed him and Revelation came down to him

﴿هُوَ مَوْلَانَهُ وَجِبْرِيْلُ وَصَلِيْحُ الْمُؤْمِنِيْنَ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظٰهِرٌ﴾

"Allâh is his *Maula* (Lord, or Master, or Protector), and Jibrail (Gabriel), and the righteous among the believers; — and furthermore, the angels are his helpers."^[1]

He proceeded until he stopped at Quba' among the tribe of Banu 'Amr Ibn 'Awf and he stayed with Kulthûm Ibn Al-Hidm and it was said with Sa'd Ibn Khaithamah and he stayed with them for fourteen nights and built there Quba' Mosque, which was the first mosque

^[1] *Sûrah At-Tahreem* 66:4

built after the start of the Prophethood.^[1] Then on Friday, he mounted his camel by Allâh's Command and Friday prayer over took him at Banu Salim Ibn 'Awf and so he performed the Friday prayer in the mosque which is in the bottom of the valley, then he mounted his camel and they took it by its halter, (saying): "Come to where there are many men, weapons and protection," but he said:

﴿خَلُوْا سَبِيْلَهَا فَاِنَّهَا مَأْمُوْرَةٌ﴾

"Let her go where she will, for she is under (Divine) Command."

The camel continued to go on with him and it did not pass by any house from among the houses of the *Ansar* without them wishing for him to descend, but he said:

﴿دَعُوْهَا فَاِنَّهَا مَأْمُوْرَةٌ﴾

"Leave her, for she is under (Divine) Command."

The camel continued until it reached the place where his mosque stands today and there it knelt down and he did not descend from it until it had risen and gone on a little, then it turned and went back to its original place and knelt down again and he descended from it; and that was on the land of Banu An-Najjar, his maternal uncles. It was good fortune from Allâh that made the camel kneel there, for the Prophet ﷺ desired to alight there, in order to honour them thereby. They began to solicit him to enter their abodes, but Abu Ayyûb ؓ stepped forward to his saddle and took it into his house; the Prophet ﷺ said:

﴿الْمَرْءُ مَعَ رَحْلِهِ﴾

"A man goes with his saddle."

Then Abu Zurarah ؓ came and took his camel and it stayed with him.^[2] He became as Qais Ibn Sirmah Al-Ansari said — and Ibn 'Abbas ؓ used to visit him frequently and memorized these verses

^[1] Narrated by Ibn Sa'din 'At-*Tabaqat*' and Al-Bukhari narrated something similar, on the authority of 'Urwah Ibn Az-Zubair ؓ

^[2] Narrated by Al-Bukhari and Muslim.

from him - :

He remained among Quraish for thirteen years,
Reminding them (of Allâh) and hoping to find someone,
Who would be a friend to him and support him, presenting
himself to the people in the festivals,
But he found none who would give him a home, And he found
none who would invite him,
Then when he came to us, having made up his mind,
And he became happy and pleased with *Taibah* (Al-Madinah),
And he no longer feared the oppression of a far off tyrant,
Nor feared a rebel from among mankind,
We sacrificed our lawful wealth for him,
And (we sacrificed) ourselves in times of war,
And we shared with him our worldly goods,
Opposing all of those people who opposed him,
Even though they had been beloved to us,
And we know that there is no lord besides Allâh,
And the Book of Allâh became our only guide.

Ibn 'Abbas ؓ said: "The Prophet ﷺ was in Makkah and he was ordered to migrate to Al-Madinah and the following Verse was revealed to him:

﴿وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ
سُلْطٰنًا نَّصِيْرًا﴾

"And say (O Muhammad ﷺ): "My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)."^[1]

Qatadah said: "Allâh removed him from Makkah to Al-Madinah with a good exit and the Prophet of Allâh (ﷺ) knew that he would be unable to carry out this Command except with authority and so he asked Allâh to grant him authority to help him and then Allâh showed him *Dar Al-Hijrah*^[2] while he in Makkah and he said:

[1] *Sûrah Al-Isra'* 17:80

[2] *Dar Al-Hijrah*: The Land of Migration (Al-Madinah).

