

Al-Jihād

Imām ‘Abdullāh ibn al-
Mubārak

(d. 181h)

المنصورة

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Kitāb al-Jihād lil-Imām ‘Abdullāh ibn al-Mubārak (d. 181H)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhi r-Raḥmāni r-Raḥīm

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ
عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā ṣallayta
‘alā Ibrāhīma wa ‘alā āli Ibrāhīma, innaka ḥamīdun majīd. Allāhumma bārik
‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā bārakta ‘alā Ibrāhīma wa
‘alā āli Ibrāhīma, innaka ḥamīdun majīd

Abdullah Ibn Al Mubarak (118-181 H)

His name is Abdullah Ibn Al Mubarak Ibn Wadhih, Abu Abdurrahman Al-Handzali Al-Turki famously known as “Ibn al Mubarak”. He was born in the year 118 Hijri. He has many titles, such as Al-Hafidh, Sheikh Al-Islam, Fakhr Al-Mujahidin, leader of the ascetics, and many more. He spent his lifetime on journeys to perform hajj, jihad, and to trade. Thus, he was known as “As Saffar” (one who often travels).

How the Scholars Praised Ibn al Mubarak

Sufyan ibn Uyaynah said, “I looked to the Sahabah and I looked to ‘Abdullah ibn al-Mubarak, but I didn’t see a virtue for them over him, except in their companionship of the Prophet (sallallahu `alayhi wa sallam) and their battles with him.”

Ibn Mahdi said, “There are four leaders (of religion) : Malik, Ath Thauri, Hammad Ibn Zaid, and Ibn al Mubarak.” Ibn Mahdi ennobled him more than Ath Thauri.

Ahmad Ibn Hanbal said, “There was no one in his time that was more diligent in seeking for knowledge than Ibn al Mubarak.”

Abbas Ibn Mus’ab said, “Abdullah Ibn al Mubarak gathered (within him, -ed) the knowledge of hadith, jurisprudence, Arabic language, history, bravery, generosity, and the love for him from all classes of society.”

Hasan Ibn Isa Ibn Masijiris said, “The students of Ibn al Mubarak gathered and said, ‘Let us mention the excellence of Ibn al Mubarak’. They mentioned, ‘In him, there are knowledges, knowledge of jurisprudence, etiquette, knowledge of language and grammar, asceticism, of poetry, fluency in speaking, habit of performing the night prayer, diligence in worship, pilgrimage, skill of war, mastery

in horse riding, silence in trivial matters, justice, and rarity in having feud with people around him.”

Ibn Ma'in said, “He was a trusted scholar, and he had a strong memory. The book he taught about hadith contains 20.000 hadith.”

Yahya Ibn Adam said, “If I tried to find a detailed matter and I couldn't find it in the book written by Ibn al Mubarak, then I would be desperate to find it.”

Shuhaib Ibn Harb said, “Supposed that I used all my strength for three days in a year, to do as Ibn al Mubarak did, It is certain that I can't do it.”

From Nu'aim Ibn Hammad it was reported that Ibn al Mubarak said that his father told him a message, “Indeed, If I find your books, I'll burn them!” Ibn al Mubarak said, “No problem for me, all has been stored in my chest.”

There are still many other praises given to him by the scholars, until Imam Adh Dhahabi wrote, regarding his biography, “By Allah, I love him because of Allah. I wish to get rewards by loving him, because Allah had bestowed upon him favors in the form of piety, diligence in worship, sincerity, jihad, vast knowledge, meticulousness in knowledge, and other great qualities.”

The Death of Ibn al Mubarak

He died on his bed, after returning from a battle against the Romans, at the region of Hait, in Ramadan, year 181 of Hijra. May Allah have mercy on Imam Abdullah Ibn Al Mubarak.

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: «تَذَاكُرْنَا بَيْنَنَا، فَقُلْنَا: أَيُّكُمْ يَأْتِي رَسُولَ اللَّهِ ﷺ يَسْأَلُهُ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: فَهَبْنَا أَنْ يَقُولَ مِمَّا أَحَدٌ. قَالَ: فَأَرْسَلَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ رَجُلًا رَجُلًا حَتَّى جَمَعَنَا، فَجَعَلَ يُشِيرُ بَعْضُنَا إِلَى بَعْضٍ، فَقَرَأَ عَلَيْنَا: «سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ؟» مِنْ أُولَئِكَ إِلَى آخِرِهَا " فَتَلَاهَا عَلَيْنَا عَبْدُ اللَّهِ بْنُ سَلَامٍ مِنْ أُولَئِكَ إِلَى آخِرِهَا. قَالَ هِلَالٌ: فَتَلَاهَا عَلَيْنَا عَطَاءُ بْنُ يَسَارٍ مِنْ أُولَئِكَ إِلَى آخِرِهَا. قَالَ الْأَوْزَاعِيُّ: فَتَلَاهَا عَلَيْنَا يَحْيَى بْنُ أُولَئِكَ إِلَى آخِرِهَا

(1) Abdullah bin Salam said: "We were discussing among ourselves and said, 'Which one of you will go to the Messenger of Allah (ﷺ) and ask him: What deeds are most beloved to Allah?' We were apprehensive that one of us would say it. The Messenger of Allah (ﷺ) sent for us, one man at a time, until he had gathered us all together. Then some of us began to signal to others (to ask the question). So he recited to us: **'Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise. O you who have believed, why do you say what you do not do?'** from its beginning to its end."

Abdullah bin Salam recited it to us from its beginning to its end. Hilal said: "Ata' bin Yasar recited it to us from its beginning to its end." Al-Awza'i said: "Yahya recited it to us from its beginning to its end."¹

عَنْ أَبِي صَالِحٍ قَالَ: «قَالُوا:» لَوْ كُنَّا نَعْلَمُ أَيُّ الْأَعْمَالِ أَفْضَلُ أَوْ أَحَبُّ إِلَى اللَّهِ، فَتَزَلَّتْ: «يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ». [الصف: ١١]

¹ Reported by Al Darimi (2/200), Ibn Hibban (Mawrid al Tham'aan p.383), Al Bayhaqi (9/159) and Al Hakim in his Mustadrak (2/69) who said this Hadith is sound and upon the condition of Bukhari and Muslim. Al Tabari also reported it in his Tafsir from Ibn Abbas (28/84)

فَكَرِهُوهَا، فَنَزَلَتْ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ إِنَّ اللَّهَ يُحِبُّ
الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَانَتْهُمْ بُنْيَانًا مَرْصُوصًا﴾. [الصف: ٢] "

(2) Abu Salih said: "They said, 'If only we knew which deeds are best or most beloved to Allah.' Then the following verse was revealed: '**O you who have believed, shall I guide you to a commerce that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives.**' [Quran 61:10-11] But they disliked it, so the following verses were revealed: '**O you who have believed, why do you say what you do not do? It is most hateful in the sight of Allah that you say what you do not do. Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.**' [Quran 61:2-4]"²

عَنْ مُجَاهِدٍ قَالَ: «نَزَلَ قَوْلُهُ: ﴿لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾. [الصف: ٢] إِلَى قَوْلِهِ: ﴿صَفًا كَانَتْهُمْ بُنْيَانًا مَرْصُوصًا﴾. [الصف: ٤] فِي نَقَرٍ مِنَ الْأَنْصَارِ مِنْهُمْ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، قَالُوا فِي مَجْلِسٍ: لَوْ نَعْلَمُ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ لَعَمِلْنَا بِهِ حَتَّى نَمُوتَ. فَلَمَّا نَزَلَ فِيهِمْ، فَقَالَ ابْنُ رَوَاحَةَ: لَا أَزَالُ حَيِّسًا فِي سَبِيلِ اللَّهِ حَتَّى أَمُوتَ. فَفُتِلَ شَهِيدًا»

(3) Mujahid said: "The verse '**Why do you say what you do not do?**' [Quran 61:2] up to '**in rows as though they are a [single] structure joined firmly**' [Quran 61:4] was revealed about a group of the Ansar, among them was Abdullah bin Rawahah. They said in a gathering, 'If we knew which deeds are most beloved to Allah, we would do them until we die.' So when these verses were revealed about them, Ibn Rawahah said, 'I will not cease to be devoted in the way of Allah until I die.' And he was martyred."³

² Reported by Al Tabari in his Tafsir (28/84).

³ ibid

عَنْ قَتَادَةَ أَنَّهُ تَلَا هَذِهِ الْآيَةَ: «(إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ)» [التوبة: ١١١] فَقَالَ: ثَامَنَهُمُ اللَّهُ فَأَغْلَى لَهُمْ»

(4) Qatadah recited this verse: "**Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.**" [Quran 9:111] Then he said: "Allah bartered with them and gave them a high price."⁴

أَبَا الدَّرْدَاءِ قَالَ: «عَمَلٌ صَالِحٌ قَبْلَ الْعَزْوِ، فَإِنَّكُمْ إِنَّمَا تَقَاتِلُونَ بِأَعْمَالِكُمْ»

(5) Abu Darda said: "[Do] Righteous deeds before going on a military expedition, for you only fight by virtue of your deeds."⁵

قَالَ أَبُو الدَّرْدَاءِ: «الْقَتْلُ فِي سَبِيلِ اللَّهِ يَغْسِلُ الدَّرَنَ، وَالْقَتْلُ قَتْلَانِ كَفَّارَةٌ وَدَرَجَةٌ»

(6) Abu Darda said: "Being killed in the way of Allah washes away filth. And being killed is [like] two killings: an expiation and (raising in) rank."⁶

رَسُولَ اللَّهِ ﷺ قَالَ: «الْقَتْلَى ثَلَاثَةُ رِجَالٍ: رَجُلٌ مُؤْمِنٌ جَاهَدَ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ، حَتَّى إِذَا لَقِيَ الْعَدُوَّ قَاتَلَهُمْ حَتَّى يُقْتَلَ، ذَلِكَ الشَّهِيدُ الْمُمْتَحَنُ فِي خِيَمَةِ اللَّهِ تَحْتَ عَرْشِهِ، لَا يَفْضُلُهُ النَّبِيُّونَ إِلَّا بِدَرَجَةِ الثُّبُوءِ، وَرَجُلٌ مُؤْمِنٌ قَرَفَ عَلَى نَفْسِهِ مِنَ الذُّنُوبِ وَالْخَطَايَا جَاهَدَ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ، حَتَّى إِذَا لَقِيَ الْعَدُوَّ قَاتَلَ حَتَّى يُقْتَلَ، فَتِلْكَ مَضْمَصَةٌ مَحَتْ ذُنُوبَهُ وَخَطَايَاهُ، إِنَّ السَّيْفَ مَحَاءٌ لِلْخَطَايَا، وَأُدْخِلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ، فَإِنَّ لَهَا ثَمَانِيَةَ أَبْوَابٍ،

⁴ Reported by Al Tabari in his Tafsir (11/35)

⁵ See Sahih al Bukhari 2/139

⁶ Musannaf Abdul Razzaaq 5/255

وَلِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ، وَبَعْضُهَا أَسْفَلُ مِنْ بَعْضٍ، وَرَجُلٌ مُنَافِقٌ جَاهَدَ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ، حَتَّى إِذَا لَقِيَ الْعَدُوَّ قَاتَلَ حَتَّى يُقْتَلَ، فَذَلِكَ فِي النَّارِ. إِنَّ السَّيْفَ لَا يَمْحُو النَّفَاقَ

(7) The Messenger of Allah (ﷺ) said: "Those killed are of three types: A believing man who fought with his life and wealth in the way of Allah, and when he met the enemy, he fought them until he was killed. That is the martyr who resides in the tent of Allah under His Throne. None excel him except the Prophets due to the rank of Prophethood.

A believing man who poured upon himself some sins and mistakes, who fought with his life and wealth in the way of Allah. When he met the enemy, he fought until he was killed. That is a cleansing that erased his sins and mistakes, for indeed the sword erases sins. He will be admitted through whichever of the eight gates of Paradise he wishes, for it has eight gates, while Hell has seven gates, some lower than others.

And a hypocrite who fought with his life and wealth in the way of Allah. When he met the enemy, he fought until he was killed. That one is in the Fire, for the sword does not erase hypocrisy."⁷

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «النَّاسُ فِي الْعَزْوِ جُزْءَانِ: فَجُزْءٌ خَرَجُوا يُكْثِرُونَ ذِكْرَ اللَّهِ وَالتَّذْكِيرَ بِهِ، وَيَجْتَنِبُونَ الْفَسَادَ فِي الْمَسِيرِ، وَيُؤَاسُونَ الصَّاحِبَ، وَيُنْفِقُونَ كَرَائِمَ أَمْوَالِهِمْ، فَهُمْ أَشَدُّ اغْتِبَاطًا بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ مِنْهُمْ بِمَا اسْتَفَادُوا مِنْ دُنْيَاهُمْ، وَإِذَا كَانُوا فِي مَوَاطِنِ الْقَتْلِ، اسْتَحْيُوا مِنَ اللَّهِ فِي تِلْكَ الْمَوَاطِنِ أَنْ يَطَّلَعَ عَلَى رَيْبَةٍ فِي قُلُوبِهِمْ، أَوْ خِذْلَانٍ لِلْمُسْلِمِينَ، فَإِذَا قَدَرُوا عَلَى الْغُلُولِ طَهَّرُوا مِنْهُ قُلُوبَهُمْ، وَأَعْمَالَهُمْ. فَلَمْ يَسْتَطِعِ الشَّيْطَانُ أَنْ يَفْتِنَهُمْ، وَلَا يَكَلِّمَ قُلُوبَهُمْ، فَبِهِمْ يُعِزُّ اللَّهُ دِينَهُ، وَيَكْبِتُ عَدُوَّهُ. وَأَمَّا الْجُزْءُ الْآخَرُ، فَخَرَجُوا، فَلَمْ يَكْثِرُوا ذِكْرَ اللَّهِ، وَلَا التَّذْكِيرَ بِهِ، وَلَمْ يَجْتَنِبُوا

⁷ Al Darimi (2/206), Al Tayalisi (1/234), Ibn Hibban (Mawarid al Tham'aan p.388), Al Bayhaqi (9/164)

الْفَسَادَ، وَلَمْ يُوَاسُوا الصَّاحِبَ، وَلَمْ يُنْفِقُوا أَمْوَالَهُمْ إِلَّا وَهُمْ كَارِهُونَ، وَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ رَأَوْهُ مَغْرَمًا، وَحَزَنَهُمْ بِهِ الشَّيْطَانُ فَإِذَا كَانُوا عِنْدَ مَوَاطِنِ الْقِتَالِ كَانُوا مَعَ الْآخِرِ الْآخِرِ، وَالْخَاذِلِ الْخَاذِلِ، وَاعْتَصَمُوا بِرُءُوسِ الْجَبَلِ، يَنْظُرُونَ مَا يَصْنَعُ النَّاسُ، فَإِذَا فَتَحَ اللَّهُ لِلْمُسْلِمِينَ، كَانُوا أَشَدَّهُمْ تَخَاطُبًا بِالْكَذِبِ، فَإِذَا قَدَرُوا عَلَى الْغُلُولِ اجْتَرَأُوا فِيهِ عَلَى اللَّهِ، وَحَدَّثَهُمُ الشَّيْطَانُ أَنَّهَا غَنِيمَةٌ، إِنْ أَصَابَهُمْ رَخَاءٌ بَطَرُوا، وَإِنْ أَصَابَهُمْ حَبْسٌ فَتَنَهُمُ الشَّيْطَانُ بِالْعَرَضِ، فَلَيْسَ لَهُمْ مِنْ أَجْرِ الْمُؤْمِنِينَ شَيْءٌ، غَيْرُ أَنَّ أَجْسَادَهُمْ مَعَ أَجْسَادِهِمْ، وَمَسِيرُهُمْ مَعَ مَسِيرِهِمْ، دُنْيَاهُمْ وَأَعْمَالُهُمْ شَتَّى، حَتَّى يَجْمَعَهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يُفَرِّقُ بَيْنَهُمْ

(8) Abdullah bin Umar said: "The people in a military expedition are of two types: One group went out frequently remembering Allah and reminding others of Him. They avoid corruption during the journey, console their companions, and spend the best of their wealth. They are more delighted with what they spent from their wealth than with what they gained of worldly benefits. When they are in the midst of battle, they are shy before Allah in those situations that He might see any doubt in their hearts or any abandonment of the Muslims. If they are able to commit misappropriation (of war booty), they purify their hearts and actions from it. So Satan is unable to tempt them or speak to their hearts. Through them, Allah strengthens His religion and suppresses His enemy.

As for the other group, they went out without frequently remembering Allah or reminding others of Him. They did not avoid corruption, did not console their companions, and only spent their wealth reluctantly. What they spent from their wealth, they considered as a loss, and Satan grieved them with it. When they were in the midst of battle, they were with the very last of the people and the most abandoning. They took refuge on the mountaintops, watching what the people were doing. If Allah granted victory to the Muslims, they were the most intense in speaking lies. If they were able to commit misappropriation, they were bold against Allah in it, and Satan told them that it was legitimate war booty. If they

experienced prosperity, they were ungrateful, and if they experienced hardship, Satan tempted them with worldly offerings. They have no share of the reward of the believers, except that their bodies are with their bodies and their journey is with their journey. Their worldly life and their deeds are separate, until Allah gathers them on the Day of Resurrection, then He will separate between them."⁸

عَنْ مُرَّةَ قَالَ: «ذَكَرُوا عِنْدَ عَبْدِ اللَّهِ قَوْمًا قُتِلُوا فِي سَبِيلِ اللَّهِ، فَقَالَ: إِنَّهُ لَيْسَ عَلَى مَا تَذْهَبُونَ وَتَرَوْنَ أَنَّهُ إِذَا التَّقَى الرَّحْقَانِ نَزَلَتِ الْمَلَائِكَةُ، فَتَكْتُبُ النَّاسَ عَلَى مَنَازِلِهِمْ، فَلَا يُقَاتِلُ لِلدُّنْيَا، وَفُلَانٌ يُقَاتِلُ لِلْمَلِكِ، وَفُلَانٌ يُقَاتِلُ لِلذَّكْرِ، وَنَحْوُ هَذَا، وَفُلَانٌ يُقَاتِلُ يُرِيدُ وَجْهَ اللَّهِ، فَمَنْ قُتِلَ يُرِيدُ وَجْهَ اللَّهِ فَذَلِكَ فِي الْجَنَّةِ

(9) Murrah said: "They mentioned in the presence of Abdullah some people who were killed in the way of Allah. He said: 'It is not as you think and believe, that when the two armies meet, the angels descend and record the people according to their status: So-and-so fights for worldly gain, so-and-so fights for power, so-and-so fights for fame, and so on, while so-and-so fights desiring the Face of Allah. So whoever is killed while desiring the Face of Allah, that one is in Paradise.'"

أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ عَلَى مَجْلِسٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، وَهُمْ يَتَذَكَّرُونَ سَرِيَّةَ هَلَكَتْ فِي سَبِيلِ اللَّهِ، فَيَقُولُ بَعْضُهُمْ: هُمْ عَمَالُ اللَّهِ، هَلَكُوا فِي سَبِيلِهِ، فَقَدْ وَجَبَ أَوْ وَقَعَ أَجْرُهُمْ عَلَى اللَّهِ، وَيَقُولُ قَائِلٌ: اللَّهُ أَعْلَمُ بِهِمْ، لَهُمْ مَا اخْتَسَبُوا. فَلَمَّا رَأَاهُمْ عُمَرُ قَالَ لَهُمْ: مَا كُنْتُمْ تَتَحَدَّثُونَ؟ قَالُوا: كُنَّا نَتَحَدَّثُ فِي هَذِهِ السَّرِيَّةِ، فَيَقُولُ قَائِلٌ كَذَا، وَيَقُولُ قَائِلٌ كَذَا، فَقَالَ عُمَرُ: وَاللَّهِ إِنَّ مِنَ النَّاسِ نَاسًا يُقَاتِلُونَ ابْتِغَاءَ الدُّنْيَا، وَإِنَّ مِنَ النَّاسِ نَاسًا يُقَاتِلُونَ رِيَاءً وَسُمْعَةً، وَإِنَّ مِنَ النَّاسِ نَاسًا يُقَاتِلُونَ إِنْ دَهَمَهُمُ الْقِتَالُ، وَلَا يَسْتَطِيعُونَ إِلَّا إِيَّاهُ، وَإِنَّ مِنَ النَّاسِ نَاسًا يُقَاتِلُونَ ابْتِغَاءَ وَجْهِ اللَّهِ، أُولَئِكَ

⁸ Sa'eed b. Mansur in his Sunan (2/3/136)

الشَّهَدَاءُ، وَكُلُّ أَمْرٍ مِنْهُمْ يُبْعَثُ عَلَى الَّذِي يَمُوتُ عَلَيْهِ، وَإِنَّهَا وَاللَّهِ مَا تَذِرِي نَفْسَ مَا هُوَ مَفْعُولٌ بِهَا، لَيْسَ هَذَا الرَّجُلُ
الَّذِي قَدْ تَبَيَّنَ لَنَا أَنَّهُ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ

(10) Umar ibn al-Khattab went out to an assembly in the mosque of the Messenger of Allah ﷺ, and they were discussing a military expedition that had perished in the way of Allah. Some of them said: "They are the workers of Allah, they perished in His way, so their reward has become obligatory or has fallen upon Allah." And a speaker said: "Allah knows best about them, they have what they intended." When Umar saw them, he said to them: "What were you talking about?" They said: "We were talking about this military expedition, so one speaker says such-and-such, and another speaker says such-and-such."

Then Umar said: "By Allah, indeed among the people there are some who fight seeking the world, and indeed among the people there are some who fight for showing off and reputation, and indeed among the people there are some who fight if fighting overwhelms them and they cannot do anything but it, and indeed among the people there are some who fight seeking the Face of Allah, those are the martyrs, and every person among them will be resurrected upon that which he dies, and by Allah, no soul knows what will be done with it. This man whom it has become clear to us that his past and future sins have been forgiven is not like that."⁹

أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مَثَلَ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ - وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ -
كَمَثَلِ الْقَائِمِ الصَّائِمِ الْخَاشِعِ الرَّكَعِ السَّاجِدِ

(11) Abu Hurairah said: I heard the Messenger of Allah ﷺ saying, "Indeed, the similitude of the one who strives in the way of Allah - and Allah knows best who

⁹ Al Haakim in his Mustadrak (2/108), Abdul Razzaaq in his Musannaf (5/267)

strives in His way - is like the one who stands (in prayer), fasts, is humble, bows, and prostrates."¹⁰

عَنْ طَاوُسٍ قَالَ: «قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: إِنِّي أَقِفُ الْمَوَاقِفَ أُرِيدُ وَجْهَ اللَّهِ، وَأُحِبُّ أَنْ يُرَى مَوْطِنِي، فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾. [الكهف: ١١٠]»

(12) It was narrated from Tawus, who said: "A man said to the Messenger of Allah ﷺ: 'I stand in the positions (of Jihad) desiring the Face of Allah, but I like for my position to be seen. So the Messenger of Allah, peace and blessings be upon him, did not respond to him with anything until this verse was revealed: {**So whoever hopes for the meeting with his Lord, let him work righteousness and not associate anyone in the worship of his Lord.**} [Al-Kahf: 110]"¹¹

عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَالصَّائِمِ الْقَائِمِ بِآيَاتِ اللَّهِ آثَاءَ اللَّيْلِ وَآثَاءَ النَّهَارِ، مِثْلُ هَذِهِ الْأُسْطُوَانَةِ»

(13) The Prophet ﷺ said: "The similitude of the one who strives in the way of Allah is like the one who fasts and stands (in prayer) with the verses of Allah during the hours of the night and the hours of the day, like this pillar."¹²

عَنِ الْحَسَنِ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشًا فِيهِمْ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَغَدَا الْجَيْشُ، وَأَقَامَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ لِيَشْهَدَ الصَّلَاةَ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ قَالَ: «يَا ابْنَ رَوَاحَةَ، أَلَمْ تَكُنْ فِي الْجَيْشِ؟» قَالَ: بَلَى يَا رَسُولَ

¹⁰ Al Nasaa'i (6/18)

¹¹ Al Tabari in his Tafsir (16/40)

¹² Abu Nuaym in his Hilyah (8/173)

اللَّهُ، وَلَكِنِّي أَحْبَبْتُ أَنْ أَشْهَدَ الصَّلَاةَ مَعَكَ، وَقَدْ عَلِمْتُ مَنْزِلَهُمْ فَأَرْوَحُ وَأُذْرِكُهُمْ قَالَ: «وَالَّذِي نَفْسِي فِي يَدِهِ لَوْ أَنْفَقْتُ مَا فِي الْأَرْضِ مَا أَدْرَكْتُ فَضْلَ غَدَوَتِهِمْ»

(14) It was narrated from Al-Hasan that the Messenger of Allah ﷺ sent out an army, among whom was Abdullah bin Rawahah. The army went out early in the morning, but Abdullah bin Rawahah stayed behind to attend the prayer with the Messenger of Allah ﷺ. When the Prophet ﷺ finished his prayer, he said: "O Ibn Rawahah, were you not with the army?" He said: "Yes, O Messenger of Allah, but I wanted to attend the prayer with you, and I know their location, so I will go in the evening and catch up with them." The Prophet ﷺ said: "By the One in Whose Hand is my soul, even if you spent all that is on earth, you would not attain the virtue of their morning march."¹³

عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: «كَانَ يُقَالُ لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(15) It was narrated from Mu'awiyah bin Qurrah, who said: "It used to be said: 'Every nation has its monasticism, and the monasticism of this nation is jihad in the way of Allah.'"¹⁴

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِكُلِّ أُمَّةٍ رَهْبَانِيَّةً، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(16) It was narrated from Anas bin Malik, from the Prophet ﷺ, who said: "Indeed, for every nation there is monasticism, and the monasticism of this nation is jihad in the way of Allah."¹⁵

¹³ Muhammad b. al Hasan in Al Siyar Al Kabir (1/34)

¹⁴ Muhammad b. al Hasan in Al Siyar Al Kabir (1/23)

¹⁵ Ahmad, Abu Ya'la reported this. Jihad was labelled monasticism due to it containing abandonment of the worldly pleasures.

أَخْبَرَنِي عُمَارَةُ بْنُ غَزِيَّةٍ أَنَّ السَّيَّاحَةَ، ذُكِرَتْ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبَدَلْنَا اللَّهُ بِذَلِكَ الْجِهَادَ فِي سَبِيلِ اللَّهِ، وَالتَّكْبِيرَ عَلَى كُلِّ شَرْفٍ»

(17) Umarah bin Ghaziyyah informed me that wandering (as a form of worship) was mentioned in the presence of the Prophet ﷺ, so the Messenger of Allah ﷺ said: "Allah has replaced that for us with jihad in the way of Allah, and saying 'Allahu Akbar' on every elevation."¹⁶

قَالَ رَسُولُ اللَّهِ ﷺ: «رَوْحَةٌ فِي سَبِيلِ اللَّهِ أَوْ غُدُوَّةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، أَوْ مَا عَلَيْهَا»

(18 / 19) The Messenger of Allah ﷺ said: "A journey in the afternoon in the way of Allah or a journey in the morning is better than the world and whatever is in it, or whatever is on it."¹⁷

عَنْ أَبِي هُرَيْرَةَ قَالَ: «ذَكَرَ الشُّهَدَاءُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ:» لَا تَجِفُّ الْأَرْضُ مِنْ دَمِهِ حَتَّى تَبْتَدِرَهُ زَوْجَتَاهُ كَأَنَّهُمَا ظِئْرَانِ أَضَلَّتَا فَصِيلَهُمَا فِي بَرَّاحٍ مِنَ الْأَرْضِ بَبْدَاءَ، وَفِي يَدِ كُلِّ وَاحِدَةٍ مِنْهُمَا حُلَّةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا "

(20) Abu Hurairah said: "The martyrs were mentioned in the presence of the Prophet ﷺ and he said: 'The earth does not dry from his blood until his two wives hasten to him as if they are two (camel) suckling-mothers who have lost their weaned child in a vast and barren land, and in the hand of each one of them is a garment better than the world and whatever is in it.'"¹⁸

¹⁶ Similar Hadith to this is found in Abu Dawud (2/5), Al Bayhaqi (9/161), Al Haakim in his Mustadrak (2/73)

¹⁷ Sahih al Bukhari (2/136)

¹⁸ Ibn Majah (2/935)

عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ قَالَ: «إِذَا التَّقَى الصَّفَانِ أَهْبَطَ اللَّهُ الْحُورَ الْعَيْنِ إِلَى السَّمَاءِ الدُّنْيَا، فَإِذَا رَأَيْنِ الرَّجُلَ يَرْضَيْنِ مَقْدَمَهُ، قُلْنَ: اللَّهُمَّ تَبَّثْهُ. فَإِنْ نَكَصَ احْتَجَبْنَ مِنْهُ، وَإِنْ هُوَ قُتِلَ نَزَلْنَ إِلَيْهِ، فَمَسَحْنَ عَنْ وَجْهِهِ التُّرَابَ، وَقُلْنَ: اللَّهُمَّ عَفِّرْ مَنْ عَفَّرَهُ، وَتَرَّبْ مَنْ تَرَّبَهُ»

(21) Abdullah bin Ubaid bin Umair Al-Laithi said: "When the two rows (of fighters) meet, Allah sends down the Houris (beautiful women of Paradise) to the lowest heaven. When they see a man, they are pleased with his advance. They say: 'O Allah, make him steadfast.' If he retreats, they veil themselves from him. If he is killed, they descend to him and wipe the dust from his face, and say: 'O Allah, cover with dust the one who covered him with dust, and soil the one who soiled him.'"¹⁹

عَنْ مُجَاهِدٍ قَالَ: «كَانَ يَزِيدُ بْنُ شَجَرَةَ مِمَّا يُدْكَرُنَا فَيُنْكِي، وَيَصْدُقُ بُكَاءَهُ بِفِعْلِهِ، وَيَقُولُ: يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ، مَا أَحْسَنَ أَثَرَ نِعْمَةِ اللَّهِ عَلَيْكُمْ فَلَوْ تَرَوْنَ مَا أَرَى مِنْ بَيْنِ أَصْفَرٍ وَأَحْمَرَ وَأَبْيَضٍ وَأَسْوَدَ، وَفِي الرَّحَالِ مَا فِيهَا، إِنَّ الصَّلَاةَ إِذَا أُقِيمَتْ، فَتُحْتَأَبُ أَبْوَابُ السَّمَاءِ، وَأَبْوَابُ الْجَنَّةِ، وَأَبْوَابُ النَّارِ، فَإِذَا التَّقَى الصَّفَانِ، فَتُحْتَأَبُ أَبْوَابُ السَّمَاءِ، وَأَبْوَابُ الْجَنَّةِ، وَأَبْوَابُ النَّارِ، وَرُئِيَ الْحُورُ الْعَيْنِ، فَاطْلَعْنَ، فَإِذَا أَقْبَلَ الرَّجُلُ بِوَجْهِهِ، قُلْنَ: اللَّهُمَّ تَبَّثْهُ، اللَّهُمَّ أَعْنُ. فَإِذَا أَدْبَرَ احْتَجَبْنَ مِنْهُ، وَقُلْنَ: اللَّهُمَّ اغْفِرْ لَهُ. فَانْهَكُوا وُجُوهَ الْقَوْمِ، فِدَاكُمْ أَبِي وَأُمِّي، وَلَا تُخْزُوا الْحُورَ الْعَيْنِ، فَإِذَا قُتِلَ، كَانَتْ أَوَّلُ نَفْحَةٍ مِنْ دَمِهِ تَحُطُّ عَنْهُ خَطَايَاهُ كَمَا يَحُطُّ الْوَرَقُ مِنْ غُصْنِ الشَّجَرَةِ، وَتَنْزِلُ إِلَيْهِ اثْنَتَانِ فَتَمْسَحَانِ عَنْ وَجْهِهِ، وَقُلْنَ: قَدْ أَتَى لَكَ. وَقَالَ لَهُمَا: قَدْ أَتَى لَكُمَا. ثُمَّ كُتِبَ مِائَةُ حَلَّةٍ، لَوْ جَعَلَهَا بَيْنَ أَصْبَعَيْهِ لَوَسِعَتْ، لَيْسَ مِنْ نَسِجِ بَنِي آدَمَ، وَلَكِنْ مِنْ نَبْتِ الْجَنَّةِ»

(22) Mujahid said: "Yazid bin Shajarah used to remind us and weep, and his weeping was proven sincere in his actions. He would say: 'O people, remember the favor of Allah upon you. How good is the effect of Allah's favor upon you! If

¹⁹ Musannaf AbdulRazzaaq (5/258)

you could see what I see of the yellow, red, white, and black, and what is in the saddles. When the prayer is established, the gates of heaven, the gates of Paradise, and the gates of Hell are opened. When the two rows meet, the gates of heaven, the gates of Paradise, and the gates of Hell are opened, and the Houris (beautiful women of Paradise) are adorned and they look out. When a man comes forward, they say: "O Allah, make him steadfast, O Allah help him." If he turns his back, they veil themselves from him and say: "O Allah, forgive him." So, strike the faces of the people, may my father and mother be sacrificed for you, and do not disgrace the Houris. If he is killed, the first gush of his blood removes his sins as leaves fall from the branch of a tree. Two (Houris) descend to him and wipe his face, and say: "It has come to you." And he says to them: "It has come to you both." Then he is clothed with a hundred garments, if he were to put them between his fingers, they would be spacious. They are not from the weave of the children of Adam, but rather from the growth of Paradise."²⁰

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «غَدَوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوْسٍ أَوْ قِيدٌ أَحَدِكُمْ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الْأَرْضِ لَأَضَاءَتْ مَا بَيْنَهُمَا، وَلَمَلَّتِ الْأَرْضَ طَبِيبًا، وَلَتَنصِيفُهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

(23) Anas bin Malik said: "A morning spent in the way of Allah or an evening is better than the world and whatever is in it. A bow's length or a foot's length of any one of you in Paradise is better than the world and whatever is in it. If a woman from the women of the people of Paradise were to look out at the earth, she would illuminate what is between them and would fill the earth with fragrance. The veil on her head is better than the world and whatever is in it."²¹

²⁰ Musannaf Abdul Razzaaq (5/256)

²¹ Sahih al Bukhari (2/136)

سَعِيدَ بْنِ عَامِرٍ قَالَ: «لَوْ أَنَّ خَيْرَةَ مِنْ خَيْرَاتِ حِسَانٍ اِطْلَعَتْ مِنَ السَّمَاءِ لَأَضَاءَتْ لَهَا الْأَرْضُ، وَلَقَهَرَ ضَوْءُ وَجْهِهَا الشَّمْسُ وَالْقَمَرُ، وَلَنَصِيفُ ثُكْسَاهُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. وَقَالَ لِامْرَأَتِهِ: وَلَئِنْ أَحَقُّ أَنْ أَدْعَكَ لَهُنَّ مِنْ أَنْ أَدْعَهُنَّ لَكَ»

(24) Sa'eed bin Aamir said: "If one of the best of the beautiful women (Houris) were to look down from the sky, the earth would be illuminated for her, and the light of her face would overpower the sun and the moon. A veil that she is clothed with is better than the world and whatever is in it." And he said to his wife: "You are more deserving that I should leave you for them than that I should leave them for you."²²

حَدَّثَنِي الْمُطَّلِبُ بْنُ حَنْطَلٍ قَالَ: «إِنَّ لِلشَّهِيدِ عُزْفَةً كَمَا بَيْنَ صَنْعَاءَ وَالْجَابِيَةِ، أَغْلَاهَا الدُّرُّ وَالْيَاقُوتُ، وَجَوْفُهَا الْمِسْكُ وَالْكَافُورُ قَالَ: فَتَدْخُلُ عَلَيْهِ الْمَلَائِكَةُ بِهَدِيَّةٍ مِنْ رَبِّهِ، فَمَا تَخْرُجُ حَتَّى يَدْخُلَ عَلَيْهِ مَلَائِكَةُ آخَرُونَ مِنْ بَابٍ آخَرَ بِهَدِيَّةٍ مِنْ رَبِّهِمْ»

(25) Al-Muttalib bin Hantab narrated to me, saying: "Indeed, the martyr has a chamber like the distance between Sana'a and Al-Jabiyah. Its top is made of pearls and rubies, and its interior is musk and camphor. The angels enter upon him with a gift from their Lord ﷻ, and they do not leave until other angels enter upon him from another door with a gift from their Lord."

قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ تَمُوتُ لَهَا عِنْدَ اللَّهِ خَيْرٌ يَسْرُهَا أَنْ تَرْجَعَ إِلَى الدُّنْيَا، وَلَهَا الدُّنْيَا وَمَا فِيهَا إِلَّا الشَّهِيدُ؛ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، فَيَتَمَنَّى أَنْ يَرْجَعَ فَيُقْتَلَ مَرَّةً أُخْرَى»

(26) The Messenger of Allah ﷺ said: "There is no soul that dies having with Allah any good that pleases it to return to the world and have the world and whatever is

²² Al Tabarani reported this in a longer version and Al Bazaar in a summarised version. Abu Nuaym reported it in his Hilyah (1/245) as did Ibn Al Mubarak in al Zuhd (p.74)

in it - except for the martyr, due to what he sees of the virtue of martyrdom. So he wishes to return and be killed again."²³

قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنِ أَشُقُّ عَلَى أُمَّتِي أَوْ قَالَ عَلَى النَّاسِ لِأَحَبِّتُ أَنْ لَا أَتَخَلَّفَ عَنْ سَرِيَّةٍ تَخْرُجُ فِي سَبِيلِ اللَّهِ، وَلَكِنْ لَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ، وَلَا يَجِدُونَ مَا يُتَحَمَّلُونَ عَلَيْهِ، وَلَشَقَّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا بَعْدِي»، أَوْ نَحْوَهُ. وَلَوِ دِدْتُ أَنِّي أَقَاتِلُ فِي سَبِيلِ اللَّهِ فَأُقْتَلَ، ثُمَّ أَحْيَا ثُمَّ أُقْتَلَ، ثُمَّ أَحْيَا ثُمَّ أُقْتَلَ "

(27) The Messenger of Allah ﷺ said: "Were it not that it would be difficult for my nation - or he said for the people - I would have loved not to stay behind any expedition that goes out in the way of Allah. But I do not find what to carry them on, nor do they find what to be carried on, and it would be difficult for them to stay behind after I have gone (out)," or something similar to that. "I wish that I could fight in the way of Allah and be killed, then brought to life, then killed, then brought to life, then killed."²⁴

عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَأَنْ لَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ، فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ»

(28) The Prophet ﷺ said: "No one who enters Paradise would wish to return to the world even if he had everything on the earth, except a martyr, for he wishes to return and be killed ten times."²⁵

عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ مَثَلُ رَجُلٍ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ حَتَّى يَرْجِعَ مَتَى مَا رَجَعَ»

²³ Sahih al Bukhari 2/136

²⁴ Sahih al Bukhari 2/165

²⁵ Sahih al Bukhari 2/165

(29) An-Nu'man bin Bashir said: "The example of the one who strives in the way of Allah is like the example of a man who fasts during the day and stands (in prayer) at night until he returns whenever he returns."²⁶

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي مَنْجَرِي عَبْدٍ مُسْلِمٍ أَبَدًا»

(30) The Messenger of Allah ﷺ said: "The dust (raised) in the way of Allah and the smoke of Hell will never gather in the nostrils of a Muslim slave, ever."²⁷

عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا شَحَبَ وَجْهُ، وَلَا اغْبَرَّ قَدَمٌ فِي عَمَلٍ يُبْتَغَى بِهِ دَرَجَاتُ الْجَنَّةِ بَعْدَ الصَّلَاةِ الْمَفْرُوضَةِ كَجِهَادٍ فِي سَبِيلِ اللَّهِ، وَلَا ثَقُلَ مِيزَانُ عَبْدٍ كَذَابَةٍ تُنْفَقُ لَهُ فِي سَبِيلِ اللَّهِ أَوْ يُحْمَلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ»

(31) The Prophet ﷺ said: "By the One in Whose Hand is my soul, no face becomes pale and no foot becomes dusty in a deed by which the ranks of Paradise are sought after the obligatory prayer like jihad in the way of Allah. And no scale of a slave becomes heavy like an animal that is spent for him in the way of Allah or that he is carried upon in the way of Allah."²⁸

حَدَّثَنِي أَبُو مَصْبُوحٍ الْجَمْفِيُّ، قَالَ «بَيْنَا نَحْنُ نَسِيرُ بِأَرْضِ الرُّومِ فِي صَائِفَةٍ عَلَيْهَا مَالِكُ بْنُ عَبْدِ اللَّهِ الْخَثْعَمِيُّ، إِذْ مَرَّ مَالِكُ بِجَابِرِ بْنِ عَبْدِ اللَّهِ، وَهُوَ يَمْشِي يَقُودُ بَغْلًا لَهُ، فَقَالَ لَهُ مَالِكُ: أَيُّ أَبَا عَبْدِ اللَّهِ، ارْكَبْ، فَقَدْ حَمَلَكَ اللَّهُ. قَالَ جَابِرُ: أَصْلِحْ دَابَّتِي، وَأَسْتَغْنِي عَنْ قَوْمِي، وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:» مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَمَهُ اللَّهُ عَلَى النَّارِ «فَأَعْجَبَ مَالِكًا قَوْلُهُ، وَسَارَ حَتَّى إِذَا كَانَ حَيْثُ يُسْمِعُهُ الصَّوْتُ، نَادَاهُ بِأَعْلَى صَوْتِهِ: أَيُّ أَبَا عَبْدِ اللَّهِ، ارْكَبْ، فَقَدْ حَمَلَكَ اللَّهُ. فَعَرَفَ جَابِرُ الَّذِي أَرَادَ، فَأَجَابَهُ، فَرَفَعَ صَوْتَهُ، فَقَالَ: أَصْلِحْ دَابَّتِي، وَأَسْتَغْنِي عَنْ قَوْمِي، وَسَمِعْتُ رَسُولَ اللَّهِ

²⁶ Musannaf Abdul Razzaaq 5/256

²⁷ Jami' Al Tirmidhi 5/260, Sunan ibn Majah 2/927

²⁸ Ahmad, Al Bazaar. Al Tabarani in summarised form.

وَعَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ». فَتَوَاتَبَ النَّاسُ عَنْ دَوَابِّهِمْ، فَمَا رَأَيْتُ يَوْمًا أَكْثَرَ مَا شِئًا مِنْهُ»

(32) Abu Musabbih Al-Himsi narrated to me, saying: "While we were traveling in the land of the Romans in a summer expedition led by Malik bin Abdullah Al-Khath'ami, Malik passed by Jabir bin Abdullah while he was walking and leading his mule. Malik said to him: 'O Abu Abdullah, ride, for Allah has carried you.' Jabir said: 'I am keeping my animal fit, and I am independent of my people. I heard the Messenger of Allah ﷺ saying: "Whoever's feet become dusty in the way of Allah, Allah will forbid him from the Fire." So Malik was impressed by his words, and he went on until he was at a distance where he could make him hear his voice. Then he called out to him at the top of his voice: 'O Abu Abdullah, ride, for Allah has carried you.' Jabir recognized what he wanted, so he responded to him and raised his voice, saying: 'I am keeping my animal fit, and I am independent of my people. I heard the Messenger of Allah ﷺ saying: "Whoever's feet become dusty in the way of Allah, Allah will forbid him from the Fire." So the people jumped down from their mounts, and I never saw a day with more people walking than that day."²⁹

حَدَّثَنِي أَبُو مُصَبِّحٍ قَالَ: «عَزَوْنَا مَعَ مَالِكِ بْنِ عَبْدِ اللَّهِ الْخَثْعَمِيِّ أَرْضَ الرُّومِ، فَسَبَقَ رَجُلٌ النَّاسَ، ثُمَّ نَزَلَ يَمْشِي وَيَقُودُ دَابَّتَهُ، فَقَالَ مَالِكٌ: يَا أَبَا عَبْدِ اللَّهِ، أَلَا تَرْكَبُ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ سَاعَةً مِنْ نَهَارٍ، فَهُمَا حَرَامٌ عَلَى النَّارِ» وَأُصْلِحَ دَابَّتِي لِثَغْنِي عَنِ قَوْمِي. قَالَ أَبُو مُصَبِّحٍ: «فَنَزَلَ النَّاسُ، فَلَمْ أَرَ نَازِلًا قَطُّ أَكْثَرَ مِنْ يَوْمَيْهِ»

(33) Abu Musabbih narrated to me, saying: "We went on an expedition with Malik bin Abdullah Al-Khath'ami to the land of the Romans. A man went ahead of the

²⁹ Al Bayhaqi (9/162), Al Tayalisi (1/234), Ibn Hibban (Mawarid al Tham'aan p.382)

people, then he dismounted and started walking while leading his mount. Malik said: 'O Abu Abdullah, why don't you ride?' He replied: 'I heard the Messenger of Allah ﷺ saying: "Whoever's feet become dusty in the way of Allah for an hour of the day, they are forbidden for the Fire." And I am keeping my mount fit so that it will suffice me instead of my people.' Abu Musabbih said: "So the people dismounted, and I never saw more people dismounting than on that day."

عَنْ مَسْرُوقٍ قَالَ: «مَا مِنْ حَالٍ أُخْرَى أَنْ يُسْتَجَابَ لِلْعَبْدِ فِيهِ إِلَّا أَنْ يَكُونَ فِي سَبِيلِ اللَّهِ مِنْ أَنْ يَكُونَ عَافِرًا وَجْهَهُ سَاجِدًا»

(34) Masruq said: "There is no state in which a slave's supplication is more likely to be answered than when he is in the way of Allah, except when he is prostrating with his face on the ground."³⁰

عَنْ سَلْمَانَ قَالَ: «إِذَا رَجَفَ قَلْبُ الْعَبْدِ فِي سَبِيلِ اللَّهِ تَحَاتَّتْ خَطَايَاهُ كَمَا تَتَحَاتُّ عِذْقُ النَّخْلَةِ» وَذَكَرَ مِنَ الصَّلَاةِ مِثْلَ ذَلِكَ "

(35) Salman said: "When the heart of the slave trembles in the way of Allah, his sins fall off like the spadix of a palm tree falls off." And he mentioned something similar about prayer.³¹

عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، أَنَّهُ «بَلَغَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَصَدَّقَ بِصَدَقَةٍ عَجَبَ لَهَا النَّاسُ حَتَّى ذُكِرَتْ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: «أَعْجَبَتْكُمْ صَدَقَةُ ابْنِ عَوْفٍ ؟ قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «لَرَوْحَةٍ صُغْلُوكُ مِنْ صَعَالِيكِ الْمُهَاجِرِينَ يَجْرُ سَوْطُهُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَدَقَةِ ابْنِ عَوْفٍ "

³⁰ Similar report found in Musnad Ahmad and Al Bayhaqi's Sunan (see Faydh al Qadeer 5/477)

³¹ Al Tabarani in his Awsat and Al Kabir from Salman from the Prophet ﷺ

(36) It was narrated from Sa'eed bin Abi Hilal that he was informed that Abdur-Rahman bin Awf gave charity that amazed the people, until it was mentioned in the presence of the Prophet ﷺ. He said: "Are you amazed by the charity of Ibn Awf?" They said: "Yes, O Messenger of Allah." He said: "A journey in the evening of a poor person from the poor emigrants dragging his whip in the way of Allah is better than the charity of Ibn Awf."

عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَانِتِ، الَّذِي لَا يَفْثُرُ عَنْ صِيَامٍ وَقِيَامٍ حَتَّى يَرْجِعَ»

(37) The Prophet ﷺ said: "The example of the one who strives in the way of Allah is like the example of the one who fasts and stands (in prayer) devoutly, who does not slacken from fasting and standing until he returns."³²

عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يُكَلِّمُ أَحَدًا فِي سَبِيلِ اللَّهِ - وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ - إِلَّا جَاءَ كَهَيْئَتِهِ يَوْمَ الْقِيَامَةِ، اللَّوْنُ لَوْنُ الدَّمِّ، وَالرَّيْحُ رِيحُ مِسْكِ»

(38) The Prophet ﷺ said: "By the One in Whose Hand is the soul of Muhammad, no one is wounded in the way of Allah - and Allah knows best who is wounded in His way - but he will come on the Day of Resurrection in the same condition, the color being the color of blood, and the scent being the scent of musk."³³

عَنِ النَّبِيِّ ﷺ قَالَ: «تَكْفَلُ اللَّهُ لِمَنْ خَرَجَ مِنْ بَيْتِهِ مُجَاهِدًا فِي سَبِيلِ اللَّهِ لَا يَنْهَازُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ، وَتَضَدِّقُ كَلِمَتِهِ، أَنْ يَدْخُلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ

(39) The Prophet ﷺ said: "Allah guarantees for the one who goes out from his house as a warrior in the way of Allah, motivated by nothing but jihad in His way

³² Al Bukhari (2/135) Muslim (3/1498)

³³ Al Bukhari (2/138) Muslim (3/1496)

and belief in His words, that He will admit him to Paradise or return him to his home from which he set out with whatever reward or booty he has gained."³⁴

عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ كَلِمَةٍ يُكَلِّمُهَا الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا، إِذَا طُعِنَتْ تَفْجُرُ دَمًا، فَالْلَوْنُ لَوْنُ دَمٍ، وَالْعَرْفُ عَرْفُ مُسْكٍ»

(40) The Prophet ﷺ said: "Every wound that a Muslim suffers in the way of Allah will be on the Day of Resurrection as it was when it was inflicted, spurting blood. Its color will be the color of blood, and its scent will be the scent of musk."³⁵

عَنْ أَبِي هُرَيْرَةَ قَالَ: «الْجَرِيءُ كُلُّ الْجَرِيءِ الَّذِي إِذَا حَصَرَ الْعَدُوَّ وَلَّى فِرَارًا، وَالْجَبَانُ كُلُّ الْجَبَانِ الَّذِي إِذَا حَصَرَ الْعَدُوَّ حَمَلَ فِيهِمْ حَتَّى يَكُونَ مِنْهُ مَا شَاءَ اللَّهُ، فَقِيلَ: يَا أَبَا هُرَيْرَةَ كَيْفَ هَذَا؟ قَالَ: إِنَّ الَّذِي يَفِرُّ اجْتَرَأَ عَلَى اللَّهِ، فَفَرَّ، وَإِنَّ الْجَبَانَ فَرَّقَ مِنَ اللَّهِ

(41) Abu Hurairah said: "The most daring of all is the one who, when confronting the enemy, flees in terror, and the most cowardly of all is the one who, when confronting the enemy, charges at them until Allah wills whatever He wills." It was said: "O Abu Hurairah, how is this?" He said: "The one who flees has been emboldened against Allah, so he flees, and the cowardly one fears Allah."³⁶

سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: «يَجِيءُ اللَّهُ فِي ظُلَلٍ مِنَ الْعَمَامِ وَالْمَلَائِكَةِ، ثُمَّ يُنَادِي مُنَادٍ: سَيَعْلَمُ أَهْلُ الْجَمْعِ لِمَنِ الْكَرَمُ الْيَوْمَ، فَيَقُولُ: عَلَيْكُمْ بِأَوْلِيَائِي الَّذِينَ اهْرَاقُوا دِمَاءَهُمْ ابْتِغَاءَ مَرْضَاتِي، فَيَتَطَلَّعُونَ حَتَّى يَذْنُونَ»

³⁴ Al Bukhari (2/192) Muslim (3/1495)

³⁵ Al Bayhaqi (9/165) Abdurrazzaq in his Musannaf (5/253)

³⁶ Al Zuhd of Ibn Al Mubarak p.36

(42) I heard Ibn Abbas saying: "Allah ﷻ will come in the shadows of clouds and angels, then a caller will call out: The people of the gathering will know today to whom the honor belongs. Then He will say: Bring to Me My close servants who shed their blood seeking My pleasure. They will look up until they come close."

حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ قَالَ: «يُنَادِي مُنَادٍ: أَيُّنَ الْمُفْجَعُونَ فِي سَبِيلِ اللَّهِ، فَلَا يَقُومُ إِلَّا الْمُجَاهِدُونَ»

(43) Mu'adh bin Jabal narrated to us saying: "A caller will call out: Where are those who have been afflicted in the way of Allah? None will stand except the warriors."

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ الشُّجَاعُ وَالْجَبَانُ، فَأَعْظَمُهُمَا أَجْرًا الْجَبَانُ، وَإِذَا تَصَدَّقَ الْبَخِيلُ وَالسَّخِيُّ فَأَعْظَمُهُمَا أَجْرًا الْبَخِيلُ»

(44) The Messenger of Allah ﷺ said: "When the brave one and the cowardly one fight, the one with the greater reward is the cowardly one, and when the stingy one and the generous one give charity, the one with the greater reward is the stingy one."

عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَوْلِهِ: «فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ قَالَ هُمْ الشُّهَدَاءُ، هُمْ تَبَيُّهُ اللَّهُ حَوْلَ الْعَرْشِ مُتَقَلِّدِينَ السُّيُوفِ»

(45) It was narrated from Sa'eed bin Jubair regarding His saying: "Then whoever is in the heavens and whoever is on the earth will be struck dead except whom Allah wills." He said: They are the martyrs, they are Allah's chosen ones around the Throne, girt with swords."³⁷

³⁷ Al Bukhari in his Tarikh al Kabir (2/1/68) and Sa'eed b. Mansur in his Sunan (2/3/236) and Al Tabari in his Tafsir (24/30)

رَسُولُ اللَّهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ أَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ، وَأَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ النَّارَ، فَأَمَّا أَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ: فَالشَّهِيدُ، وَعَبْدٌ مَمْلُوكٌ أَحْسَنَ عِبَادَةَ رَبِّهِ وَنَصَحَ لِسَيِّدِهِ، وَعَفِيفٌ مُتَعَفِّفٌ ذُو عِيَالٍ. وَأَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ النَّارَ: أَمِيرٌ مُسْلَطٌ، وَذُو ثَرْوَةٍ مِنْ مَالٍ لَا يُعْطِي حَقَّهُ، وَفَقِيرٌ فَخُورٌ»

(46) The Messenger of Allah ﷺ said: "The first three to enter Paradise and the first three to enter the Fire were shown to me. As for the first three to enter Paradise: the martyr, the owned slave who worshipped his Lord well and was sincere to his master, and the chaste one who is content despite having dependents. As for the first three to enter the Fire: the domineering ruler, the wealthy one who does not give what is due from his wealth, and the proud poor person."³⁸

بَلَّغَنِي أَنَّ أَبَا ذَرٍّ قَالَ: « ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ، وَثَلَاثَةٌ يَسْتَوْهُمُ اللَّهُ، فَلَقِيْتُهُ، فَقُلْتُ: يَا أَبَا ذَرٍّ، مَا حَدَّثْتَ؟ بَلَّغَنِي عَنْكَ تَحَدَّثَ بِهِ عَنْ رَسُولِ اللَّهِ ﷺ أَحَبَبْتُ أَنْ أَسْمَعَهُ مِنْكَ. قَالَ: مَا هُوَ؟ قُلْتُ: ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ، وَثَلَاثَةٌ يَسْتَوْهُمُ اللَّهُ. قَالَ: قُلْتُ، وَسَمِعْتُهُ. قُلْتُ: فَمَنْ الَّذِينَ يُحِبُّهُمْ اللَّهُ؟ قَالَ: رَجُلٌ كَانَ فِي فِئَةٍ أَوْ سَرِيَّةٍ، فَاانْكَشَفَ أَصْحَابُهُ، فَتَنَصَّبَ نَفْسَهُ وَنَحَرَهُ حَتَّى قُتِلَ، أَوْ يَفْتَحُ اللَّهُ عَلَيْهِ، وَرَجُلٌ كَانَ مَعَ قَوْمٍ فِي سَفَرٍ فَأَطَالُوا السَّرَى حَتَّى أَغْجَبَهُمْ أَنْ يُمْسُوا الْأَرْضَ، فَتَزَلُّوا، فَقَامَ فَتَنَحَّى حَتَّى أَيْقَظَ أَصْحَابَهُ لِلرَّحِيلِ، وَرَجُلٌ كَانَ لَهُ جَارٌ سُوءٍ، فَصَبَرَ عَلَى إِذَاهِ، حَتَّى يُفَرِّقَ بَيْنَهُمَا مَوْتٌ، أَوْ طُعْنٌ. قُلْتُ: هَؤُلَاءِ يُحِبُّهُمْ اللَّهُ، فَمَنْ الَّذِينَ يَسْتَوْهُمُ؟ قَالَ: الثَّاجِرُ الْحَلَّافُ أَوْ الْبَيَّاعُ الْحَلَّافُ، وَالْبَخِيلُ الْمَنَانُ، وَالْفَقِيرُ الْمُخْتَالُ»

(47) It reached me that Abu Dharr said: "There are three whom Allah loves, and three whom Allah hates. I met him and said: O Abu Dharr, what did you narrate? It reached me that you narrated it from the Messenger of Allah ﷺ and I would love to hear it from you." He said: "What is it?" I said: "Three whom Allah loves, and three whom Allah hates." He said: "I said it, and I heard it." I said: "So who are those whom Allah loves?" He said: "A man who was in a group or an expedition,

³⁸ Ibn Hibban (Mawaarid al Tham'aan p.387)

then his companions were driven back, so he put himself forward and faced (the enemy) until he was killed, or Allah grants him victory. A man who was with a people on a journey, and they prolonged the night travel until they desired to lay on the ground. So they dismounted, and he went and secluded himself until he woke up his companions to set out. And a man who had an evil neighbor, so he was patient with his harm until death or moving separated them." I said: "These are the ones Allah loves, so who are the ones He hates?" He said: "The merchant who swears by Allah a lot - or the seller who swears by Allah a lot, the stingy one who reminds others of his favors, and the proud poor person."³⁹

قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ الَّذِينَ يُلْقُونَ فِي الصَّفِّ فَلَا يَلْفِتُونَ وَجُوهَهُمْ حَتَّى يُقْتَلُوا، أُولَئِكَ يَتَلَبَّطُونَ فِي الْعَرْفِ الْعُلَى مِنَ الْجَنَّةِ، يَضْحَكُ إِلَيْهِمْ رَبُّكَ، إِنَّ رَبَّكَ إِذَا ضَحِكَ إِلَى قَوْمٍ، فَلَا حِسَابَ عَلَيْهِمْ

(48) The Messenger of Allah ﷺ said: "The best of martyrs in the sight of Allah are those who are placed in the front row and do not turn their faces away until they are killed. They will be rolling around in the highest chambers of Paradise, and your Lord will be smiling at them. Indeed, when your Lord smiles at a people, there will be no reckoning for them."⁴⁰

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «أَلَا أُخْبِرُكُمْ بِأَفْضَلِ الشُّهَدَاءِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الَّذِينَ يُلْقُونَ الْعُدُوَّ فِي الصَّفِّ، فَإِذَا وَاجَهُوا عَدُوَّهُمْ لَمْ يَلْتَفِتْ يَمِينًا وَلَا شِمَالًا وَاضْعًا سَيْفُهُ عَلَى عَاتِقِهِ يَقُولُ: اللَّهُمَّ إِنِّي أَجْزِيكَ نَفْسِي الْيَوْمَ بِمَا أَسْلَفْتُ فِي الْأَيَّامِ الْخَالِيَةِ، فَيُقْتَلُ عِنْدَ ذَلِكَ، فَذَلِكَ مِنَ الشُّهَدَاءِ الَّذِينَ يَتَلَبَّطُونَ فِي الْعَرْفِ الْعُلَى مِنَ الْجَنَّةِ حَيْثُ شَاءُوا»

(49) It was narrated from Abdullah bin Amr who said: "Shall I not inform you of those with the best status among the martyrs in the sight of Allah on the Day of Resurrection? Those who meet the enemy in the front row, and when they face

³⁹ Al Bayhaqi (9/160), Al Tirmidhi (2/292) reported similar from Abu Dharr from the Prophet ﷺ

⁴⁰ Al Bukhari in Tarikh al Kabir (4/2/95) and Sa'eed b. Mansur in his Sunan (2/3/235)

their enemy, they do not turn to the right or left, placing their swords on their shoulders, saying: 'O Allah, I am sacrificing myself to You today in return for what I have sent forth in the past days.' Then he is killed at that, and that is among the martyrs who will be rolling around in the highest chambers of Paradise wherever they want."⁴¹

عَنْ هَزَّازِ بْنِ مَالِكٍ قَالَ: قَالَ لِي كَعْبٌ: «أَلَا أُنبِّئُكَ يَا هَزَّازُ بْنُ مَالِكٍ بِأَفْضَلِ الشُّهَدَاءِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: بَلَى. قَالَ: الْمُحْتَسِبُ بِنَفْسِهِ، ثُمَّ قَالَ: أَلَا أُنبِّئُكَ يَا هَزَّازُ بْنُ مَالِكٍ بِالَّذِينَ يَلُونَهُمْ؟ قُلْتُ: بَلَى. قَالَ: مَنْ غَرِقَ فِي بَحْرِهِ. ثُمَّ قَالَ: أَلَا أُنبِّئُكَ يَا هَزَّازُ بْنُ مَالِكٍ بِأَقَلِّ أَهْلِ الْجُمُعَةِ أَجْرًا؟ قُلْتُ: بَلَى. قَالَ: مَنْ لَمْ يُدْرِكْ إِلَّا الرَّكْعَةَ الْأَخِيرَةَ أَوِ السَّجْدَةَ الْأَخِيرَةَ، ثُمَّ قَالَ: وَاللَّهِ، مَا يَنْظُرُ النَّاسُ إِلَى الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ إِلَّا هَكَذَا، ثُمَّ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ»

(50) Hazzaz bin Malik said: Ka'b said to me: "Shall I not inform you, O Hazzaz bin Malik, about the best martyrs in the sight of Allah on the Day of Resurrection?" I said: Yes. He said: "The one who sacrifices himself." Then he said: "Shall I not inform you, O Hazzaz bin Malik, about those who come after them?" I said: Yes. He said: "The one who drowns in his sea." Then he said: "Shall I not inform you, O Hazzaz bin Malik, about the people of Friday prayer with the least reward?" I said: Yes. He said: "The one who only catches the last rak'ah or the last prostration." Then he said: "By Allah, on the Day of Resurrection, people will not look at the martyrs except like this," then he raised his sight to the sky.

قِيلَ يَا رَسُولَ اللَّهِ: أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «مَنْ غَفَرَ جَوَادُهُ وَأَهْرِيقَ دَمُهُ»

(51) It was said: O Messenger of Allah, which jihad is best? He said: "The one whose horse is hamstrung and whose blood is shed."⁴²

⁴¹ Al Doolaabi in Al Kunaa (2/108) and Abu Nuaym in Al Hilyah (1/291)

⁴² Al Darimi (2/201) and Ibn Hibban (Mawaarid al Tham'aan p.387)

رَسُولُ اللَّهِ ﷺ قَالَ: «الشُّهَدَاءُ أَمَنَاءُ اللَّهِ، فُتِلُوا أَوْ مَاتُوا عَلَى فُرُشِهِمْ»

(52) The Messenger of Allah ﷺ said: "The martyrs are the trustees of Allah, whether they are killed or die on their beds."

لَمَّا حَضَرَتْ خَالِدَ بْنَ الْوَلِيدِ الْوَفَاةُ قَالَ: لَقَدْ طَلَبْتُ الْقَتْلَ مَطَائِنُهُ، فَلَمْ يُقَدَّرْ لِي إِلَّا أَنْ أَمُوتَ عَلَى فِرَاشِي، وَمَا مِنْ عَمَلٍ شَيْءٍ أَزْجَى عِنْدِي بَعْدَ لَا إِلَهَ إِلَّا اللَّهُ مِنْ لَيْلَةٍ بِثُهَا وَأَنَا مُتَتَرِّسُ بِفَرَسِي، وَالسَّمَاءُ تَهْلِي، مُنْتَظِرُ الصُّبْحِ حَتَّى تُغَيِّرَ عَلَى الْكُفَّارِ، ثُمَّ قَالَ: إِذَا أَنَا مِتُّ فَانْظُرُوا سِلَاحِي وَفَرَسِي فَاجْعَلُوهُ عُدَّةً فِي سَبِيلِ اللَّهِ» فَلَمَّا تَوَقَّى خَرَجَ عُمَرُ عَلَى جَنَازَتِهِ، فَذَكَرَ قَوْلَهُ، مَا عَلَى نِسَاءِ أَبِي الْوَلِيدِ أَنْ يَسْفَحْنَ عَلَى خَالِدٍ مِنْ دُمُوعِهِنَّ مَا لَمْ يَكُنْ نَفْعًا أَوْ لَفْلَقَةً. قَالَ ابْنُ الْمُخْتَارِ: النَّفْعُ: «الْتِرَابُ عَلَى الرَّأْسِ، وَاللَّفْلَقَةُ: الصَّوْتُ»

(53) When death approached Khalid bin Al-Waleed, he said: "I have sought death where it was to be found, but it was not decreed for me except to die on my bed. There is no deed I am more hopeful about after the testimony of faith than a night I spent with my horse as my pillow, the sky pouring upon me, waiting for the morning so that we could raid the disbelievers." Then he said: "When I die, look at my weapons and horse and make them ready in the way of Allah."

When he died, Umar went out to his funeral and mentioned his words, saying: "The women of Abu Al-Waleed have no blame if they shed tears over Khalid as long as they do not throw dust on their heads or wail loudly." Ibn Al-Mukhtar said: "An-Naq' means throwing dust on the head, and Al-Laqlaqah means loud wailing."⁴³

⁴³ The statement of Umar is reported by Al Hakim in his Mustadrak (3/297)

أَنَّ عِكْرِمَةَ بْنَ أَبِي جَهْلٍ تَرَجَّلَ يَوْمَ كَذَا، فَقَالَ لَهُ خَالِدُ بْنُ الْوَلِيدِ: لَا تَفْعَلْ، فَإِنَّ قَتْلَكَ عَلَى الْمُسْلِمِينَ شَدِيدٌ. قَالَ: حَلَّ عَنِّي يَا خَالِدُ، فَإِنَّهُ قَدْ كَانَ لَكَ مَعَ رَسُولِ اللَّهِ ﷺ سَابِقَةٌ، وَإِنِّي وَأَبِي كُنَّا مِنْ أَشَدِّ النَّاسِ عَلَى رَسُولِ اللَّهِ، فَمَشَى حَتَّى قُتِلَ "

(54) Ikrimah bin Abi Jahl dismounted on such-and-such day, so Khalid bin Al-Waleed said to him: "Do not do that, for your being killed will be hard on the Muslims." He said: "Leave me, O Khalid, for you have precedence with the Messenger of Allah ﷺ, while my father and I were among the people most severe against the Messenger of Allah." So he went on until he was killed.⁴⁴

عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ كَأَنَّ أَبَا جَهْلٍ أَتَانِي فَبَايَعَنِي»، فَلَمَّا أَسْلَمَ خَالِدُ بْنُ الْوَلِيدِ، قِيلَ صَدَقَ اللَّهُ رُؤْيَاكَ يَا رَسُولَ اللَّهِ، هَذَا كَانَ لِإِسْلَامِ خَالِدٍ. قَالَ: «لَيَكُونَنَّ غَيْرُهُ» حَتَّى أَسْلَمَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ، فَكَانَ ذَلِكَ تَصْدِيقَ رُؤْيَاهُ "

(55) Abu Bakr bin Abdur-Rahman bin Al-Harith narrated that the Messenger of Allah ﷺ said: "I saw in a dream that Abu Jahl came to me and pledged allegiance to me." When Khalid bin Al-Waleed became Muslim, it was said: Allah has made your dream come true, O Messenger of Allah. This was about Khalid becoming Muslim. He said: "There will be others," until Ikrimah bin Abi Jahl became Muslim, and that was the fulfillment of his dream.⁴⁵

عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: «كَانَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ يَأْخُذُ الْمُصْحَفَ فَيَضَعُهُ عَلَى وَجْهِهِ، وَيَبْكِي، وَيَقُولُ: كِتَابُ رَبِّي، وَكَلَامُ رَبِّي»

⁴⁴ Al Bayhaqi (9/44)

⁴⁵ Al Hakim in his Mustadrak (3/242)

(56) Ibn Abi Mulaykah said: Ikrimah bin Abi Jahl used to take the Qur'an, place it on his face, weep and say: "The Book of my Lord, the Speech of my Lord."⁴⁶

سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، قِيلَ لَهُ: «فِيمَ نَزَلَتْ هَذِهِ الْآيَةُ» (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ). [آل عمران: ١٢٨]، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو عَلَى صَفْوَانَ بْنِ أُمَيَّةَ، وَسُهَيْلِ بْنِ عَمْرٍو، وَالْحَارِثِ بْنِ هِشَامٍ، فَتَزَلَّتْ هَذِهِ الْآيَةُ: (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ ظَالِمُونَ). [آل عمران: ١٢٨]

(57) I heard Salim bin Abdullah being asked about regarding whom this verse was revealed: **"Not for you is the decision."** [Al Imran: 128] He said: The Messenger of Allah, peace and blessings be upon him, used to supplicate against Safwan bin Umayyah, Suhayl bin Amr, and Al-Harith bin Hisham. Then this verse was revealed: **"Not for you is the decision whether He turns in mercy to them or punishes them, for indeed, they are wrongdoers."** [Al Imran: 128]⁴⁷

حَدَّثَنِي سَالِمٌ، عَنْ أَبِيهِ، أَنَّهُ «سَمِعَ رَسُولَ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فِي الرَّكْعَةِ الْآخِرَةِ مِنَ الْفَجْرِ يَقُولُ: اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا». بَعْدَ مَا يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَبَّنَا لَكَ الْحَمْدُ، فَأَنْزَلَ اللَّهُ: (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ ظَالِمُونَ). [آل عمران: ١٢٨]

(58) Salim narrated to me, from his father, that he heard the Messenger of Allah صلى الله عليه وسلم, when he raised his head from bowing in the last rak'ah of the dawn prayer, saying: "O Allah, curse so-and-so and so-and-so," after he said: "Allah hears those who praise Him. Our Lord, to You be praise." Then Allah جله revealed: **"Not for you, [O Muhammad], is the decision whether Allah will turn in mercy to them or punish them, for indeed, they are wrongdoers."** [Al Imran: 128]⁴⁸

⁴⁶ Al Hakim in his Mustadrak (3/243)

⁴⁷ Al Bukhari (3/24)

⁴⁸ Al Bukhari (3/24)

عَنْ مُجَاهِدٍ فِي قَوْلِهِ: «وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُزْرَقُونَ» [آل عمران: ١٦٩].
 قَالَ: «يُزْرَقُونَ مِنْ ثَمَرِ الْجَنَّةِ، وَيَجِدُونَ رِيحَهَا، وَلَيْسُوا فِيهَا»

(59) Mujahid said regarding His saying: **"And never think of those who have been killed in the way of Allah as dead. Rather, they are alive with their Lord, receiving provision."** [Al Imran: 169] He said: "They are provided with the fruits of Paradise and find their fragrance, but they are not in it."

عَنْ أَبِي بِنِ كَعْبٍ قَالَ: «الشُّهَدَاءُ فِي قَبَابٍ مِنْ رِيَاضِ بَفَنَاءِ الْجَنَّةِ، يُبْعَثُ لَهُمْ حُوتٌ وَتَوْرٌ يَغْتَرِكَانِ فَيَلْهُوْنَ بِهِمَا، فَإِذَا اشْتَهَوْا الْغَدَاءَ عَقَرَ أَحَدُهُمَا صَاحِبَهُ، فَأَكَلُوا مِنْ لَحْمِهِ، يَجِدُونَ فِي لَحْمِهِ طَعْمَ كُلِّ طَعَامٍ فِي الْجَنَّةِ. وَفِي لَحْمِ الْحُوتِ طَعْمُ كُلِّ شَرَابٍ»

(60) Ubayy bin Ka'b said: "The martyrs are in domes in the meadows at the courtyard of Paradise. A fish and a bull are sent to them, wrestling each other, so they are entertained by them. When they desire lunch, one of them hamstring the other and they eat from its meat. In its meat, they find the taste of every food in Paradise, and in the meat of the fish is the taste of every drink."⁴⁹

عَنِ ابْنِ عَبَّاسٍ، عَنْ كَعْبٍ قَالَ: «جَنَّةُ الْمَأْوَى فِيهَا طَيْرٌ خُضِرَ تَرْتَعِي فِيهَا أَرْوَاحُ الشُّهَدَاءِ»

(61) Ibn Abbas narrated from Ka'b who said: "In the Garden of Refuge, there are green birds in which the souls of the martyrs graze."⁵⁰

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي أَجْوَابِ طَيْرٍ خُضِرَ تَرِدُ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثَمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْبَ مَطْعَمِهِمْ وَرَأَوْا حُسْنَ

⁴⁹ Similar report is reported by Al Tabarani from the Hadith of Abdullah b. Umar from the Prophet ﷺ

⁵⁰ Abu Nuaym in his Hilyah (5/381)

مُنْقَلَبِهِمْ. قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا أَكْرَمَنَا اللَّهُ بِهِ، وَمَا نَحْنُ فِيهِ لِنَلَّا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكَلُوا عِنْدَ الْحَرْبِ، فَقَالَ اللَّهُ: أَنَا أَبْلَغُهُمْ عَنْكُمْ، فَأَنْزَلَ اللَّهُ: «وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ...» [آل عمران: ١٦٩]

(62) Ibn Abbas said: The Messenger of Allah ﷺ said: "When your brothers were struck down in Uhud, Allah placed their souls inside green birds that go to the rivers of Paradise, eat from its fruits, and seek shelter in lanterns of gold in the shade of the Throne. When they found the goodness of their food and saw the excellence of their abode, they said: 'If only our brothers knew what Allah has honored us with and what we are in, so that they do not abandon jihad or weaken in war.' Allah said: 'I will convey it to them from you.' So Allah ﷻ revealed: '**And never think of those who have been killed in the way of Allah...**' [Al Imran: 169]"⁵¹

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتُشْهِدَ الشَّهِيدُ أَخْرَجَ اللَّهُ لَهُ جَسَدًا كَأَحْسَنِ جَسَدٍ، ثُمَّ أَمَرَ بِرُوحِهِ، فَأُدْخِلَ فِيهِ، فَيَنْظُرُ إِلَى جَسَدِهِ الَّذِي خَرَجَ مِنْهُ كَيْفَ يَصْنَعُ بِهِ، وَيَنْظُرُ إِلَى مَنْ حَوْلَهُ مِمَّنْ يَتَحَرَّزْنَ عَلَيْهِ، فَيُظِلُّ أَنْهُمْ يَسْمَعُونَهُ أَوْ يَرَوْنَهُ فَيَنْطَلِقُ إِلَى أَزْوَاجِهِ»

(63) The Messenger of Allah ﷺ said: "When the martyr is martyred, Allah brings forth for him a body as beautiful as can be, then commands his soul to enter it. He then looks at his body from which he departed and how it is being dealt with, and he looks at those around him who are grieving over him. He thinks that they can hear him or see him, so he goes to his wives."

