The Ansar were informed of the departure of the Messenger of Allāh 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 Allāh 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 ‘Allāhu 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

“Allāh 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 Kulthūm Ibn Al-Hidm and it was said with Sa’d Ibn Khalthumah and he stayed with them for fourteen nights and built there Quba’ Mosque, which was the first mosque

[1] Sūrah Al-Tahroom 66:4

built after the start of the Prophethood.[1] Then on Friday, he mounted his camel by Allāh’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: “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:

“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 Allāh 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 Ayyūb stepped forward to his saddle and took it into his house; the Prophet ﷺ said:

“A man goes with his saddle.”

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


He remained among Quraish for thirteen years, reminding them (of Allah) 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 Allah, and the Book of Allah became our only guide. Ibn 'Abbas \( ^{\dagger} \) said: "The Prophet \( ^{\dagger} \) was in Makkah and he was ordered to migrate to Al-Madinah and the following Verse was revealed to him:

\[
\text{"And say (O Muhammad \( ^{\dagger} \))}: \text{"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: "Allāh removed him from Makkah to Al-Madinah with a good exit and the Prophet of Allāh \( ^{\dagger} \) knew that he would be unable to carry out this Command except with authority and so he asked Allāh to grant him authority to help him and then Allāh showed him Dar Al-Hijrah\( ^{[2]} \) while he in Makkah and he said:

\[\text{"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' \( ^{\dagger} \) said: 'The first person to come to us from among the Companions of the Messenger of Allāh \( ^{\dagger} \) was Mus'ab Ibn 'Umar and Ibn Ummi Makhtūm \( ^{\dagger} \) and they began to teach the people the Qur'ān, then 'Ammar Ibn Yasir arrived with Bilal and Sa'd, then 'Umar Ibn Al-Khattab came among twenty riders \( ^{\dagger} \), then the Messenger of Allāh \( ^{\dagger} \) 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 Allāh \( ^{\dagger} \) who has come.' He stayed in the house of Abu Ayyūb \( ^{\dagger} \) until his rooms and his mosque were built. While he was in Abu Ayyūb's \( ^{\dagger} \) house, he sent Zaid Ibn Harithah and Abu Ṭālib to Makkah with two camels and five hundred dirhams and they returned to him with Fatimah and Umm Kalthūm, his daughters, Sawdah, his wife, Usamah Ibn Zaid and his mother, Umm Ayman \( ^{\dagger} \). As for Zainab \( ^{\dagger} \), her husband, Abul 'As, did not allow her to leave. 'Abdullah, the son of Abu Bakr \( ^{\dagger} \) left with them, bringing Abu Bakr's family, including 'A'īshah \( ^{\dagger} \) and they stayed in the house of Harithah Ibn An-Nu'man \( ^{\dagger} \).
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  negotiated 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 .

In it there were date-palms and Gharqad trees and graves of the polytheists, so the Messenger of Allâh  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  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 Muhajirîn.”

And he sang:

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 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:

“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.

Then the Prophet  declared brotherhood between the Muhajîrîn and the Ansar; and they were ninety men – half of them from the Muhajîrîn 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:

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 Muhajîrîn and that he took ‘Ali as a

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(1) Gharqad: A thorny bush native to the Middle East, which according to the Prophet  is the friend of the Jews. (See: ‘Saheeh Muslim’, the Book of Trials and Portents of the Hour).

(1) Narrated by Ibn Sa’d in ‘At-Tabaqat’.

(2) Surah 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 \( \text{ ﷲ} \) would have been more entitled to it, he of whom he said:

\[
أَذُّنَّا أَنَّا فَذَا رَأَيْنا إِخْوَانًا
\]

“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 \( \text{ ﷲ} \) said:

\[
أَذُّنَّا أَنَّا فَذَا رَأَيْنا إِخْوَانًا
\]

“I wished that we could see our brothers.”