«أُرِيْتُ دَارَ هِجْرَتِكُمْ بِسَبْحَةِ ذَاتِ نَخْلٍ بَيْنَ لَابَتَيْنِ»

"I was shown the land of your migration: (It is) near a salt marsh, where date palms grow and it lies between two lava fields."^[1]

Al-Bara' ؓ said: "The first person to come to us from among the Companions of the Messenger of Allâh ﷺ was Mus'ab Ibn 'Umair and Ibn Ummi Maktûm ؓ and they began to teach the people the Qur'ân, then 'Ammar Ibn Yasir arrived with Bilal and Sa'd, then 'Umar Ibn Al-Khattab came among twenty riders ؓ, then the Messenger of Allâh ﷺ arrived and I have never seen the people as happy as they were when he came; I even saw women, children and slave girls saying: "This is the Messenger of Allâh ﷺ who has come." He stayed in the house of Abu Ayyûb ؓ until his rooms and his mosque were built. While he was in Abu Ayyûb's ؓ house, he sent Zaid Ibn Harithah and Abu Rafi' ؓ to Makkah with two camels and five hundred dirhams and they returned to him with Fatimah and Umm Kalthûm, his daughters, Sawdah, his wife, Usamah Ibn Zaid and his mother, Umm Ayman ؓ.

As for Zainab ؓ, her husband, Abul 'As, did not allow her to leave. 'Abdullah, the son of Abu Bakr ؓ left with them, bringing Abu Bakr's family, including 'A'ishah ؓ and they stayed in the house of Harithah Ibn An-Nu'man ؓ.



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

Chapter

Regarding the Building of the Mosque

Az-Zuhri said: "His she-camel knelt down at the place where his mosque was to be built and today men from among the Muslims pray therein. It was a place for drying dates owned by two orphans in the care of As'ad Ibn Zurarah ؓ. The Messenger of Allâh ﷺ bargained with them over the price, but they said: "No, we will give it to you." But he refused and purchased it from them for ten *Deenars*. It consisted of a wall without a roof and its *Qiblah* faced towards Bait Al-Maqdis. As'ad Ibn Zurarah ؓ used to pray therein and perform the Friday prayers before the arrival of the Messenger of Allâh ﷺ. In it there were date-palms and *Gharqad* trees^[1] and graves of the polytheists, so the Messenger of Allâh ﷺ ordered that the graves be disinterred and that the date palms and the trees be cut down and placed in rows, facing towards the *Qiblah* of the mosque. He made its length from the *Qiblah* to the back a hundred cubits, and from side to side, it was a similar distance or less. He made its foundation approximately three cubits, then they built it from adobe bricks and the Messenger of Allâh ﷺ built with them, transporting the bricks and stones and singing:

"O, Allâh, there is no goodness except that of the Hereafter,
So forgive the *Ansar* and the *Muhajirûn*."

And he sang:

^[1] *Gharqad*: A thorny bush native to the Middle East, which according to the Prophet ﷺ is the friend of the Jews. (See: '*Saheeh Muslim*', the Book of Trials and Portents of the Hour).

This (carrying) work is not the work of Khaibar, this is more pious, oh, our Lord and purer.

And they began to recite poetry while they were transporting the bricks and one of them said in his poetry:

Were we to sit while the Messenger works, That would be a misguided action on our part.

He made its *Qiblah* to face towards Bait Al-Maqdis and he made three doors for it, one at the back, one which was known as *Bab Ar-Rahmah* (the Door of Mercy) and a door by which the Messenger of Allâh ﷺ entered. He made its pillars from tree trunks and its roof from palm leaves. It was said to him: "Will you not provide it with a (proper) roof?" He said:

«لَا عَرِيْشَ كَعَرِيْشِ مُوسَى»

"No, a palm leaf roof, like that of Moses."

To its sides, he built houses for his wives from adobe brick and he made roofs for them from branches and palm leaves.