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «أُنْزِلَ فِي الَّذِينَ قُتِلُوا بِبَيْتِ مَعُونَةَ قُرْآنُ قَرَأَنَاهُ حَتَّى نُسْحَ بَعْدُ: بَلَّغُوا قَوْمَنَا أَنَّا لَقِينَا رَبَّنَا، فَرَضِي عَنَّا وَرَضِينَا عَنْهُ»

⁵¹ Abu Dawud (2/14)

(64) Anas bin Malik said: "A Qur'an was revealed about those who were killed at the Well of Ma'unah. We recited it until it was later abrogated: 'Convey to our people that we have met our Lord, and He is pleased with us and we are pleased with Him.'"⁵²

حَارِثَةُ بْنُ الثُّغَمَانِ أَتَى رَسُولَ اللَّهِ ﷺ وَهُوَ يُنَاجِي جِبْرِيلَ، فَجَلَسَ، وَلَمْ يُسَلِّمْ، فَقَالَ جِبْرِيلُ: يَا رَسُولَ اللَّهِ، أَمَا إِنَّ هَذَا لَوْ سَلَّمَ لَرَدَدْنَا عَلَيْهِ. قَالَ: «وَهَلْ تَعْرِفُهُ» قَالَ: نَعَمْ هَذَا مِنْ الثَّمَانِينَ الَّذِينَ صَبَرُوا مَعَكَ يَوْمَ حُنَيْنٍ، أَرْزَأَهُمْ وَأَرْزَأُوا أَوْلَادَهُمْ عَلَى اللَّهِ فِي الْجَنَّةِ "

(65) Harithah bin An-Nu'man came to the Messenger of Allah ﷺ while he was conversing with Gabriel. He sat down without giving greetings of peace. Gabriel said: "O Messenger of Allah, if he had said 'peace,' we would have responded to him." He said: "Do you know him?" He said: "Yes, this is one of the eighty who remained steadfast with you on the day of Hunayn. Their provisions and the provisions of their children are upon Allah in Paradise."⁵³

عَبْدَ الرَّحْمَنِ بْنُ جَحْدِمِ الْخَوْلَانِيِّ حَدَّثَهُ أَنَّهُ حَضَرَ فَضَالََةَ بْنِ عُبَيْدٍ فِي الْبَحْرِ مَعَ جَنَازَتَيْنِ، أَحَدُهُمَا أُصِيبَ بِمَنْجَنِيْقٍ، وَالْآخَرُ تُوفِّيَ، فَجَلَسَ فَضَالََةُ عِنْدَ قَبْرِ الْمُتَوَفَّى، فَقِيلَ لَهُ: تَرَكَتَ الشَّهِيْدَ، فَلَمْ تَجْلِسْ عِنْدَهُ؟ فَقَالَ: مَا أَبَالِي مِنْ أَيِّ حُفْرَتَيْهِمَا بُعِثْتُ، إِنَّ اللَّهَ [] يَقُولُ: «وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ» . [الحج: ٥٩] . فَمَا تَبْغِي أَيْهَا الْعَبْدُ، إِذَا دَخَلْتَ مُدْخَلًا تَرْضَاهُ، وَرُزِقْتَ رِزْقًا حَسَنًا، وَاللَّهِ مَا أَبَالِي مِنْ أَيِّ حُفْرَتَيْهِمَا بُعِثْتُ "

⁵² Al Bukhari (2/140)

⁵³ Al Waqidi in Al Maghaazi (3/901)

(66) Abdur-Rahman bin Jahdam Al-Khawlani narrated that he was present with Fadalāh bin Ubayd in a (naval) battle along with two funerals - one was struck by a mangonel (catapult) and the other died (a natural death). Fadalāh sat by the grave of the one who died, so it was said to him: "You left the martyr and did not sit by him?" He said: "I do not care from which of their two graves I am resurrected. Indeed, Allah ﷻ says: '**And those who emigrated in the way of Allah and then were killed or died, Allah will surely provide for them a good provision. And indeed, Allah is the best of providers. He will surely admit them to an entrance with which they will be pleased.**' [Al-Hajj: 58-59] So what do you seek, O slave, if you enter an entrance with which you are pleased and are given a good provision? By Allah, I do not care from which of their two graves I am resurrected."⁵⁴

حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ وَضَعَ رِجْلَهُ فِي رِكَابِهِ فَاصِلًا فِي سَبِيلِ اللَّهِ فَلَدَغَتْهُ هَامَةٌ أَوْ وَقَصَتْهُ دَابَّةٌ أَوْ مَاتَ بِأَيِّ حَتْفٍ مَاتَ فَهُوَ شَهِيدٌ»

(67) Yahya bin Abi Katheer narrated to us that the Messenger of Allah ﷺ said: "Whoever places his foot in his stirrup, going forth in the way of Allah, and is then stung by an insect, kicked by an animal, or dies by any death, he is a martyr."⁵⁵

رَسُولُ اللَّهِ ﷺ جَاءَ يَعُودُ عَبْدَ اللَّهِ بْنُ الْحَارِثِ، فَوَجَدَهُ قَدْ غَلَبَ، فَصَاحَ بِهِ، فَلَمْ يُجِبْهُ، فَاسْتَرْجَعَ رَسُولُ اللَّهِ ﷺ، وَقَالَ: «غُلِبْنَا عَلَيْكَ أَبَا الرَّبِيعِ»، فَصَاحَ النُّسُوءُ، وَبَكَيْنَ، فَجَعَلَ ابْنُ عَتِيكَ يُسَكِّتُهُنَّ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «دَعْنِي، فَإِذَا وَجَبَ فَلَا تَبْكِيَنَّ بَاكِئَةً». قَالُوا: وَمَا الْوُجُوبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا مَاتَ». قَالَتِ ابْنَتُهُ: وَاللَّهِ إِنْ كُنْتُ لَأَرْجُو أَنْ تَكُونَ شَهِيدًا؛ فَإِنَّكَ قَدْ قَضَيْتَ جِهَارَكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ أَوْقَعَ أَجْرَهُ عَلَى قَدْرِ نِيَّتِهِ، وَمَا تَعُدُّونَ

⁵⁴ Al Tabari in his Tafsir (17/194)

⁵⁵ Abu Dawud (2/8)

الشَّهَادَةُ؟ قَالُوا: الْقَتْلُ فِي سَبِيلِ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْدَاءُ سَبْعُ سَوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ: الْمَبْطُونُ شَهِيدٌ، وَالْغَرِيقُ شَهِيدٌ، وَالْمَطْعُونُ شَهِيدٌ، وَصَاحِبُ الْهَذَمِ شَهِيدٌ، وَصَاحِبُ الْحَرِيقِ شَهِيدٌ، وَالْمَرْأَةُ تَمُوتُ بِجَمْعٍ شَهِيدٌ»

(68) The Messenger of Allah ﷺ came to visit Abdullah bin Al-Harith and found that he had passed away. He called out to him but he did not respond. The Messenger of Allah ﷺ said "Inna lillahi wa inna ilayhi raji'un" (To Allah we belong and to Him we return), and said: "We have been overwhelmed by your loss, Abu Ar-Rabee'." The women screamed and wept. Ibn Ateek started to silence them, but the Messenger of Allah ﷺ said to him: "Leave them. But when it is confirmed, then no woman should weep." They said: "What is confirmation, O Messenger of Allah?" He said: "When he dies." His daughter said: "By Allah, I was hoping you would be a martyr, for you had prepared your equipment." The Messenger of Allah ﷺ said: "Indeed, Allah ﷻ has ordained his reward according to his intention. And what do you consider martyrdom to be?" They said: "Being killed in the way of Allah." The Messenger of Allah ﷺ said: "The martyrs are seven besides being killed in the way of Allah: The one who dies of a stomach disease is a martyr, the one who drowns is a martyr, the one who dies of plague is a martyr, the one who dies under a collapsed building is a martyr, the one who dies in a fire is a martyr, and the woman who dies in childbirth is a martyr."⁵⁶

ذَكَرُوا عِنْدَ عَبْدِ اللَّهِ، الشَّهْدَاءُ، فَقِيلَ: إِنَّ فُلَانًا قُتِلَ يَوْمَ كَذَا وَكَذَا شَهِيدًا، وَفُلَانًا قُتِلَ يَوْمَ كَذَا وَكَذَا شَهِيدًا. فَقَالَ عَبْدُ اللَّهِ: «لَئِنْ لَمْ يَكُنْ شَهِدَاؤُكُمْ إِلَّا مَنْ قُتِلَ إِنَّ شَهِدَاءَكُمْ إِذَا لَقِيلَ، إِنَّ مَنْ يَتَرَدَّى مِنَ الْجِبَالِ، وَيَغْرُقُ فِي الْبُحُورِ، وَتَأْكُلُهُ السَّبَاعُ شَهِدَاءُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ "

(69) They mentioned the martyrs in the presence of Abdullah, and it was said: "So-and-so was killed on such-and-such day as a martyr, and so-and-so was killed

⁵⁶ Malik in his Muwatta (1/233), Abu Dawud (2/167), Al Nasaa'i (4/13)

on such-and-such day as a martyr." Abdullah said: "If your martyrs are only those who are killed, then your martyrs are few indeed. The one who falls from mountains, drowns in seas, and is eaten by predators are martyrs in the sight of Allah on the Day of Resurrection."⁵⁷

أَبَا هُرَيْرَةَ قَالَ: «أَيَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقُومَ فَلَا يَفْثُرَ، وَيَصُومَ فَلَا يُفْطِرُ، مَا كَانَ حَيًّا؟ فَقِيلَ لَهُ: يَا أَبَا هُرَيْرَةَ، وَمَنْ يُطِيقُ هَذَا؟ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَوْمَ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْهُ»

(70) Abu Hurairah said: "Can any of you stand without rest and fast without breaking it as long as he is alive?" It was said to him: "O Abu Hurairah, who can bear that?" He said: "By the One in Whose Hand is my soul, a day of the one striving in the way of Allah is better than that."

قَالَ عُثْمَانُ بْنُ عَفَّانَ لِقَوْمِهِ: «لَقَدْ تَبَيَّنَ، إِي وَاللَّهِ، لَقَدْ شَغَلْتُكُمْ عَنِ الْجِهَادِ حَتَّى حَقَّتْ عَلَيَّ وَعَلَيْكُمْ، فَمَنْ أَحَبَّ أَنْ يَلْحَقَ بِالشَّامِ، فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَلْحَقَ بِالعِرَاقِ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَلْحَقَ بِمِصْرَ فَلْيَفْعَلْ، فَإِنَّ يَوْمَ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَأَلْفِ يَوْمٍ لِلصَّائِمِ لَا يُفْطِرُ، وَالْقَائِمِ لَا يَفْثُرُ»

(71 / 72) Uthman bin Affan said to his people: "It has become clear, yes by Allah, I have distracted you from jihad until it has become a right upon me and you. So whoever wants to join (the army) in Syria, let him do so, and whoever wants to join in Iraq, let him do so, and whoever wants to join in Egypt, let him do so. For a day of the one striving in the way of Allah is like a thousand days of one who fasts without breaking and stands (in prayer) without rest."

⁵⁷ Sa'eed b. Mansur in his Sunan (2/3/254)

عَنِ الصَّحَّاحِ فِي قَوْلِهِ: «كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ». [البقرة: ٢١٦]. قَالَ: فَنَزَلَتْ آيَةُ الْقِتَالِ فَكَرَهُوْهَا، فَلَمَّا بَيَّنَّ اللَّهُ ثَوَابَ أَهْلِ الْقِتَالِ، وَفَضِيلَةَ أَهْلِ الْقِتَالِ، وَمَا أَعَدَّ اللَّهُ لِأَهْلِ الْقِتَالِ مِنَ الْحَيَاةِ وَالرِّزْقِ لَهُمْ، لَمْ يُؤْثِرْ أَهْلُ الْيَقِينِ بِذَلِكَ عَلَى الْجِهَادِ شَيْئًا، فَأَحْبَوْهُ وَرَغَبُوا فِيهِ، حَتَّى أَنَّهُمْ يَسْتَحْمِلُونَ النَّبِيَّ ﷺ، فَإِذَا لَمْ يَجِدْ مَا يَحْمِلُهُمْ، تَوَلَّوْا وَأَعْيَنُهُمْ تَفِيضٌ مِنَ الدَّمْعِ حَزْنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ. [التوبة: ٩٢]، وَالْجِهَادُ فَرِيضَةٌ مِنْ فَرَائِضِ اللَّهِ»

(73) Ad-Dahhak said regarding His saying: "**Fighting has been prescribed for you while it is hateful to you.**" [Al-Baqarah: 216] He said: The verse of fighting was revealed and they disliked it. But when Allah ﷻ clarified the reward of the people of fighting, the virtue of the people of fighting, and what Allah has prepared for the people of fighting of life and provision for them, the people of certainty did not prefer anything over jihad. They loved it and desired it, to the point that they would ask the Prophet ﷺ to carry them (to battle). If he did not find anything to carry them on, they would "**turn back with their eyes overflowing with tears of grief that they could not find something to spend.**" [At-Tawbah: 92] And jihad is an obligation from the obligations of Allah.

عَنِ ابْنِ عَبَّاسٍ قَوْلُهُ: «(مَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ)». [النساء: ٧٥]. قَالَ وَفِي الْمُسْتَضْعَفِينَ»

(74) Ibn Abbas said regarding His saying: "**What is the matter with you that you do not fight in the way of Allah?**" [An-Nisa: 75] He said: And for the oppressed.⁵⁸

عَنْ قَتَادَةَ قَوْلُهُ: «(وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ)». [الأحزاب: ٢٢]. قَالَ أَنْزَلَ اللَّهُ فِي سُورَةِ الْبَقَرَةِ: «(أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْجِئِينَ)» وَالصَّرَاءُ وَرُزِلُوا. [البقرة: ٢١٤]، «(وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ)». [الأحزاب: ٢٢] لِقَوْلِهِ: «(أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ)» [البقرة: ٢١٤]

⁵⁸ Al Tabari in his Tafsir (5/168)

(75) Qatadah said regarding His saying: **"And when the believers saw the confederates, they said: This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth."** [Al-Ahzab: 22] He said: Allah revealed in Surah Al-Baqarah: **"Or do you think that you will enter Paradise while such trial has not yet come to you as came to those who passed on before you?"** [Al-Baqarah: 214] **"And when the believers saw the confederates, they said: This is what Allah and His Messenger had promised us"** [Al-Ahzab: 22] referring to His saying: **"Or do you think that you will enter Paradise..."** [Al-Baqarah: 214]⁵⁹

عَنْ أَنَسٍ قَالَ: قَالَ عَمِّي أَنَسُ بْنُ النَّضْرِ سَمِيتُ بِهِ لَمْ يَشْهَدْ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ، فَكَبَّرَ عَلَيْهِ، فَقَالَ: أَوَّلُ مَشْهَدٍ شَهِدَهُ رَسُولُ اللَّهِ ﷺ غُيِّبَتْ عَنْهُ، أَمَا وَاللَّهِ، لَئِنْ أَرَانِي اللَّهَ مَشْهَدًا مَعَ رَسُولِ اللَّهِ ﷺ فِيمَا بَعْدَ لَيْرَيْنِ اللَّهُ كَيْفَ أَصْنَعُ. قَالَ: فَهَابَ أَنْ يَقُولَ غَيْرَهَا، فَشَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ مِنَ الْعَامِ الْمُقْبِلِ، فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: يَا أَبَا عَمْرٍو، وَاهَا لِرِيحِ الْجَنَّةِ، أَجَدُّهَا دُونَ أُحُدٍ، فَقَاتَلَ حَتَّى قُتِلَ، وَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَثَمَانُونَ أَثَرًا مِنْ بَيْنِ صَرْبَةٍ وَرَمِيَةٍ وَطَعْنَةٍ، فَقَالَتْ عَمَّتِي الرُّبَيْعُ بِنْتُ النَّضْرِ، فَمَا عَرَفْتُ أَخِي إِلَّا بِبَنَانِهِ. قَالَ: وَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾. [الأحزاب: ٢٣] "

(76) Anas said: My uncle Anas bin An-Nadr, after whom I was named, did not witness Badr with the Messenger of Allah ﷺ, and this was hard on him. He said: The first battle the Messenger of Allah ﷺ witnessed and I was absent from it. By Allah, if Allah shows me another battle with the Messenger of Allah ﷺ afterwards, Allah will see what I do. He said: He feared saying more than that. Then he witnessed Uhud with the Messenger of Allah ﷺ the following year. Sa'd bin Mu'adh met him and said: O Abu Amr, how wonderful is the fragrance of Paradise! I find it coming from the direction of Uhud. He fought until he was

⁵⁹ Al Tabari in his Tafsir (21/144)

killed. Eighty-some wounds were found on his body, from sword strikes, arrow piercings and spear stabs. My aunt Ar-Rubayyi' bint An-Nadr said: I only recognized my brother by his fingertips. He said: And this verse was revealed: **"Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow, and among them is he who awaits. And they did not alter by any alteration."** [Al-Ahzab: 23]⁶⁰

عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ قَالَ: «قَرَأَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: {وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ}، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ ابْنُ قَسْحَمٍ: بَخٍ بَخٍ، فَقَالَ أَبُو بَكْرٍ بْنُ حَفْصٍ: وَبَخٍ عَلَى وَجْهَيْنِ عَلَى التَّعْجِبِ، وَعَلَى الْإِنْكَارِ، فَقَالَ: «مَا أَرَدْتُ بِقَوْلِكَ: بَخٍ بَخٍ؟» فَقَالَ: يَا رَسُولَ اللَّهِ، عَلِمْتُ أَنِّي إِنْ دَخَلْتُهَا كَانَ لِي فِيهَا سَعَةٌ. قَالَ: «أَجَلٌ»، ثُمَّ إِنَّ ابْنَ قَسْحَمٍ قَالَ: يَا رَسُولَ اللَّهِ، كَمْ بَيْنِي وَبَيْنَهَا؟ قَالَ: «أَنْ تَلْقَاهَا وَلَاءَ الْقَوْمِ فَتَضُدُّكَ اللَّهُ»، قَالَ: فَأَلْقَى تَمَرَاتٍ كَثْرًا فِي يَدَيْهِ، وَقَالَ: «تَخْلَى مِنْ طَعَامِ الدُّنْيَا، ثُمَّ تَقْدَمُ». فَقَاتَلَ حَتَّى قُتِلَ»

(77) Abu Bakr bin Hafs said: On the Day of Badr, the Messenger of Allah ﷺ recited: "And hasten to forgiveness from your Lord and a Garden whose width is like the width of the heavens and the earth." A man from the Ansar called Ibn Qasham said: How wonderful, how wonderful! Abu Bakr bin Hafs said: Saying "how wonderful" has two meanings - amazement and denial. The Prophet ﷺ said: "What did you intend by saying 'how wonderful, how wonderful?'" He said: O Messenger of Allah, you know that if I enter it, there will be ample space for me in it. He said: "Indeed." Then Ibn Qasham said: O Messenger of Allah, how far is it from me? He said: "That you meet it defending the people and being true to Allah." He said: So he threw away some dates that were in his hand and said: "Away with the food of this world." Then he advanced and fought until he was killed.⁶¹

⁶⁰ Muslim (3/1512)

⁶¹ Muslim (3/1510)

عَنْ عِكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: «كَانَ عَمْرُو بْنُ الْجُمُوحِ شَيْخًا مِنَ الْأَنْصَارِ أَعْرَجَ، فَلَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى بَدْرِ قَالَ لِبَنِيهِ: أَخْرِجُونِي. فَذَكَرَ لِلنَّبِيِّ عَرَجَهُ، وَحَالَهُ، فَأَذِنَ لَهُ فِي الْمَقَامِ، فَلَمَّا كَانَ يَوْمُ أُحُدٍ خَرَجَ النَّاسُ، فَقَالَ لِبَنِيهِ: أَخْرِجُونِي. فَقَالُوا: قَدْ رَخَّصَ لَكَ رَسُولُ اللَّهِ ﷺ، وَأَذِنَ. قَالَ: هِيَاهُ مَنَعْتُمُونِي الْجَنَّةَ بِبَدْرِ وَتَمْنَعُونِيهَا بِأُحُدٍ، فَخَرَجَ، فَلَمَّا لَقِيَ النَّاسَ، قَالَ لِرَسُولِ اللَّهِ: أَرَأَيْتَ إِنْ قُتِلْتُ الْيَوْمَ أَطَأُ بِعَرَجَتِي هَذِهِ الْجَنَّةَ؟ قَالَ: «نَعَمْ» قَالَ: فَوَالَّذِي بَعَثَكَ بِالْحَقِّ لَأَطَأَنَّ بِهَا الْجَنَّةَ الْيَوْمَ إِنْ شَاءَ اللَّهُ، فَقَالَ لِغُلَامٍ لَهُ كَانَ مَعَهُ يُقَالُ لَهُ سُلَيْمٌ: اذْجِعْ إِلَى أَهْلِكَ. قَالَ: وَمَا عَلَيْكَ أَنْ أُصِيبَ الْيَوْمَ خَيْرًا مَعَكَ؟ قَالَ: فَتَقَدَّمَ إِذَا. قَالَ: فَتَقَدَّمَ الْعَبْدُ، فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ تَقَدَّمَ، وَقَاتَلَ هُوَ حَتَّى قُتِلَ»

(78) Ikrimah, the freed slave of Ibn Abbas, said: Amr bin Al-Jamuh was an elderly man from the Ansar who was lame. When the Prophet ﷺ went out to Badr, he said to his sons: Take me out (with you). His lameness and condition were mentioned to the Prophet ﷺ, so he permitted him to stay behind. When it was the Day of Uhud, the people went out. He said to his sons: Take me out. They said: The Messenger of Allah ﷺ has given you a concession and permitted you (to stay). He said: How preposterous! You prevented me from Paradise in Badr and you prevent me from it in Uhud? So he went out. When the people met (in battle), he said to the Messenger of Allah ﷺ: Do you see, if I am killed today, will I step in Paradise with this lameness of mine? He said: "Yes." He said: By the One Who sent you with the truth, I will surely step with it in Paradise today, Allah willing. Then he said to a slave boy of his who was with him, called Sulaym: Go back to your family. He said: What is it to you if I attain goodness with you today? He said: Then go ahead. The slave went forward and fought until he was killed. Then he (Amr) went forward and fought until he was killed.⁶²

⁶² Al Bayhaqi (9/24)

سُلَيْمَانَ بْنِ أَبَانَ حَدَّثَهُ «أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا خَرَجَ إِلَى بَدْرِ أَرَادَ سَعْدُ بْنُ خَيْثَمَةَ وَأَبُوهُ أَنْ يَخْرُجَا جَمِيعًا، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ، فَأَمَرَهُمَا أَنْ يَخْرُجَ أَحَدُهُمَا، فَاسْتَهَمَا، فَخَرَجَ سَهْمُ سَعْدٍ، فَقَالَ أَبُوهُ: أَتُرْنِي بِهَا يَا بُنَيَّ، فَقَالَ: يَا أَبَتِ، إِنَّهَا الْجَنَّةُ، لَوْ كَانَ غَيْرَهَا أَتَرْتُكَ بِهِ، فَخَرَجَ سَعْدٌ مَعَ النَّبِيِّ ﷺ، فَقُتِلَ يَوْمَ بَدْرِ، ثُمَّ قُتِلَ خَيْثَمَةُ مِنَ الْعَامِ الْمُقْبِلِ يَوْمَ أُحُدٍ»

(79) Sulayman bin Aban narrated that when the Messenger of Allah ﷺ went out to Badr, Sa'd bin Khaythamah and his father both wanted to go out. They mentioned that to the Prophet ﷺ and he ordered that one of them should go out. They drew lots and the lot fell on Sa'd. His father said: Give it to me, my son. He said: O my father, it is Paradise. If it were anything else, I would have given it to you. So Sa'd went out with the Prophet ﷺ and was killed on the Day of Badr. Then Khaythamah was killed the following year on the Day of Uhud.⁶³

سَمِعَ أَنَسُ بْنُ مَالِكٍ يَقُولُ: «لَمَّا طُعِنَ حَرَامُ بْنُ مِلْحَانَ، وَكَانَ خَالَهُ يَوْمَ بَيْرِ مَعُونَةَ. قَالَ بِالدِّمِ هَكَذَا، فَتَضَحَّ عَلَى وَجْهِهِ وَرَأْسِهِ، ثُمَّ قَالَ: فُرْتُ وَرَبَّ الْكَعْبَةِ»

(80) Anas bin Malik was heard saying: When Haram bin Milhan, who was his uncle, was stabbed on the Day of Bi'r Ma'unah, he did this with the blood - he sprinkled it on his face and head, then said: "I have succeeded, by the Lord of the Ka'bah!"⁶⁴

عَنِ الزُّهْرِيِّ قَالَ: «رَعِمَ عَزْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَامَرَ بْنَ فُهَيْرَةَ، قُتِلَ يَوْمَئِذٍ، فَلَمْ يُوَجَدْ جَسَدُهُ حِينَ دَفَنُوهُ يَرَوْنَ أَنَّ الْمَلَائِكَةَ دَفَنَتْهُ»

⁶³ Al Hakim in his Mustadrak (3/189)

⁶⁴ Al Bukhari (3/29) and Muslim (3/1511)

(81) Az-Zuhri said: Urwah bin Az-Zubayr claimed that Amir bin Fuhayrah was killed that day, but his body was not found when they buried him. They think that the angels buried him.⁶⁵

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بَيْتِ مَعُونَةَ ثَلَاثِينَ غَدَاةً يَدْعُو عَلَى رِغْلِ، وَذَكْوَانَ، وَعُصَيَّةَ عَصَا اللَّهِ وَرَسُولُهُ» قَالَ: «وَأُنْزِلَ فِي الَّذِينَ قَتَلُوا بَيْتِ مَعُونَةَ قُرْآنٌ قَرَأْنَاهُ حَتَّى نُسْحَ بَعْدُ: بَلَّغُوا قَوْمَنَا أَنَّا قَدْ لَقِينَا رَبَّنَا فَرَضِي عَنَّا وَرَضِينَا عَنْهُ»

(82) Anas bin Malik said: The Messenger of Allah ﷺ invoked upon those who killed the companions of Bi'r Ma'unah for thirty mornings, invoking against Ri'l, Dhakwan and Usayyah who disobeyed Allah and His Messenger. He said: And a Qur'an was revealed about those who were killed at Bi'r Ma'unah. We recited it until it was later abrogated: "Convey to our people that we have met our Lord and He is pleased with us and we are pleased with Him."⁶⁶

عَنْ أَنَسٍ قَالَ: «انْطَلَقَ حَارِثَةُ ابْنُ عَمَّتِي الرَّبِيعِ نَظَارًا يَوْمَ بَدْرٍ، وَمَا انْطَلَقَ لِقِتَالٍ، فَأَصَابَهُ سَهْمٌ، فَقَتَلَهُ، فَجَاءَتْ عَمَّتِي أُمُّهُ إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنِي حَارِثَةَ إِنْ يَكُنْ فِي الْجَنَّةِ أَصْبِرْ وَأَحْتَسِبْ، وَإِلَّا فَسَتَرَى مَا أَصْنَعُ، فَقَالَ: «يَا أُمَّ حَارِثَةَ، إِنَّهَا جَنَّتْ كَثِيرَةً وَإِنَّ حَارِثَةَ فِي الْفِرْدَوْسِ الْأَعْلَى»

(83) Anas said: Harithah, the son of my aunt Ar-Rubayyi', went to watch on the Day of Badr, not to fight. An arrow struck him and killed him. My aunt, his mother, came to the Prophet ﷺ and said: "O Messenger of Allah, if my son Harithah is in Paradise, I will be patient and anticipate reward. But if not, you will see what I do."

⁶⁵ Abu Nuaym in Al Hilyah (1/110) and Ibn Sa'd (2/1/38)

⁶⁶ Al Bukhari (2/140 and 3/30)

He said: "O mother of Harithah, there are many gardens and Harithah is in the highest Firdaws."⁶⁷

عَنْ أَنَسٍ أَنَّ أَبَا طَلْحَةَ كَانَ يَزِمِي بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَكَانَ النَّبِيُّ ﷺ يَرْفَعُ رَأْسَهُ مِنْ خَلْفِهِ لِيَنْظُرَ أَيْنَ تَقَعُ نَبْلُهُ، فَيَتَطَاوَلُ أَبُو طَلْحَةَ بِصَدْرِهِ بَقِي بِهِ رَسُولُ اللَّهِ ﷺ، وَيَقُولُ هَكَذَا يَا نَبِيَّ اللَّهِ، جَعَلَنِي اللَّهُ فِدَاكَ نَخْرِي دُونَ نَخْرِكَ "

(84) Anas narrated that Abu Talhah used to shoot arrows in front of the Messenger of Allah ﷺ. The Prophet ﷺ would raise his head from behind him to see where his arrows landed. Abu Talhah would extend his chest to protect the Messenger of Allah ﷺ, saying: "Like this, O Prophet of Allah, may Allah make me your ransom. My chest is to protect your chest."⁶⁸

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ جَحْشٍ يَوْمَ أُحُدٍ: «اللَّهُمَّ إِنِّي أَقْسِمُ عَلَيْكَ أَنْ نَلْقَى الْعَدُوَّ، فَإِذَا لَقِينَا الْعَدُوَّ أَنْ يَفْتُلُونِي، ثُمَّ يَبْقُرُوا بَطْنِي، ثُمَّ يَمْتَلُوا بِي، فَإِذَا لَقَيْتُكَ سَأَلْتَنِي فِيمَ هَذَا، فَأَقُولُ: فِيكَ، فَلَقِيَ الْعَدُوَّ فَقُتِلَ، وَفَعَلَ ذَلِكَ بِهِ» قَالَ ابْنُ الْمُسَيَّبِ، «فَأِنِّي لَأَرْجُو أَنْ يَبَرَّ اللَّهُ آخِرَ قَسَمِهِ كَمَا بَرَّ أَوَّلَهُ»

(85) Sa'eed bin Al-Musayyib said: On the Day of Uhud, Abdullah bin Jahsh said: "O Allah, I swear to You that if we meet the enemy, let them kill me, then disembowel me, then mutilate me. When I meet You, You will ask me why this happened, and I will say: For Your sake." He met the enemy, was killed, and that was done to him. Ibn Al-Musayyib said: "I hope that Allah will fulfill the last part of his oath as He fulfilled the first part."⁶⁹

⁶⁷ Al Hakim in his Mustadrak (3/208) and Ibn Hibban (Mawarid al Tham'aan p.565) and Al Bukhari (2/139) from the Hadith of Anas

⁶⁸ Al Hakim in his Mustadrak (3/353) and Ibn Hibban (Mawarid al Tham'aan p.566) and Ibn Sa'd in his Tabaqat (3/2/65) from the Hadith of Anas

⁶⁹ Abu Nuaym in Al Hilyah (1/109) and Abdurrazzaq in his Musannaf (5/262)

قَالَ «عَمَرُو بُنِ الْجُمُوحِ لِبَنِيهِ مَنَعْتُمُونِي الْجَنَّةَ بِبَدْرِ، وَاللَّهِ، لَئِنْ بَقِيتُ... . فَبَلَغَ ذَلِكَ عُمَرَ، فَلَقِيَهُ، فَقَالَ: أَنْتَ الْقَائِلُ كَذَا وَكَذَا؟ قَالَ: نَعَمْ. قَالَ: فَلَمَّا كَانَ يَوْمُ أَحَدٍ قَالَ عُمَرُ لَمْ يَكُنْ لِي هَمٌّ غَيْرُهُ، فَطَلَبْتُهُ، فَإِذَا هُوَ فِي الرَّعِيلِ الْأَوَّلِ»

(86) Amr bin Al-Jamuh said to his sons: "You prevented me from Paradise in Badr. By Allah, if I remain..." That reached Umar, so he met him and said: "Did you say such-and-such?" He said: "Yes." He said: On the Day of Uhud, Umar said: "I had no concern other than him. I sought him and found him in the front lines."

أَنَّ عُمَرَ بْنَ الْخَطَّابِ «لَمَّا فَرَضَ لِلنَّاسِ فَرَضَ لِعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ أَلْفِي دِرْهَمٍ، فَأَتَاهُ طَلْحَةُ بِابْنِ أَخِي لَهُ، فَفَرَضَ لَهُ دُونَ ذَلِكَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَضَّلْتَ هَذَا الْأَنْصَارِيَّ عَلَى ابْنِ أَخِي؟ قَالَ: نَعَمْ؛ لِأَنِّي رَأَيْتُ أَبَاهُ يَسْتَنُّ يَوْمَ أَحَدٍ بِسَيْفِهِ كَمَا يَسْتَنُّ الْجَمَلُ»

(87) When Umar bin Al-Khattab allocated stipends for the people, he allocated two thousand dirhams for Abdullah bin Hanthalah. Talhah brought his nephew to him, and he allocated less than that for him. He said: "O Commander of the Believers, you preferred this Ansari over my nephew?" He said: "Yes, because I saw his father grinding with his sword on the Day of Uhud like a camel grinds its teeth."⁷⁰

عَنْ يَزِيدَ بْنِ السَّكَنِ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا لَحِمَهُ الْقِتَالُ يَوْمَئِذٍ يَغْنِي يَوْمَ أَحَدٍ وَخَلَصَ إِلَيْهِ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ ثَقُلَ، وَظَاهَرَ بَيْنَ دِرْعَيْنِ يَوْمَئِذٍ، وَدَنَا مِنْهُ الْعَدُوُّ، فَذَبَّ عَنْهُ الْمُضْعَبُ بْنُ عُمَيْرٍ حَتَّى قُتِلَ وَأَبُو دُجَانَةَ سِمَاكُ بْنُ خَرْشَةَ حَتَّى كَثُرَتْ فِيهِ الْجِرَاحَةُ، وَأُصِيبَ وَجْهُ رَسُولِ اللَّهِ ﷺ وَثَلِمَتْ رِبَاعِيَّتُهُ، وَكَلِمَتْ شَفَتُهُ، وَأُصِيبَتْ وَجَنَّتُهُ، فَقَالَ عِنْدَ ذَلِكَ: «مَنْ رَجُلٌ يَبِيعُ لَنَا نَفْسَهُ»، فَوَثَبَ فُتَيْةً مِنَ الْأَنْصَارِ خَمْسَةَ فِيهِمْ: زِيَادُ بْنُ السَّكَنِ، فَقَتِلُوا حَتَّى كَانَ آخِرُهُمْ زِيَادُ

⁷⁰ Al Hakim in his Mustadrak (3/205)

بُنِ السَّكَنِ، فَقَاتَلَ حَتَّى أَثْبَتَ، ثُمَّ تَابَ إِلَيْهِ نَاسٌ مِنَ الْمُسْلِمِينَ، فَقَاتَلُوا عَنْهُ حَتَّى أَجْهَضُوا عَنْهُ الْعَدُوَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَذِنَ مِنِّي» وَقَدْ أَثْبَتَتْهُ الْجِرَاحَةُ، فَوَسَّدَهُ رَسُولُ اللَّهِ ﷺ قَدَمَهُ حَتَّى مَاتَ عَلَيْهَا وَهُوَ زِيَادُ بْنُ السَّكَنِ "

(88) Yazeed bin As-Sakan narrated that when fighting became fierce for the Messenger of Allah ﷺ on that day, meaning the Day of Uhud, and the enemy got close to him - and the Messenger of Allah ﷺ had become heavy and wore two shields that day - the enemy approached him. Mus'ab bin Umayr defended him until he was killed, and Abu Dujanah Simak bin Kharshah until he sustained many wounds. The face of the Messenger of Allah ﷺ was injured, his front tooth was broken, his lip was wounded and his cheek was injured. At that, he said: "Who is a man who will sell himself for us?" Five young men from the Ansar, including Ziyad bin As-Sakan, rose up. They were killed until the last of them was Ziyad bin As-Sakan. He fought until he was wounded. Then some Muslims rallied to him and fought to defend him until they repelled the enemy from him. The Messenger of Allah ﷺ said: "Bring him close to me," as he was severely wounded. The Messenger of Allah ﷺ rested his foot under his head until he died upon it, and he was Ziyad bin As-Sakan.⁷¹

عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ لَنَا: «أُصِيبَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ نَحْوُ مِنْ ثَلَاثِينَ، كُلُّهُمْ يَجِيءُ حَتَّى يَجْثُوَ بَيْنَ يَدَيْهِ، أَوْ قَالَ: يَتَقَدَّمُ بَيْنَ يَدَيْهِ، ثُمَّ يَقُولُ: وَجْهِي لَوَجْهِكَ الْوَقَاءُ وَنَفْسِي لِنَفْسِكَ الْفِدَاءُ، وَعَلَيْكَ سَلَامُ اللَّهِ غَيْرُ مُودِّعٍ»

(89) Sufyan bin Uyaynah said to us: About thirty were wounded with the Messenger of Allah ﷺ on the Day of Uhud. Each one would come and kneel before him - or he said: advance before him - and then say: "My face is a shield for your face and my soul is a ransom for your soul. May the peace of Allah be upon you, not as a farewell."⁷²

⁷¹ Al Bukhari in Al Tarikh al Kabir (4/2/315)

⁷² Ibn Sa'd in Al Tabaqat (2/1/33)

عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ أَنَّ رَجُلًا مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَتَشَحَّطُ فِي دَمِهِ، فَقَالَ: يَا فُلَانُ، أَشَعَزْتَ أَنَّ مُحَمَّدًا قَدْ قُتِلَ؟ قَالَ الْأَنْصَارِيُّ: إِنْ كَانَ مُحَمَّدٌ قَدْ قُتِلَ، فَقَدْ بَلَغَ، فَقَاتِلُوا عَنْ دِينِكُمْ»

(90) Ibn Abi Najeesh narrated from his father that a man passed by a man from the Ansar who was rolling in his blood. He said: "O so-and-so, did you know that Muhammad has been killed?" The Ansari said: "If Muhammad has been killed, then he has conveyed the message. So fight for your religion."