The Companions \( \text{ ﷲ} \) said: “Are we not your brothers?” He said:

\[
أَنَّمَا أَنَا أَجْمَّٰلُو عَلَيْنِ فَاتْحُونَ بِنَبِيٍّ وَلَمْ تَرْفَعَ
\]

“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 Allah \( \text{ ﷲ} \) 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, but the majority refused except to disbelieve. They were three tribes: Banu Qainuqa’, Banu An-Nadheer and Banu Quraizah — and all three of them fought him. He pardoned Banu Qainuqa’, banished Banu An-Nadheer and killed the men of Banu Quraizah and enslaved their women and children. \( \text{ سَرُّةُ الْقَرَاءَةِ} \) was revealed concerning Banu An-Nadheer and \( \text{ سَرُّةُ الْأَحْزَابِ} \) regarding Banu Quraizah.

He \( \text{ ﷲ} \) used to pray towards Bait Al-Maqdis and he said to Jibreel \( \text{ ﷲ} \):

\[
وَذُوَّدَتْ أَنَّ اللهَ صَرَّفَ وَجَهْيَ عَنْ قِبْلَةِ الْيَهُودِ
\]

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

Jibreel \( \text{ ﷲ} \) replied:

\[
إِنِّمَا أَنَا عَبْدُ فَاتَّحُونَ بِنَبِيٍّ وَلَا سَبَلَتِهِ
\]

“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 Allah revealed:

\[
وَقُلْ رَبِّ تَأْتِيَنَّكَ التَّجَلُّبُ وَيَجْهَهُنَّ فِي السَّمَاوَاتِ
\]

“We verily, We have seen the turning of your (Muhammad’s) face towards the heaven.”[4]

This took place sixteen months after his arrival in Al-Madinah and two months before the Battle of Badr occurred.[5] 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:

\[
وَقُلْ لِيْ نَسْأَلَنَّكَ النَّفَاسَ وَالظُّلُمَاتِ
\]

“We believe in it; the whole of it (clear and unclear Verses) are from our Lord.”[6]

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

[1] \( \text{ سُرُّةُ الْأَرَاسَةُ} \) 2:144
[2] This \textit{Hadeeth} was narrated by Ibn Sa’id in ‘At-Tabaqaat’ by way of Al-Waqidi, on the authority of Ibn ‘Abbas \( \text{ ﷲ} \), however, as mentioned previously, Al-Waqidi is weak (Ash-Shafi’i called him a forger of \textit{Hadeeth}) (See: ‘\textit{Tahzeeb Al-Kamal}’). Nonetheless, the substance of the \textit{Hadeeth} was narrated by Al-Bukhari, on the authority of Al-Bara’.
[3] \( \text{ سُرُّةُ الْأَيْمَانِ} \) 3:7

\[\text{\[\begin{array}{l} \text{[1]} \text{All of the \textit{Ahadeeth} in which it is claimed that the Prophet ﷲ took ‘Ali as a brother are weak, according to Shu’ail and ‘Abdul Qadir Al-Arna’ut.} \\
\text{[2]} \text{Narrated by Al-Bukhari and Muslim.} \\
\text{[3]} \text{Narrated by Muslim, on the authority of Abu Hurairah \( \text{ ﷲ} \).} \\
\text{[4]} \text{Narrated by Al-Bukhari on the authority of Anas Ibn Malik \( \text{ ﷲ} \).} \end{array}\]}\]
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 Allāh, Most High said:

وَلَهُ الشَّكِيرُ الّذِي يُغْذِيۡنَهُ إِلاَّ عَلَىٰ ذَٰلِكَ الْقُرْآنَۖ ذَٰلِكَ اللَّهُ عَزِّ الْأَوْلَادِ الْمُكْرِمِينَ

“Indeed it was great (heavy) except for those whom Allāh guided.”[1]

And it was a trial from Allāh 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, Allāh, 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 Allāh. Then He informed us that His Messenger 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 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) 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) except the most foolish of people; then He commanded His slaves to follow his Messenger I and believe in what was revealed to him and to the (other) Prophets a. Then He responded to those who claim that Abraham (Ibraheem) 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 to turn his face towards it wheresover 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 Allāh, which He bestows upon whom He wills; and Allāh is the Owner of Great Bounty. And He, Most Glorified informs us that He


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.