When he had completed the building, he consummated his marriage with 'A'ishah ؓ in the house which he had built for her to the east of the mosque and he built another house for Sawdah ؓ.^[1]

Then the Prophet ﷺ declared brotherhood between the *Muhajirûn* and the *Ansar*; and they were ninety men – half of them from the *Muhajirûn* and half of them from the *Ansar* – that they might share their worldly goods and inherit each other after death, until the Battle of Badr took place. Then when the Verse:

«وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ»

"And blood relations among each other."^[2]

was revealed, the rights of inheritance were returned to the close relatives. It was also said that he declared another brotherhood between members of the *Muhajirûn* and that he took 'Ali ؓ as a

^[1] Narrated by Ibn Sa'd in '*At-Tabaqat*'.

^[2] *Sûrah Al-Ahzab* 33:6

brother,^[1] but the first report is more strongly confirmed. If he had taken anyone as a brother, Abu Bakr As-Siddeeq ﷺ would have been more entitled to it, he of whom he said:

«لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ أَحِبِّي وَصَاحِبِي»

“If I were to take anyone of my people as a *Khaleel* (close friend), I would have taken Abu Bakr as a *Khaleel*, but he is my brother and my companion.”^[2]

And this is (Islamic) brotherhood, albeit of a general kind, as he ﷺ said:

«وَدِدْتُ أَنَا قَدْ رَأَيْنَا إِخْوَانَنَا»

“I wished that we could see our brothers.”

The Companions ﷺ said: “Are we not your brothers?” He said:

«أَنْتُمْ أَصْحَابِي، وَإِخْوَانِي قَوْمٌ يَأْتُونَ مِنْ بَعْدِي، يُؤْمِنُونَ بِي وَلَمْ يَرُونِي»

“You are my Companions; my brothers are a people who will come after me and they will believe in me without having seen me.”^[3]

And Abu Bakr Siddeeq has the highest level of this brotherhood, just as he has the highest level of companionship.

The Messenger of Allâh ﷺ made a treaty of non-hostility with the Jews of Al-Madinah and wrote a document to that effect. Their Rabbi, ‘Abdullah Ibn Salam set out without delay and entered Islam,^[4] but the majority refused except to disbelieve. They were three tribes: Banu Qainuqa’, Ban An-Nadheer and Banu Quraizah – and all three of them fought him. He pardoned Banu Qainuqa’, banished Banu

^[1] All of the *Ahadeeth* in which it is claimed that the Prophet ﷺ took ‘Ali ﷺ as a brother are weak, according to Shu’aib and ‘Abdul Qadir Al-Arna’ût.

^[2] Narrated by Al-Bukhari and Muslim.

^[3] Narrated by Muslim, on the authority of Abu Hurairah ﷺ.

^[4] Narrated by Al-Bukhari on the authority of Anas Ibn Malik ﷺ.

An-Nadheer and killed the men of Banu Quraizah and enslaved their women and children. *Sûrah Al-Hashr* was revealed concerning Banu An-Nadeer and *Sûrah Al-Ahzab* regarding Banu Quraizah.

He ﷺ used to pray towards Bait Al-Maqdis and he said to Jibreel ﷺ:

«وَدِدْتُ أَنْ اللَّهُ صَرَفَ وَجْهِي عَنْ قِبَلَةِ الْيَهُودِ»

“I wished that Allâh would turn my face away from the *Qiblah* of the Jews.”

Jibreel ﷺ replied:

«إِنَّمَا أَنَا عَبْدٌ فَادْعُ رَبَّكَ وَاسْأَلْهُ»

“I am only a slave, so supplicate your Lord and ask Him.”

So he began to turn his face towards the heaven, asking for that and then Allâh revealed:

«قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ»

“Verily, We have seen the turning of your (Muhammad’s) face towards the heaven.”^[1]

This took place sixteen months after his arrival in Al-Madinah and two months before the Battle of Badr occurred.^[2] In this there were great wisdoms and a trial for the Muslims, the polytheists, the Jews and the hypocrites. As for the Muslims, they said:

«ءَامَنَّا بِهِ - كُلٌّ مِنْ عِنْدِ رَبِّنَا»

“We believe in it; the whole of it (clear and unclear Verses) are from our Lord.”^[3]

It was they whom Allâh guided and it was not hard for them. As for

^[1] *Sûrah Al-Baqarah* 2:144

^[2] This *Hadeeth* was narrated by Ibn Sa’d in ‘*At-Tabaqat*’ by way of Al-Waqidi, on the authority of Ibn ‘Abbas ﷺ, however, as mentioned previously, Al-Waqidi is weak (Ash-Shafi’i called him a forger of *Hadeeth*) (See: ‘*Tahzeeb Al-Kamal*’). Nonetheless, the substance of the *Hadeeth* was narrated by Al-Bukhari, on the authority of Al-Bara’.