عَنْ عَائِشَةَ، قَالَتْ: أَخْبَرَنِي أَبِي قَالَ: «كُنْتُ فِي أَوَّلِ مَنْ فَاءَ يَوْمٍ أَحَدٍ، فَرَأَيْتُ رَجُلًا مَعَ رَسُولِ اللَّهِ ﷺ يُقَاتِلُ دُونَهُ أَرَاهُ قَالَ: وَيَحْمِيهِ قُلْتُ: كُنْ طَلْحَةَ، حَيْثُ فَاتَنِي مَا فَاتَنِي، وَبَيْنِي وَبَيْنَ (٧٨) الْمُشْرِكِينَ رَجُلٌ، أَنَا أَقْرَبُ إِلَى رَسُولِ اللَّهِ ﷺ مِنْهُ، وَهُوَ يَخْطِفُ السَّغْيَ تَخْطُفًا لَا أَحْفَظُهُ حَتَّى دَفَعْتُ إِلَى النَّبِيِّ ﷺ، فَإِذَا خَلَقَتَانِ مِنَ الْمُغْفَرِ قَدْ نَسَبَتَا فِي وَجْهِهِ، وَإِذَا هُوَ أَبُو عُبَيْدَةَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ صَاحِبُكُمْ». يُرِيدُ طَلْحَةَ، وَقَدْ نَزَفَ، فَلَمْ يَنْظُرْ إِلَيْهِ، وَأَقْبَلْنَا إِلَى النَّبِيِّ ﷺ، فَأَرَادَنِي أَبُو عُبَيْدَةَ عَلَى أَنْ أَتْرُكَهُ، فَلَمْ يَزَلْ بِي حَتَّى تَرَكَتُهُ، فَأَكْبَّ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَخَذَ حَلَقَةً قَدْ نَسَبَتْ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ، فَكَرِهَ أَنْ يُرْغَزَ بِهَا فَيَسْتَكِي النَّبِيُّ ﷺ، فَأَزَمَ عَلَيْهَا بِثَنِيَّتِهِ، ثُمَّ نَهَضَ عَلَيْهَا، فَتَدَرَّتْ ثَنِيَّتُهُ، وَنَزَعَهَا، فَقُلْتُ: دَعْنِي، فَأَتَى، فَطَلَبَ إِلَيَّ، فَأَكْبَّ عَلَى الْأُخْرَى، فَصَنَعَ بِهَا مِثْلَ ذَلِكَ، فَتَرَعَهَا، وَتَدَرَّتْ ثَنِيَّتُهُ، فَكَانَ أَبُو عُبَيْدَةَ أَهْتَمَ الثَّنَايَا»

(91) A'ishah said: My father informed me, saying: I was among the first to return on the Day of Uhud. I saw a man with the Messenger of Allah ﷺ fighting to protect him - I think he said: and shielding him. I said to myself: Be like Talhah, since I missed what I missed. Between me and the polytheists was a man. I was closer to the Messenger of Allah ﷺ than him, and he was running swiftly in a way I cannot describe, until I reached the Prophet ﷺ. Two rings of the helmet had pierced his face. It was Abu Ubaydah. The Prophet ﷺ said: "Attend to your companion,"

meaning Talhah, as he was bleeding profusely. He did not look at him. We turned to the Prophet ﷺ. Abu Ubaydah wanted me to leave him, and he persisted until I left him. He bent over the Messenger of Allah ﷺ and took a ring that had pierced the face of the Messenger of Allah ﷺ. He disliked pulling it out lest the Prophet ﷺ be hurt. He bit on it with his front tooth, then pulled on it. His front tooth fell out and he removed it. I said: Let me. He came and asked me. He bent over the other one and did the same with it. He removed it and his front tooth fell out. Abu Ubaydah was the one missing front teeth.⁷³

أَنْ طَلَحَةَ رَجَعَ بِسِنِّ وَثَلَاثِينَ أَوْ خَمْسٍ وَسَبْعِينَ بَيْنَ ضَرْبَةٍ وَطَعْنَةٍ وَرَمِيَةٍ، رُبِعَ فِيهَا جَبِينُهُ، وَقُطِعَ فِيهَا عِزْقُ نِسَائِهِ، وَشُلَّتْ أَصْبُعُهُ هَذِهِ الَّتِي تَلِي الْإِبْهَامَ "

(92) Talhah returned with thirty-seven or seventy-five injuries, including strikes, stabs and shots. In that, his forehead was fractured, the vein of his foot was severed, and this finger next to the thumb was paralyzed.⁷⁴

عَنِ الزُّبَيْرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَئِذٍ: «أَوْجَبَ طَلَحَةُ»

(93) Az-Zubayr said: I heard the Messenger of Allah ﷺ say that day: "Talhah has made it obligatory (meaning Paradise)."⁷⁵

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَنْظُرُ لِي مَا فَعَلَ سَعْدُ بْنُ الرَّبِيعِ؟ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا يَا رَسُولَ اللَّهِ. قَالَ: فَخَرَجَ يَطْلُوفُ فِي الْقَتْلِ حَتَّى وَجَدَ سَعْدًا جَرِيحًا قَدْ أَثْبَتَ بِأَخْرِ رَمَقٍ، فَقَالَ: يَا سَعْدُ، إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنِي أَنْ أَنْظُرَ لَهُ أَمِنْ الْأَحْيَاءِ (٨١) أَنْتَ أَمْ فِي الْأَمْوَاتِ؟ قَالَ: فَإِنِّي فِي الْأَمْوَاتِ أَبْلَغَ رَسُولَ اللَّهِ ﷺ مِنِّي السَّلَامَ، وَقُلْ لَهُ: إِنَّ سَعْدًا

⁷³ Al Hakim in his Mustadrak (3/266) and Abu Nuaym in al Hilyah (8/174) and Ibn Sa'd in Al Tabaqat (3/1/155,298)

⁷⁴ Al Hakim in his Mustadrak (3/25), Abu Nuaym in Al Hilyah (4/372) and Ibn Sa'd in Al Tabaqat (3/1/155)

⁷⁵ Al Tirmidhi (10/241)

يَقُولُ لَكَ جَزَاكَ اللَّهُ عَنَّا خَيْرَ مَا جُزِيَ نَبِيًّا عَنْ أُمَّتِهِ، وَأَبْلُغْ قَوْمَكَ عَنِّي السَّلَامَ، وَقُلْ لَهُمْ: إِنَّ سَعْدًا يَقُولُ لَكُمْ: إِنَّهُ لَا عُذْرَ لَكُمْ عِنْدَ اللَّهِ إِنْ خُلِصَ إِلَى نَبِيِّكُمْ، وَفِيكُمْ عَيْنٌ تَنْظُرُ "

(94) The Messenger of Allah ﷺ said: "Who will check for me what happened to Sa'd bin Ar-Rabee'?" A man from the Ansar said: "I will, O Messenger of Allah." He went out looking among the slain until he found Sa'd wounded, barely alive. He said: "O Sa'd, the Messenger of Allah ﷺ ordered me to check if you are among the living or the dead." He said: "I am among the dead. Convey my greetings to the Messenger of Allah ﷺ and tell him that Sa'd says to you: May Allah reward you on our behalf better than any prophet was rewarded on behalf of his nation. Convey my greetings to your people and tell them that Sa'd says to you: You have no excuse before Allah if harm reaches your Prophet while any of you are still alive."⁷⁶

عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: «وَقَفَّ رَسُولُ اللَّهِ ﷺ عَلَى مُصْعَبِ بْنِ عُمَيْرٍ، وَهُوَ مُنْجَعِفٌ عَلَى وَجْهِهِ يَوْمَ أُحُدٍ شَهِيدٌ، وَكَانَ صَاحِبَ لِيَاءٍ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا» [الأحزاب: ٢٣]، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ يَشْهَدُ عَلَيْكُمْ أَنْتُمْ شُهَدَاءُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ. ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ اثْنُوهُمْ وَزُورُوهُمْ وَسَلَّمُوا عَلَيْهِمْ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَا يُسَلَّمُ عَلَيْهِمْ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا رَدُّوا "

(95) Ubayd bin Umayr said: The Messenger of Allah ﷺ stood over Mus'ab bin Umayr, who had fallen on his face on the Day of Uhud as a martyr. He was the standard-bearer of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ recited: **"Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow, and among them is he who**

⁷⁶ Al Hakim in his Mustadrak (3/201)

awaits. And they did not alter by any alteration." [Al-Ahzab 33:23] Then the Messenger of Allah ﷺ bears witness that you are martyrs in the sight of Allah on the Day of Resurrection. Then he turned to the people and said: "O people, come to them, visit them and send greetings upon them. By the One in Whose Hand is my soul, no one will send greetings upon them until the Day of Resurrection but that they will respond."⁷⁷

عَنْ أَبِيهِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ أَتَى بِطَعَامٍ وَكَانَ صَائِمًا، فَقَالَ: قُتِلَ مُضْعَبُ بْنُ عُمَيْرٍ، وَهُوَ خَيْرٌ مِنِّي، فَكُفِّنَ فِي بُرْدَةٍ، إِنَّ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلَاهُ، وَإِنْ غُطِّيَ رِجْلَاهُ بَدَا رَأْسُهُ، وَأَرَاهُ قَالَ: وَقُتِلَ حَمْرَةُ، وَهُوَ خَيْرٌ مِنِّي، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ، أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا، وَقَدْ خَشِيتُ أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ "

(96) Abdur-Rahman bin Awf was brought food while he was fasting. He said: "Mus'ab bin Umayr was killed and he was better than me. He was shrouded in a garment. If his head was covered, his feet would show, and if his feet were covered, his head would show." I think he said: "And Hamzah was killed and he was better than me. Then the world has been laid out for us." Or he said: "We have been given from the world what we have been given. I fear that our good deeds may have been hastened for us." Then he started to cry until he left the food.⁷⁸

قَالَ أَبُو الْعَبِيدَيْنِ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: يَا أَصْحَابَ مُحَمَّدٍ لَا تَخْتَلِفُوا، فَتَشَقُّوا عَلَيْنَا. ثُمَّ قَالَ: رَحِمَكَ اللَّهُ أَبَا الْعَبِيدَيْنِ، إِنَّمَا أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ دُفِنُوا مَعَهُ فِي الْبُرُودِ "

(97) Abu Al-Ubaydayn said to Abdullah bin Mas'ud: "O companions of Muhammad, do not differ, for that will be difficult for us." Then he said: "May

⁷⁷ Abu Nuaym in Al Hilyah (1/107)

⁷⁸ Al Bukhari (3/21)

Allah have mercy on you, Abu Al-Ubaydayn. The true companions of Muhammad, peace be upon him, are those who were buried with him in the garments."⁷⁹

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «لَمَّا أَرَادَ مُعَاوِيَةُ أَنْ يُجْرِيَ الْكَطَامَةَ قَالَ: قِيلَ مَنْ كَانَ لَهُ قَتِيلٌ فَلْيَأْتِ قَتِيلَهُ يَغْنِي قَتْلَى أَحَدٍ قَالَ: فَأَخْرَجْنَاهُمْ رَطَابًا يَنْتَثُونَ، قَالَ فَأَصَابَتِ الْمَسْحَاةُ أَصْبَعَ رَجُلٍ مِنْهُمْ، فَاَنْفَطَرَتْ دَمًا» قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: وَلَا يُنْكَرُ بَعْدَ هَذَا مُنْكَرٌ أَبَدًا "

(98) Jabir bin Abdullah said: When Mu'awiyah wanted to make the stream flow, it was said: "Whoever has a slain person, let him go to his slain," meaning those killed at Uhud. He said: We brought them out fresh, bending. He said: The shovel hit the finger of one of them and it gushed blood. Abu Sa'eed Al-Khudri said: After this, let no denier ever deny.⁸⁰

عَنِ ابْنِ عَبَّاسٍ قَالَ: «لَمَّا اسْتَشْهِدَ الشُّهَدَاءُ بِأَحَدٍ، وَنَزَلُوا مَنَازِلَهُمْ، رَأَوْا مَنَازِلَ أَنَابِسٍ مِنْ أَصْحَابِهِمْ لَمْ يُسْتَشْهِدُوا، وَهُمْ مُسْتَشْهِدُونَ. فَقَالُوا: فَكَيْفَ بِأَنْ يَعْلَمَ أَصْحَابُنَا مَا أَصَبْنَا مِنَ الْخَيْرِ عِنْدَ اللَّهِ؟ فَأَنْزَلَ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ [آل عمران: ١٦٩] إِلَى آخِرِهَا»

(99) Ibn Abbas said: "When the martyrs were martyred at Uhud and settled in their dwellings, they saw the dwellings of some of their companions who had not been martyred yet but would be martyred later. They said: How can our companions know the goodness we have attained with Allah? So Allah revealed: '**And never think of those who have been killed in the way of Allah as dead. Rather, they are alive with their Lord, receiving provision.**' [Al Imran: 169] until its end."⁸¹

⁷⁹ Al Zuhd of ibn Al Mubarak (p.184)

⁸⁰ Abdurrazzaq in Al Musannaf (5/277)

⁸¹ Abu Dawud (2/14)

سَمِعْتُ الْحَسَنَ يَقُولُ: «لَمَّا حَضَرَ النَّاسُ بَابَ عُمَرَ، وَفِيهِمْ سُهَيْلُ بْنُ عَمْرٍو وَأَبُو سُفْيَانَ بْنُ حَرْبٍ وَتِلْكَ الشُّيُوخُ مِنْ قُرَيْشٍ، فَخَرَجَ آذُنُهُ، فَجَعَلَ يَأْذُنُ لِأَهْلِ بَدْرِ، لِصَهْبٍ وَبِلَالٍ وَأَهْلِ بَدْرِ، وَكَانَ وَاللَّهِ بَدْرِيًّا، وَكَانَ يُحِبُّهُمْ، وَكَانَ قَدْ أَوْصَى بِهِمْ، فَقَالَ أَبُو سُفْيَانَ: مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، إِنَّهُ يُؤْذِنُ لِهَذِهِ الْعَبِيدِ وَنَحْنُ جُلُوسٌ لَا يَلْتَفِتُ إِلَيْنَا فَقَالَ سُهَيْلُ بْنُ عَمْرٍو: وَيَا لَهُ مِنْ رَجُلٍ، مَا كَانَ أَغْقَلَهُ أُيُّهَا الْقَوْمُ، إِنِّي وَاللَّهِ لَقَدْ أَرَى الَّذِي فِي وُجُوهِكُمْ فَإِنْ كُنْتُمْ غَضَابًا، فَأَغْضَبُوا عَلَى أَنْفُسِكُمْ دُعِيَ الْقَوْمُ وَدُعِيتُمْ، فَاسْرِعُوا وَأَبْطَأْتُمْ، أَمَا وَاللَّهِ لِمَا سَبَقُوكُمْ بِهِ مِنَ الْفَضْلِ فِيمَا لَا تَرَوْنَ أَشَدُّ عَلَيْكُمْ قَوْتًا مِنْ بَابِكُمْ هَذَا الَّذِي تَتَأَفِسُونَهُمْ عَلَيْهِ، ثُمَّ قَالَ: أُيُّهَا الْقَوْمُ، إِنَّ هَؤُلَاءِ الْقَوْمَ قَدْ سَبَقُوكُمْ بِمَا تَرَوْنَ، فَلَا سَبِيلَ لَكُمْ وَاللَّهِ إِلَى مَا سَبَقُوكُمْ إِلَيْهِ، وَانْظُرُوا هَذَا الْجِهَادَ فَالْزَمُوهُ عَسَى أَنْ يَرْزُقَكُمْ شَهَادَةً. ثُمَّ نَفَضَ ثَوْبَهُ، فَلَحِقَ بِالشَّامِ» فَقَالَ الْحَسَنُ: «صَدَقَ وَاللَّهِ، لَا يَجْعَلُ اللَّهُ عَبْدًا أَسْرَعَ إِلَيْهِ كَعَبْدٍ أَبْطَأَ عَنْهُ»

(100) I heard Al-Hasan saying: When the people gathered at Umar's door, among them Suhayl bin Amr, Abu Sufyan bin Harb and those elders of Quraysh, his doorman came out and started allowing the people of Badr to enter - Suhayb, Bilal and the people of Badr. By Allah, he (Umar) was one of the people of Badr, he loved them, and he had advised about them. Abu Sufyan said: "I have never seen a day like today. He allows these slaves to enter while we are sitting and he does not pay attention to us." Suhayl bin Amr said: "What a man he is! How wise he was, O people. By Allah, I see what is on your faces. If you are angry, then be angry with yourselves. The people were called and you were called, but they hastened and you were slow. By Allah, what they have preceded you in of virtue that you do not see is more severe for you in loss than this door of yours that you are competing with them over." Then he said: "O people, these people have preceded you in what you see, so by Allah, you have no way to what they have preceded you to. Look to this jihad and adhere to it, perhaps you will be granted martyrdom." Then he shook his garment and went to Syria. Al-Hasan said: He spoke the truth, by

Allah. Allah does not make a slave who hastens to Him like a slave who is slow in responding to Him.⁸²

عَنْ أَبِي نَوْفَلٍ بْنِ أَبِي عَقْرَبٍ قَالَ: «خَرَجَ الْحَارِثُ بْنُ هِشَامٍ مِنْ مَكَّةَ، فَجَزَعَ أَهْلَ مَكَّةَ جَزَعًا شَدِيدًا، فَلَمْ يَبْقَ أَحَدٌ يُطْعَمُ إِلَّا خَرَجَ يُشِيعُهُ، حَتَّى إِذَا كَانَ بِأَعْلَى الْبُطْحَاءِ أَوْ حَيْثُ شَاءَ اللَّهُ مِنْ ذَلِكَ، وَقَفَ وَوَقَفَ النَّاسُ حَوْلَهُ يَبْكُونَ، فَلَمَّا رَأَى جَزَعَ النَّاسِ قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي وَاللَّهِ مَا خَرَجْتُ رَغْبَةً بِنَفْسِي عَنْ أَنْفُسِكُمْ، وَلَا اخْتِيَارَ بَلَدٍ عَنْ بَلَدِكُمْ، وَلَكِنْ كَانَ هَذَا الْأَمْرُ فَخَرَجْتُ فِيهِ رِجَالٌ مِنْ قُرَيْشٍ، وَاللَّهِ مَا كَانُوا مِنْ ذَوِي أَنْسَابِهَا، وَلَا فِي بُيُوتَاتِهَا، فَأَصْبَحْنَا وَاللَّهِ لَوْ أَنَّ جِبَالَ مَكَّةَ ذَهَبٌ فَأَنْفَقْنَاهَا فِي سَبِيلِ اللَّهِ مَا أَدْرَكْنَا يَوْمًا مِنْ أَيَّامِهِمْ، وَإِنَّمَا اللَّهُ لَئِنْ فَاتُونَا بِهِ فِي الدُّنْيَا لَتَلْتَمِسَنَّ أَنْ نُشَارِكُهُمْ فِي الْآخِرَةِ، فَاتَّقَى اللَّهُ أَمْرُ خَرَجَ غَارِيًّا. فَتَوَجَّهَ غَارِيًّا إِلَى الشَّامِ، وَاتَّبَعَهُ ثَقَلُهُ، فَأَصِيبَ شَهِيدًا»

(101) Abu Nawfal bin Abi Aqrab said: Al-Harith bin Hisham left Mecca, and the people of Mecca were deeply aggrieved. No one who was fed remained except that he went out to see him off. When he was in the upper part of Al-Batha' or wherever Allah willed of that, he stopped and the people gathered around him weeping. When he saw the people's grief, he said: "O people, by Allah, I did not leave out of preference for myself over you, nor choosing another land over your land. But this matter occurred and men from Quraysh went out for it. By Allah, they were not from its (Quraysh's) nobility nor from its great houses. By Allah, we have become such that if the mountains of Mecca were gold and we spent it in the way of Allah, we would not reach a single day of their days. By Allah, if they have surpassed us in it in this world, we will seek to share with them in the Hereafter. So let each man fear Allah and go out as a warrior." He set out as a warrior to Syria and his belongings followed him. He was martyred.⁸³

⁸² Al Hakim in his Mustadrak (3/282)

⁸³ Al Hakim in his Mustadrak (3/287)

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: «لَمَّا كَانَ خِلَافَةُ أَبِي بَكْرٍ تَجَهَّزَ بِلَالٌ لِلْخُرُوجِ إِلَى الشَّامِ، فَقَالَ أَبُو بَكْرٍ: مَا كُنْتُ أَرَاكَ يَا بِلَالُ تَدْعُنَا عَلَى هَذِهِ الْحَالِ، لَوْ أَقَمْتَ مَعَنَا فَأَعْنَتْنَا. فَقَالَ: إِنْ كُنْتُ إِنَّمَا أَعْتَقْتَنِي لِلَّهِ، فَدَعْنِي أَذْهَبَ إِلَى اللَّهِ، وَإِنْ كُنْتُ أَعْتَقْتَنِي لِنَفْسِكَ فَاحْبِسْنِي عِنْدَكَ. فَأُذِنَ لَهُ، فَخَرَجَ إِلَى الشَّامِ، فَمَاتَ بِهَا»

(102) Sa'eed bin Al-Musayyib said: When it was the caliphate of Abu Bakr, Bilal prepared to leave for Syria. Abu Bakr (may Allah be pleased with him) said: "I did not expect, O Bilal, that you would leave us in this state. If you stayed with us and helped us..." He said: "If you only freed me for the sake of Allah, then let me go to Allah. If you freed me for yourself, then keep me with you." So he allowed him, and he went to Syria and died there.⁸⁴

حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ قَالَ: «جَلَسْنَا إِلَى الْمِقْدَادِ بْنِ الْأَسْوَدِ بِدِمَشْقَ، وَهُوَ يُحَدِّثُنَا وَهُوَ عَلَى تَابُوتٍ، مَا بِهِ عَنْهُ فَضْلٌ، فَقَالَ لَهُ رَجُلٌ: لَوْ قَعَدْتَ الْعَامَ عَنِ الْعَزْوِ. قَالَ: «أَبَتِ الْبُحُوثُ يَغْنِي سُورَةَ التَّوْبَةِ قَالَ اللَّهُ: {انْفِرُوا خِفَافًا وَثِقَالًا}. [التوبة: ٤١] ». قَالَ أَبُو عُثْمَانَ: «بَحِثْتَ الْمُنَافِقِينَ»

(103) Abdur-Rahman bin Jubayr bin Nufayr narrated to me from his father who said: We sat with Al-Miqdad bin Al-Aswad in Damascus while he was narrating to us, and he was on a coffin, with no extra space in it. A man said to him: "If only you refrained from fighting this year." He said: "The chapters refuse," meaning Surah At-Tawbah. Allah ﷻ said: **"Go forth, whether light or heavy."** [At-Tawbah 9:41] Abu Uthman said: "They expose the hypocrites."⁸⁵

⁸⁴ Abu Nuaym in Al Hilyah (1/150)

⁸⁵ Al Hakim in his Mustadrak 2/118) and Al Tabari in his Tafsir (10/139)

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَبَا طَلْحَةَ قَرَأَ هَذِهِ الْآيَةَ: «(انْفِرُوا خِفَافًا وَثِقَالًا)» [التوبة: ٤١] فَقَالَ: أَمَرَنَا اللَّهُ وَاسْتَنْفَرَنَا شَيْوَحًا وَشَبَابًا، جَهَّزُونِي. فَقَالَ بَنُوهُ: يَرْحَمُكَ اللَّهُ، قَدْ غَزَوْتَ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَعُمَرَ، فَنَحْنُ نَعُزُّو عَنْكَ الْآنَ. فَقَرَأَ الْبَحْرَ، فَمَاتَ، فَطَلَبُوا جَزِيرَةً يَذْفُونَهُ، فَلَمْ يَقْدِرُوا عَلَيْهَا إِلَّا بَعْدَ سَبْعَةِ أَيَّامٍ وَمَا تَغَيَّرَ»

(104) Anas bin Malik narrated that Abu Talhah recited this verse: "**Go forth, whether light or heavy**" [At-Tawbah 9:41], and said: "Allah ﷻ has commanded us and called us to mobilize, old and young. Prepare me." His sons said: "May Allah have mercy on you. You fought during the time of the Prophet ﷺ, Abu Bakr and Umar. We will fight on your behalf now." He fought in the sea and died. They sought an island to bury him on, but could not find one until after seven days, and he had not changed.⁸⁶

حَدَّثَنِي طَاوُوسُ الْيَمَانِيُّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ بَعَثَنِي بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ، وَجَعَلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجَعَلَ الذُّلَّ وَالصَّغَارَ عَلَى مَنْ خَالَفَنِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

(105) Tawus Al-Yamani narrated to me that the Messenger of Allah ﷺ said: "Indeed, Allah sent me with the sword just before the Hour, and made my provision under the shade of my spear, and made humiliation and lowliness for those who oppose me. Whoever imitates a people is one of them."⁸⁷

قَالَ خَالِدُ بْنُ الْوَلِيدِ: «مَا أَذْرِي مِنْ أَيِّ يَوْمَيْنِ أَفِرُّ، يَوْمَ أَرَادَ اللَّهُ أَنْ يَهْدِيَ لِي فِيهِ شَهَادَةً، أَوْ مِنْ يَوْمٍ أَرَادَ أَنْ يَهْدِيَ لِي فِيهِ كَرَامَةً»

⁸⁶ Al Bayhaqi (9/21) and Ibn Sa'd in Al Tabaqat (3/2/66) and Al Tabari in Al Tafsir (10/138)

⁸⁷ Sa'eed b. Mansur in his Sunan (2/3/153)

(106) Khalid bin Al-Waleed said: "I do not know which of two days I should flee from - a day in which Allah wanted to grant me martyrdom, or a day in which He wanted to grant me honor."

قَالَ خَالِدُ بْنُ الْوَلِيدِ: «مَا مِنْ لَيْلَةٍ يُهْدَى إِلَيَّ فِيهَا عَرُوسٌ أَنَا لَهَا مُحِبٌّ، أَوْ أُبَشَّرُ فِيهَا بِغُلَامٍ أَحَبُّ إِلَيَّ مِنْ لَيْلَةٍ شَدِيدَةِ
الْبُرْدِ كَثِيرَةِ الْجَلِيدِ فِي سَرِيَّةٍ أَصْبَحُ فِيهَا الْعَدُوَّ»

(107) Khalid bin Al-Waleed said: "There is no night in which a bride I love is presented to me, or in which I am given good news of a boy, that is more beloved to me than a severely cold night with a lot of ice, in an expedition in which I attack the enemy in the morning."⁸⁸

عَنْ سَمُرَةَ بْنِ قَاتِلِ الْأَسَدِيِّ قَالَ: «مَا أُحِبُّ أَنْ أَمْرَأَتِي أَصْبَحَتْ نَفْسًا بِغُلَامٍ، وَلَا أَنْ فَرَسِي أَصْبَحَتْ بِعُطْفَةٍ عَلَى مُهْرَةٍ،
وَلَوْ دِدْتُ أَنَّهُ لَا يَأْتِي عَلَيَّ يَوْمٌ إِلَّا عَدَا عَلَيَّ فِيهِ فَرَسِي مِنَ الْمُشْرِكِينَ، عَلَيْهِ لَأَمَتُهُ، إِنْ قَتَلَنِي قَتَلَنِي، وَإِنْ قَتَلْتُهُ عَدَا عَلَيَّ
مِثْلُهُ مَا بَقِيَتْ»

(108) Samurah bin Fatik Al-Asadi said: "I do not like that my wife gives birth to a boy, nor that my mare gives birth alongside a filly. I wish that no day passes me but that my opponent from the polytheists attacks me in it. I would persist against him. If he kills me, he kills me, and if I kill him, someone like him will attack me as long as I live."

قَالَ النَّبِيُّ ﷺ: «نِعْمَ الْفَتَى سَمُرَةُ، لَوْ أَخَذَ مِنْ لَأَمَتِهِ وَشَمَّرَ مِنْ مِئْزَرِهِ». فَفَعَلَ ذَلِكَ، أَخَذَ مِنْ لَأَمَتِهِ وَشَمَّرَ مِئْزَرَهُ "

⁸⁸ Abu Ya'la reported it from Qays b. Abi Haazim

(109) The Prophet ﷺ said: "What an excellent young man Samurah is! If only he would shorten his lower garment and roll up his waist wrapper." So he did that - he shortened his lower garment and rolled up his waist wrapper.⁸⁹

«عَطِيَّةُ بْنُ أَبِي عَطِيَّةٍ أَخْبَرَهُ أَنَّهُ «رَأَى ابْنَ أُمِّ مَكْتُومٍ يَوْمًا مِنْ أَيَّامِ الْكُوفَةِ، عَلَيْهِ دِرْعٌ سَابِغَةٌ يَجْرُهَا فِي الصَّفِّ

(110) Atiyyah bin Abi Atiyyah informed him that he saw Ibn Umm Maktum on one of the days of Kufa wearing full armor and dragging it in the row.

«عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَرُّ مَا فِي الرَّجُلِ شَحٌّ هَالَعٌ، وَجُبْنٌ خَالَعٌ

(111) Abu Hurairah reported: The Messenger of Allah ﷺ said: The worst things in a man are extreme stinginess and unrestrained cowardice.⁹⁰

عَنْ شَيْخٍ مِنَ الْجُنْدِ، وَكَانَ شَجَاعًا، فَلَمَّا حُضِرَ قَالَ: «كَمْ مِنْ مَشْهَدٍ شَهِدْتُهُ، وَكَمْ مِنْ مَجْمَعٍ حَضَرْتُهُ، وَلَمْ أُرْزَقِ الشَّهَادَةَ،
«لَا نَامَتْ عُيُونُ الْجَبَنَاءِ

(112) From an elder from the army who was brave, when he was on his deathbed he said: How many battles I witnessed and how many gatherings I attended, yet I was not granted martyrdom. May the eyes of cowards never sleep.

عَنْ عَلِيِّ بْنِ رَبَاحٍ قَالَ: «أَقْبَلَتِ الرُّومُ يَوْمَ أَجْنَادَيْنِ فِي جَمْعٍ كَثِيرٍ مِنَ الرُّومِ وَنَصَارَى الْعَرَبِ، عَلَيْهِمْ يَنَاقُ الْبَطْرِيقُ فَقَالَ
بَعْضُ النَّاسِ لِبَعْضٍ: إِنَّهُ قَدْ حَصَرَكُمْ جَمْعٌ عَظِيمٌ، فَإِنْ رَأَيْتُمْ أَنْ تَتَأَخَّرُوا إِلَى نَوَاطِيرِ الشَّامِ بَيْرِينَ وَقَدِّيسَ، وَتَكْتُبُوا إِلَى
أَبِي بَكْرٍ فَيَمْدَكُمْ، فَقَالَ هِشَامُ بْنُ الْعَاصِ: إِنْ كُنْتُمْ تَعْلَمُونَ إِنَّمَا النَّصْرُ مِنْ عِنْدِ الْعَزِيزِ الْحَكِيمِ، فَقَاتِلُوا الْقَوْمَ، وَإِنْ كُنْتُمْ
تَنْتَظِرُونَ نَصْرًا مِنْ عِنْدِ أَبِي بَكْرٍ، رَكِبْتُ رَاحِلَتِي حَتَّى أَلْحَقَ بِهِ، فَقَالَ بَعْضُ الْقَوْمِ: مَا تَرَكْ لَكُمْ هِشَامُ بْنُ الْعَاصِ مَقَالًا.

⁸⁹ Al Bukhari in Al Tarikh al Kabir 2/2/178

⁹⁰ Abu Dawud (2/12)

فَقَاتَلُوا قِتَالًا شَدِيدًا، فَقُتِلَ مِنَ الْمُسْلِمِينَ بَشَرٌ كَثِيرٌ، وَقُتِلَ هِشَامُ بْنُ الْعَاصِ، وَهَزَمَ اللَّهُ الرُّومَ، وَقُتِلَ يَنَاقُ الْبَطْرِيْقُ. فَمَرَّ
«رَجُلٌ بِهِشَامِ بْنِ الْعَاصِ وَهُوَ قَتِيلٌ، فَقَالَ: رَحِمَكَ اللَّهُ، هَذَا الَّذِي كُنْتَ تَبْتَغِي

(113) Ali bin Rabah said: The Romans advanced on the Day of Ajnadayn in great numbers of Romans and Arab Christians. Leading them was Wardan Al-Bitreeq. Some people said to others: A great army has come to you. If you think it appropriate to retreat to the borders of Syria - Bayrin and Qiddees - and write to Abu Bakr to reinforce you... Hisham bin Al-Aas said: If you know that victory is from the Mighty, the Wise, then fight the people. If you are waiting for victory from Abu Bakr, I will ride my mount until I catch up with him. Some people said: Hisham bin Al-Aas has left no words for you. They fought fiercely. Many Muslims were killed. Hisham bin Al-Aas was killed. Allah defeated the Romans and Wardan Al-Bitreeq was killed. A man passed by Hisham bin Al-Aas while he was slain and said: May Allah have mercy on you. This is what you were seeking.

سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُبَيْدِ بْنِ عُمَيْرٍ يَقُولُ: «مَرَّ عَمْرُو بْنُ الْعَاصِ، فَطَافَ بِالْبَيْتِ، فَرَأَى حَلَقَةً مِنْ قُرَيْشٍ جُلُوسًا، فَلَمَّا رَأَوْهُ قَالُوا: أَهْشَامُ كَانَ أَفْضَلَ فِي أَنْفُسِكُمْ أَوْ عَمْرُو بْنُ الْعَاصِ؟ فَلَمَّا فَرَّغَ مِنْ طَوَافِهِ، جَاءَ، فَقَامَ عَلَيْهِمْ، فَقَالَ: إِنِّي قَدْ عَلِمْتُ أَنَّكُمْ قَدْ قُلْتُمْ شَيْئًا حِينَ رَأَيْتُمُونِي، فَمَا قُلْتُمْ؟ قَالُوا: ذَكَرْنَاكَ وَهَشَامًا، فَقُلْنَا: أَيُّهُمَا أَفْضَلُ؟ فَقَالَ: سَأُخْبِرُكُمْ عَنْ ذَلِكَ، إِنَّا شَهِدْنَا الْيَزْمُوكَ، فَبَاتَ وَبِثُّ نَدَعُو اللَّهَ أَنْ يَزُرُقَنَا الشَّهَادَةَ فِي سَبِيلِ اللَّهِ، وَأَسْأَلُهُ إِيَّاهَا، فَلَمَّا أَصْبَحْنَا رَزَقَهَا
«وَحُرِمَتْهَا، فَفِي ذَلِكَ تَبَيَّنَ لَكُمْ فَضْلُهُ عَلَيَّ

(114) I heard Abdullah bin Ubayd bin Umayr say: Amr bin Al-Aas passed by and circumambulated the House (Ka'bah). He saw a group of Quraysh sitting. When they saw him, they said: Was Hisham better in your view or Amr bin Al-Aas? When he finished his circumambulation, he came and stood over them. He said: I know you said something when you saw me, so what did you say? They said: We

mentioned you and Hisham and said which of you is better. He said: I will inform you about that. We witnessed Yarmouk and spent the night, me and him, praying to Allah to grant us martyrdom in the way of Allah. I was asking Him for it. When morning came, he was granted it and I was deprived of it. In that, his superiority over me became clear to you.⁹¹

حَدَّثَنِي مُحَمَّدُ بْنُ الْأَسْوَدِ بْنِ خَلْفِ بْنِ بَيَاضَةَ الْخُزَاعِيُّ قَالَ: «إِنَّا لَجُلُوسٌ فِي الْحَجَرِ وَنَاسٌ مِنْ قُرَيْشٍ، إِذْ قِيلَ: قَدِمَ اللَّيْلَةُ عَمْرُو بْنُ الْعَاصِ مِنْ مِصْرَ، فَمَا أَكْبَرَ بِأَنْ دَخَلَ، (٩٦) فَأَبْتَدَرْنَاهُ بِأَبْصَارِنَا، فَلَمَّا طَافَ دَخَلَ الْحَجَرَ، وَصَلَّى رَكَعَتَيْنِ، ثُمَّ قَالَ: كَأَنَّكُمْ قَدْ قَرَضْتُمُونِي بِهَنْتٍ، فَقَالَ الْقَوْمُ: لَمْ نَذْكُرْ إِلَّا خَيْرًا، ذَكَرْنَاكَ وَهَشَامًا، فَقَالَ بَعْضُنَا: هَذَا أَفْضَلُ. وَقَالَ بَعْضُنَا: هَذَا أَفْضَلُ. فَقَالَ عَمْرُو: سَأُخْبِرُكُمْ عَنْ ذَلِكَ، إِنَّا أَسْلَمْنَا فَأَخْبَبَنَا رَسُولَ اللَّهِ ﷺ، وَنَاصَحَنَاهُ، فَذَكَرَ يَوْمَ الْيَزْمُوكِ، فَقَالَ: أَخَذَ بِعَمُودِ الْفُسْطَاطِ حَتَّى اغْتَسَلَ وَتَحَنَّنْتُ، ثُمَّ أَخَذَ بِعَمُودِ الْفُسْطَاطِ حَتَّى اغْتَسَلْتُ، وَتَحَنَّنْتُ، وَتَكَفَّنْتُ، ثُمَّ اغْتَرَضْنَا عَلَى اللَّهِ، فَقِيلَ، فَهُوَ خَيْرٌ مِنِّي. قِيلَ، فَهُوَ خَيْرٌ مِنِّي. قِيلَ، فَهُوَ خَيْرٌ مِنِّي» قَالَ أَبُو عَمَرَ: قَالَ «عَمْرُو بْنُ شُعَيْبٍ: «عَلَّقَ عَمْرُو يَوْمَ الْيَزْمُوكِ سَبْعِينَ سِنْفًا بِعَمُودِ فُسْطَاطِهِ، قُتِلُوا مِنْ بَنِي سَهْمٍ

(115) Muhammad bin Al-Aswad bin Khalaf bin Bayadah Al-Khuza'i narrated to me saying: We were sitting in the Hijr with some people from Quraysh when it was said that Amr bin Al-Aas arrived from Egypt last night. It was not long before he entered. We rushed to look at him. When he circumambulated, he entered the Hijr and prayed two rak'ahs. Then he said: It is as if you have disparaged me. The people said: We only mentioned good. We mentioned you and Hisham. Some of us said this one is better and some said that one is better. Amr said: I will inform you about that. We became Muslim and loved the Messenger of Allah ﷺ and were sincere to him. He mentioned the Day of Yarmouk and said: He took hold of the pole of the tent until he bathed, applied perfume and shrouded himself. Then I took hold of the pole of the tent until I bathed, applied perfume and shrouded

⁹¹ Ibn Sa'd in Al Tabaqat (1/4/144)

myself. Then we presented ourselves to Allah ﷻ. He accepted him, so he is better than me. He accepted him, so he is better than me. He accepted him, so he is better than me. Abu Umar said: Amr bin Shu'ayb said: On the day of Yarmouk, Amr hung seventy swords on the pole of his tent. They were killed from Banu Sahm.⁹²

عَنْ أَبِي الْجَهْمِ بْنِ حُذَيْفَةَ الْعَدَوِيِّ قَالَ: «انْطَلَقْتُ يَوْمَ الْيَزْمُوكِ أَطْلُبُ ابْنَ عَمِّي، وَمَعِيَ شَنَّةٌ مِنْ مَاءٍ وَإِنَاءٌ، فَقُلْتُ: إِنْ كَانَ بِهِ رِمَاقٌ سَقَيْتُهُ مِنَ الْمَاءِ، وَمَسَحْتُ بِهِ وَجْهَهُ، فَإِذَا أَنَا بِهِ يَنْشَعُ، فَقُلْتُ: أَسْقِيكَ؟ فَأَشَارَ أَنْ نَعَمْ. فَإِذَا رَجُلٌ يَقُولُ: آه فَأَشَارَ ابْنُ عَمِّي أَنْ انْطَلِقُ إِلَيْهِ، فَإِذَا هُوَ هِشَامُ بْنُ الْعَاصِ أَخُو عَمْرِو بْنِ الْعَاصِ، فَأَتَيْتُهُ، فَقُلْتُ: أَسْقِيكَ؟ فَسَمِعَ آخَرَ يَقُولُ: آه فَأَشَارَ هِشَامٌ أَنْ انْطَلِقُ بِهِ إِلَيْهِ، فَجِئْتُهُ، فَإِذَا هُوَ قَدْ مَاتَ، ثُمَّ رَجَعْتُ إِلَى هِشَامٍ، فَإِذَا هُوَ قَدْ مَاتَ، ثُمَّ أَتَيْتُ ابْنَ عَمِّي فَإِذَا هُوَ قَدْ مَاتَ

(116) Abu Al-Jahm bin Hudhayfah Al-Adawi said: I went on the Day of Yarmouk seeking my cousin. I had a water-skin and vessel with me. I said: If he is thirsty, I will give him water and wipe his face. Then I found him gasping. I said: Shall I give you water? He gestured yes. Then a man said: Ah! My cousin gestured for me to go to him. It was Hisham bin Al-Aas, the brother of Amr bin Al-Aas. I went to him and said: Shall I give you water? He heard another saying: Ah! Hisham gestured for me to take it to him. I went to him and found he had died. I returned to Hisham and found he had died. Then I went to my cousin and found he had died.⁹³

عَنِ ابْنِ عُمَرَ قَالَ: «تَرَأَفْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ مَخْرَمَةَ، وَسَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ عَامَ الْيَمَامَةِ، فَكَانَ الرَّغِي عَلَى كُلِّ امْرَأٍ مِنْهُ يَوْمًا، فَلَمَّا كَانَ يَوْمٌ تَوَاقَعُوا، كَانَ الرَّغِي عَلَيَّ، فَأَقْبَلْتُ، فَوَجَدْتُ عَبْدَ اللَّهِ بْنَ مَخْرَمَةَ صَرِيحًا، فَوَقَعْتُ عَلَيْهِ، فَقَالَ: «هَلْ أَفْطَرَ الصَّائِمُ؟ فَقُلْتُ: لَا. قَالَ: فَاجْعَلْ لِي فِي هَذَا الْمَجْنِّ مَا لِعَلِّي أَفْطُرَ. فَفَعَلْتُ ثُمَّ رَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ قَدْ قَضَى

⁹² Al Tabarani reported it from Muhammad b. Al Aswad b. Khalaf

⁹³ Al Zuhd of Ibn Al Mubarak p.185

(117) Ibn Umar said: Me, Abdullah bin Makhramah and Salim, the freed slave of Abu Hudhayfah traveled together in the year of Yamamah. Each of us would graze the riding animals for a day. On the day they engaged in battle, it was my turn to graze. I came and found Abdullah bin Makhramah struck down. I went to him and he said: Has the one fasting broken his fast? I said no. He said: Then put in this shield for me what might enable me to break my fast. I did so then went back to him and found he had died.

سَالِمًا مَوْلَى أَبِي حُدَيْفَةَ قِيلَ لَهُ يَوْمَئِذٍ فِي اللَّوَى: أَيُّ تَحَفُّظٍ بِهِ؟ فَقَالَ غَيْرُهُ: تَخَشَى مِنْ نَفْسِكَ شَيْئًا فَتَوَلَّى اللَّوَى غَيْرَكَ؟ فَقَالَ: بئس حَامِلُ الْقُرْآنِ أَنَا إِذَا. فَقَطِعتْ يَمِينُهُ، فَأَخَذَ اللَّوَى بِيَسَارِهِ، فَقَطِعتْ يَسَارُهُ، فَأَعْتَقَ اللَّوَى وَهُوَ يَقُولُ: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ﴾. [آل عمران: ١٤٤]، ﴿وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ﴾. [آل عمران: ١٤٦] فَلَمَّا صُرِعَ، قِيلَ "لِأَصْحَابِهِ: مَا فَعَلَ أَبُو حُدَيْفَةَ؟ قِيلَ: قُتِلَ. قَالَ: فَمَا فَعَلَ فُلَانٌ لِرَجُلٍ قَدْ سَمَاهُ؟ قِيلَ: قُتِلَ. قَالَ فَأَضْجَعُونِي بَيْنَهُمَا

(118) It was said to Salim, the freed slave of Abu Hudhayfah, on that day regarding the banner: Will you hold onto it? Another said to him: Do you fear something from yourself that you would hand over the banner to someone other than you? He said: I would be a bad bearer of the Qur'an then. His right hand was cut off, so he took the banner in his left. His left was cut off, so he embraced the banner saying: "**Muhammad is not but a messenger...**" [Al Imran: 144] "**And how many a prophet fought and with him fought many religious scholars...**" [Al Imran: 146] When he fell, it was said to his companions: What happened to Abu Hudhayfah? It was said: He was killed. He said: What happened to so-and-so - a man he named? It was said: He was killed. He said: Then lay me down between them.