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When the Messenger of Allah ﷺ had settled in Al-Madinah and Allah had supported him with His Help and with the Believers and He had united their hearts after their former enmity and the Helpers of Allah (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 Allah, 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:

"Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory."

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

The First: That Allah 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 Allah:

"These two opponents (believers and disbelievers) dispute with

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:

"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 ṣ, which conforms to the conditions of acceptance laid down by Al-Bukhari and Muslim, in which he said: “When the Messenger of Allāh ᴩ departed from Makkah, Abu Bakr ᵇ said: “They have expelled their Prophet. Truly, we are for Allāh and to Him shall we return; surely, they will be destroyed.” Then Allāh revealed:

"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 Sūrah proves that there are Makkān and Madinan Verses in it, because the story of the devil’s throwing words in the Messenger’s recitation is Makkān. And Allāh knows better.

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

"And fight in the way of Allāh those who fight you,”[3]

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’ān is the same: Allāh has linked salvation from the Fire, forgiveness and entering Paradise to it, for He, Most High says:

"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’ān), 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 Allāh, 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.

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[2] Fard Kifayah: An obligation upon the Muslims which is considered to have been fulfilled if a sufficient number of them undertake it.
[3] Sūrah As-Saff 61:10
[4] Sūrah 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 Allāh), is to strive with one’s own self and one’s wealth, for the sake of their Owner (Allāh). How cowardly is the rejecter, the penniless man who seeks to bargain for this merchandise. Are they joking with Allāh, those penniless people who bargain with Allāh? 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 (Allāh) 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:

"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:

"Think not of those as dead who are killed in the way of Allāh."[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 Allāh bought his camel from him and then returned the full

[1] Sūrah Al-Ma‘idah 5:54
amount and more to him, then he returned the camel to him.\[^{1}\] The Prophet reminded him of this deed with regard to the situation of his father with Allāh and he informed him that Allāh has given him life and spoken directly to him and He said to him:

«يَا عَبْدُ مَنْ تَسْأَلُ عَلَيْهِ ْغُفْرَتَكَ»

"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.\[^{1}\]

\[^{2}\] Narrated by At-Tirmidhi and Ibn Majah, on the authority of Jabir Ibn ‘Abdillah.\[^{2}\]
The example of a Mujahid in Allah's Cause — and Allah knows better who really strives in His Cause — is like a person who fasts and prays continuously. Allah 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. 

“Verily, in Paradise, there are a hundred levels which Allah has prepared for the Mujahidin in Allah's Cause and the distance between each Paradise is like the distance between the heaven forenoon or in the afternoon, is better than the world and whatever is in it.”

And he said:

“Whoever fought in Allah'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.”

And he said:

“Verily, in Paradise, there are a hundred levels which Allah has prepared for the Mujahidin in Allah's Cause and the distance between each Paradise is like the distance between the heaven forenoon or in the afternoon, is better than the world and whatever is in it.”

And he said:

“I am the Zā'īm — that is responsible for — whoever believes in me and submits (to Allah) and fights in Allah'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.”

And he said:

“Whoever fought in Allah'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.”

And he said:

“The example of a Mujahid in Allah's Cause — and Allah knows better who really strives in His Cause — is like a person who fasts and prays continuously. Allah 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.”

And he said:

“Verily, in Paradise, there are a hundred levels which Allah has prepared for the Mujahidin in Allah's Cause and the distance between each Paradise is like the distance between the heaven forenoon or in the afternoon, is better than the world and whatever is in it.”

And he said:

“I am the Zā'īm — that is responsible for — whoever believes in me and submits (to Allah) and fights in Allah'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.”