^[3] *Sûrah Al-Imrân* 3:7

the polytheists, they said: "Just as he has returned to our *Qiblah*, he will soon return to our religion." But he did not return to it, except that it was the truth. As for the Jews, they said: "He has gone against the *Qiblah* of the Prophets who were before him." And as for the hypocrites, they said: "He does not know in which direction to pray: If the first was correct then he has abandoned it and if the second was correct, then he was previously doing something invalid." The sayings of the foolish people were many and varied and they were, as Allâh, Most High said:

﴿وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ﴾

"Indeed it was great (heavy) except for those whom Allâh guided."^[1]

And it was a trial from Allâh to see who would obey the Messenger and who would turn on their heels. And because the matter of the *Qiblah* was a momentous one, Allâh, Most Glorified prepared before it the matter of abrogation and His Ability to do that and that He brings something better than the thing which was abrogated or something like it, then He added to that a rebuke to those who sought to confuse His Messenger and did not obey him.

Then He mentioned the differing between the Jews and the Christians and their testimony against each other that they follow nothing and He warned His slaves against agreements with them and following their vain desires. Then He mentioned their disbelief in Him and their saying that He, Most Glorified, Most High has a son.

Then He informed us that the east and the west belong to Him and that wherever His slaves turn their faces, His Countenance is there and that He is All-encompassing, All-knowing and because of His Greatness, the All-encompassing nature of Him and His Knowledge of all things, wheresoever the slave turns his face, there is the Countenance of Allâh. Then He informed us that His Messenger ﷺ will not be asked about the inhabitants of the blazing Fire, who did not obey him.

After that, He informed us that the People of the Scripture (the Jews

^[1] *Sûrah Al-Baqarah* 2:143

and Christians) would not be happy with him until he followed their religion; then He reminded the People of the Scripture of the Blessings which He has given them and He made them fear His Punishment. Then He mentioned His *Khaleel* Abraham (Ibraheem ﷺ) and how he built His House and lauded Him and He informed us that He made him an *Imam* for the people; then He mentioned His Sacred House and Abraham's building of it, in the course of which, He mentioned that just as its builder was an *Imam* for the people, so the House that he built is an *Imam* (i.e. a place of resort) for them.

Then He informed us that no one rejects the Religion of this *Imam* Abraham (Ibraheem ﷺ) except the most foolish of people; then He commanded His slaves to follow his Messenger ﷺ and believe in what was revealed to him and to the (other) Prophets ﷺ. Then He responded to those who claim that Abraham (Ibraheem ﷺ) and his family were Jews or Christians. And He declared all of this to be a preparation before the changing of the *Qiblah* and He, Most Glorified confirmed the matter time and time again and commanded His Messenger ﷺ to turn his face towards it wheresoever he might be and from whencesoever he started out (on a journey, for a military engagement etc.).^[1]

And He, Most Glorified informed us that the One Who guides whom He wills to the Straight Path is the One Who guided them to this *Qiblah* and that it is for them and that they are its people, because it is the best of *Qiblahs* and they are the best of peoples and likewise, He chose for them the best of Messengers and the best of Books and that He raised them up from the best of generations and chose for them the best of Laws and gave them the best of characters and made them to dwell in the best of lands and made for them dwellings in Paradise which are the best of dwellings and their position on the Day of Resurrection will be the best of positions, for they will be on a high hill, while the (remainder of) the people will be below them. Glorified be He, Who selects for His Mercy whom He wills. That is the Bounty of Allâh, which He bestows upon whom he wills; and Allâh is the Owner of Great Bounty. And He, Most Glorified informs us that He