عَنِ الْحَسَنِ فِي قَوْلِهِ: «(وَكَايُنْ مِنْ نَبِيِّ قَاتَلْ مَعَهُ رِبِّيُونْ كَثِيرْ). [آل عمران: ١٤٦] قَالَ جَعْفَرُ: عُلَمَاءُ صَبْرٍ. وَقَالَ
«الْمُبَارَكُ: أَتَقِيَاءُ صَبْرٍ

(119) Al-Hasan said regarding His saying: "**And how many a prophet fought and with him fought many religious scholars...**" [Al Imran: 146] Ja'far said: Scholars of patience. Al-Mubarak said: People of piety and patience.⁹⁴

أَنَّ عَائِشَةَ، احْتَبَسَتْ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا حَبَسَكَ؟» فَقَالَتْ: سَمِعْتُ قَارِئًا يَقْرَأُ. فَذَكَرْتُ مِنْ حُسْنِ قِرَاءَتِهِ،
«فَأَخَذَ رِدَاءَهُ، فَخَرَجَ، فَإِذَا هُوَ سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ، فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مِثْلَكَ

(120) A'ishah was delayed in coming to the Messenger of Allah ﷺ. He said: "What kept you?" She said: I heard a reciter reciting - and she mentioned the excellence of his recitation. He took his cloak and went out, and it was Salim, the freed slave of Abu Hudhayfah. He said: "Praise be to Allah who has made among my nation the likes of you."⁹⁵

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «مَرَرْتُ يَوْمَ الْيَمَامَةِ بِثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، وَهُوَ يَتَحَنَّنُ، فَقُلْتُ: يَا عَمُّ، أَلَا تَرَى مَا يَلْقَى
الْمُسْلِمُونَ وَأَنْتَ هَاهُنَا قَالَ: فَتَبَسَّمْ، ثُمَّ قَالَ: الْآنَ يَا ابْنَ أَخٍ، فَلَبَسَ سِلَاحَهُ، وَرَكِبَ فَرَسَهُ حَتَّى أَتَى الصَّفَّ، فَقَالَ: أَفَّ
لِهَؤُلَاءِ وَمَا يَصْنَعُونَ. وَقَالَ لِلْعَدُوِّ: أَفَّ لِهَؤُلَاءِ وَمَا يَعْبُدُونَ. خَلُّوا عَنْ سَبِيلِهِ يَغْنِي فَرَسُهُ حَتَّى أَصْلِيَ بِحَرِّهَا. فَحَمَلَ،
فَقَاتَلَ حَتَّى قُتِلَ»

(121) Anas bin Malik said: On the day of Yamamah, I passed by Thabit bin Qays bin Shammās while he was applying perfume. I said: O uncle, do you not see what the Muslims are facing while you are here? He smiled, then said: Now, O son of my

⁹⁴ Al Tabari in his Tafsir (4/118)

⁹⁵ Al Hakim in his Mustadrak (3/225)

brother. He put on his armor and rode his horse until he reached the row. He said: "Uff to these and what they are doing." And he said to the enemy: "Uff to these and what they worship. Clear the way for it" - meaning his horse - "so that I may charge at them with its heat." He attacked and fought until he was killed.⁹⁶

عَنْ مُوسَى بْنِ أَنَسٍ قَالَ: «لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ﴾ إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ {الْحَجَرَاتِ: ٣} قَالَ: فَقَعَدَ ثَابِتُ بْنُ قَيْسٍ فِي بَيْتِهِ، وَقَالَ: لَا أَرَانِي إِلَّا كُنْتُ أَرْفَعُ الصَّوْتَ عَلَى رَسُولِ اللَّهِ ﷺ. فَافْتَقَدَهُ النَّبِيُّ ﷺ، فَسَأَلَ عَنْهُ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنْ شِئْتَ عَلِمْتُ لَكَ عِلْمُهُ يَا رَسُولَ اللَّهِ، فَأَتَاهُ، فَوَجَدَهُ مُنْكَسِرَ الْوَجْهِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ افْتَقَدَكَ، وَسَأَلَ عَنْكَ، فَقَالَ: إِنِّي كُنْتُ أَرْفَعُ الصَّوْتَ عَلَى رَسُولِ اللَّهِ ﷺ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ، وَأَنَّهُ مِنَ أَهْلِ النَّارِ، فَأَتَى رَسُولَ اللَّهِ ﷺ، فَذَكَرَ لَهُ مَا قَالَ. قَالَ مُوسَى بْنُ أَنَسٍ: فَأَتَاهُ الْمَرَّةَ الثَّانِيَةَ بِبَشَارَةِ عَظِيمَةٍ، فَقَالَ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ

(122) Musa bin Anas said: When this verse was revealed - **"O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. Indeed, those who lower their voices before the Messenger of Allah..."** [Al-Hujurat 49:2-3] - Thabit bin Qays sat in his house and said: I do not see myself except that I used to raise my voice over the Messenger of Allah ﷺ. The Prophet ﷺ missed him and asked about him. A man from the people said: If you wish, I will find out for you, O Messenger of Allah. He went to him and found him with a broken look. He said: The Messenger of Allah ﷺ missed you and asked about you. He said: I used to raise my voice over the Messenger of Allah ﷺ until this verse was revealed, and that he is among the people of the Fire. The man went to the Messenger of Allah ﷺ

⁹⁶ Al Bayhaqi (9/44)

and told him what he said. Musa bin Anas said: He came to him the second time with great glad tidings and said to him: You are not from the people of the Fire, but you are from the people of Paradise.⁹⁷

عَنْ إِسْمَاعِيلَ بْنِ ثَابِتٍ أَنَّ ثَابِتَ بْنَ قَيْسٍ الْأَنْصَارِيَّ قَالَ: يَا رَسُولَ اللَّهِ، لَقَدْ خَشِيتُ أَنْ أَكُونَ قَدْ هَلَكَتُ. قَالَ: «وَلِمَ؟»
قَالَ: نَهَانَا اللَّهُ أَنْ نَتَحَمَّدَ بِمَا لَمْ نَفْعَلْ، وَأَجِدُنِي أُحِبُّ الْحَمْدَ، وَنَهَانَا عَنِ الْخِيَلَاءِ، وَأَجِدُنِي أُحِبُّ الْجَمَالَ، وَنَهَانَا اللَّهُ أَنْ
نَرْفَعَ أَصَوَاتَنَا فَوْقَ صَوْتِكَ، وَأَنَا أَمْرُؤُ جَهِيرُ الصَّوْتِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ثَابِتٍ أَلَا تَرْضَى أَنْ تَعِيشَ حَمِيدًا،
" وَتُقْتَلَ شَهِيدًا، وَيَدْخَلَكَ اللَّهُ الْجَنَّةَ؟ » قَالَ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ فَعَاشَ حَمِيدًا، وَقُتِلَ شَهِيدًا يَوْمَ مُسَيْلِمَةَ الْكَذَّابِ

(123) Isma'eel bin Thabit narrated that Thabit bin Qays Al-Ansari said: O Messenger of Allah, I fear that I may have been destroyed. He said: "And why is that?" He said: Allah has forbidden us from being praised for what we have not done, and I find myself loving praise. He has forbidden us from arrogance, and I find myself loving beauty. And Allah ﷻ has forbidden us from raising our voices above your voice, and I am a man with a loud voice. The Messenger of Allah ﷺ said: "O Abu Thabit, would you not be pleased to live praised, be killed as a martyr, and enter Paradise by Allah's permission?" He said: Yes, O Messenger of Allah. He lived praised and was killed as a martyr on the day of Musaylimah the Liar.⁹⁸

عَنْ مِقْسَمِ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: «بَيْنَمَا أَنَا جَالِسٌ فِي بَيْتِ الْمَقْدِسِ وَمَعِيَ رَجُلٌ، إِذْ أَقْبَلَ إِلَيْنَا رَجُلٌ، فَقَالَ لَهُ صَاحِبِي:
مَرْحَبًا بِأَبِي إِسْحَاقَ، فَلَمَّا جَلَسَ، قُلْتُ لِصَاحِبِي: مَنْ هَذَا؟ قَالَ: كَعْبُ الْأَحْبَارِ. فَقُلْنَا: حَدِّثْنَا رَحِمَكَ اللَّهُ. فَقَالَ: «يَنْتَهِي
الْإِثْمُ إِلَى أَنْ يُشْرِكَ الْعَبْدُ بِاللَّهِ، وَيَنْكِحَ أُمَّهُ، وَيَنْتَهِيَ الْبِرُّ إِلَى أَنْ يُهْرَاقَ دَمُ الْعَبْدِ فِي اللَّهِ، وَالشَّهْدَاءُ ثَلَاثَةٌ: رَجُلٌ خَرَجَ
مِنْ بَيْتِهِ يُحِبُّ الشَّهَادَةَ، وَيُحِبُّ الرِّجْعَةَ، فَيَهْدِي اللَّهُ لَهُ سَهْمَ غَرْبٍ، فَذَلِكَ أَوَّلُ قَطْرَةٍ مِنْ دَمِهِ يَغْفِرُ اللَّهُ لَهُ كُلَّ خَطِيئَةٍ

⁹⁷ Tafsir Al Tabari 26/119

⁹⁸ Ibn Hibban (Mawarid al Tham'aan p.564)

حَطَّيْهَا، وَيَرْفَعُ بِكُلِّ قَطْرَةٍ مِنْ دَمِهِ دَرَجَةً، حَتَّى تُنْفَى آخِرُ قَطْرَةٍ مِنْ دَمِهِ. وَرَجُلٌ خَرَجَ مِنْ بَيْتِهِ يُحِبُّ الشَّهَادَةَ، وَيُحِبُّ الرُّجْعَةَ، ثُمَّ بَاشَرَ الْقِتَالَ فَذَاكَ تَمَسُّ رُكْبَتُهُ رُكْبَةَ إِبْرَاهِيمَ فِي الرَّفِيعِ. وَرَجُلٌ خَرَجَ مِنْ بَيْتِهِ يُحِبُّ الشَّهَادَةَ، وَلَا يُحِبُّ "الرُّجْعَةَ، فَبَاشَرَ الْقِتَالَ، فَذَاكَ كَمَلَكٌ شَاهِدٌ سَيْفُهُ فِي الْجَنَّةِ، يَتَّبِعُ مِنْهَا حَيْثُ يَشَاءُ، مَا سَأَلَ أُعْطِيَ، وَلَمْ يَسْأَلْ شَفَعَ شَفَعٌ

(124) Miqsam, the freed slave of Ibn Abbas, said: While I was sitting in Bayt Al-Maqdis with a man, a man approached us. My companion said to him: Welcome, Abu Ishaq. When he sat down, I said to my companion: Who is this? He said: Ka'b Al-Ahbar. We said: Narrate to us, may Allah have mercy on you. He said: Sin ultimately leads a person to associate partners with Allah ﷻ and marry his mother. Righteousness ultimately leads to a person's blood being shed for the sake of Allah ﷻ. The martyrs are three: A man who goes out from his house loving martyrdom and loving to return. Allah ﷻ grants him a penetrating arrow. With the first drop of his blood, Allah ﷻ forgives him every sin he committed, and He raises him in ranks with every drop of his blood until the last drop of his blood is shed. A man who goes out from his house loving martyrdom and loving to return, then engages in battle. He will bump knees with Abraham ﷺ in the highest level. And a man who goes out from his house loving martyrdom but not loving to return, and engages in battle. He is like an angel unsheathing his sword in Paradise, residing wherever he wishes therein. Whatever he asks for is granted, and whoever he intercedes for is granted intercession.

عَنْ جُوَيْرِيَةَ بِنِ قُدَامَةَ أَنَّهُ انْطَلَقَ هُوَ وَكَعْبٌ، حَتَّى دَخَلَ عَلَى حَبْرِ مِنَ الْأَحْبَارِ، فَقَالَ لَهُ كَعْبٌ: مَا كُنْتَ مُفْعِشِيًا مِنْ حَدِيثِكَ، فَأَفْشِيهِ إِلَيَّ هَذَا. فَقَامَ إِلَى كِسْوَةٍ فِي الْبَيْتِ، فَأَخْرَجَ كَرَّاسَةً فِيهَا ثَلَاثَةُ أَسْطُرٍ، إِذَا أَوَّلُ سَطْرِ: رَجُلٌ غَزَا فِي سَبِيلِ اللَّهِ لَا يُرِيدُ أَنْ يُقْتَلَ وَلَا يُفْتَلَّ، فَأَصَابَهُ سَهْمٌ، فَأَوَّلُ قَطْرَةٍ مِنْهُ كَفَّارَةٌ لِكُلِّ ذَنْبٍ أَذْنَبَهُ، وَلَهُ بِكُلِّ قَطْرَةٍ دَرَجَاتٌ فِي الْجَنَّةِ. وَإِذَا السَّطْرُ الثَّانِي: رَجُلٌ غَزَا يُرِيدُ أَنْ يُقْتَلَ وَلَا يُفْتَلَّ، فَأَصَابَهُ سَهْمٌ، فَأَوَّلُ قَطْرَةٍ مِنْ دَمِهِ كَفَّارَةٌ لِكُلِّ ذَنْبٍ أَذْنَبَهُ، وَلَهُ بِكُلِّ قَطْرَةٍ دَرَجَاتٌ فِي الْجَنَّةِ حَتَّى يُزَاحِمَ بِرُكْبَتِهِ إِبْرَاهِيمَ. وَإِذَا السَّطْرُ الثَّلَاثُ: رَجُلٌ غَزَا فِي سَبِيلِ اللَّهِ يُرِيدُ أَنْ

يَقْتُلُ، وَيُرِيدُ أَنْ يُقْتَلَ، فَأَصَابَهُ سَهْمٌ، فَأَوَّلُ قَطْرَةٍ مِنْهُ كَفَّارَةٌ لِكُلِّ ذَنْبٍ أَذْنَبَهُ، وَلَهُ بِكُلِّ قَطْرَةٍ دَرَجَاتٌ فِي الْجَنَّةِ، وَيَجِيءُ
 "يَوْمَ الْقِيَامَةِ شَاهِرًا سَيْفَهُ يَشْفَعُ

(125) Juwairiyah bin Qudamah narrated that he and Ka'b went to see one of the Jewish scholars. Ka'b said to him: Whatever you used to disclose of your narrations, disclose it to this man. He went to some garments in the house and took out a paper with three lines in it. The first line said: A man who fights in the way of Allah ﷺ not intending to kill or be killed, but an arrow strikes him - the first drop (of blood) is an expiation for every sin he committed, and he gets ranks in Paradise for every drop. The second line said: A man who fights intending to kill but not be killed, and an arrow strikes him - the first drop of his blood is an expiation for every sin he committed, and he gets ranks in Paradise for every drop until his knee bumps with the knee of Abraham عليه وسلم. The third line said: A man who fights in the way of Allah ﷺ intending to kill and be killed, and an arrow strikes him - the first drop is an expiation for every sin he committed, and he gets ranks in Paradise for every drop, and he will come on the Day of Resurrection unsheathing his sword, interceding.

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يُخْبِرُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشُّهَدَاءُ أَرْبَعَةٌ: مُؤْمِنٌ جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ، وَصَدَّقَ
 اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ الَّذِي يَرْفَعُ إِلَيْهِ النَّاسُ يَوْمَ الْقِيَامَةِ أَعْيُنُهُمْ هَكَذَا وَرَفَعَ رَأْسَهُ حَتَّى وَقَعَتْ قَلَنْسُوتهُ، قَالَ: فَمَا
 أَذْرِي قَلَنْسُوتهُ عُمَرُ أَرَادَ أَنْ قَلَنْسُوتهُ رَسُولَ اللَّهِ ﷺ وَرَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ، إِذَا لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يَضْرِبُ جِلْدَهُ بِشَوْكِ
 الطَّلْحِ مِنَ الْجُبْنِ، أَتَاهُ سَهْمٌ غَرَبَ، فَقَتَلَهُ، فَهُوَ فِي الدَّرَجَةِ الثَّانِيَةِ، وَرَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ
 الْعَدُوَّ، فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ، وَرَجُلٌ مُؤْمِنٌ أَشْرَفَ عَلَى نَفْسِهِ، فَلَقِيَ الْعَدُوَّ، فَصَدَّقَ اللَّهَ حَتَّى
 «قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ

(126) I heard Umar bin Al-Khattab narrating that he heard the Messenger of Allah ﷺ saying: The martyrs are four: a believer with excellent faith who meets the enemy and is true to Allah ﷻ until he is killed. That is the one to whom people will raise their eyes on the Day of Resurrection like this - and he raised his head until his cap fell off. He (the narrator) said: I do not know if he meant Umar's cap or the cap of the Messenger of Allah ﷺ. (The second is) a believer with excellent faith. When he meets the enemy, it is as if his skin is being pricked by the thorns of a talh tree out of cowardice. A stray arrow comes and kills him. He is in the second rank. (The third is) a believer who mixed a righteous deed with another that was evil. He met the enemy and was true to Allah until he was killed. That is the one in the third rank. (The fourth is) a believer who was excessive against himself. He met the enemy and was true to Allah until he was killed. That is the one in the fourth rank.⁹⁹

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي سَوْدَةَ قَالَ: بَلَّغْنَا فِي هَذِهِ الْآيَةِ «(وَالسَّابِقُونَ السَّابِقُونَ)» [الواقعة: ١٠] قَالَ: أَوَّلُهُمْ رَوَّاحًا إِلَى
« الْمَسْجِدِ، وَأَوَّلُهُمْ خُرُوجًا فِي سَبِيلِ اللَّهِ »

(127) Uthman bin Abi Sawdah narrated to us: We were told regarding this verse - **"And the foremost, the foremost"** [Al-Waqi'ah 56:10] - he said: The first of them to go to the mosque, and the first of them to go out in the way of Allah ﷻ.¹⁰⁰

عَنْ أَبِي عَتَبَةَ الْخَوْلَانِيِّ، أَنَّهُ «كَانَ يَوْمًا فِي مَجْلِسِ خَوْلَانَ فِي الْمَسْجِدِ جَالِسًا، فَخَرَجَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَلِكِ هَارِبًا مِنَ
الطَّاعُونَ، فَسَأَلَ عَنْهُ، فَقَالُوا: خَرَجَ يَتَزَحَّزَحُ هَارِبًا مِنَ الطَّاعُونَ، فَقَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ مَا كُنْتُ أَرَى أَنْ أَبْقَى
حَتَّى أَسْمَعَ مِثْلَ هَذَا أَفَلَا أُخْبِرُكُمْ عَنْ خِلَالٍ كَانَ عَلَيْهَا إِخْوَانُكُمْ؟ أَوَّلُهَا: لِقَاءُ اللَّهِ كَانَ أَحَبَّ إِلَيْهِمْ مِنَ الشَّهْدِ، وَالثَّانِيَةُ:

⁹⁹ Al Tirmidhi (5/274) and Al Tayalisi (1/235)

¹⁰⁰ Abu Nuaym in Al Hilyah (6/109)

لَمْ يَكُونُوا يَخَافُونَ عَدُوًّا، قُلُوا أَوْ كُتْرُوا، وَالْثَالِثَةُ: لَمْ يَكُونُوا يَخَافُونَ عَوْرًا مِنَ الدُّنْيَا، كَانُوا وَاثِقِينَ بِاللَّهِ أَنْ يَزُرُقَهُمْ،
«وَالرَّابِعَةُ: إِنْ نَزَلَ بِهِمُ الطَّاعُونُ لَمْ يَبْرَحُوا حَتَّى يَقْضِيَ اللَّهُ فِيهِمْ مَا قَضَى

(128) Abu Inabah Al-Khawlani was one day sitting in a gathering of the Khawlan tribe in the mosque when Abdullah bin Abdul-Malik fled from the plague. He asked about him and they said: He left, fleeing from the plague. He said: To Allah we belong and to Him we return. I did not expect to remain until I hear something like this. Shall I not tell you about qualities that your brothers used to have? The first: Meeting Allah ﷻ was more beloved to them than honey. The second: They did not fear any enemy, whether few or many. The third: They did not fear poverty in the world. They were certain that Allah ﷻ would provide for them. The fourth: If a plague befell them, they would not leave until Allah decreed for them what He decreed.¹⁰¹

عَنْ مَسْرُوقٍ قَالَ: «قُلْنَا عِنْدَ عُمَرَ بْنِ الْخَطَّابِ: هَبْنِيئًا لِمَنْ رَزَقَهُ اللَّهُ الشَّهَادَةَ. فَقَالَ: وَمَا تَعْدُونَ الشَّهَادَةَ؟ قَالُوا: الْعَزْوُ فِي سَبِيلِ اللَّهِ. قَالَ: إِنْ ذَلِكَ لَكَثِيرٌ. قَالُوا: فَمَنْ الشَّهِيدُ؟ قَالَ: الَّذِي يَخْتَسِبُ نَفْسَهُ

(129) Masruq said: We said in the presence of Umar bin Al-Khattab: Congratulations to the one whom Allah ﷻ grants martyrdom. He said: And what do you consider martyrdom to be? They said: Fighting in the way of Allah. He said: That is a lot. They said: Then who is the martyr? He said: The one who sacrifices himself.

سَمِعَ أَبَا جُحَيْفَةَ يَقُولُ: «إِنَّا لَمَتَوَجَّهُونَ إِلَى مِهْرَانَ، وَمَعَنَا رَجُلٌ مِنَ الْأَزْدِ يُقَالُ لَهُ: أَبُو أَتَابَةَ، فَجَعَلَ يَبْكِي، فَقُلْنَا: أَجَزَّ هَذَا؟ قَالَ: لَا، وَلَكِنْ تَرَكْتُ أَتَابَةَ يَعْنِي أَبَاهُ فِي الرَّحْلِ، فَوَدِدْتُ أَنَّهُ كَانَ مَعِيَ فَدَخَلْنَا الْجَنَّةَ

¹⁰¹ Al Zuhd of Ibn Al Mubarak p.184

(130) I heard Abu Juhayfah saying: We were heading towards Mihran and with us was a man from Al-Azd called Abu Athabah. He started crying, so we said: Is this out of panic? He said: No, but I left Athabah (meaning his father) at the caravan stop. I wish he was with me so we could enter Paradise.

سَمِعْتُ عَوْنَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ رَجُلًا مَرَّ عَلَيْهِ يَوْمَ الْقَادِسيَّةِ، وَقَدْ انْتَثَرَ قُضْبُهُ، فَقَالَ لِبَعْضِ مَنْ مَرَّ عَلَيْهِ: ضُمَّمَ الَّذِي مِنْهُ؛ لَعَلِّي أَدْنُو فِي سَبِيلِ اللَّهِ قَيْدَ رُمْحٍ أَوْ رُمْحَيْنِ. قَالَ: فَمَرَّ عَلَيْهِ وَقَدْ دَنَا قَيْدَ رُمْحٍ أَوْ رُمْحَيْنِ

(131) I heard Awn bin Abdullah narrating that a man passed by him on the day of Al-Qadisiyyah and his intestines had spilled out. He said to one of those who passed by him: Put back what came out of me. Perhaps I can advance in the way of Allah ﷻ the length of a spear or two spears. He said: Then he passed by him and he had advanced the length of a spear or two spears.

عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ قَالَ: قَالَ رَجُلٌ يَوْمَ الْقَادِسيَّةِ: «اللَّهُمَّ إِنَّ حَدْبَةَ سَوْدَاءَ بَذِيئَةٌ يَغْنِي امْرَأَتَهُ فَرَوْجَنِي الْيَوْمَ مَكَانَهَا مِنَ الْخُورِ الْعَيْنِ. فَمَرُّوا عَلَيْهِ وَهُوَ مُعَانِقٌ فَارِسًا يَذْكُرُ مِنْ عَظْمِهِ، وَهُوَ يَتْلُو هَذِهِ الْآيَةَ: (مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ) [الأحزاب: ٢٣] حَتَّى خَتَمَ الْآيَةَ، فَمَاتَا جَمِيعًا

(132) Nu'aym bin Abi Hind said: A man said on the day of Al-Qadisiyyah: O Allah, I have an ugly, vulgar black hunchbacked woman (meaning his wife), so marry me today in her place to a Hoor al-Ayn (maiden of Paradise). They passed by him while he was embracing a Persian horseman, mentioning his huge size, and he was reciting this verse: "**Among the believers are men true to what they promised Allah.**" [Al-Ahzab 33:23] until he completed the verse. Then they both died together.

حَدَّثَنِي سَعْدُ أَنَّهُ مَرَّ يَوْمَ الْجِسْرِ يَوْمَ أَبِي عُبَيْدٍ بِرَجُلٍ قَدْ قُطِعَتْ يَدَاهُ وَرِجْلَاهُ، وَهُوَ يَقُولُ: (مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا). [النساء: 69] فَقَالَ بَعْضُ مَنْ مَرَّ عَلَيْهِ: مَنْ أَنْتَ؟ " فَقَالَ: أَنَا امْرُؤٌ مِنَ الْأَنْصَارِ

(133) Sa'd narrated to me that on the day of the bridge, the day of Abu Ubayd, he passed by a man whose hands and feet had been cut off, and he was saying: **"With those upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions!"** [An-Nisa 4:69] One of those who passed by him said: Who are you? He said: I am a man from the Ansar.

أَنَّ عَبْدَ اللَّهِ بْنَ عَامِرٍ بْنَ رَبِيعَةَ حَدَّثَهُ قَالَ: «خَرَجْتُ مَعَ سَعِيدِ بْنِ زَيْدِ بْنِ نُفَيْلٍ، حَتَّى إِذَا هَبَطَ مِنَ ثَنِيَّةِ الْوَدَاعِ أَنْتَجَتْ، لَهُ نَاقَةٌ، فَرَكَبَهَا، فَلَمَّا انْبَعَثَتْ بِهِ قَالَ: عَلَيْكَ السَّلَامُ يَا مَدِينَا، شَأْنُكَ تَأْوِينَا

(134) Abdullah bin Amir bin Rabi'ah narrated to him, saying: I went out with Sa'eed bin Zayd bin Nufayl. When he descended from the Thaniyyat Al-Wada' mountain pass, a she-camel gave birth for him. He mounted it. When it started off with him, he said: "Peace be upon you, O our city (Madinah), your concern is to shelter us."

حَدَّثَنِي ابْنُ أَبِي عُثْبَةَ الْكِنْدِيُّ قَالَ: «كُنَّا نَخْتَلِفُ إِلَى نَوْفِ الْبِكَالِيِّ، إِذْ أَتَاهُ رَجُلٌ وَأَنَا عِنْدَهُ، فَقَالَ: يَا أَبَا يَزِيدَ، رَأَيْتُ لَكَ رُؤْيَا. فَقَالَ: أَقْصَصْهَا. فَقَالَ: رَأَيْتُ أَنَّكَ تَسُوقُ جَيْشًا، وَمَعَكَ رُمْحٌ طَوِيلٌ فِي سَنَانِهِ شَمْعَةٌ تُضِيءُ لِلنَّاسِ. فَقَالَ نَوْفٌ: لَئِنْ صَدَقْتَ رُؤْيَاكَ لَأَسْتَشْهَدَنَّ. فَلَمْ يَكُنْ إِلَّا أَنْ خَرَجَتِ الْبُعُوثُ مَعَ مُحَمَّدِ بْنِ مَرْوَانَ عَلَى الصَّائِقَةِ، فَلَمَّا حَصَرَ خُرُوجَهُ، ذَهَبْتُ أَوْدَعُهُ، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: اللَّهُمَّ أَرْمِلِ الْمَرْأَةَ، وَأَيِّتِ الْمَوْلَدَ، وَأَكْرِمِ نَوْفًا بِالشَّهَادَةِ. قَالَ: فَغَرَّوْا، فَلَمَّا انْصَرَفُوا فَكَانُوا بِقَبَاقِبَ، خَرَجَ الْعَدُوُّ عَلَى السَّرِجِ، فَكَانَ أَوَّلَ مَنْ رَكِبَ، فَلَمَّا رَأَاهُمْ، شَدَّ عَلَيْهِمْ، فَقَتَلَ رَجُلًا، ثُمَّ رَجُلًا، ثُمَّ «فَقِيلَ. فَقَالَ بَعْضُ مَنْ مَعَهُ: فَانْتَهَيْنَا إِلَيْهِ وَقَدْ اخْتَلَطَ دَمُهُ بِدَمِ قَرَسِهِ فَتَيَلَّنَ

(135) Ibn Abi Utbah Al-Kindi narrated to me, saying: We used to visit Nawf Al-Bikali. A man came to him while I was with him and said: O Abu Yazeed, I saw a dream about you. He said: Tell it. He said: I saw that you were leading an army and with you was a long spear with a candle on its tip illuminating for the people. Nawf said: If your dream is true, I will be martyred. Not long after, the military expeditions went out with Muhammad bin Marwan to the summer campaign. When his departure approached, I went to bid him farewell. When he put his foot in the stirrup, he said: O Allah, make his wife a widow, make his child an orphan, and honor Nawf with martyrdom. They went on the expedition. When they were returning and reached Qabaqib, the enemy came out upon the saddles. He was the first to ride. When he saw them, he charged at them and killed a man, then another man, then he was killed. One of those with him said: We reached him and his blood had mixed with the blood of his horse, both slain.¹⁰²

عَنِ السُّدِّيِّ قَالَ: «خَرَجَ عَمْرُو بْنُ عُثْبَةَ بْنِ فَرْقَدٍ فِي غَزْوَةٍ، وَاشْتَرَى فَرَسًا بِأَرْبَعَةِ آلَافٍ دِرْهَمٍ، فَصَفَّوهُ يَسْتَغْلُونَهُ، فَقَالَ: «مَا مِنْ خُطْوَةٍ يَخْطُوهَا، يَتَقَدَّمُهَا إِلَى عَدُوِّي إِلَّا هِيَ أَحَبُّ إِلَيَّ مِنْ أَرْبَعَةِ آلَافٍ»

(136) As-Suddi said: Amr bin Utbah bin Farqad went out on an expedition and bought a horse for four thousand dirhams. They lined up analyzing its potential. He said: There is no step it takes, advancing toward an enemy of mine, except that it is more beloved to me than four thousand (dirhams).¹⁰³

عَنِ السُّدِّيِّ قَالَ: «خَرَجَ عَمْرُو بْنُ عُثْبَةَ فِي غَزَاةٍ كَانَ فِيهَا أَبُوهُ، فَلَبِسَ جُبَّةً مِنْ قَهْزٍ، وَهِيَ ثِيَابٌ بَيَاضٌ، فَقَالَ: أَيُّ شَيْءٍ عَلَى هَذَا أَحْسَنُ؟ قَالَ مُطَرِّفٌ: خَرُّ كَذَا وَكَذَا. فَقَالَ: مَا مِنْ شَيْءٍ عَلَيْهَا أَحْسَنُ فِي نَفْسِي مِنْ دَمٍ

¹⁰² Partly reported by Al Doolaabi in Al Kunaa Wal Asmaa' 2/164

¹⁰³ Abu Nuaym in Al Hilyah (4/156)

(137) As-Suddi said: Amr bin Utbah went out on an expedition in which his father was present. He wore a garment made of quhz, which are white clothes. He said: What would look best over this? Mutarrif said: Silk of such-and-such. He said: In my view, nothing would look better over it than blood.¹⁰⁴

قَالَ عَمْرُو بْنُ عُثْبَةَ بْنِ فَرْقَدٍ: «سَأَلْتُ اللَّهَ ثَلَاثًا، فَأَعْطَانِي اثْنَتَيْنِ، وَأَنَا أَنْتَظِرُ الثَّالِثَةَ. سَأَلْتُهُ أَنْ يُزَهِّدَنِي فِي الدُّنْيَا، فَمَا أَبَالِي مَا أَقْبَلَ مِنْهَا وَمَا أَذْبَرَ، وَسَأَلْتُهُ أَنْ يُقَوِّيَنِي عَلَى الصَّلَاةِ، فَرَزَقَنِي مِنْهَا، وَسَأَلْتُهُ الشَّهَادَةَ، فَأَنَا أَرْجُوهَا

(138) Amr bin Utbah bin Farqad said: I asked Allah ﷻ for three things and He granted me two. I am waiting for the third. I asked Him to make me ascetic regarding the world, so I do not care what comes to me from it or turns away from it. I asked Him to strengthen me for prayer and He provided me that. And I asked Him for martyrdom and I hope for it.¹⁰⁵

عَنِ السُّدِّيِّ قَالَ: حَدَّثَنِي ابْنُ عَمٍّ لِعَمْرُو بْنِ عُثْبَةَ قَالَ: «نَزَلْنَا فِي مَرْجٍ حَسَنِ، فَقَالَ عَمْرُو بْنُ عُثْبَةَ: «مَا أَحْسَنَ هَذَا الْمَرْجِ، وَمَا أَحْسَنَ هَذَا الْآنَ لَوْ أَنَّ مُنَادِيًا نَادَى: يَا حَيْلَ اللَّهِ، ازْكَبِي، فَخَرَجَ رَجُلٌ فَكَانَ فِي أَوَّلِ مَنْ لَقِيَ، فَأُصِيبَ، ثُمَّ نُحِّيَ، وَدُفِنَ فِي هَذَا الْمَرْجِ. قَالَ: فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ نَادَى الْمُنَادِي: يَا حَيْلَ اللَّهِ، ازْكَبِي، كَفَرْتُ الْمَدِينَةَ لِمَدِينَةٍ كَانُوا صَالِحُوهَا وَخَرَجَ عَمْرُو، وَسَرَعَانِ النَّاسُ فِي أَوَّلِ مَنْ خَرَجَ أَتَى عُثْبَةَ، فَأَخْبَرَ بِذَلِكَ أَبُوهُ، فَقَالَ: عَلَيَّ عَمْرَا، فَأَرْسَلَ فِي طَلَبِهِ، فَمَا أَذْرَكَ حَتَّى أُصِيبَ قَالَ: فَمَا أَرَاهُ دُفِنَ إِلَّا فِي مَرْكَزِ رُمُحِهِ، وَعُثْبَةُ يَوْمئِذٍ عَلَى النَّاسِ " وَقَالَ غَيْرُ السُّدِّيِّ: أَصَابَهُ جُرْحٌ فَقَالَ: وَاللَّهِ إِنَّكَ لَصَغِيرٌ، وَإِنَّ اللَّهَ لَيُبَارِكُ فِي الصَّغِيرِ، دَعُونِي فِي مَكَانِي هَذَا حَتَّى أُمْسِيَ، فَإِنْ أَنَا عِشْتُ فَأَرْفَعُونِي. فَمَاتَ فِي مَكَانِهِ ذَلِكَ

(139) As-Suddi said: A cousin of Amr bin Utbah narrated to me, saying: We stopped in a beautiful meadow. Amr bin Utbah said: How beautiful is this meadow!

¹⁰⁴ Abu Nuaym in Al Hilyah 4/155 with different wording

¹⁰⁵ Abu Nuaym in Al Hilyah 4/155

How wonderful it would be now if a caller called out: "O cavalry of Allah, mount up!" and a man went out and was among the first to encounter (the enemy) and was struck down, then carried and buried in this meadow. He said: It was not long before the caller called out: "O cavalry of Allah, mount up!" They broke the peace treaty with a city they had made peace with. Amr and the fastest of the people went out in the front. His father Utbah was informed of that, so he said: Bring Amr to me. He sent someone to seek him but he was not caught up to until he was struck down. He said: I do not think he was buried except at the place his spear was stuck. Utbah was in command of the people that day. Someone other than As-Suddi said: He was wounded and said: By Allah, you (wound) are small, but Allah ﷻ blesses the small. Leave me in this place of mine until evening. If I live, then move me. But he died in that place of his.¹⁰⁶

عَنِ السَّرِيِّ بْنِ يَحْيَى قَالَ: «كَانُوا فِي غَزْوَةٍ عَلَيْهِمْ يَحْيَى، فَقَالَ عَمْرُو: مَا أَحْسَنَ حُمْرَةَ الدِّمِّ عَلَى الْبَيَاضِ، فَسَمِعَ أَبُوهُ ذَلِكَ، فَقَالَ: أَفَسَمْتُ عَلَيْكَ لَتَنْزِلَنِّي. قَالَ: فَتَزَلَّ، ثُمَّ اغْتَزَلَ عَنِ الصَّفِّ، فَقَامَ يُصَلِّي، فَجَعَلَ يَدْعُو، فَالْتَفَتَ إِلَيْهِ عُثْبَةُ، فَقَالَ لِمَنْ مَعَهُ، هَذَا عَمْرُو، يُسْتَشْفَعُ عَلَيَّ بِرَبِّهِ، ازْكَبْ يَا بَنِي إِثْنُ شَيْتٍ. فَكَرَبَ، فَاسْتَشْهَدَ. قَالَ: فَجِيءَ بِقَاتِلِهِ، فَقَالَ عُثْبَةُ «لِرَجُلٍ قَالَ السَّرِيُّ: أَرَاهُ مَسْرُوقًا: قُمْ، فَافْتُلْ قَاتِلَ أَخِيكَ. فَقَتَلَهُ

(140) As-Sari bin Yahya said: They were on an expedition commanded by Yahya. Amr said: How beautiful is the redness of blood upon whiteness. His father heard that and said: I implore you to dismount. So he dismounted and isolated himself from the line and started praying and supplicating. Utbah turned to him and said to those with him: This is Amr, interceding against me with his Lord. Mount, O my son, if you wish. So he mounted and was martyred. He said: His killer was brought and Utbah said to a man - As-Sari said: I think it was Masruq - Get up and kill your brother's killer. So he killed him.

¹⁰⁶ Abu Nuaym in Al Hilyah 4/156

عَنْ حُمَيْدٍ (١١٥) بْنِ عَبْدِ الرَّحْمَنِ قَالَ: «كَانَ رَجُلٌ يُقَالُ لَهُ حُمَمَةٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَ إِلَى أَصْبَهَانَ غَازِيًا فِي خِلَافَةِ عُمَرَ قَالَ: وَفُتِحَتْ أَصْبَهَانُ فِي خِلَافَةِ عُمَرَ رَحِمَهُ اللَّهُ عَلَيْهِ، فَقَالَ: اللَّهُمَّ إِنَّ حُمَمَةَ يَزْعُمُ أَنَّهُ يُحِبُّ لِقَاءَكَ، فَإِنْ كَانَ حُمَمَةٌ صَادِقًا، فَأَعِزِّمْ لَهُ عَلَيْهِ بِصَدَقِهِ، وَإِنْ كَانَ كَاذِبًا فَأَعِزِّمْ لَهُ عَلَيْهِ وَإِنْ كَرِهَ. اللَّهُمَّ لَا تَرُدِّ حُمَمَةَ مِنْ سَفَرِهِ هَذَا. قَالَ: فَأَخَذَتْهُ بَطْنُهُ، فَمَاتَ بِأَصْبَهَانَ» قَالَ: فَقَامَ أَبُو مُوسَى، فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّا وَاللَّهِ مَا سَمِعْنَا فِيمَا سَمِعْنَا مِنْ نَبِيِّكُمْ ﷺ وَفِيمَا بَلَغَ عَلَمَنَا إِلَّا أَنَّ حُمَمَةَ شَهِيدٌ

(141) Humayd bin Abdur-Rahman said: There was a man called Humamah from the companions of the Prophet ﷺ who went out to Isfahan as a warrior during the caliphate of Umar (may Allah be pleased with him). He said: Isfahan was conquered during the caliphate of Umar, may Allah's mercy be upon him. He said: O Allah, Humamah claims that he loves meeting You. If Humamah is truthful, then make him firm upon his truthfulness. If he is lying, then make it binding upon him even if he dislikes it. O Allah, do not return Humamah from this journey of his. He said: He got a stomach illness and died in Isfahan. Abu Musa stood up and said: O people, by Allah, we have not heard in what we heard from your Prophet ﷺ and in what has reached our knowledge, except that Humamah is a martyr.¹⁰⁷

عَبْدُ اللَّهِ بْنُ قَيْسٍ قَالَ: «لَقَدْ رَأَيْتُنِي خَرَجْتُ فِي غَزَاةٍ لَنَا، فُدْعِيَ النَّاسُ إِلَى مَصَافِهِمْ فِي يَوْمٍ شَدِيدِ الرِّيحِ، وَالنَّاسُ يَثُوبُونَ إِلَى مَصَافِهِمْ، فَإِذَا رَجُلٌ عَلَى فَرَسٍ لَهُ، وَرَأْسُ فَرَسِي عِنْدَ عَجَزِ فَرَسِهِ، كَأَنَّهُ يَقُولُ: لَا يَشْعُرَنِي وَهُوَ يَقُولُ: يَا نَفْسُ، أَلَمْ أَشْهَدْ مَشْهَدَ كَذَا وَكَذَا. فَقُلْتُ لِي: وَلَدَكَ وَأَهْلَكَ. فَأَطَعْتُكَ، وَرَجَعْتُ. أَلَمْ أَشْهَدْ مَشْهَدَ كَذَا وَكَذَا. فَقُلْتُ لِي: عِيَالُكَ وَأَهْلُكَ. فَأَطَعْتُكَ وَرَجَعْتُ. أَمَّا وَاللَّهِ لَأَعْرِضَنَّكَ الْيَوْمَ عَلَى اللَّهِ، أَخَذَكَ أَوْ تَرَكَكَ قَالَ: قُلْتُ: لَأَرْمُقَنَّ هَذَا، فَرَمَقْتُهُ، فَصَفَّ النَّاسُ، ثُمَّ حَمَلُوا عَلَى عَدُوِّهِمْ، فَكَانَ فِي أَوَائِلِهِمْ، ثُمَّ إِنَّ الْعَدُوَّ حَمَلَ عَلَى النَّاسِ، فَانْكَشَفُوا، فَكَانَ فِي حُمَاتِهِمْ، ثُمَّ إِنَّ النَّاسَ حَمَلُوا، فَكَانَ فِي أَوَائِلِهِمْ، ثُمَّ إِنَّ الْعَدُوَّ حَمَلَ، فَانْكَشَفَ النَّاسُ فَكَانَ فِي حُمَاتِهِمْ. قَالَ: فَوَاللَّهِ مَا زَالَ دَابُّهُ «حَتَّى مَرَزْتُ بِهِ، فَعَدَدْتُ بِهِ وَبِدَابَّتِهِ سِتِّينَ طَعْنَةً، أَوْ قَالَ: أَكْثَرَ مِنْ سِتِّينَ طَعْنَةً

¹⁰⁷ Al Tayalisi (2/142)

(142) Abdullah bin Qays said: I had gone out on an expedition of ours. The people were called to their lines on a day of severe wind, and the people were rushing to their lines. There was a man on his horse, with the head of my horse by the rear of his horse, as if he was saying: He does not realize, and he was saying: O soul, did I not witness the battle of such-and-such? You said to me: Your children and your family. So I obeyed you and returned. Did I not witness the battle of such-and-such? You said to me: Your dependents and your family. So I obeyed and returned. By Allah, today I will present you to Allah ﷻ. He will either take you or leave you. He said: I said: I will keep an eye on this one. I watched him. He lined up the people, then they attacked their enemy and he was among the first of them. Then the enemy attacked the people and they were driven back, but he was among those defending. Then the people attacked and he was among the first of them. Then the enemy attacked and the people were driven back, but he was among those defending. He said: By Allah, that remained his way until I passed by him and counted on him and his mount sixty stabs - or he said: more than sixty stabs.