^[1] See *Tafseer Ash-Shawkani*.

did that so that men may have no argument against the Muslims; but the wrongdoers argue against them using these aforementioned arguments. And the apostates do not oppose the Messengers with any arguments besides these or ones similar to them. And all those who give preference to something other than the sayings of the Messenger ﷺ his argument is of the same type as the arguments of those people. And He, Most Glorified informed us that He did this in order to complete His Blessings upon them and to guide them. Then He mentioned His Blessings upon them in revealing His Book to them to purify them, to teach them the Book and the *Hikmah* (i.e. the *Sunnah*, Islamic Laws and Islamic Jurisprudence) and to teach them what they did not know.

Then He commanded them to remember Him (by prayer and glorifying Him) and be grateful to Him, for through them (i.e. remembrance and gratitude) their supplications will be answered with the most complete Blessings and more and they will win His Remembrance and His Love for them. Then He commanded them to do that without which they could not achieve that – and that is patient perseverance (in the face of hardship and adversity) and prayer and He informed us that He is with those who patiently persevere (i.e. by His Hearing, His Seeing and His Knowledge) and that He Has Completed His Blessing upon them along with the (changing of the *Qiblah*) by prescribing the *Adhan* for them five times during the day and night and He increased the *Zuhr* and *‘Asr* prayers by two *Rak’ahs*, they having previously been two *Rak’ah* prayers. And all of this occurred after the arrival of the Prophet ﷺ in Al-Madinah.



Chapter

When the Messenger of Allâh ﷺ had settled in Al-Madinah and Allâh had supported him with His Help and with the Believers and He had united their hearts after their former enmity and the Helpers of Allâh (the *Ansar*) and the Battalions of Islam protected him from all mankind, sacrificed themselves for him, preferred their love for him over their love for their fathers, their sons and their wives and they preferred him over their own selves and the Arabs and the Jews fired at them from the same bow, rallying the forces of enmity against them and clamoured against them on every side; but Allâh, Most High commanded them to patiently persevere, to pardon them and forgive them until they became strong and their forces were potent, at which point, He permitted them to fight, but He did not enjoin it upon them, for He, Most High said:

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

“Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory —.”^[1]

It was said that this referred to Makkah, because the *Sûrah* is a Makkan one, but this is wrong for the following reasons:

The First: That Allâh did not permit fighting in Makkah.

The Second: That the context proves that the permission to fight was given after they were unrightfully expelled from their homes.

The Third: That the Words of Allâh:

﴿هَذَانِ حَصْمَانِ أَخْتَصَمُوا فِي رَبِّهِمْ﴾

“These two opponents (believers and disbelievers) dispute with

^[1] *Sûrah Al-Hajj* 22:39

each other about their Lord;”^[1]

were revealed regarding those who fought on the day of the Battle of Badr.

The Fourth: That He addressed them in the Verse saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

“Oh, you who believe!”

And such an address is Madinan.

The Fifth: That He commanded *Jihad* therein, which includes *Jihad* by the hand and other forms and there is no doubt that the general command to observe *Jihad* was after the *Hijrah*.

The Sixth: That Al-Hakim narrated in ‘*Al-Mustadrak*’ on the authority of Ibn ‘Abbas ؓ, which conforms to the conditions of acceptance laid down by Al-Bukhari and Muslim, in which he said: “When the Messenger of Allâh ﷺ departed from Makkah, Abu Bakr ؓ said: “They have expelled their Prophet. Truly, we are for Allâh and to Him shall we return; surely, they will be destroyed.” Then Allâh revealed:

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ﴾

“Permission to fight (against disbelievers) is given to those (believers) who are fought against.”^[2]

And this was the first Verse revealed regarding fighting.

And the context of the *Sûrah* proves that there are Makkan and Madinan Verses in it, because the story of the devil’s throwing words in the Messenger’s recitation is Makkan. And Allâh knows better.