قَالَ رَجُلٌ وَنَحْنُ نَسِيرُ بِأَرْضِ الرُّومِ: أَخْبِرْ أَبَا حَازِمٍ شَأْنَ صَاحِبِنَا الَّذِي رَأَى فِي الْعِنَبِ مَا رَأَى. قَالَ الرَّجُلُ لِعَبْدِ الرَّحْمَنِ: أَخْبِرْهُ أَنْتَ، فَقَدْ سَمِعْتُ مِنْهُ الَّذِي سَمِعْتُ. قَالَ عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ: فَمَرَرْنَا بِكَرْمٍ، فَقُلْنَا لَهُ: خُذْ هَذِهِ السَّفَرَةَ فَاْمْلَأْهَا مِنْ هَذَا الْعِنَبِ، ثُمَّ أَدْرِكْنَا بِهِ فِي الْمَنْزِلِ. قَالَ: فَلَمَّا دَخَلَ الْكَرْمَ، نَظَرَ إِلَى امْرَأَةٍ عَلَى سَرِيرٍ مِنْ ذَهَبٍ مِنَ الْحُورِ الْعَيْنِ، فَغَضَّ عَنْهَا بَصَرَهُ، ثُمَّ نَظَرَ فِي نَاحِيَةِ الْكَرْمِ، فَإِذَا هُوَ بِأُخْرَى مِثْلِهَا، فَغَضَّ عَنْهَا، فَقَالَتْ لَهُ: انْظُرْ، فَقَدْ حُلَّ لَكَ النَّظَرُ، فَإِنِّي وَالَّذِي رَأَيْتَ زَوْجَتَاكَ مِنَ الْحُورِ الْعَيْنِ، وَأَنْتَ آتِيْنَا مِنْ يَوْمِكَ هَذَا، فَرَجَعَ إِلَى أَصْحَابِهِ، وَلَمْ يَأْتِيهِمْ بِشَيْءٍ. فَقُلْنَا لَهُ، مَا لَكَ أَجِئْتِ؟ وَرَأَيْتَا بِهِ حَالًا غَيْرَ الْحَالِ الَّتِي فَارَقْنَا عَلَيْهَا مِنْ ثَوْبٍ وَجْهِهِ وَحَسَنِ حَالِهِ، فَسَأَلْنَاهُ مَا مَنَعَكَ مِنْ ذَلِكَ؟ فَاعْتَجَمَ عَلَيْنَا، حَتَّى أَفْسَمْنَا عَلَيْهِ، فَقَالَ: إِنِّي لَمَّا دَخَلْتُ الْكَرْمَ. فَقَصَّ الْقِصَّةَ، فَمَا أَذْرِي أَكَانَ ذَلِكَ أَسْرَعَ أَنْ

اسْتَنْفَرَ النَّاسَ لِلْعَزْوِ، فَأَمَرْنَا بِهِ إِنْسَانًا يُمَسِّكُ دَابَّتَهُ عَلَيْنَا حَتَّى أَسْرَجْنَا جَمِيعًا، ثُمَّ رَكِبَ وَرَكِبْنَا رَجَاءً أَنْ يُصِيبَ «الشَّهَادَةَ، فَتَقَدَّمَ بَيْنَ أَيْدِينَا، فَكَانَ أَوَّلَ النَّاسِ اسْتِشْهَادَ يَوْمَئِذٍ

(143) A man said while we were traveling in the land of the Romans: Inform Abu Hazim about what happened to our companion who saw what he saw regarding the grapes. The man said to Abdur-Rahman: You inform him, for you heard from him what I heard. Abdur-Rahman bin Yazeed said: We passed by a vineyard and said to him: Take this bag and fill it with these grapes, then catch up with us at the camp. When he entered the vineyard, he saw a woman on a golden couch, the likes of which he had never seen before. When he saw her, he turned away from her. She said: Do not turn away from me, for I am your wife. Go ahead and you will see what is better than me. He went ahead and there was another like her. She said to him similar to that. He (the narrator) said: And I think it was Abu Mahramah.

حَدَّثَنِي أَبُو الْأَحْدَلِ أَنَّهُ دَخَلَ عَلَى قَوْمٍ، مَسْجِدَهُمْ بِسَاحِلٍ مِنَ السَّوَاكِحِلِ، فَلَمَّا رَأَوْهُ اسْتَشْرَفُوا، فَقَالُوا لَهُ: مَا أَشَبَّهَ هَذَا بِفُلَانٍ فَقُلْتُ: إِنْ شَبَّهْتُمُونِي فَشَبَّهُونِي بِرَجُلٍ صَالِحٍ. قَالُوا: فَإِنَّهُ كَانَ عِنْدَنَا رَجُلٌ فِي رَكَائِبٍ يَغْلِفُهَا، فَاسْتَنْفَرَ النَّاسَ لِلْعَزْوِ، فَقَاتَلَ حَتَّى قُتِلَ، فَدُفِنَ وَمَعَهُ نَفَقَةٌ لَهُ، فَكَلَّمَ أَمِيرُ النَّاسِ أَنْ يَنْبِشُوا عَنْهُ، فَيَأْخُذُوا نَفَقَتَهُ، فَأَذِنَ لَهُمْ. قَالَ: فَخَرَجْنَا إِلَى قَبْرِهِ، فَكَشَفْنَا عَنْهُ الثَّرَابَ، فَاسْتَقْبَلَنَا رِيحُ الْمِسْكِ وَالْعَنْبَرِ، فَلَمْ نَزَلْ نَكْشِفُ عَنْهُ حَتَّى بَلَغْنَا لَحْدَهُ، فَلَمْ نَجِدْ فِيهِ شَيْئًا

(144) Abu Al-Ahdal narrated to me that he entered upon a people in their mosque on one of the coasts. When they saw him, they were eager and said to him: How similar this man is to so-and-so! I said: If you liken me to someone, liken me to a righteous man. They said: There was a man among us tending to some mounts. The people were called to battle, so he fought until he was killed. He was buried

with some of his provisions. The commander of the people was told to exhume him and take his provisions, so he allowed them. He said: We went out to his grave and removed the soil from it. We were met with the fragrance of musk and ambergris. We kept uncovering him until we reached his burial niche, but we did not find anything in it.

حَدَّثَنِي أَبُو إِدْرِيسَ (١١٩) قَالَ: «قَدِمَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ يُقَالُ لَهُ زِيَادٌ قَالَ: فَعَزَوْنَا صِقْلِيَّةً مِنْ أَرْضِ الرُّومِ، فَحَاصَرْنَا مَدِينَةَ قَالَ: وَكُنَّا ثَلَاثَةَ مِثْرَافَيْنِ: أَنَا، وَزِيَادٌ، وَرَجُلٌ آخَرُ مِنْ أَهْلِ الْمَدِينَةِ. قَالَ: فَإِنَّا لَمَحَاصِرُونَ يَوْمًا، وَقَدْ وَجَّهْنَا أَحَدَنَا الثَّالِثَ؛ لِیَأْتِيَنَا بِطَعَامٍ، إِذْ أَقْبَلَتْ مَنْجَنِيْقَةٌ، فَوَقَعَتْ قَرِيبًا مِنْ زِيَادٍ، فَشَطِیْتُ مِنْهَا شَطِیَّةً، فَأَصَابَتْ رُكْبَةً زِيَادٍ، فَأَغْمِيَ عَلَيْهِ، فَاجْتَرَزْتُهُ، وَأَقْبَلَ صَاحِبِي، فَتَادَيْتُهُ، فَجَاءَنِي فَبَرَزْنَا بِهِ حَيْثُ لَا يَنَالُهُ الْقَتْلُ وَالْمَنْجَنِيْقُ، فَمَكَّنْتُنَا طَوِيلًا مِنْ صَدْرِ نَهَارِنَا لَا يَتَحَرَّكَ مِنْهُ شَيْءٌ، ثُمَّ أَفْتَرَّ صَاحِبًا حَتَّى تَبَيَّنَتْ نَوَاجِدُهُ، ثُمَّ حَمَدَ، ثُمَّ بَكَى حَتَّى سَالَتْ دُمُوعُهُ، ثُمَّ حَمَدَ، ثُمَّ صَحِكَ مَرَّةً أُخْرَى، ثُمَّ مَكَثَ سَاعَةً، فَأَفَاقَ، فَاسْتَوَى جَالِسًا، فَقَالَ: مَا لِي هَاهُنَا؟ فَقُلْنَا: أَمَا عَلِمْتَ مَا أَمْرُكَ؟ قَالَ: لَا. قَالَ: أَمَا تَذْكُرُ الْمَنْجَنِيْقَ حِينَ وَقَعَ إِلَى جَنْبِكَ؟ قَالَ: بَلَى. فَقُلْنَا: فَإِنَّهُ أَصَابَكَ مِنْهَا شَيْءٌ، فَأَغْمِيَ عَلَيْكَ، وَرَأَيْنَاكَ صَنَعْتَ كَذَا وَكَذَا. قَالَ: نَعَمْ، أَخْبَرْتُكُمْ أَنَّهُ أَفْضَى بِي إِلَى غُرْفَةٍ مِنْ يَافُوتَةٍ أَوْ زَبْرَجْدَةٍ، وَأَفْضَى بِي إِلَى فُرْشِ مَوْضُوعَةٍ (١٢٠) بَعْضُهَا إِلَى بَعْضٍ، فَبَيَّنَ يَدَيَّ ذَلِكَ سِمَاطَانِ مِنْ نَمَارِقٍ، فَلَمَّا اسْتَوَيْتُ قَاعِدًا عَلَى الْفِرَاشِ، سَمِعْتُ صَلَاصَةَ حُلِيِّ عَنِ يَمِينِي، فَخَرَجَتِ امْرَأَةٌ، فَلَا أَذْرِي أَهِيَ أَحْسَنُ، أَوْ ثِيَابُهَا، أَوْ حُلِيِّهَا؟ فَأَخَذْتُ إِلَى طَرَفِ السِّمَاطِ، فَلَمَّا اسْتَقْبَلْتَنِي، رَحَّبَتْ، وَسَهَّلَتْ، وَقَالَتْ: مَرْحَبًا بِالْحَافِي، الَّذِي لَمْ يَكُنْ يَسْأَلُنَا اللَّهَ، وَلَسْنَا كَفْلَانَةَ امْرَأَتِهِ، فَلَمَّا ذَكَرْتَهَا بِمَا ذَكَرْتَهَا بِهِ صَحِكْتُ، وَأَقْبَلْتُ حَتَّى جَلَسْتُ عَنِ يَمِينِي، فَقُلْتُ: مَنْ أَنْتِ؟ قَالَتْ: أَنَا خُودُ زَوْجَتِكَ. فَلَمَّا مَدَدْتُ يَدَيَّ، قَالَتْ: عَلَى رِسْلِكَ، إِنَّكَ سَتَأْتِيَنَا عِنْدَ الظُّهْرِ، فَبَكَيْتُ، فَجِئْتُ فَرَعْتُ مِنْ كَلَامِهَا، سَمِعْتُ صَلَاصَةَ عَنِ يَسَارِي، فَإِذَا أَنَا بِامْرَأَةٍ مِثْلِهَا فَوَصَفَ نَحْوَ ذَلِكَ فَصَنَعَتْ كَمَا صَنَعَتْ صَاحِبَتُهَا، فَصَحِكْتُ حِينَ ذَكَرْتُ الْمَرْأَةَ، وَقَعَدْتُ عَنِ يَسَارِي، فَمَدَدْتُ يَدَيَّ، فَقَالَتْ: عَلَى رِسْلِكَ، إِنَّكَ تَأْتِيَنَا عِنْدَ الظُّهْرِ فَبَكَيْتُ. قَالَ: فَكَانَ قَاعِدًا مَعَنَا يُحَدِّثُنَا، فَلَمَّا أَذِنَ الْمُؤَدُّنُ مَالَ، فَمَاتَ» قَالَ عَبْدُ الْكَرِيمِ: «كَانَ رَجُلٌ يُحَدِّثُنِي عَنْ أَبِي إِدْرِيسَ الْمَدَنِيِّ، ثُمَّ قَدِمَ، فَقَالَ لِي الرَّجُلُ: هَلْ لَكَ فِي أَبِي إِدْرِيسَ الْمَدَنِيِّ «تَسْمَعُهُ مِنْهُ؟ فَأَتَيْتُهُ فَسَمِعْتُهُ

(145) Abu Idrees said: A man from the people of Madinah called Ziyad came to us. He said: We invaded Sicily in the land of the Romans and besieged a city. He said: We were three companions - me, Ziyad, and another man from the people of Madinah. He said: One day while we were besieging, we had sent one of the three of us to bring us food. Then a mangonel stone came and fell near Ziyad. A fragment from it flew and hit Ziyad's knee, causing him to faint. I dragged him away. My companion came, so I called him and he came to me. We took him out to where the fighting and mangonel could not reach him. We stayed a long time from the beginning of our day with no movement from him. Then he burst out laughing until his molars showed, then calmed down. Then he wept until his tears flowed, then calmed down. Then he laughed again. Then he remained for an hour, then woke up and sat upright. He said: Why am I here? We said: Do you not know what happened to you? He said: No. He said: Do you not remember when the mangonel fell beside you? He said: Yes. We said: Something from it struck you and you fainted, and we saw you do such-and-such. He said: Yes, I will inform you. I was taken to a chamber of ruby or emerald, and I was taken to spreads joined to one another. Before that were two rows of cushions. When I sat upright on the spread, I heard the clinking of jewelry on my right. A woman came out and I do not know if she was more beautiful or her clothes or her jewelry. She went to the end of the row. When she faced me, she welcomed me and made me feel at ease. She said: Welcome to the barefoot one who did not used to ask Allah ﷻ for us, and we are not like so-and-so, his wife. When she mentioned her in that way, I laughed. She came and sat on my right. I said: Who are you? She said: I am Khawd, your wife. When I extended my hands, she said: Hold on, you will come to us at noon. So I wept. When she finished her speech, I heard clinking on my left, and there was a woman like her. He described something similar. She did as her companion did. I laughed when I remembered the woman. She sat on my left. I extended my hands and she said: Hold on, you will come to us at noon. So I wept.

He said: He was sitting with us talking to us. When the muezzin called the adhan, he leaned over and died. Abdul-Kareem said: A man used to narrate to me from Abu Idrees Al-Madani, then he came. The man said to me: Would you like to hear it from Abu Idrees Al-Madani? I went to him and heard it.

حَدَّثَنَا ابْنُ أَبِي زَكَرِيَّا، وَمَعَنَا مَكْحُولٌ أَنَّ رَجُلًا مِنْ بَكْرِ مَرَّ بِأَرْضِ الرُّومِ، فَقَالَ لِغُلَامِهِ: أَعْطِنِي مِخْلَاتِي حَتَّى آتِيَكُم مِّنْ هَذَا الْعِنَبِ، فَأَخَذَهَا، ثُمَّ دَفَعَ فَرَسَهُ، فَبَيْنَمَا هُوَ فِي الْكُرْمِ، فَإِذَا هُوَ بِامْرَأَةٍ عَلَى سَرِيرٍ لَمْ يَنْظُرْ إِلَى مِثْلِهَا قَطُّ، فَلَمَّا رَأَاهَا، صَدَّ عَنْهَا، فَقَالَتْ: لَا تَصُدَّ عَنِّي، فَإِنِّي زَوْجَتُكَ، وَامْضِ أَمَامَكَ فَسَتَرَى مَا هُوَ أَفْضَلُ مِنِّي، فَمَضَى، فَإِذَا بِأُخْرَى مِثْلِهَا، فَقَالَتْ لَهُ مِثْلَ ذَلِكَ. قَالَ: وَأُطْنُهُ أَبُو مَحْرَمَةَ

(146) Ibn Abi Zakariya narrated to us, and with us was Mak-hool, that a man from Bakr passed through the land of the Romans. He said to his servant: Give me my bag so I can bring you some of these grapes. He took it, then urged his horse on. While he was in the vineyard, he saw a woman on a couch the likes of which he had never seen before. When he saw her, he turned away from her. She said: Do not turn away from me, for I am your wife. Go ahead and you will see what is better than me. He went ahead and there was another like her. She said to him similar to that. He said: And I think it was Abu Mahramah.

أَخْبَرَنِي عَطَاءُ بْنُ قُرَّةَ السُّلُولِيِّ قَالَ: «كُنَّا مَعَ أَبِي مَحْدُورَةَ قُعُودًا، إِذْ جَاءَنَا بِذَلِكَ الْعِنَبِ، فَوَضَعَهُ، فَدَعَا بِقِرْطَاسٍ وَدَوَاةٍ، فَكَتَبَ وَصِيَّتَهُ، فَلَمَّا رَأَاهُ أَبُو كَرِبٍ، كَتَبَ وَصِيَّتَهُ، ثُمَّ قَامَ مُقَاتِلُ النَّبْطِيِّ، فَكَتَبَ وَصِيَّتَهُ، ثُمَّ قَامَ عَمَّارُ بْنُ أَبِي أَيُّوبَ، فَكَتَبَ وَصِيَّتَهُ، ثُمَّ قَامَ عَوْفُ اللَّخْمِيِّ، فَكَتَبَ وَصِيَّتَهُ، ثُمَّ لَقِينَا بِرَحَانَ، فَمَا بَقِيَ مِنْ هَؤُلَاءِ الْخَمْسَةِ أَحَدٌ إِلَّا قُتِلَ. «قَالَ: وَلَمْ نَكُتُبْ نَحْنُ وَصَايَانَا، فَلَمْ نُقْتَلْ

(147) Ata' bin Qurrah As-Saluli informed me, saying: We were sitting with Abu Mahdhura when he brought us those grapes. He put them down, then called for

paper and ink and wrote his will. When Abu Karib saw that, he wrote his will. Then Muqatil An-Nabati got up and wrote his will. Then Ammar bin Abi Ayyub got up and wrote his will. Then Awf Al-Lakhmi got up and wrote his will. Then we met Burhan. Not one of those five remained except that he was killed. He said: We did not write our wills, so we were not killed.

حَدَّثَنِي بَعْضُ إِخْوَانِنَا «أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ رَأَى الْهُورَ الْعَيْنِ عَيَانًا، حَتَّى كَانَ لَيْلَةَ أُسْرِي بِهِ، فَبَيْنَمَا هُوَ يَمْشِي فِي صَحْنِ الْمَسْجِدِ، لَقِيَهُ جِبْرِيلُ، فَقَالَ: أَتُحِبُّ أَنْ تَرَى الْهُورَ الْعَيْنِ؟ قَالَ: «نَعَمْ». قَالَ: فَادْخُلِ الصَّخْرَةَ، ثُمَّ اخْرُجْ إِلَى الصُّفَّةِ، فَخَرَجَ عَلَيْهِمْ، فَإِذَا نِسْوَةٌ جُلُوسٌ، فَسَلَّمَ عَلَيْهِنَّ، فَقُلْنَ: وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. قَالَ: «مَنْ أَنْتُنَّ؟» رَحِمَكُمُ اللَّهُ «؟ قُلْنَ: خَيْرَاتٌ حَسَنَاتُ أَزْوَاجِ أَقْوَامٍ أَبْرَارٍ، مَاثُوا، فَلَمْ يُطْعَمُوا، وَشَبُّوا فَلَمْ يَكْبُرُوا، وَتَقَوُّوا فَلَمْ يَذَرُّوا

(148) One of our brothers narrated to me that the Messenger of Allah ﷺ had not seen the Hoor al-Ayn (maidens of Paradise) with his own eyes until the night of his ascension. While he was walking in the courtyard of the mosque, Gabriel met him and said: Would you like to see the Hoor al-Ayn? He said: Yes. He said: Enter the rock, then go out to the platform. He went out to them and there were women sitting. He greeted them and they said: And upon you be peace and Allah's mercy and blessings. He said: Who are you, may Allah have mercy on you? They said: Good and beautiful, wives of righteous men who died without growing old, matured without aging, and were purified without becoming soiled.

عَنْ ثَابِتِ الْبُنَانِيِّ أَنَّ فَتًى غَزَا زَمَانًا، وَتَعَرَّضَ لِلشَّهَادَةِ، فَلَمْ يُصِبْهَا، فَحَدَّثَ نَفْسَهُ، فَقَالَ: وَاللَّهِ مَا أَرَانِي إِلَّا لَوْ قَفَلْتُ إِلَى أَهْلِي، فَتَزَوَّجْتُ قَالَ: ثُمَّ قَالَ فِي الْفُسْطَاطِ، ثُمَّ أَبْقَطَهُ أَصْحَابُهُ لِصَلَاةِ الظُّهْرِ قَالَ: فَبَكَى حَتَّى خَافَ أَصْحَابُهُ أَنْ يَكُونَ قَدْ أَصَابَهُ شَيْءٌ، فَلَمَّا (١٢٣) رَأَى ذَلِكَ قَالَ: إِنِّي لَيْسَ بِي بَأْسٌ، وَلَكِنَّهُ أَتَانِي آتٌ، وَأَنَا فِي الْمَتَامِ، فَقَالَ: انْطَلِقْ إِلَى زَوْجَتِكَ الْعَيْنَاءِ. قَالَ: فَقُمْتُ مَعَهُ، فَانْطَلَقَ بِي فِي أَرْضٍ بَيْضَاءَ نَقِيَّةٍ، فَأَتَيْنَا عَلَى رَوْضَةٍ مَا رَأَيْتُ رَوْضَةً قَطُّ أَحْسَنَ مِنْهَا، فَإِذَا فِيهَا عَشْرُ جَوَارٍ مَا رَأَيْتُ مِثْلَهُنَّ قَطُّ، وَلَا أَحْسَنَ مِنْهُنَّ، فَارْجَوْتُ أَنْ تَكُونَ إِحْدَاهُنَّ. فَقُلْتُ: أَفِيَكُنَّ الْعَيْنَاءُ؟

قُلْنَ: هِيَ بَيْنَ أَيْدِينَا، وَنَحْنُ جَوَارِيهَا قَالَ: فَمَضَيْتُ مَعَ صَاحِبِي فَإِذَا رَوْضَةٌ أُخْرَى يُضَعَّفُ حُسْنُهَا عَلَى حُسْنِ الَّتِي تَرَكْتُ، فِيهَا عَشْرُونَ جَارِيَةً، يُضَاعَفُ حُسْنُهُنَّ عَلَى حُسْنِ الْجَوَارِي اللَّاتِي خَلَفْتُ، فَرَجَوْتُ أَنْ تَكُونَ إِحْدَاهُنَّ، فَقُلْتُ: أَفِيكُنَّ الْعَيْنَاءُ؟ قُلْنَ: هِيَ بَيْنَ أَيْدِينَا، وَنَحْنُ جَوَارِيهَا. حَتَّى ذَكَرَ ثَلَاثِينَ جَارِيَةً قَالَ: ثُمَّ انْتَهَيْتُ إِلَى قُبَّةٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ مُجَوَّفَةٍ، قَدْ أَضَاءَ لَهَا مَا حَوْلَهَا، فَقَالَ لِي صَاحِبِي: ادْخُلْ. فَدَخَلْتُ، فَإِذَا امْرَأَةٌ لَبِيسٌ لِلْقُبَّةِ مَعَهَا ضَوْءٌ، فَجَلَسْتُ، فَتَحَدَّثْتُ سَاعَةً، فَجَعَلْتُ تُحَدِّثُنِي، فَقَالَ صَاحِبِي: اخْرُجْ ائْطَلِقْ. قَالَ: وَلَا أَسْتَطِيعُ أَنْ أَغْصِيَهُ. قَالَ: فَقُمْتُ، فَأَخَذْتُ بِطَرَفِ رِدَائِي، فَقَالَتْ: أَفِطِرَ عِنْدَنَا اللَّيْلَةَ. فَلَمَّا أَيْقَظْثُمُونِي رَأَيْتُ أَنَّهَا هُوَ حُلْمٌ، فَبَكَيْتُ، فَلَمْ يَلْبَثُوا أَنْ نُودِيَ فِي الْخَيْلِ قَالَ: فَارْكَبِ النَّاسُ، فَمَا زَالُوا يَتَطَارَدُونَ حَتَّى إِذَا غَابَتِ الشَّمْسُ، وَحَلَّ لِلصَّائِمِ الْإِفْطَارُ، أُصِيبَ تِلْكَ السَّاعَةَ، وَكَانَ صَائِمًا، وَظَنَنْتُ أَنَّهُ مِنَ الْأَنْصَارِ، وَظَنَنْتُ أَنْ ثَابِتًا كَانَ يَعْلَمُ نَسَبَهُ "

(149) Thabit Al-Bunani narrated that a young man went on expeditions for a long time, seeking martyrdom but not attaining it. He thought to himself and said: By Allah, I do not see myself except that if I returned to my family and got married... He said: Then he said it in the tent. Then his companions woke him up for Dhuhr prayer. He said: He wept until his companions feared something had afflicted him. When he saw that, he said: Nothing is wrong with me, but someone came to me while I was asleep and said: Go to your wife Al-Ayna'. He said: I got up with him and he took me to a pure white land. We came to a garden, the most beautiful I had ever seen. In it were ten young women, the likes of whom I had never seen, nor more beautiful than them. I hoped one of them would be her. I said: Is Al-Ayna' among you? They said: She is ahead of us and we are her servants. He said: I went with my companion and there was another garden, twice as beautiful as the one I left. In it were twenty young women, twice as beautiful as the women I had left behind. I hoped one of them would be her. I said: Is Al-Ayna' among you? They said: She is ahead of us and we are her servants. Until he mentioned thirty young women. He said: Then I reached a dome of red ruby, hollowed out, illuminating what was around it. My companion said to me: Enter. I entered and

there was a woman with whom the dome had no radiance. I sat and conversed for a while. She started talking to me. My companion said: Get out, let's go. He said: And I could not disobey him. He said: I got up and she took hold of the edge of my cloak and said: Have dinner with us tonight. When you woke me up, I saw it was only a dream, so I wept. It was not long before a call was made to the cavalry. He said: The people mounted and they kept charging until when the sun set and it was permissible for the fasting person to break his fast, he was struck down at that moment, and he had been fasting. I think he was from the Ansar, and I think Thabit knew his lineage.

غَزَوْنَا مَعَ فَضَالَةَ بْنِ عُبَيْدِ الْبَرِّ أَرْضَ الرُّومِ، وَلَمْ يَغْزُ فَضَالَةُ فِي الْبَرِّ غَيْرَهَا، فَبَيْنَا نَحْنُ نَسِيرُ، إِذْ يُسْرِعُ فَضَالَةُ، وَهُوَ أَمِيرُ النَّاسِ، وَكَانَتْ الْوَلَاةُ إِذْ ذَاكَ يَسْمَعُونَ مِمَّنِ اسْتَرْعَاهُمُ اللَّهُ قَالَ لَهُ قَائِلٌ: أَيُّهَا الْأَمِيرُ، إِنَّ النَّاسَ قَدْ تَقَطَّعُوا، فَقِفْ حَتَّى يَلْحَقُوكَ. فَوَقَّفَ فِي مَرْجٍ فِيهِ تَلٌّ، عَلَيْهِ قَلْعَةٌ، فِيهَا حِصْنٌ قَالَ: فَمِنَّا الْوَاقِفُ، وَمِنَّا النَّازِلُ، إِذْ نَحْنُ بِرَجُلٍ أَحْمَرَ ذِي شَوَارِبٍ، بَيْنَ أَظْهُرِنَا، فَأَتَيْنَا بِهِ فَضَالَةَ، فَقُلْنَا: إِنَّ هَذَا هَبَطَ مِنَ الْحِصْنِ بِلاَ عَهْدٍ وَلَا عَقْدٍ. فَسَأَلَهُ: مَا شَأْنُهُ؟ فَقَالَ: إِنِّي أَكَلْتُ الْبَارِحَةَ لَحْمَ خِنْزِيرٍ، وَشَرِبْتُ خَمْرًا، وَأَتَيْتُ أَهْلِي، فَبَيْنَا أَنَا نَائِمٌ، أَتَانِي رَجُلَانِ، فَغَسَلَا بَطْنِي، وَزَوَّجَانِي امْرَأَتَيْنِ لَا تَغَارُ إِحْدَاهُمَا عَلَى الْأُخْرَى، وَقَالَا لِي: أَسْلِمَ. فَإِنِّي لَمُسْلِمٌ، فَمَا كَانَتْ كَلِمَتُهُ أَسْرَعَ مِنْ أَنْ رُمِينَا، فَأَقْبَلَ يَهْوِي، حَتَّى أَصَابَهُ فَوْقَ عُنُقِهِ مِنْ بَيْنِ النَّاسِ، فَقَالَ فَضَالَةُ: اللَّهُ أَكْبَرُ عَمَلٌ قَلِيلًا، وَأَجْرٌ كَثِيرًا، صَلُّوا عَلَى أَخِيكُمْ. فَصَلَّيْنَا عَلَيْهِ، ثُمَّ دَفَنَاهُ فِي مَوْقِفِنَا، وَسَرَّنَا» قَالَ عَبْدُ الرَّحْمَنِ: يَقُولُ الْقَاسِمُ يَذْكُرُ هَذَا: «فَهَذَا شَيْءٌ رَأَيْتُهُ أَنَا»

(150) We went on an expedition with Fadalāh bin Ubayd on land in the territory of the Romans. Fadalāh did not go on any other land expedition besides it. While we were traveling, Fadalāh, who was the commander of the people, started rushing. The governors at that time used to listen to those whom Allah ﷻ put under their authority. Someone said to him: O commander, the people have become scattered, so stop until they catch up with you. He stopped in a meadow that had a hill with a fortress and castle on it. Some of us stopped and some of us

dismounted. Then we saw a red-haired man with a mustache among us. We brought him to Fadalāh and said: This man came down from the castle without a pact or agreement. He asked him: What is his situation? He said: I ate pork yesterday, drank wine, and had relations with my wife. While I was sleeping, two men came to me, washed my stomach, and married me to two women, neither of whom is jealous of the other. They said to me: Become Muslim. So I am a Muslim. No sooner had he said this than we were shot at. He started falling until he was hit above his neck in front of the people. Fadalāh said: Allah is the greatest! He did little work but will have a great reward. Pray over your brother. We prayed over him, then buried him where we had stopped, and we went on. Abdur-Rahman said: Al-Qasim used to say when mentioning this: This is something I saw myself.

عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ قَالَ: «لَمَّا خَرَجَ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ قَالَ: «مَنْ يُنْتَدِبُ لِسَدِّ هَذِهِ الثُّغْرَةِ اللَّيْلَةَ؟» أَوْ كَمَا قَالَ. قَالَ: فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ مِنْ بَنِي زُرَيْقٍ يُقَالُ لَهُ ذَكْوَانُ بْنُ عَبْدِ قَيْسٍ أَبُو السَّبْعِ، فَقَالَ: أَنَا. فَقَالَ: «مَنْ أَنْتَ؟» قَالَ: ابْنُ عَبْدِ قَيْسٍ. قَالَ: «اجْلِسْ». ثُمَّ دَعَا، فَقَالَهَا، فَقَامَ ذَكْوَانُ، فَقَالَ: «مَنْ أَنْتَ؟» فَقَالَ: أَنَا أَبُو السَّبْعِ. فَقَالَ: «كُونُوا مَكَانَ كَذَا وَكَذَا». فَقَالَ ذَكْوَانُ: يَا رَسُولَ اللَّهِ، مَا هُوَ إِلَّا أَنَا، وَلَمْ نَأْمَنْ أَنْ يَكُونَ لِلْمُشْرِكِينَ عَيْنٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ يَطَأُ خُضْرَةَ الْجَنَّةِ بِقَدَمَيْهِ غَدًا، فَلْيَنْظُرْ إِلَى هَذَا». فَأَنْطَلَقَ ذَكْوَانُ إِلَى أَهْلِهِ يُودِّعُهُمْ، فَأَخَذَتْ نِسَاؤُهُ بِثِيَابِهِ، وَقُلْنَ: يَا أَبَا السَّبْعِ، تَدْعُنَا وَتَذْهَبُ فَاسْتَلْ ثَوْبَهُ حَتَّى إِذَا جَاوَزَهُنَّ، أَقْبَلْ عَلَيْنَهُنَّ، فَقَالَ: مَوْعِدُكُمْ يَوْمَ الْقِيَامَةِ. ثُمَّ قُتِلَ»

(151) Suhayl bin Abi Salih said: When the Prophet ﷺ went out on the day of Uhud, he said: "Who will volunteer to guard this gap tonight," or something similar. A man from the Ansar from Banu Zurayq called Dhakwan bin Abd Qays Abu As-Sab' stood up and said: I will. He said: "Who are you?" He said: Ibn Abd Qays. He said: "Sit down." Then he called again and Dhakwan stood up. He said: "Who are you?" He said: I am Abu As-Sab'. He said: "Be in such-and-such a place."

Dhakwan said: O Messenger of Allah, it is only me, and we are not safe from the polytheists having a spy. The Messenger of Allah ﷺ said: "Whoever would like to see a man treading the green pastures of Paradise with his feet tomorrow, let him look at this man." Dhakwan went to his family to bid them farewell. His women clung to his clothes and said: O Abu As-Sab', you are leaving us and going? He pulled his garment away until he passed by them, then turned to them and said: Your meeting place is the Day of Resurrection. Then he was killed.¹⁰⁸

عَنْ صَلَةَ قَالَ: «رَأَيْتُنِي فِي الْمَنَامِ كَأَنِّي فِي رَهْطٍ وَخَلَفَنَا رَجُلٌ مَعَ السَّيْفِ شَاهِرُهُ، فَجَعَلَ لَا يَأْتِي عَلَيَّ أَحَدٌ مِنَّا إِلَّا ضَرَبَ رَأْسَهُ، ثُمَّ يَعُودُ كَمَا كَانَ، فَجَعَلْتُ أَنْظُرُ مَتَى يَأْتِي عَلَيَّ، فَيَضَعُ بِي مَا صَنَعَ بِهِمْ، فَأَتَى عَلَيَّ، فَضَرَبَ رَأْسِي، فَوَقَعَ، فَكَأَنِّي أَنْظُرُ حِينَ أَخَذْتُ رَأْسِي أَنْفَضَ عَنْ شَفَتِي الثَّرَابَ، ثُمَّ أَعَدَّتْهُ، فَعَادَ كَمَا كَانَ»

(152) Silah said: I saw myself in a dream as if I was in a group and behind us was a man with an unsheathed sword. He would not come upon anyone among us except that he would strike his head, then it would return to how it was. I started looking at when he would come to me and do to me what he did to them. He came to me and struck my head and it fell off. It was as if I was looking when I picked up my head, shaking the dust off my lips, then put it back and it returned to how it was.

عَنْ صَلَةَ أَنَّهُ خَرَجَ فِي جَيْشٍ، وَمَعَهُ ابْنُهُ وَأَعْرَابِيٌّ مِنَ الْحَيِّ، فَقَالَ الْأَعْرَابِيُّ: «رَأَيْتُكَ كَأَنَّكَ أَتَيْتَ عَلَى شَجَرَةٍ ظَلِيلَةٍ فَأَصْبَتْ تَحْتَهَا ثَلَاثَ شَهَادَاتٍ، فَأَعْطَيْتَنِي وَاحِدَةً، وَأَمْسَكْتَ اثْنَتَيْنِ، فَوَجَدْتُ فِي نَفْسِي أَلَّا تَكُونُ قَاسِمَتِنِي الْآخَرَى. فَلَقُوا الْعَدُوَّ، فَقَالَ لِابْنِهِ: تَقَدَّمْ. فَقَتَلَ ابْنُهُ، وَقَتَلَ صَلَةَ، ثُمَّ قَتَلَ الْأَعْرَابِيُّ»

(153) Silah went out in an army and with him were his son and a Bedouin from the tribe. The Bedouin said: I saw as if you came to a shady tree and found three

¹⁰⁸ Al Waqidi in Al Maghazai (1/217)

martyrdoms under it. You gave me one and kept two. I felt within myself that you should have shared the other with me. They met the enemy and he said to his son: Go ahead. His son was killed, then silah was killed, then the Bedouin was killed.