Then Allâh enjoined fighting upon those who are attacked, for He, Most High said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ﴾

“And fight in the way of Allâh those who fight you,”^[3]

[1] *Sûrah Al-Hajj* 22:19

[2] *Sûrah Al-Hajj* 22:39

[3] *Sûrah Al-Baqarah* 2:190

Then He enjoined fighting against all of the polytheists upon them. So it was forbidden, then it was permitted, then it was commanded for those who are attacked, then it was commanded against all of the polytheists – either *Fard ‘Ain*^[1] or *Fard Kifayah*,^[2] according to what is generally accepted.

The fact is that *Jihad* is *Fard ‘Ain* – either by one’s heart, one’s tongue one’s hand or one’s wealth. It is an obligation upon every Muslims to undertake one or another of these forms of *Jihad*. As for *Jihad* with one’s self (i.e. fighting), it is *Fard Kifayah*; and as for *Jihad* with one’s wealth, there are two opinions regarding its obligation, but the correct view is that it is obligatory because the command to perform *Jihad* with one’s wealth and to perform it with one’s self in the Qur’ân is the same: Allâh has linked salvation from the Fire, forgiveness and entering Paradise to it, for He, Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ﴾

“O you who believe! Shall I guide you to a trade that will save you from a painful torment?”^[3]

And He, Most Glorified informs us that He has:^[4] And that He has recompensed them with Paradise and that this covenant and this promise were laid down in the most excellent of His Books (the Torah, the *Injeel* [Gospel] and the Qur’ân), then He confirms it by informing them that no one is truer to his promise than He, Most Blessed, Most High and then He confirms it by commanding them to rejoice at that and that it is the supreme success. So let the person who makes a contract with his Lord consider how splendid is this contract, for it is Allâh, the Almighty, the All-Powerful Who is the Purchaser and the price is Paradise and the one through whose hands this contract has passed is the most honourable of the Messengers from among the angels and mankind and verily, the commodity of this sale has been prepared for a great thing.

[1] *Fard ‘Ain*: An obligation upon all of the Muslims.

[2] *Fard Kifayah*: An obligation upon the Muslims which is considered to have been fulfilled if a sufficient number of them undertake it.

[3] *Sûrah As-Saff* 61:10

[4] *Sûrah At-Tawbah* 9:111

They have prepared you for something which, if you comprehend it,

Then disdain from keeping company with the foolish folk,
The price of Paradise and love (of Allâh), is to strive with one's own self and one's wealth, for the sake of their Owner (Allâh).
How cowardly is the rejecter, the penniless man who seeks to bargain for this merchandise.

Are they joking with Allâh, those penniless people who bargain (with Allâh)?

The price has not decreased, that those in financial difficulty may sell it on (their own) terms.

It is on display in the market of those who wish to buy, and its Owner will not accept a price for it, less than striving with one's self.

The lazy ones are hesitant, but those who love (Allâh) wait, to see which of them deserves that his soul may be the price.

The goods pass between them and fall into the hands of:

﴿أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ﴾

“Humble towards the believers, stern towards the disbelievers.”^[1]

And because those who claim to love Him are many, they are required to prove it, for if the people were given (Paradise) solely on the basis of their claims, every unqualified person would claim to be entitled to it and they would bring all kinds of different proofs for their claim, then it would be said: This claim cannot be verified except by clear evidence:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

“Say (O Muhammad ﷺ to mankind): “If you (really) love Allâh, then follow me (i.e. accept Islamic Monotheism, follow the Qur’ân and the *Sunnah*), Allâh will love you.”^[2]

And all of mankind would hesitate, except the followers of the Messenger ﷺ, who emulated his deeds, his sayings, his guidance and his character and they were requested to show firm evidence and it

^[1] *Sûrah Al-Ma'idah* 5:54

^[2] *Sûrah Âl 'Imrân* 3:31

would be said: The evidence is not accepted without attestation:

﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

“Fighting in the way of Allâh, and never fear of the blame of the blamers.”^[1]

So most of those who claimed to love Him hesitated, then the *Mujahidûn* did what was required and it was said to them: Truly, the lives and the wealth of those who love Allâh do not (in truth) belong to them, so give what was agreed upon in the contract, for a contract of sale requires that something be given by both parties.

Then when the merchants saw the greatness of the Purchaser and the value of the price and the splendour of him who made the bargain and the measure of the contract in which it was confirmed, they realized that the sale goods had an importance second to none and they realized that selling them for the small price of a sum of *Dirhams* was an act of criminal fraud, for the pleasure of them departs, while the consequence of them remains and so they made a bargain with the Buyer of their own free will and choice, without the option of return. Then when the bargain was complete, they handed over the sold goods and it was said: Your lives and property have become Ours and now We return them to you more abundantly than they were and we have increased your wealth therein.

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾

“Think not of those as dead who are killed in the way of Allâh.”^[2]

We did not buy your lives and your wealth from you except in order to make apparent (Our) Generosity and Kindness in accepting the sale and in giving in return for it the most splendid of prices, then We combined for you the price and the goods (and returned them both to you).

Observe the story of Jabir ؓ and his camel, how the Messenger of Allâh ﷺ bought his camel from him and then returned the full

^[1] *Sûrah Al-Ma'idah* 5:57

^[2] *Sûrah Âl 'Imrân* 3:169

amount and more to him, then he returned the camel to him.^[1] The Prophet ﷺ reminded him of this deed with regard to the situation of his father with Allâh and he informed him that Allâh has given him life and spoken directly to him and He said to him:

«يَا عَبْدِي تَمَنَّ عَلَيَّ أُعْطِكَ»

“Oh, My slave! Ask Me and I will give you.”^[2]

Glorified be He Whose Generosity and Kindness are so great that He encompasses thereby all of creation. He gave the merchandise and He gave its price and it was He who guided (the slave) to the completion of the bargain and accepted the merchandise, in spite of its imperfection and gave in return for it the most splendid of prices and He purchased His slave from himself by His Wealth (i.e. Paradise) and He combined for him the price and the goods and extolled him and praised him for this contract, while it was He Who granted it to him and willed it from him:

Come and welcome, if you have firm resolve,
For the call of love is urging you, so traverse the distance,
And say to those who call you to love and happiness:
If you call, I will say: “I answer your call” a thousand times,
And do not look at the effects which they left behind, for if you
look at their effects, you will only be saddened,
But take from them the supplies for the trip,
And follow the path of guidance and love, and you will reach
your destination,
And do not wait for the companion who remains sitting,
But leave him, for the desire to see your loved ones,
Will suffice to carry you, and keep alive by their memory
When your riding beast comes near, for the remembrance will
renew your efforts,

^[1] Narrated by Al-Bukhari, Muslim and the compilers of the ‘Sunan’, on the authority of Jabir Ibn ‘Abdillah ﷺ.

^[2] Narrated by At-Tirmidhi and Ibn Majah, on the authority of Jabir Ibn ‘Abdillah ﷺ.

And if you fear weariness, then say to it (i.e. the camel):
Ahead of you is the watering place, so seek the sources of the
water,

And take a firebrand from their light and travel by it,
For it is their light which guides you, not their torches,

And hurry to Wadi Al-Arak and say therein:

“I hope that I see them there,” if indeed you say anything,

And if not, then in Na‘man, I have one who can show,
The way to those whom you love, so seek them, if you should ask,

And if not, then you will meet with them by night,
But if you miss them, then alas for him who is unaware,

Come to the Gardens of ‘Adn, for they are

A more fitting abode if you intend to stay somewhere,

But the enemy have captured you,

Because you tarried over the effects, crying over the houses,

And come to a Day of plenty in an eternal Garden,

And strive with yourself if you are willing to sacrifice,

And leave them as ruined buildings, for there is no place of rest
therein,

And pass by them, for they are not houses,

Turn away from them to the path

Which was taken by those you love,

And say: “Be patient, oh, my soul for an hour,”

For when you meet (with them) the weariness will be no more,

For it is no more than an hour,

Then it will pass, then he who was sad will rejoice.

The one who calls to Allâh and to *Dar As-Salam*^[1] motivates the reluctant souls and (calls them to) the highest endeavours and the one who calls to *Eeman* makes to hear those with attentive ears; and Allâh makes to hear anyone (whose heart is) alive and his hearing it elevates him to the ranks of *Al-Abrar*^[2] and it encourages him on his

^[1] *Dar As-Salam*: The Abode of Peace, i.e. Paradise.