حَدَّثَنِي الْعَلَاءُ بْنُ هِلَالٍ الْبَاهِلِيُّ أَنَّ رَجُلًا مِنْ قَوْمِ صَلَةَ قَالَ لِصَلَةَ: يَا أَبَا الصَّهْبَاءِ، إِنِّي رَأَيْتُ أَنَّي أُعْطِيتُ شَهَادَةً، وَأُعْطِيتُ أَنْتَ شَهَادَتَيْنِ. فَقَالَ لَهُ صَلَةُ: خَيْرًا رَأَيْتَ، تَسْتَشْهَدُ، وَأَسْتَشْهَدُ أَنَا وَابْنِي قَالَ: فَلَمَّا كَانَ يَوْمُ يَزِيدَ بْنِ زِيَادٍ، لَقِيَهُمُ التُّرُكُ بِسِجِسْتَانَ، فَكَانَ أَوَّلَ جَيْشٍ انْهَزَمَ مِنَ الْمُسْلِمِينَ ذَلِكَ الْجَيْشُ، فَقَالَ صَلَةُ لِابْنِهِ: يَا بُنَيَّ إِلَى أُمِّكَ. فَقَالَ: يَا أَبَتِ، أَتُرِيدُ الْخَيْرَ لِنَفْسِكَ، وَتَأْمُرُنِي بِالرَّجْعَةِ؟ أَنْتَ وَاللَّهِ كُنْتُ خَيْرًا لِأُمِّي مِنِّي. قَالَ: أَمَا إِذَا قُلْتَ هَذَا، فَتَقْدَمُ. قَالَ: فَتَقْدَمُ، فَقَاتَلَ حَتَّى أُصِيبَ، فَرَمَى صَلَةُ عَنْ جَسَدِهِ، وَكَانَ رَجُلًا زَامِيًا، حَتَّى تَفَرَّقُوا عَنْهُ، وَأَقْبَلَ يَمْشِي حَتَّى قَامَ عَلَيْهِ، فَدَعَا لَهُ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ "

(154) Al-Ala' bin Hilal Al-Bahili narrated to me that a man from the people of silah said to silah: O Abu As-Sahba', I saw that I was given martyrdom and you were given two martyrdoms. silah said to him: You saw well. You will be martyred and I and my son will be martyred. On the day of Yazid bin Ziyad, the Turks met them in sijistan. It was the first muslim army to be defeated in that army. silah said to his son: O my son, to your mother. He said: O my father, you want good for yourself but tell me to go back? By Allah, you were better to my mother than me. He said: Since you said this, then go ahead. He went ahead and fought until he was struck down. silah threw his sword and took the broad blade of the man who struck his son and fought with it until it broke. He said: May Allah disfigure what remains of you. He threw it, then went to his sword and took it.

عَنْ مُعَاذَةَ، أَمْرَأَةٍ صَلَةَ قَالَتْ: لَمَّا جَاءَهَا نَعْيُ زَوْجِهَا وَابْنِهَا قُتِلَا جَمِيعًا قَدَّمَهُ بَيْنَ يَدَيْهِ، قَالَ لِابْنِهِ: تَقْدَمُ، فَأَحْتَسِبُكَ. فَقُتِلَ، ثُمَّ قُتِلَ الْأَبُ. فَلَمَّا جَاءَهَا نَعْيُهُمَا، جَاءَ النَّسَاءُ، فَقَالَتْ: إِنْ كُنْتُمْ جِئْتُمْ لِتُهَنِّئُوا بِنَا أَكْرَمَنَا اللَّهُ بِهِ فَذَلِكَ، وَإِلَّا

فَارْجِعْنَ «(١٢٨) قَالَ ثَابِتٌ:» وَكَانَ صَلَّاهُ، يَأْكُلُ يَوْمًا، فَأَتَاهُ رَجُلٌ، فَقَالَ: مَاتَ أَخُوكَ. فَقَالَ: هَيْهَاتَ، قَدْ نَعِيَ إِلَيَّ، اجْلِسْ.

فَقَالَ الرَّجُلُ: مَا سَبَقَنِي إِلَيْكَ أَحَدٌ فَقَالَ: قَالَ اللَّهُ: «(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ)» [الزمر: ٣٠]

(155) From Mu'adhah, the wife of Silah, who said: When the news of their (her husband and son) death reached her - they were both killed together, and he (Silah) had put him (the son) in front of him and said to his son: Go ahead, and I will be rewarded for you. He was killed, then the father was killed. When the news of their death reached her, the women came. She said: If you have come to congratulate us for what Allah has honored us with, then that is it, otherwise go back. Thabit said: Silah was eating one day when a man came to him and said: Your brother died. He said: Far from it, it has already been announced to me. Sit down. The man said: No one preceded me to you (with this news). He (Silah) said: Allah ﷺ said: **"Indeed, you [O Muhammad] will die, and indeed, they [too] will die."** [Az-Zumar 39:30]¹⁰⁹

كَانَ الْأَسْوَدُ بْنُ كُلْثُومٍ إِذَا مَشَى نَظَرَ إِلَى قَدَمَيْهِ، أَوْ أَطْرَافِ أَصَابِعِهِ، لَا يَلْتَفِتُ، وَجَدُّ النَّاسِ إِذْ ذَاكَ فِيهَا تَوَاضُعٌ، فَعَسَى أَنْ يَفْجَأَ النِّسْوَةَ، وَعَسَى أَنْ يَكُونَ بَعْضُهُمْ وَاصِعًا، فَيَرَوُّعَهُنَّ الرَّجُلُ، حِينَ يَرَيْنَهُ يَنْظُرُ بَعْضُهُنَّ إِلَى بَعْضٍ، فَقُلْنَ: كَلَّا إِنَّهُ الْأَسْوَدُ بْنُ كُلْثُومٍ. قَدْ عَرَفُوهُ، إِنَّهُ لَا يَنْظُرُ إِلَيْهِنَّ قَالَ: فَلَمَّا قَدِمَ غَارِيًّا قَالَ: «اللَّهُمَّ إِنَّ هَذِهِ نَفْسِي تَزْعُمُ فِي الرَّخَاءِ أَنَّهَا تُحِبُّ لِقَاءَكَ، فَإِنْ كَانَتْ صَادِقَةً، فَارْزُقْهَا ذَاكَ، وَإِنْ كَانَتْ كَاذِبَةً، فَاحْمِلْهَا عَلَيْهِ وَإِنْ كَرِهْتَ، فَاجْعَلْهُ قَتْلًا فِي سَبِيلِكَ، وَأَطْعِمْ لَحْمِي سَبَاعًا وَطَيْرًا. قَالَ: فَانْطَلَقَ فِي طَائِفَةٍ مِنْ ذَلِكَ الْجَيْشِ، حَتَّى دَخَلُوا حَائِطًا فِيهِ ثُلْمَةٌ، وَجَاءَ الْعَدُوُّ، حَتَّى قَامُوا عَلَى الثُّلْمَةِ، فَخَرَجَ أَصْحَابُهُ وَلَمْ يَخْرُجْ، حَتَّى كَثُرُوا عَلَى الثُّلْمَةِ قَالَ: فَنَزَلَ مِنْ فَرَسِهِ، فَضَرَبَ وَجْهَهُ، فَانْطَلَقَ غَائِبًا، حَتَّى خَلُّوا وَجْهَهُ، وَخَرَجَ وَعَمَدَ إِلَى مَكَانٍ فِي الْحَائِطِ، فَتَوَضَّأَ مِنْهُ، ثُمَّ صَلَّى قَالَ: يَقُولُ الْعَدُوُّ: هَكَذَا اسْتَسْلَمَ الْعَرَبُ إِذَا اسْتَسْلَمُوا، فَلَمَّا قَضَى صَلَاتَهُ، قَاتَلَهُمْ حَتَّى قُتِلَ قَالَ: فَمَرَّ عَظِيمٌ ذَلِكَ الْجَيْشِ عَلَى الْحَائِطِ، وَفِيهِمْ أَخُوهُ،

¹⁰⁹ Abu Nuaym in Al Hilyah (2/238-9)

فَقِيلَ لِأَخِيهِ: أَلَا تَدْخُلُ إِلَى الْحَائِطِ، فَتَنْظُرَ مَا أَصَبْتُ مِنْ عِظَامِ أَخِيكَ، فَتُجَنِّهُ قَالَ: مَا أَنَا بِفَاعِلٍ شَيْئًا دَعَا بِهِ أَخِي
فَاسْتُجِيبَ لَهُ. قَالَ: فَمَا غَانَاهُ "

(156) Al-Aswad bin Kulthum, when he walked, would look at his feet or the tips of his toes, not turning. The people's walls at that time had humility in them. He might suddenly come upon women, and some of them might be breastfeeding, so the man would frighten them when they saw him looking. Some of them would look at each other and say: No, it is Al-Aswad bin Kulthum. They recognized him - he does not look at them. When he went out as a warrior, he said: O Allah, this soul of mine claims in times of ease that it loves meeting You. If it is truthful, then grant it that. If it is untruthful, then force it upon that even if it dislikes it. Make it martyrdom in Your way, and feed my flesh to predators and birds. He went with a group from that army until they entered a garden that had a gap in it. The enemy came and stood at the gap. His companions went out but he did not, until they became many at the gap. He dismounted from his horse and struck its face, then it went off. When they cleared the way for him, he went out and headed to a place in the garden. He performed ablution from it, then prayed. The enemy said: This is how the Arabs surrender when they surrender. When he finished his prayer, he fought them until he was killed. The commander of that army passed by the garden, and among them was his brother. It was said to his brother: Will you not enter the garden and see what I can find of your brother's bones to bury? He said: I will not do anything that my brother invoked for and it was answered for him. He did not revisit it.¹¹⁰

كَانَ أَبُو رِفَاعَةَ، إِذَا صَلَّى وَفَرَغَ مِنْ صَلَاتِهِ وَدَعَا، كَانَ فِي آخِرِ مَا يَدْعُو بِهِ: «اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَإِذَا كَانَتْ خَيْرًا لِي فَتَوَفَّنِي وَفَاةً طَاهِرَةً طَيِّبَةً يَغْبِطُنِي بِهَا مَنْ سَمِعَ بِهَا مِنْ إِخْوَانِي الْمُسْلِمِينَ مِنْ عَقَبَتِهَا وَطَهَارَتِهَا وَطَيِّبِهَا،

¹¹⁰ Abu Nuaym in Al Hilyah (2/254)

وَأَجْعَلُهُ قَتْلًا فِي سَبِيلِكَ، وَاجْدَعْنِي عَنْ نَفْسِي قَالَ: فَخَرَجَ فِي جَيْشٍ عَلَيْهِمْ عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ، فَخَرَجَتْ مِنْ ذَلِكَ الْجَيْشِ سَرِيَّةٌ، عَامَتْهُمْ مِنْ بَنِي حَنِيفَةَ، فَقَالَ: إِنِّي مُنْطَلِقٌ مَعَ هَذِهِ السَّرِيَّةِ، قَالَ أَبُو قَتَادَةَ: لَيْسَ هَهُنَا أَحَدٌ مِنْ بَنِي... لَيْسَ فِي رَحْلِكَ أَحَدٌ قَالَ: إِنَّ هَذَا الشَّيْءَ قَدْ عَزَمَ لِي عَلَيْهِ، إِنِّي لَمُنْطَلِقٌ، فَاَنْطَلَقَ مَعَهُمْ، فَأَطَافَتِ السَّرِيَّةُ بِقُلْعَةٍ فِيهَا الْعَدُوُّ لَيْلًا، وَبَاتَ يُصَلِّي حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، تَوَسَّدَ تَرْسَهُ فَنَامَ، فَأَصْبَحَ أَصْحَابُهُ يَنْظُرُونَ مِنْ أَيْنَ يَأْتُونَ مُقَابَلَتَهَا مِنْ أَيْنَ يَأْتُونَهَا، وَنَسُوهُ نَائِمًا حَيْثُ كَانَ، فَبَصَرَ بِهِ الْعَدُوُّ، وَأَنْزَلُوا عَلَيْهِ ثَلَاثَةَ أَغْلَاجٍ مِنْهُمْ، فَأَثَوْهُ، فَأَخَذُوا سَيْفَهُ، فَقَالَ أَصْحَابُهُ: أَبُو رِفَاعَةَ نَسِينَاهُ حَيْثُ كَانَ. فَرَجَعُوا إِلَيْهِ، فَوَجَدُوا الْأَغْلَاجَ يُرِيدُونَ أَنْ يَسْلُبُوهُ، فَأَزَاخُوهُمْ عَنْهُ، وَاجْتَرُّوهُ «فَقَالَ عَبْدُ اللَّهِ بْنُ سَمُرَةَ:» مَا شَعَرَ أَخُو بَنِي عَدِيٍّ بِالشَّهَادَةِ حَتَّى أَتَتْهُ "

(157) Abu Rifa'ah, when he prayed and finished his prayer and supplicated, would say at the end of his supplication: O Allah, keep me alive as long as life is good for me. When death is good for me, then take me with a pure, good death that my Muslim brothers who hear of it will envy me for its chastity, purity and goodness. Make it martyrdom in Your way, and cut me off from myself. He went out in an army led by Abdur-Rahman bin Samurah. An expedition went out from that army, most of them from Banu Haneefah. He said: I am going with this expedition. Abu Qatadah said: There is no one here from Banu... There is no one with your belongings. He said: This matter has been determined for me. I am going. He went with them. The expedition circled a fortress in which the enemy was at night. He spent the night praying. When it was the end of the night, he rested his head on his shield and slept. His companions woke up looking at how to approach and attack it, forgetting him sleeping where he was. The enemy spotted him and sent down three of their fighters upon him. They came to him and took his sword. His companions said: We forgot Abu Rifa'ah where he was. They went back to him and found the fighters wanting to rob him. They pushed them away from him and dragged him away. Abdullah bin Samurah said: The man from Banu Adi was not aware of martyrdom until it came to him.

عَنْ صَلَةٍ قَالَ: «رَأَيْتُ كَأَنِّي أَرَى أَبَا رِفَاعَةَ عَلَى نَاقَةٍ سَرِيعَةٍ، وَأَنَا عَلَى جَمَلٍ قَطُوفٍ، فَيَرُدُّهَا عَلَيَّ حَتَّى أَقُولَ الْآنَ أَسْمِعُهُ الصَّوْتَ، ثُمَّ يُرْسِلُهَا، فَيَنْطَلِقُ، وَأَتَّبَعُهُ قَالَ: فَتَأَوَّلْتُ أَنَّهُ طَرِيقُ أَبِي رِفَاعَةَ أَخَذَهُ، وَأَنَا أَكُذُّ الْعَمَلَ بَعْدَهُ كَذَا»

(158) Silah said: I saw as if I was seeing Abu Rifa'ah on a fast she-camel while I was on a slow camel. He would turn it towards me until I would say: Now I can make him hear my voice. Then he would let it go and it would go off, and I would follow him. He said: I interpreted it to mean that I would take the path of Abu Rifa'ah, and I would strive hard in deeds after him.

قَالَ أَبُو رِفَاعَةَ: «انْتَهَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَخْطُبُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، رَجُلٌ غَرِيبٌ يَسْأَلُ عَنْ دِينِهِ، لَا يَذَرِي مَا دِينُهُ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ إِلَيَّ، وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأَتَيْتُ بِكُرْسِيِّ خِلْتُ قَوَائِمُهُ حَدِيدًا، فَقَعَدَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ، فَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ أَتَى خُطْبَتَهُ، فَأَتَمَّ آخِرَهَا» قَالَ: وَكَانَ أَبُو رِفَاعَةَ يَقُولُ: مَا عَزَبَتْ عَنِّي سُورَةُ الْبَقَرَةِ مُنْذُ عَلَّمَنِيهَا اللَّهُ، أَخَذْتُ مَعَهَا مَا أَخَذْتُ مِنَ الْقُرْآنِ، وَمَا رَفَعْتُ ظَهْرِي مِنْ قِيَامٍ لَيْلِي قَطُّ قَالَ: وَكَانَ يُسَخِّنُ لِأَصْحَابِهِ الْمَاءَ فِي السَّفَرِ، فَيَقُولُ: أَحْسِنُوا الْوُضُوءَ مِنْ هَذَا، وَسَاحْسِنُ أَنَا مِنْ هَذَا. فَيَتَوَضَّأُ بِالْبَارِدِ

(159) Abu Rifa'ah said: I came to the Messenger of Allah ﷺ while he was delivering a sermon. I said: O Messenger of Allah, a stranger is asking about his religion; he does not know what his religion is. The Messenger of Allah ﷺ turned to me and left his sermon until he came to me. A chair was brought and I thought its legs were made of iron. The Messenger of Allah ﷺ sat on it and started teaching me from what Allah ﷻ had taught him. Then he went back to his sermon and completed it. He said: Abu Rifa'ah used to say: Surah Al-Baqarah never left me since Allah ﷻ taught it to me. I took with it what I took from the Qur'an. I never raised my back from standing at night. He said: He would heat up water for his companions during travel and say: Perform ablution well with this,

and I will perform it well with this. Then he would perform ablution with cold water.

عَنْ أُسَيْرِ بْنِ جَابِرٍ قَالَ: «قَالَ لِي صَاحِبُ لِي وَأَنَا بِالْكُوفَةِ: هَلْ لَكَ فِي رَجُلٍ (١٣٢) تَنْتَظِرُ إِلَيْهِ؟ قُلْتُ: نَعَمْ. قَالَ: أَمَا أَنْ هَذِهِ مَذْرَجَتُهُ، وَأَظْنُوهُ سَيَمُرُ بِنَا الْآنَ. فَجَلَسْنَا لَهُ، فَمَرَّ، فَإِذَا رَجُلٌ عَلَيْهِ سَمَلٌ قَطِيفَةٍ قَالَ: وَالنَّاسُ يَطْئُونَ عَقْبَهُ وَهُوَ مُقْبِلٌ عَلَيْهِمْ، فَيَغْلِظُ لَهُمْ، وَيَكْلُمُهُمْ فِي ذَلِكَ وَلَا يَنْتَهُوْنَ عَنْهُ، فَمَضَيْنَا مَعَ النَّاسِ حَتَّى دَخَلَ مَسْجِدَ الْكُوفَةِ، وَدَخَلْنَا مَعَهُ، فَتَحَّى إِلَى سَارِيَةِ، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ أَقْبَلَ إِلَيْنَا بِوَجْهِهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ مَا لِي وَلَكُمْ، تَطْئُونَ عَقْبِي فِي كُلِّ سَكَّةٍ، وَأَنَا إِنْسَانٌ ضَعِيفٌ، تَكُونُ لِي الْحَاجَةُ فَلَا أَقْدِرُ عَلَيْهَا مَعَكُمْ، فَلَا تَفْعَلُوا رَحِمَكُمُ اللَّهُ، مَنْ كَانَ مِنْكُمْ لَهُ إِلَيَّ حَاجَةٌ، فَلْيَقُلْ لِي هَاهُنَا. ثُمَّ قَالَ: إِنَّ هَذَا الْمَجْلِسَ يَغْشَاهُ ثَلَاثَةُ نَفَرٍ مُؤْمِنِينَ: فَقِيهٌ، وَمُؤْمِنٌ لَمْ يُفَقِّهْهُ، وَمُتَافِقٌ، وَلِذَلِكَ مَثَلٌ فِي الدُّنْيَا: مَثَلُ الْعَيْثِ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَيُصِيبُ الشَّجَرَةَ الْمُرَوِّقَةَ الْمُوْنَعَةَ الْمُثْمِرَةَ، فَيَزِيدُ وَرَقَهَا حُسْنًا، وَيَزِيدُهَا إِبْنَاعًا، وَيَزِيدُ ثَمَرَهَا طَيِّبًا. وَيُصِيبُ الشَّجَرَةَ الْمُرَوِّقَةَ الْمُوْنَعَةَ الَّتِي لَيْسَ لَهَا ثَمَرَةٌ، فَيَزِيدُهَا إِبْنَاعًا، وَيَزِيدُ وَرَقَهَا حُسْنًا، وَيَكُونُ لَهَا ثَمَرَةٌ فَتَلْحَقُ بِأَخْتِهَا. وَيُصِيبُ الْهَشِيمَ مِنَ الشَّجَرِ، فَيَحْطُمُهُ، فَيَذْهَبُ بِهِ. ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾. [الإسراء: ٨٢] اللَّهُمَّ ارْزُقْنِي شَهَادَةً يَسْبِقُ بُشْرَاهَا آذَاهَا، وَأَمْنُهَا فَرْعُهَا، تُوجِبُ لِي بِهَا الْحَيَاةَ وَالرِّزْقَ. ثُمَّ سَكَتَ» قَالَ أُسَيْرٌ: قَالَ لِي صَاحِبِي: كَيْفَ رَأَيْتَ الرَّجُلَ؟ قُلْتُ: مَا أَزْدَدْتُ فِيهِ إِلَّا رَغْبَةً، وَمَالَنَا بِالَّذِي أَفَارِقُهُ. فَلَزِمْنَاهُ، فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى ضَرَبَ عَلَى النَّاسِ يَعْثُ، فَخَرَجَ صَاحِبُ الْقَطِيفَةِ فِيهِ، وَخَرَجْنَا مَعَهُ قَالَ: فَكُنَّا نَسِيرُ مَعَهُ، وَنَنْزِلُ مَعَهُ حَتَّى نَزَلْنَا بِحَضْرَةِ الْعَدُوِّ

(160) Usayr bin Jabir said: A companion of mine said to me while I was in Kufa: Would you like to see a man? I said: Yes. He said: This is his usual path, and I think he will pass by us now. We sat waiting for him. He passed by and there was a man wearing a worn-out velvet cloak. He said: The people were stepping on his heels while he was facing them. He would be harsh with them and speak to them about that, but they would not stop. We went with the people until he entered the Kufa mosque and we entered with him. He turned towards a pillar and prayed two

rak'ahs. Then he turned his face to us and said: O people, what is the matter with you? You step on my heels in every street while I am a weak man. I have a need but I cannot fulfill it with you around. Do not do that, may Allah have mercy on you. Whoever among you has a need from me, let him tell me here. Then he said: This gathering is attended by three types of people - a knowledgeable believer, a believer who has not gained knowledge, and a hypocrite. There is a similitude for that in the world: the example of rain descending from the sky to the earth. It falls on a leafy, fruit-bearing, productive tree, increasing the beauty of its leaves, its blossoming, and the goodness of its fruit. It falls on a leafy, blossoming tree that has no fruit, increasing its blossoming and the beauty of its leaves, and it bears fruit, catching up with its sister tree. And it falls on the dry trees, shattering them and carrying them away. Then he recited this verse: **"And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."** [Al-Isra 17:82] O Allah, grant me martyrdom whose glad tidings precede its harm, and its security precedes its terror, making life and provision obligatory for me through it. Then he fell silent. Usayr said: My companion said to me: How did you find the man? I said: I only increased in desire for him. We have no one to leave him for. We stayed close to him. It was not long before the army was mobilized. The man with the cloak went out in it and we went out with him. We would travel with him and camp with him until we camped near the enemy.

عَنْ أُسَيْرِ بْنِ جَابِرٍ قَالَ: «فَنَادَى مُنَادٍ: يَا خَيْلَ اللَّهِ، ازْكَبِي، وَأُبْشِرِي. قَالَ: فَجَاءَ مُزَقَّلًا، فَصَفَّ النَّاسَ لَهُمْ. قَالَ: وَانْتَضَى صَاحِبُ الْقُطَيْفَةِ سَيْفَهُ، وَكَسَرَ جَفَنَهُ، فَأَلْقَاهُ، ثُمَّ جَعَلَ يَقُولُ: تَمَنُّوا، تَمَنُّوا، لَتَمُتَ وَجُوهٌ، ثُمَّ لَا تَنْصَرِفُ حَتَّى تَرَى الْجَنَّةَ، يَا أَيُّهَا النَّاسُ، تَمَنُّوا، تَمَنُّوا. فَجَعَلَ يَقُولُ ذَلِكَ وَيَمْشِي وَالنَّاسُ مَعَهُ، وَهُوَ يَقُولُ ذَلِكَ وَيَمْشِي، إِذْ جَاءَتْهُ رَمِيَّةٌ، فَأَصَابَتْ فُؤَادَهُ، فَبَرَدَ مَكَانَهُ، كَأَنَّمَا مَاتَ مِنْهُ دَهْرٌ» قَالَ حَمَادٌ فِي حَدِيثِهِ: «فَوَارَيْنَاهُ بِالثَّرَابِ»

(161) Usayr bin Jabir said: A caller called out: O cavalry of Allah, mount up and receive glad tidings! He came forward and lined up the people for them. The man with the cloak unsheathed his sword, broke its scabbard and threw it away. Then he started saying: Wish, wish, so that faces may die, then do not turn back until you see Paradise. O people, wish, wish! He kept saying that and walking, with the people with him, until an arrow came and struck his heart. He fell cold in his place as if he had died long ago. Hammad said in his narration: We buried him in the dust.

عَنْ أَنَسٍ أَنَّ خَالِدَ بْنَ الْوَلِيدِ تَوَجَّهَ بِالنَّاسِ يَوْمَ الْيَمَامَةِ، فَأَتَوْا عَلَى نَهْرٍ، فَجَعَلُوا أَسَافِلَ أَمْتِعَتِهِمْ فِي حُجَزِهِمْ، فَعَبَّرُوا النَّهْرَ، فَاقْتَتَلُوا سَاعَةً، فَقَوْلَى الْمُسْلِمُونَ مُذْبِرِينَ، فَتَنَكَّسَ خَالِدُ بْنُ الْوَلِيدِ سَاعَةً يَنْظُرُ فِي الْأَرْضِ، وَأَنَا بَيْنَهُ وَبَيْنَ الْبَرَاءِ بْنِ مَالِكٍ، ثُمَّ رَفَعَ رَأْسَهُ، فَتَنَظَرَ إِلَى السَّمَاءِ سَاعَةً، فَكَانَ إِذَا حَزَبَهُ أَمْرٌ نَظَرَ إِلَى الْأَرْضِ سَاعَةً، ثُمَّ نَظَرَ إِلَى السَّمَاءِ سَاعَةً، ثُمَّ يَفْرِقُ لَهُ رَأْيَهُ. قَالَ وَاحِدٌ: الْبَرَاءُ اتَّكَلَ. فَجَعَلْتُ... فَحَدَّهُ إِلَى الْأَرْضِ، فَقَالَ: يَا أَخِي، وَاللَّهِ إِنِّي لَأَنْظُرُ. فَلَمَّا رَفَعَ خَالِدُ رَأْسَهُ إِلَى السَّمَاءِ، وَفَرَّقَ لَهُ رَأْيُهُ قَالَ: يَا ابْنِ، أَقِم. قَالَ: الْآنَ؟ قَالَ: نَعَمْ، الْآنَ. فَكَرِبَ الْبَرَاءُ فَرَسًا لَهُ أَنْثَى، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَا بَعْدَ أَيُّهَا النَّاسُ، إِنَّهَا وَاللَّهِ الْجَنَّةُ، وَمَالِي إِلَى الْمَدِينَةِ مِنْ سَبِيلٍ. فَحَصَّاهُمْ سَاعَةً، ثُمَّ مَضَعَ فَرَسَهُ مَضْغَاتٍ، فَكَأَنِّي أَنْظُرُ إِلَيْهَا تَمَضُّعٌ بِذَنبِهَا، فَكَبَسَ عَلَيْهِمْ، وَكَبَسَ النَّاسُ، فَهَرَمَ اللَّهُ الْمُشْرِكِينَ "

(162) Anas narrated that Khalid bin Al-Waleed headed out with the people on the day of Yamamah. They came to a river and put the bottom parts of their luggage in their waistbands. They crossed the river and fought for a while. The Muslims turned back in retreat. Khalid bin Al-Waleed lowered his head for a while looking at the ground, and I was between him and Al-Bara' bin Malik. Then he raised his head and looked at the sky for a while. Whenever a matter troubled him, he would look at the ground for a while, then look at the sky for a while, then his opinion would become clear to him. One of them said: Al-Bara' relied (on Allah). I started... and he pushed it to the ground. He said: O my brother, by Allah, I am looking.

When Khalid raised his head to the sky and his opinion became clear to him, he said: O my son, stand firm. He said: Now? He said: Yes, now. Al-Bara' rode a mare of his, praised Allah ﷻ and extolled Him. Then he said: To proceed, O people, by Allah, it is Paradise. I have no way to Madinah. He urged them for a while. Then his horse chewed a few times. It was as if I was looking at it chewing with its tail. He launched a sudden attack on them and the people attacked. Allah defeated the polytheists.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ بِالْمَدِينَةِ ثُلَمَّةٌ، فَوَضَعَ مُحْكَمُ الْيَمَامَةِ رِجْلَيْهِ عَلَى الثُّلَمَةِ، وَكَانَ رَجُلًا عَظِيمًا، فَجَعَلَ يَرْجُزُ وَيَقُولُ: أَنَا مُحْكَمُ الْيَمَامَةِ أَنَا. أَنَا سَدَادُ الْحُلَّةِ. أَنَا كَذَا، أَنَا كَذَا. فَأَتَاهُ الْبَرَاءُ، فَقَتَلَهُ، وَكَانَ فَقِيرًا، فَلَمَّا أَمَكْنَهُ مِنَ الصَّرَبِ، ضَرَبَ الْبَرَاءُ، وَأَبْقَاهُ بِحَجَفَتِهِ، وَضَرَبَهُ الْبَرَاءُ، فَقَطَعَ سَاقَهُ، فَقَتَلَهُ، وَمَعَ الْمُحْكَمِ صَفِيحَةٌ عَرِيضَةٌ، فَأَلْقَى الْبَرَاءُ سَيْفَهُ، وَأَخَذَ صَفِيحَةَ الْمُحْكَمِ، فَضَرَبَ بِهَا حَتَّى انْكَسَرَتْ، وَقَالَ: قَبَّحَ اللَّهُ مَا بَقِيَ مِنْكَ، فَطَرَحَهُ، ثُمَّ جَاءَ إِلَى سَيْفِهِ فَأَخَذَهُ»

(163) Anas bin Malik said: There was a gap in Madinah. Muhkam Al-Yamamah put his feet on the gap. He was a huge man. He started reciting poetry, saying: I am Muhkam Al-Yamamah. I am the one who patches the garment. I am such-and-such. Al-Bara' came to him and killed him, and he was poor. When he was able to strike, he struck Al-Bara' and left him with a head wound. Al-Bara' struck him and cut off his leg, killing him. Muhkam had a broad blade with him. Al-Bara' threw down his sword, took Muhkam's blade and struck with it until it broke. He said: May Allah disfigure what remains of you. He threw it down, then went to his sword and took it.

سَمِعْتُ الْحَسَنَ يَقُولُ: «قَالَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ لِعَمَرَ: يَا خَيْرَ النَّاسِ، يَا خَيْرَ النَّاسِ. فَقَالَ: مَا يَقُولُ؟ قِيلَ: يَقُولُ يَا خَيْرَ النَّاسِ. قَالَ: وَيَحْكُمُ، إِنِّي لَسْتُ بِخَيْرِ النَّاسِ. قَالَ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ كُنْتُ لَأَرَكَ خَيْرَ النَّاسِ. قَالَ: أَفَلَا أُخْبِرُكَ بِخَيْرِ النَّاسِ؟ قَالَ: بَلَى. قَالَ: فَإِنَّ خَيْرَ النَّاسِ رَجُلٌ بَلَغَهُ الْإِسْلَامُ وَهُوَ فِي دَارِهِ وَأَهْلِهِ وَمَالِهِ، فَعَمَدَ إِلَى صِرْمَةٍ

مِنْ إِبِلِهِ، فَحَدَرَهَا إِلَى دَارٍ مِنْ دُورِ الْهَجْرَةِ، فَبَاعَهَا، فَجَعَلَ ثَمَنَهَا غَدَّةً فِي سَبِيلِ اللَّهِ ، فَجَعَلَ لَا يُصْبِحُ وَلَا يُمَسِي إِلَّا وَهُوَ بَيْنَ يَدَيِ الْمُسْلِمِينَ وَبَيْنَ عَدُوِّهِمْ، فَذَلِكَ خَيْرُ النَّاسِ. قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ، وَإِنِّي لِي أَشْغَلًا، وَإِنِّي لِي وَإِنِّي لِي... فَأَمَرَنِي بِأَمْرٍ يَكُونُ لِي ثِقَةً، وَأَبْلُغُ بِهِ، فَقَالَ: أَرِنِي يَدَكَ. فَأَعْطَاهُ يَدَهُ، فَقَالَ: تَعْبُدُ اللَّهَ ، وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ، وَتَعْتَمِرُ، وَتَسْمَعُ وَتُطِيعُ، وَعَلَيْكَ بِالْعَلَانِيَةِ، وَإِيَّاكَ وَالسِّرَّ، وَعَلَيْكَ بِكُلِّ شَيْءٍ إِذَا ذُكِرَ وَنُشِرَ لَمْ تَسْتَحِ مِنْهُ، وَلَمْ يَفْضَحْكَ، وَإِيَّاكَ وَكُلَّ شَيْءٍ إِذَا ذُكِرَ وَنُشِرَ، اسْتَحْيَيْتَ مِنْهُ وَفَضَحَكَ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفَأَعْمَلُ بِهَذَا، فَإِذَا لَقِيتُ رَبِّي، قُلْتُ: أَمَرَنِي بِهِنَّ عَمْرٌ. قَالَ: خُذْهُنَّ، فَإِذَا لَقِيتَ رَبَّكَ، فَقُلْ مَا بَدَأَ لَكَ "

(164) I heard Al-Hasan saying: A man from the Bedouins said to Umar: "O best of people, O best of people." He said: What is he saying? It was said: He is saying O best of people. He said: Woe to you, I am not the best of people. He said: By Allah, O Commander of the Believers, I see you as the best of people. He said: Shall I not inform you of the best of people? He said: Yes. He said: The best of people is a man whom Islam reached while he was in his home with his family and wealth. He deliberately took a herd of his camels and drove them to one of the homes of emigration. He sold them and made their price as provision in the way of Allah ﷻ. He would not spend a morning or evening except that he was between the Muslims and their enemy. That is the best of people. He said: O Commander of the Believers, I am a man from the Bedouins and I have occupations, and I have this and that... So command me with something that will be a trust for me and I will attain it. He said: Show me your hand. He gave him his hand. He said: Worship Allah ﷻ and do not associate anything with Him, establish prayer, give zakah, fast Ramadan, perform Hajj and Umrah, listen and obey, stick to what is public, beware of what is secret, stick to everything that when mentioned and publicized you are not ashamed of it and it does not expose you, and beware of everything that when mentioned and publicized you are ashamed of it and it exposes you. He

said: O Commander of the Believers, if I act upon this, then when I meet my Lord, shall I say: Umar ordered me to do them? He said: Take them, and when you meet your Lord, say whatever you wish.¹¹¹

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: «كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ فَيْضٌ مِنَ النَّاسِ، فَجَاءَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ مَنْزِلَةً عِنْدَ اللَّهِ بَعْدَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ؟ قَالَ: «الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ، حَتَّى تَأْتِيَهُ دَعْوَةُ اللَّهِ وَهُوَ عَلَى مَتْنِ فَرَسِهِ، أَوْ آخِذٌ بِعِصَانِهِ». قَالَ: ثُمَّ مَنْ يَا نَبِيَّ اللَّهِ؟ قَالَ: فَخَبَطَ بِيَدِهِ، وَقَالَ: «أَمْرُؤٌ بِنَاحِيَةِ يُحْسِنُ عِبَادَةَ اللَّهِ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ». قَالَ: فَأَيُّ النَّاسِ شَرٌّ مَنْزِلَةً عِنْدَ اللَّهِ؟ قَالَ: «الْمُشْرِكُ بِاللَّهِ». قَالَ: ثُمَّ؟ قَالَ: «ذُو سُلْطَانٍ جَائِرٍ يَجُوزُ عَنِ الْحَقِّ وَقَدْ مُكِّنَ لَهُ»

(165) Umar bin Al-Khattab (may Allah be pleased with him) said: I was with the Messenger of Allah ﷺ and with him was a large number of people. A man came and said: O Messenger of Allah ﷺ, who are the best of people in status with Allah ﷻ after His prophets and chosen ones? He said: "The one who strives in the way of Allah ﷻ with his self and his wealth, until the call of Allah ﷻ comes to him while he is on the back of his horse or holding its reins." He said: Then who, O Prophet of Allah? He patted with his hand and said: "A man in a remote area who perfects the worship of Allah ﷻ and leaves the people away from his evil." He said: Then who are the worst of people in status with Allah ﷻ? He said: "The one who associates partners with Allah ﷻ." He said: Then? He said: "An unjust ruler who deviates from the truth despite being enabled."¹¹²

عَنْ مُجَاهِدٍ قَالَ: «قَالَتْ أُمُّ مُبَشَّرٍ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ مَنْزِلَةً عِنْدَ اللَّهِ؟ قَالَ: «رَجُلٌ عَلَى مَتْنِ فَرَسِهِ يُخَيِّفُ الْعَدُوَّ، وَيُخَيِّفُونَهُ». ثُمَّ أَشَارَ بِيَدِهِ نَحْوَ الْجَبَانِ، فَقَالَ: «وَرَجُلٌ يُقِيمُ الصَّلَاةَ، وَيُعْطِي حَقَّ اللَّهِ فِي مَالِهِ»

¹¹¹ Muhammad b. al Hasan in Al Siyar Al Kabir 1/35

¹¹² Al Tayalisi 1/233

(166) Mujahid said: Umm Mubashir said: O Messenger of Allah, who are the best of people in status with Allah ﷺ? He said: "A man on the back of his horse frightening the enemy and they frighten him." Then he pointed with his hand towards the Hijaz and said: "And a man who establishes prayer and gives the right of Allah ﷺ from his wealth."