^[2] *Al-Abrar*: Those who were obedient to Allâh and follow strictly His Commands.

journey and he does not stop until he reaches *Dar Al-Qarar*.^[1]

The Prophet ﷺ said:

«انْتَدَبَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا إِيمَانٌ بِي، وَتَصْدِيقٌ بِرُسُلِي أَنْ أَرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ أَوْ أُدْخِلَهُ الْجَنَّةَ، وَلَوْ لَا أَنْ أَشُقَّ عَلَى أُمَّتِي، مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوْ دِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللهِ، ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ، ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ»

“The person who participates in (*Jihad*) in Allâh’s cause and nothing compels him to do so except belief in Allâh and His Messengers, will be recompensed by Allâh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any expedition (going for *Jihad*) and I would have loved to be martyred in Allâh’s cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.”^[2]

And he ﷺ said:

«مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللهِ، لَا يَفْتُرُ عَنْ صِيَامٍ وَلَا صَلَاةٍ حَتَّى يَرْجِعَ»

“The example of a *Mujahid* in Allâh’s Cause – and Allâh knows better who really strives in His Cause – is like a person who fasts and prays continuously. Allâh guarantees that He will admit the *Mujahid* in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.”^[3]

«وَقَالَ: غَدْوَةٌ فِي سَبِيلِ اللهِ، أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

“A single endeavour (of fighting) in Allâh’s Cause in the

^[1] *Dar Al-Qarar*: The Everlasting Abode, i.e. the life of the Hereafter.

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

^[3] Narrated by Al-Bukhari, Muslim, Ibn Majah, Ahmad and Malik, on the authority of Abu Hurairah ؓ, except Ibn Majah, who narrated it on the authority of Abu Sa’eed Al-Khudri ؓ.

forenoon or in the afternoon, is better than the world and whatever is in it.”

And he ﷺ said:

«أَنَا زَعِيمٌ - أَيُّ: كَفِيلٌ - لِمَنْ آمَنَ بِي وَأَسْلَمَ، وَجَاهَدَ فِي سَبِيلِ اللهِ بَيْتٍ فِي رَبْضِ الْجَنَّةِ، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ، مَنْ فَعَلَ ذَلِكَ لَمْ يَدْعُ لِلْخَيْرِ مَطْلَبًا، وَلَا مِنَ الشَّرِّ مَهْرَبًا، يَمُوتُ حَيْثُ شَاءَ أَنْ يَمُوتَ»

“I am the *Za’eem* – that is responsible for – whoever believes in me and submits (to Allâh) and fights in Allâh’s Cause for an abode in the outskirts of Paradise, an abode in the middle of Paradise and an abode in the loftiest heights of Paradise; whoever did that, never leaving his quest for goodness, nor fleeing from evil, he will die where he wished to die.”^[1]

And he ﷺ said:

«مَنْ قَاتَلَ فِي سَبِيلِ اللهِ - مِنْ رَجُلٍ مُسْلِمٍ - فَوَاقَ نَاقَةً، وَجَبَتْ لَهُ الْجَنَّةُ»

“Whoever fought in Allâh’s Cause – from among the Muslim men – for the equivalent of the time between two milkings of a she-camel, Paradise is ordained for him.”^[2]

And he ﷺ said:

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللهُ، فَاسْأَلُوهُ الْفَرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفْجُرُ أَنْهَارُ الْجَنَّةِ»

“Verily, in Paradise, there are a hundred levels which Allâh has prepared for the *Mujahidûn* in Allâh’s Cause and the distance between each Paradise is like the distance between the heaven

^[1] Narrated by An-Nasa’i, on the authority of Fadhalah Ibn ‘Ubaid ؓ and declared authentic by Ibn Hibban and Al-Hakim and this was confirmed by Az-Zahabi.

^[2] Narrated by the compilers of the ‘*Sunan*’, Ahmad and Ad-Darimi on the authority of, Mu’adh Ibn Jabal ؓ.