عَنْ أَبِي سَعِيدٍ قَالَ: «خَطَبَنَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ، وَهُوَ مُضِيفٌ ظَهْرَهُ إِلَى نَخْلَةٍ، فَقَالَ: أَلَا أَنْبِئُكُمْ بِخَيْرِ النَّاسِ وَشَرِّ النَّاسِ؟ إِنَّ خَيْرَ النَّاسِ رَجُلٌ عَمِلَ فِي سَبِيلِ اللَّهِ عَلَى ظَهْرِ فَرَسِهِ، أَوْ عَلَى ظَهْرِ بَعِيرِهِ، أَوْ قَدَمَيْهِ حَتَّى يَأْتِيَهُ الْمَوْتُ وَهُوَ عَلَى ذَلِكَ، وَإِنَّ مِنْ شَرِّ النَّاسِ رَجُلًا فَاجِرًا جَرِيئًا، يَقْرَأُ كِتَابَ اللَّهِ لَا يَرْعَوِي عَلَى شَيْءٍ مِنْهُ»

(167) Abu Sa'eed said: The Messenger of Allah ﷺ addressed us on the expedition of Tabuk while leaning his back against a palm tree. He said: Shall I not inform you of the best of people and the worst of people? The best of people is a man who works in the way of Allah ﷺ on the back of his horse, or on the back of his camel, or on his feet until death comes to him while he is upon that. And indeed, among the worst of people is an immoral, audacious man who recites the Book of Allah ﷻ but does not refrain from anything in it.¹¹³

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: «خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنَّ خَيْرَ النَّاسِ رَجُلٌ مُجَاهِدٌ» فَذَكَرَ نَحْوَهُ

(168) Abu Sa'eed Al-Khudri said: The Messenger of Allah ﷺ addressed us and said: "Indeed, the best of people is a man who strives..." and he mentioned something similar.¹¹⁴

¹¹³ Al Nasaa'i (6/12)

¹¹⁴ Al Bukhari (2/135) and Muslim (3/1503)

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ فِي مَجْلِسٍ، فَقَالَ لَنَا: «أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ مَنْزِلًا؟» قَالَ: قُلْنَا بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «رَجُلٌ أَخَذَ بِرَأْسِ فَرَسِهِ فِي سَبِيلِ اللَّهِ حَتَّى يَمُوتَ أَوْ يُقْتَلَ». قَالَ: «أَفَلَا أُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟» قُلْنَا: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ: «امْرُؤٌ مُعْتَزِلٌ فِي شُعْبٍ يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَزِلُ شُرُورَ النَّاسِ». قَالَ: «أَفَأُخْبِرُكُمْ بِشَرِّ النَّاسِ؟» قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ»

(169) Ibn Abbas narrated that the Messenger of Allah ﷺ came out to them while they were sitting in a gathering. He said to us: "Shall I not inform you of the best of people in status?" We said: Yes, O Messenger of Allah. He said: "A man holding the head of his horse in the way of Allah ﷻ until he dies or is killed." He said: "Shall I not inform you of the one who comes after him?" We said: Yes, O Messenger of Allah. He said: "A man who isolates himself in a mountain pass, establishes prayer, gives zakah, and avoids the evils of people." He said: "Shall I inform you of the worst of people?" We said: Yes, O Messenger of Allah. He said: "The one who is asked by Allah ﷻ but does not give for His sake."¹¹⁵

عَنِ الْحَسَنِ أَنَّهُ سَمِعَهُ يَقُولُ فِي قَوْلِ اللَّهِ : «يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا» [آل عمران: ٢٠٠] قَالَ: أَمَرَهُمْ أَنْ يَصْبِرُوا عَلَى دِينِهِمْ، وَلَا يَتْرَكُوهُ لَشِدَّةٍ، وَلَا رَخَاءٍ، وَلَا سَرَاءٍ، وَلَا ضَرَاءٍ، وَأَمَرَهُمْ أَنْ يَصَابِرُوا الْكُفَّارَ، وَأَنْ يُرَابِطُوا الْمُشْرِكِينَ»

(170) Al-Hasan was heard saying regarding the word of Allah ﷻ: **"O you who have believed, persevere and endure and remain stationed."** [Al Imran: 200] He said: He commanded them to be patient upon their religion and not abandon it due to hardship, ease, prosperity or adversity. He commanded them to outlast (in patience and steadfastness) the disbelievers and remain stationed against the polytheists.¹¹⁶

¹¹⁵ Ibn Hibban (Mawaarid al Tham'aan p.384, Al Darimi (2/201) and Al Nasaa'i (5/83)

¹¹⁶ Tafsir al Tabari (4/221)

عَنْ قَتَادَةَ، أَنَّهُ كَانَ يَقُولُ: «صَابِرُوا الْمُشْرِكِينَ، وَرَابِطُوا فِي سَبِيلِ اللَّهِ»

(171) Qatadah used to say: Outlast the polytheists (in patience and steadfastness) and remain stationed in the way of Allah.¹¹⁷

عَنْ رَجُلٍ مِنْ أَهْلِ الشَّامِ أَنَّ شُرَحْبِيلَ بْنَ السَّمْطِ الْكِنْدِيَّ قَالَ: «طَالَ رَبَاطُنَا وَإِقَامَتُنَا عَلَى حِصْنٍ، فَأَعْتَزَلْتُ مِنَ الْعَسْكَرِ أَنْظَرُ فِي ثِيَابِي لِمَا آذَانِي مِنْهُ قَالَ: فَمَرَّ بِي سَلْمَانٌ، فَقَالَ: مَا تُعَالِجُ يَا أَبَا السَّمْطِ؟ فَأَخْبَرْتُهُ. فَقَالَ: إِنِّي لِأَحْسَبُكَ تُحِبُّ أَنْ تَكُونَ عِنْدَ أُمِّ السَّمْطِ، فَكَانَتْ تُعَالِجُ هَذَا مِنْكَ. قُلْتُ: أَيُّ وَاللَّهِ قَالَ: لَا تَفْعَلْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ وَلَيْلَةٍ - أَوْ يَوْمٍ أَوْ لَيْلَةٍ - كَصِيَامِ شَهْرٍ وَقِيَامِهِ، وَمَنْ مَاتَ مُرَابِطًا، أُجِرِيَ عَلَيْهِ مِثْلُ ذَلِكَ مِنَ الْأَجْرِ، وَأُجِرِيَ عَلَيْهِ الرِّزْقُ، وَأَمِنَ مِنَ الْفِتَنِ. وَافْرَأُوا إِنْ شِئْتُمْ: (وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا..). [الحج: ٥٨] إِلَى آخِرِ الْآيَتَيْنِ "

(172) A man from the people of Syria narrated that Shurahbeel bin As-Simt Al-Kindi said: Our stationing and stay at a fortress became lengthy. I isolated myself from the army to look at my clothes due to what bothered me of it. Salman passed by me and said: What are you dealing with, O Abu As-Simt? I informed him. He said: I reckon you wish to be with Umm As-Simt, and she would deal with this for you. I said: Yes, by Allah. He said: Do not do that, for I heard the Messenger of Allah ﷺ say: "Ribat (guarding the frontiers) for a day and night - or a day or night - is like fasting and standing (in prayer) for a month. Whoever dies in Ribat will continue to have the reward for his deeds, receive provision, and will be secure from the trial of the grave. Recite if you wish: '**And those who emigrated for the cause of Allah and then were killed or died - Allah will surely**

¹¹⁷ Tafsir al Tabari (4/221)

provide for them a good provision...' [Al-Hajj: 58] until the end of the two verses."¹¹⁸

عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ مَاتَ عَلَى مَرْتَبَةٍ مِنْ هَذِهِ الْمَرَاتِبِ، بَعَثَهُ اللَّهُ عَلَيْهَا يَوْمَ الْقِيَامَةِ». قَالَ حَيْوَةُ: «رِبَاطٌ وَحَجٌّ وَنَحْوُ ذَلِكَ»

(173) The Messenger of Allah ﷺ said: "Whoever dies upon any of these ranks, Allah ﷻ will resurrect him upon it on the Day of Resurrection." Haywah said: "Ribāt, Hajj and similar to that."¹¹⁹

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ الَّذِي مَاتَ عَلَيْهِ، إِلَّا الْمُرَابِطُ فِي سَبِيلِ اللَّهِ فَإِنَّهُ يَنْمُو لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيَأْمَنُ مِنْ فِتْنَةِ الْقَبْرِ»

(174) Fadalāh bin Ubayd said: I heard the Messenger of Allah ﷺ say: "Every deceased person will have his deeds sealed upon that which he died, except the one in Ribāt in the way of Allah ﷻ, for his deeds will continue to grow until the Day of Resurrection and he will be secure from the trial of the grave."¹²⁰

عَنْ فَضَالَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ بِنَفْسِهِ»

(175) Fadalāh said: I heard the Messenger of Allah ﷺ say: "The one striving (Mujahid) is he who strives against himself with himself."¹²¹

¹¹⁸ Muslim (3/1502)

¹¹⁹ Al Hakim in his Mustadrak (2/144)

¹²⁰ Al Hakim in his Mustadrak (2/144), Abu Dawud (2/9), Al Tirmidhi (5/250)

¹²¹ Al Tirmidhi (5/250)

مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ اسْتَعْمَلَ فَضَالَهَ بْنَ عُبَيْدٍ، عَلَى بَعْضِ أَعْمَالِهِ، فَكَتَبَ مَعَهُ رِجَالًا يَسْتَعِينُ بِهِمْ، فَأَتَاهُ رَجُلٌ مِمَّنْ كَانَ يُصَافِيهِ الْإِحَاءَ وَالْمَحَبَّةَ، فَظَنَّ أَنَّهُ قَدْ كَتَبَهُ فِي أَوَّلِ مَنْ ذَكَرَ مِنْ أَصْحَابِهِ، فَقَالَ: أَكُنْتُ كَتَبْتُكَ مَعَكُمْ؟ قَالَ: لَا. قَالَ: أَجَلٌ قَالَ: أَجَلٌ، إِنَّمَا تَرَكْتُ اسْمَكَ لِلَّذِي هُوَ خَيْرٌ لَكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِرَجُلٍ مِنْ أَصْحَابِهِ: «أَيُّمَا عَبْدٍ مُؤْمِنٍ مَاتَ وَهُوَ عَلَى مَرْتَبَةٍ مِنْ هَذِهِ الْأَعْمَالِ، بَعَثَهُ اللَّهُ عَلَيْهَا يَوْمَ الْقِيَامَةِ» فَأَخْبِنْتُ أَنْ يَبْعَثَكَ اللَّهُ مِنْ مَرْتَبَةِ الْجِهَادِ فِي سَبِيلِ اللَّهِ. فَأَنْصَرَفَ وَهُوَ مَسْرُورٌ "

(176) Muawiyah bin Abi Sufyan appointed Fadalal bin Ubayd over some of his work and wrote with him some men to assist him. A man, who was a close brother and friend to him, came to him thinking that he had written his name among the first of his companions that he mentioned. He said: Did you write my name with you? He said: No. He said: Yes (you did). He said: Yes, I only left your name for that which is better for you. I heard the Messenger of Allah ﷺ say to a man from his companions: "Any believing slave who dies while he is upon any of these ranks of deeds, Allah ﷻ will resurrect him upon it on the Day of Resurrection."¹²² So I wanted Allah ﷻ to resurrect you upon the rank of striving in the way of Allah. He left pleased.

عَنْ غَزْوَةَ بْنِ رُوَيْمٍ قَالَ: «أَتَى النَّبِيَّ ﷺ رَجُلًا، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا حَدِيثَ عَهْدٍ بِجَاهِلِيَّةٍ، وَإِنَّا كُنَّا نَصِيبُ مِنَ الْأَتَامِ وَالزُّنَا، وَإِنَّا أَرَدْنَا أَنْ نَحْبِسَ أَنْفُسَنَا فِي بُيُوتٍ، نَعْبُدُ اللَّهَ فِيهَا حَتَّى نَمُوتَ. قَالَ: فَتَهَلَّلْ وَجْهَ رَسُولِ اللَّهِ ﷺ، وَقَالَ: «إِنَّكُمْ سَتَجْنِدُونَ أَجْنَادًا، وَتَكُونُ لَكُمْ ذِمَّةٌ، وَخَرَجٌ، وَسَيَكُونُ لَكُمْ عَلَى سَيْفِ الْبَحْرِ مَدَائِنٌ وَقُصُورٌ، فَمَنْ أَدْرَكَ ذَلِكَ فَاسْتَطَاعَ أَنْ يَحْبِسَ نَفْسَهُ فِي مَدِينَةٍ مِنْ تِلْكَ الْمَدَائِنِ، أَوْ قَصْرِ مِنْ تِلْكَ الْقُصُورِ حَتَّى يَمُوتَ فَلْيَفْعَلْ "

(177) Urwah bin Ruwayim said: Some men came to the Prophet ﷺ and said: O Messenger of Allah, we recently came out of ignorance (pre-Islamic era) and we

¹²² Muslim reported similar wording from Jabir with the wording: "Every slave is resurrected upon what he died"

used to commit sins and adultery. We want to confine ourselves in houses, worshiping Allah ﷻ in them until we die. He said: The face of the Messenger of Allah ﷺ beamed and he said: "You will be mobilized in armies, have protection and pay taxes. You will have cities and palaces on the coast. Whoever reaches that and is able to confine himself in one of those cities or palaces until he dies, let him do so."

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَزَلَ مَنْزِلًا يُخِيفُ فِيهِ الْمُشْرِكِينَ، وَيُخِيفُونَهُ، حَتَّى يُدْرِكَهُ الْمَوْتُ، كُتِبَ لَهُ كَأَجْرِ سَاجِدٍ لَا يَرْفَعُ رَأْسَهُ إِلَى يَوْمِ الْقِيَامَةِ، وَأَجْرِ قَائِمٍ لَا يَقْعُدُ إِلَى يَوْمِ الْقِيَامَةِ، وَأَجْرِ صَائِمٍ لَا يَفْطُرُ»

(178) Ubaydullah bin Abi Husayn narrated that the Messenger of Allah ﷺ said: "Whoever stays at a place where he frightens the polytheists and they frighten him, until death comes to him, will have a reward written for him like one prostrating not raising his head until the Day of Resurrection, one standing not sitting until the Day of Resurrection, and one fasting not breaking the fast."

عَنْ عُبادَةَ بْنِ الصَّامِتِ قَالَ: «لَيْسَ مِنْ رَجُلٍ يُخْرِجُ نَفْسَهُ إِلَّا رَأَى مَنْزِلَهُ قَبْلَ أَنْ يُخْرِجَ نَفْسَهُ، غَيْرِ الْمُرَابِطِ يَجْرِي عَلَيْهِ أَجْرُهُ أَوْ قَالَ: رِزْقُهُ مَا كَانَ مُرَابِطًا»

(179/1) Ubadah bin As-Samit said: "There is no man who gives up his soul except that he sees his abode before he gives up his soul, except the one stationed in Ribat (guarding the frontiers). His reward - or he said his provision - will continue as long as he is stationed in Ribat."

قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي يَمُوتُ فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يَجْرِي عَلَيْهِ أَجْرُ عَمَلِهِ حَتَّى يُبْعَثَ»

(179/2) The Messenger of Allah ﷺ said: "Every deceased person will have his deeds sealed except the one who dies in the way of Allah, for his reward for his deeds will continue to flow for him until he is resurrected."

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ «فِيَمَنْ يَمُوتُ مُرَابِطًا: أَنَّهُ يَأْمَنُ مِنَ الْفَرَعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ»

(180) Abdullah bin Amr said regarding those who die while in Ribat: "He will be secure from the Greatest Terror on the Day of Resurrection."

رَسُولُ اللَّهِ ﷺ قَالَ: «يَبْعَثُ اللَّهُ يَوْمَ الْقِيَامَةِ أَفْوَامًا يَمُرُّونَ عَلَى الصَّرَاطِ كَهَيئَةِ الرِّيحِ، لَيْسَ عَلَيْهِمْ حِسَابٌ وَلَا عَذَابٌ»
. قَالُوا. وَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَفْوَامٌ يُدْرِكُهُمْ مَوْتُهُمْ فِي الرِّبَاطِ»

(181) The Messenger of Allah ﷺ said: "On the Day of Resurrection, Allah ﷻ will resurrect people who will pass over the Bridge like the wind. They will have no reckoning or punishment." They said: Who are they, O Messenger of Allah? He said: "People whose death comes upon them while they are in Ribat."

أَخْبَرَنِي مَكْحُولٌ أَنَّ كَعْبَ بْنَ عُجْرَةَ، كَانَ مُرَابِطًا بِأَرْضِ فَارِسَ، فَمَرَّ بِهِ سَلْمَانُ، فَقَالَ: مَا لَكَ هَهُنَا؟ قَالَ: قَدِمْتُ مُرَابِطًا.
قَالَ: أَفَلَا أُخْبِرُكَ بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ يَكُونُ لَكَ عَوْنًا عَلَى رِبَاطِكَ؟ قَالَ: قُلْتُ بَلَى رَحِمَكَ اللَّهُ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رِبَاطٌ يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَمَنْ مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ أُجِيرَ مِنْ فِثْنَةِ الْقَبْرِ، وَجَزَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَفْعَلُ إِلَى يَوْمِ الْقِيَامَةِ»

(182) Mak-hool informed me that Ka'b bin Ujrah was stationed in Ribat in the land of Persia. Salman passed by him and said: What are you doing here? He said: I came for Ribat. He said: Shall I not tell you something I heard from the Messenger of Allah ﷺ that will help you in your Ribat? He said: Yes, may Allah have mercy

on you. He said: The Messenger of Allah ﷺ said: "Ribat for a day in the way of Allah ﷻ is better than fasting and standing (in prayer) for a month. Whoever dies in Ribat in the way of Allah ﷻ will be protected from the trial of the grave, and his deeds that he used to do will continue to flow for him until the Day of Resurrection."¹²³

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ، خَيْرُ النَّاسِ فِيهِ مَنْزِلًا رَجُلٌ أَخَذَ بِعِصَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، كُلَّمَا سَمِعَ هَيْعَةً، اسْتَوَى عَلَى فَرَسِهِ، ثُمَّ طَلَبَ الْمَوْتَ مَطَانَّهُ، وَرَجُلٌ فِي غَنِيمَةٍ فِي شُعْبٍ مِنْ هَذِهِ الشُّعَابِ، يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَزِلُ النَّاسَ إِلَّا مِنْ خَيْرٍ حَتَّى يَأْتِيَهُ الْمَوْتُ»

(183) Abu Hurayrah narrated from the Prophet ﷺ who said: "A time will soon come upon the people in which the best of people in status will be a man who takes the reins of his horse in the way of Allah. Whenever he hears an outcry, he mounts his horse and seeks death where it is expected. And a man with his flock of sheep in a mountain pass from these passes, establishing prayer, giving Zakah, and keeping away from people except for good, until death comes to him."¹²⁴

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءِ الزُّبَيْدِيِّ، صَاحِبِ النَّبِيِّ ﷺ قَالَ: «دَخَلَ عَلَيْهِ رَجُلَانِ، فَقَالَ: مَرْحَبًا بِكُمَا. فَتَزَعَّ وَسَادَةٌ كَانَ مُتَكِنًا عَلَيْهِمَا، فَأَلْقَاهَا إِلَيْهِمَا، فَقَالَ: لَا نُرِيدُ هَذَا، إِنَّمَا جِئْنَا لَنَسْمَعَ مِنْكَ شَيْئًا نَنْتَفِعَ بِهِ. قَالَ: إِنَّهُ مَنْ لَمْ يُكْرِمْ ضَيْفَهُ، فَلَيْسَ مِنْ مُحَمَّدٍ وَلَا إِبْرَاهِيمَ، طُوبَى لِعَبْدٍ أَمْسَى مُتَعَلِّقًا بِرَأْسِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَفْطَرَ عَلَى كِسْرَةٍ وَمَاءٍ بَارِدٍ، وَوَيْلٌ لِلَّوَاثِينِ الَّذِينَ يَلُوثُونَ مِثْلَ الْبَقَرِ، ازْفَعُ يَا غُلَامُ، ضَعُ يَا غُلَامُ وَفِي ذَلِكَ لَا يَذْكُرُونَ اللَّهَ»

(184) Abdullah bin Al-Harith bin Jaz' Az-Zubaydi, a companion of the Prophet ﷺ, said: Two men entered upon him and he said: Welcome to you both. He removed a pillow he was reclining on and threw it to them. They said: We do not

¹²³ Muslim (3/1520)

¹²⁴ Muslim (3/1504)

want this. We only came to hear something beneficial from you. He said: Whoever does not honor his guest is not from Muhammad or Abraham. Glad tidings to a slave who spends the evening holding the head of his horse in the way of Allah ﷺ, breaking his fast with a piece of bread and cold water. And woe to the indulgent ones who indulge like cattle - pick up, O boy; put down, O boy - and in that they do not remember Allah ﷺ.¹²⁵

عَنْ يَزِيدَ الْعُكْلِيِّ، أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ سَيَكُونُ فِي أُمَّتِي قَوْمٌ يُسَدُّ بِهِمُ الثُّغُورُ، تُوْخَذُ مِنْهُمْ الْحُقُوقُ، وَلَا يُعْطَوْنَ حُقُوقَهُمْ، أُولَئِكَ مِنِّي وَأَنَا مِنْهُمْ، أُولَئِكَ مِنِّي وَأَنَا مِنْهُمْ»

(185) Yazeed Al-Ukli narrated that the Messenger of Allah ﷺ said: "There will be people in my nation by whom the frontiers will be protected. Their rights will be taken from them but they will not be given their rights. They are from me and I am from them, they are from me and I am from them."

خَبَّرَنِي مَنْ، سَمِعَ ابْنَ مُحَيْرِيزٍ يَقُولُ: «مَنْ حَرَسَ لَيْلَةً فِي سَبِيلِ اللَّهِ كَانَ لَهُ مِنْ كُلِّ إِنْسَانٍ وَدَابَّةٍ قِيرَاطٌ قِيرَاطٌ»

(186) Someone who heard Ibn Muhayriz informed me, saying: "Whoever guards for a night in the way of Allah ﷺ will have a carat from every human and animal, a carat."¹²⁶

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «لَأَنْ أَبِيتَ حَارِسًا وَخَائِفًا فِي سَبِيلِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِمِائَةِ رَاحِلَةٍ»

(187) Abdullah bin Amr said: "For me to spend the night guarding and in fear in the way of Allah ﷺ is more beloved to me than giving one hundred mounts in charity."

¹²⁵ Al Zuhd of Ibn Al Mubarak p.218

¹²⁶ Abu Nuaym in al Hilyah 5/144

عَنْ أَبِي عِمْرَانَ الْأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثَةُ أَعْيُنٍ لَا تَحْرِقُهُمُ النَّارُ أَبَدًا: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ سَهَرَتْ بِكِتَابِ اللَّهِ، وَعَيْنٌ حَرَسَتْ فِي سَبِيلِ اللَّهِ»

(188) Abu Imran Al-Ansari narrated that the Messenger of Allah ﷺ said: "Three eyes will never be touched by the Fire: an eye that wept out of fear of Allah, an eye that stayed up at night with the Book of Allah, and an eye that guarded in the way of Allah ﷺ." ¹²⁷

عَنْ جَابِرٍ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ ذَاتِ الرِّقَاعِ، فَأَصَابَ رَجُلٌ مِنَ الْمُسْلِمِينَ امْرَأَةً رَجُلٍ مِنَ الْمُشْرِكِينَ، فَلَمَّا أَنْ رَأَى رَسُولُ اللَّهِ ﷺ قَافِلًا، وَجَاءَ زَوْجُهَا، وَكَانَ غَائِبًا، فَحَلَفَ أَنْ لَا يَنْتَهِي حَتَّى يُهْرِيقَ دَمًا مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، فَخَرَجَ يَتَّبِعُ أَثَرَ النَّبِيِّ ﷺ، فَنَزَلَ النَّبِيُّ ﷺ مَنْزِلًا، فَقَالَ: «مَنْ رَجُلٌ يَكُلُونَا لَيْلَتَنَا هَذِهِ؟» فَأَنْشَدَ رَجُلٌ مِنَ الْمُهَاجِرِينَ، وَرَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَا: نَحْنُ يَا رَسُولَ اللَّهِ. قَالَ: «فَكُونَا بِفَمِ الشَّعْبِ». قَالَ: فَكَانُوا نَزَلُوا إِلَى شُعْبٍ مِنَ الْوَادِي، فَلَمَّا خَرَجَ الرَّجُلَانِ إِلَى فَمِ (١٥٠) الشَّعْبِ، قَالَ الْأَنْصَارِيُّ لِلْمُهَاجِرِيِّ: أَيُّ اللَّيْلِ أَحَبُّ إِلَيْكَ أَنْ أَكْفِيكَهُ، أَوَّلُهُ أَوْ آخِرُهُ؟ قَالَ: أَكْفِيهِ أَوَّلَهُ. قَالَ: فَاضْطَجَعَ الْمُهَاجِرِيُّ، فَتَنَامَ، وَقَامَ الْأَنْصَارِيُّ يُصَلِّي قَالَ: وَآتَى الرَّجُلُ، فَلَمَّا رَأَى شَخْصَ الرَّجُلِ، عَرَفَ أَنَّهُ رَبِيعَةُ الْقَوْمِ، فَرَمَاهُ بِسَهْمٍ فَوَضَعَهُ فِيهِ، فَانْتَزَعَهُ، فَوَضَعَهُ، وَتَبَتَ قَائِمًا، ثُمَّ رَمَاهُ بِسَهْمٍ آخَرَ، فَوَضَعَهُ فِيهِ، فَانْتَزَعَهُ، فَوَضَعَهُ، وَتَبَتَ قَائِمًا، ثُمَّ عَادَ لَهُ بِثَالِثٍ، فَوَضَعَهُ فِيهِ، فَانْتَزَعَهُ، فَوَضَعَهُ، ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ أَهَبَ صَاحِبَهُ، فَقَالَ: اجْلِسْ، فَقَدْ أَتَيْتُ. فَوَتَبَ، فَلَمَّا رَأَاهُمَا الرَّجُلُ، عَرَفَ أَنَّهُ قَدْ نَذَرُوا بِهِ فَهَرَبَ، فَلَمَّا رَأَى الْمُهَاجِرِيُّ مَا بِالْأَنْصَارِيِّ مِنَ الدَّمَاءِ قَالَ: سُبْحَانَ اللَّهِ، أَلَا أَنْبَهُتَنِي أَوَّلَ مَا رَمَاكَ، قَالَ كُنْتُ فِي سُورَةٍ أَقْرُؤُهَا، فَلَمْ أَحِبَّ أَنْ أَقْطَعَهَا حَتَّى أَنْفِذَهَا، فَلَمَّا تَابَعَ عَلَيَّ الرَّمِي، رَكَعْتُ، فَأَذْنَتَكَ وَابَيْمُ اللَّهِ، لَوْلَا أَنِّي خَشِيتُ أَنْ أُضَيِّعَ نَعْرًا أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِهِ لَقَطَعْتُ نَفْسِي قَبْلَ أَنْ أَقْطَعَهَا أَوْ أَنْفِذَهَا»

(189) Jabir said: We went out with the Messenger of Allah ﷺ on the expedition of Dhat Ar-Riq'a'. A Muslim man took captive the wife of a polytheist man. When

¹²⁷ Al Hakim in his Mustadrak 2/82

he saw the Messenger of Allah ﷺ returning, and her husband came back as he was absent, he swore that he would not stop until he shed the blood of one of the companions of Muhammad ﷺ. He went out tracking the Prophet ﷺ. The Prophet ﷺ stopped at a place and said: "Who will guard us tonight?" A man from the Emigrants and a man from the Ansar volunteered and said: We will, O Messenger of Allah. He said: "Then be at the mouth of the mountain pass." They had stopped at a mountain pass in the valley. When the two men went out to the mouth of the pass, the Ansari said to the Emigrant: Which part of the night would you prefer that I cover for you, the first part or the last part? He said: Cover the first part for me. The Emigrant lay down and slept, and the Ansari stood up to pray. The man came, and when he saw the outline of the man, he realized that he was the lookout of the people. He shot an arrow at him and pierced him with it. He pulled it out, put it aside and remained standing. Then he shot another arrow at him and pierced him with it. He pulled it out, put it aside and remained standing. Then he shot a third arrow at him, pierced him with it, and he pulled it out and put it aside. Then he bowed and prostrated, and woke up his companion saying: Sit, for I have been hit. He jumped up. When the man saw them, he realized that they had been alerted about him, so he fled. When the Emigrant saw the blood on the Ansari, he said: Glory be to Allah! Why did you not wake me up the first time he shot you? He said: I was in the middle of reciting a surah and I did not want to cut it off until I completed it. When he persisted in shooting at me, I bowed and notified you. By Allah, had I not feared that I would be abandoning a post that the Messenger of Allah ﷺ ordered me to guard, my soul would have departed before I cut it off or finished it.¹²⁸

¹²⁸ Al Bayhaqi 9/150 in summarised form and Al Waqidi in Al Maghazai 1/397

قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتُجَنَّدُونَ أَجْنَادًا: جُنْدًا بِالشَّامِ، وَجُنْدًا بِالْعِرَاقِ، وَجُنْدًا بِالْيَمَنِ». فَقَالَ ابْنُ الْخَوْلَانِيِّ: أَخْبِرْنِي يَا رَسُولَ اللَّهِ. فَقَالَ: «وَعَلَيْكَ بِالشَّامِ، فَمَنْ أَبِي فَلْيَلْحَقْ بِيَمَنِهِ، وَلَيْسَتْ قِيَامُهُ بِغَدْرِهِ، فَإِنَّ اللَّهَ تَكْفَّلَ لِي بِالشَّامِ وَأَهْلِهَا»

(190 / 191) The Messenger of Allah ﷺ said: "You will be mobilized in armies: an army in Syria, an army in Iraq and an army in Yemen." Ibn Al-Khawlani said: Advise me, O Messenger of Allah. He said: "You must go to Syria. Whoever refuses, let him join his Yemen and drink from his small water skin. Indeed, Allah ﷻ has guaranteed Syria and its people for me."¹²⁹

أَخْبَرَنِي صَفْوَانُ بْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَنَّ رَجُلًا قَالَ يَوْمَ صِفِّينَ: اللَّهُمَّ الْعَنْ أَهْلَ الشَّامِ. فَقَالَ عَلِيٌّ: «لَا تَسُبُّوا أَهْلَ الشَّامِ جَمًّا غَفِيرًا، فَإِنَّ فِيهِمْ قَوْمًا كَارِهِونَ لِمَا تَرَوْنَ، وَإِنَّ فِيهِمُ الْأَبْدَالَ»

(192) Safwan ibn Abdullah ibn Safwan informed me that a man said on the day of Siffin: "O Allah, curse the people of the Levant (al-Sham)." Ali said: "Do not curse the people of the Levant en masse, for among them are those who dislike what you see, and among them are (al-abdal)."¹³⁰

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مُؤْمِنٌ إِلَّا لَحِقَ بِالشَّامِ»

(193) Abdullah ibn Amr said: "There will come a time upon the people when no believer will remain except those who join the Levant."¹³¹

¹²⁹ Al Hakim in al Mustadrak 4/510 and Abu Dawud 2/4

¹³⁰ Al Hakim in al Mustadrak 4/553

¹³¹ Al Hakim in al Mustadrak 4/457

عَنْ سَعِيدِ بْنِ سُفْيَانَ الْقَارِيِّ قَالَ: قَالَ عُثْمَانُ: «النَّفَقَةُ فِي أَرْضِ الْهَجْرَةِ مُضَاعَفَةٌ بِسَبْعِ مِائَةٍ ضِعْفٍ، وَأَنْتُمْ الْمُهَاجِرُونَ أَهْلُ الشَّامِ، لَوْ أَنَّ رَجُلًا اشْتَرَى بِدِرْهَمٍ مِنَ السُّوقِ، فَأَكَلَهُ، وَأَطْعَمَ أَهْلَهُ، كَانَ لَهُ بِسَبْعِ مِائَةٍ»

(194) Sa'id ibn Sufyan al-Qari said: Uthman said: "Spending in the land of migration (Medina) is multiplied by seven hundred times, and you O people of the Levant are the migrants. If a man were to buy something from the market for a dirham and eat it and feed his family, he would have (a reward) of seven hundred."¹³²

عَنْ أَبِي قِلَابَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ فِي أُمَّتِي سَبْعَةٌ لَا يَدْعُونَ اللَّهَ بِشَيْءٍ إِلَّا اسْتَجِيبَ لَهُمْ، بِهِمْ تُنْصَرُونَ، وَبِهِمْ تُمْطَرُونَ». وَحَسِبْتُ أَنَّهُ قَالَ: «وَبِهِ يُدْفَعُ عَنْكُمْ»

(195) Abu Qilabah said: The Messenger of Allah ﷺ said: "There will always be in my nation seven who, whenever they call upon Allah for anything, He answers them. Through them you are supported, through them you are given rain" - and I think he said: "and through them adversity is removed from you."

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَدْرِكِ الْعَزْوَ مَعِيَ فَلْيَغْزُ فِي الْبَحْرِ، فَإِنَّ قِتَالَ يَوْمٍ فِي الْبَحْرِ خَيْرٌ مِنْ قِتَالِ يَوْمَيْنِ فِي الْبَرِّ، وَإِنْ أَجَرَ الشَّهِيدِ فِي الْبَحْرِ كَأَجْرِ شَهِيدَيْنِ فِي الْبَرِّ، وَإِنْ خِيَارَ الشُّهَدَاءِ عِنْدَ اللَّهِ أَصْحَابُ الْكَفَاءِ». قِيلَ: يَا رَسُولَ اللَّهِ، وَمَنْ أَصْحَابُ الْكَفَاءِ؟ قَالَ: «قَوْمٌ تَكْفَأُ عَلَيْهِمْ مَرَائِبُهُمْ فِي الْبَحْرِ»

(196) The Messenger of Allah ﷺ said: "Whoever does not engage in battle with me, let him battle at sea, for battling one day at sea is better than battling two days on land. The reward of a martyr at sea is like the reward of two martyrs on land, and the best of martyrs in the sight of Allah are the People of al-Kaf'." It was said:

¹³² Ibn Asakir in Tarikh Dimashq 1/234

"O Messenger of Allah, and who are the People of al-Kaf'?" He said: "A people whose ships are overturned at sea."

رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ لَمْ يُدْرِكِ الْغَزَا مَعِيَ فَعَلَيْهِ بِغَزَا الْبَحْرِ»

(197) The Messenger of Allah ﷺ said: "Whoever does not engage in battle with me, let him battle at sea."¹³³

عُقْبَةُ بْنُ عَامِرٍ يَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَمْسٌ مَنْ قُبِضَ فِي شَيْءٍ مِنْهُنَّ فَهُوَ شَهِيدٌ: الْقَتِيلُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْغَرِيقُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَطْعُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَبْطُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالنَّفْسَاءُ فِي سَبِيلِ اللَّهِ شَهِيدٌ»

(198) Uqbah ibn 'Amir mentioned from the Prophet ﷺ that he said: "There are five categories of people who, if they die in that state, are martyrs: one killed in the way of Allah is a martyr, one who drowns for the sake of Allah is a martyr, one afflicted by plague for the sake of Allah is a martyr, one who dies of a stomach illness for the sake of Allah is a martyr, and a woman who dies in childbirth for the sake of Allah is a martyr."¹³⁴

حَدَّثَنِي أَبُو الْأَسْوَدِ قَالَ: «غَزَوْتُ الْبَحْرَ زَمَانَ مُعَاوِيَةَ، وَمَعَنَا أَبُو أَيُّوبَ الْأَنْصَارِيُّ عَامَ الْمَدِّ»

(199 / 1) Abu al-Aswad told me: "I battled at sea during the time of Mu'awiyah, and with us was Abu Ayyub al-Ansari, in the year of the flood."

فَقَالَ ابْنُ لَهْيَعَةَ، وَحَدَّثَنِي أَبُو قَبِيلٍ أَنَّ مُعَاوِيَةَ كَانَ بِرُودَسَ فِي زَمَنِ عُثْمَانَ، وَمَعَهُ كَعْبُ الْأَخْبَارِ "

¹³³ Al Tabarani in Al Awsat

¹³⁴ Al Nasaa'i (6/37)

(199 / 2) Ibn Lahi'ah said - and Abu Qabil told me that Mu'awiyah was at Rhodes during the time of Uthman, and with him was Ka'b al-Ahbar.

كَانَ رَسُولُ اللَّهِ ﷺ كَثِيرًا مَا يَزُورُ أُمَّ حَرَامٍ، فَيَقِيلُ عِنْدَهَا، فَنَامَ عِنْدَهَا يَوْمًا، فَفَزِعَ وَهُوَ يَضْحَكُ، فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ، فِيمَ ضَحِكْتَ؟ قَالَ: «عَجِبْتُ مِنْ أَنَاسٍ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ أَنِفًا عَلَى سُرْرِ أَمْثَالِ الْمُلُوكِ، يَرْكَبُونَ هَذَا الْبَحْرَ الْأَخْضَرَ فِي سَبِيلِ اللَّهِ». قُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ. قَالَ: «إِنَّكَ مِنَ الْأَوَّلِينَ، وَلَسْتَ مِنَ الْآخِرِينَ» وَكُنْتُ لَا أَدْرِي كَيْفَ كَانَ مَبِيتُهَا، وَقَدْ بَلَغَنِي هَذَا عَنِ النَّبِيِّ ﷺ، حَتَّى قَدِمَ عَلَيْنَا أَنَسُ بْنُ مَالِكٍ، وَهِيَ خَالَتُهُ، أَخْتُ أُمِّهِ، قُلْتُ: لَعَمْرِي، لَأَنْ كَانَ... ذَلِكَ عِنْدَ أَنَسِ بْنِ مَالِكٍ قَالَ: فَجِئْتُهِ، فَسَأَلْتُهُ، عَنْ أُمَّ حَرَامٍ، كَيْفَ كَانَ مَبِيتُهَا؟ قَالَ: عَلَى الْجَنَّةِ سَقَطَتْ. قَالَ: كَانَ مِنْ شَأْنِهَا أَنَّهَا تَزَوَّجَتْ ابْنَ عَمِّهَا عَبْدَ بْنَ الصَّامِتِ، فَذَهَبَ بِهَا إِلَى الشَّامِ فَلَمَّا غَزَا مُعَاوِيَةُ الْبَحْرَ غَزَا، فَخَرَجَ بِهَا مَعَهُ، حَتَّى لَمَّا قَضَوْا غَزْوَهُمْ، خَرَجَتْ، فَلَمَّا كَانَتْ بِالسَّاحِلِ، أَتَيْتُ بِدَابَّتَيْهَا، وَرَكِبْتُ، فَسَارَتْ قَلِيلًا ثُمَّ وَقَعَتْ بِهَا الدَّابَّةُ، فَخَرَّتْ، فَمَاتَتْ قَبْلَ أَنْ تَبْلُغَ أَهْلَهَا

(200) The Messenger of Allah ﷺ would often visit Umm Haram and nap at her place. One day he napped there and woke up laughing. She said to him: "O Messenger of Allah, why did you laugh?" He said: "I was amazed at some people from my nation who were shown to me just now on thrones like those of kings, riding this green sea for the sake of Allah." I said: "O Messenger of Allah, pray to Allah to make me one of them." He said: "You are among the first of them, but not among the last of them." I did not know how her night was spent, although this had reached me from the Prophet ﷺ, until Anas ibn Malik came to us, and she was his maternal aunt, his mother's sister. I said: "By my life, let that be..." When that was with Anas ibn Malik he said: So I went to him and asked him about Umm Haram, how was her night spent? He said: She passed away. He said: Her story was that she married her cousin Ubadah ibn as-Samit, and he took her to the Levant. When Mu'awiyah launched a naval expedition, he went out with her until, when

they had completed their expedition, she went out. When she was at the coast, her mount was brought to her and she rode it. She traveled a little way, then the mount stumbled and fell with her, and she died before reaching her family.¹³⁵

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ قُبَاءَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، فَتُطْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا، فَأَطْعَمَتْهُ، وَجَلَسَتْ تُصَلِّي، فَتَنَّمَ رَسُولُ اللَّهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، مَا يَضْحِكُكَ؟ قَالَ: «أُنَاسٌ مِنْ أُمَّتِي». وَذَكَرَ الْحَدِيثَ

(201) When the Messenger of Allah ﷺ would go to Quba, he would enter upon Umm Haram bint Milhan and she would feed him. Umm Haram was married to Ubadah ibn as-Samit. One day he entered upon her and she fed him. She sat telling him stories while the Messenger of Allah ﷺ slept. Then he woke up laughing. She said: "O Messenger of Allah, what makes you laugh?" He said: "Some people from my ummah..." and he mentioned the hadith.¹³⁶

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «غَزْوَةٌ فِي الْبَحْرِ أَحَبُّ إِلَيَّ مِنْ قِنْطَارٍ مُتَقَبَّلًا»

(202) Abdullah ibn 'Amr said: "An expedition by sea is more beloved to me than a large amount of accepted (good deeds)."

أَخْبَرَنَا ابْنُ هُبَيْرَةَ أَنَّ مُعَاوِيَةَ []، كَتَبَ إِلَى عُمَرَ، يَسْتَأْذِنُهُ فِي رُكُوبِ الْبَحْرِ، وَيُخْبِرُهُ أَنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ قُبْرَسَ فِي الْبَحْرِ إِلَّا مَسِيرَةٌ يَوْمَيْنِ، فَإِنْ رَأَى أَمِيرُ الْمُؤْمِنِينَ أَنَّ أُغْرَوْهَا، فَيَفْتَحَهَا اللَّهُ عَلَى يَدَيْهِ، فَسَأَلَ عَنِ الْتَّاسِ بِرُكُوبِ الْبَحْرِ، فَقِيلَ لَهُ: عَمْرُو بْنُ الْعَاصِ، كَانَ يَخْتَلِفُ فِيهِ إِلَى الْحَبَشَةِ. فَسَأَلَ عَنْهُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ صَاحِبَهُ مِنْهُ

¹³⁵ Al Bukhari (2/137) and Muslim (3/1519)

¹³⁶ Al Bukhari (2/135) and Muslim (3/1518)

بِمَنْزِلَةِ دُودٍ عَلَى غُودٍ، إِنْ تَبَتَّ يَغْرَقُ، وَإِنْ يَمِلَ يَغْرَقُ. فَقَالَ عُمَرُ: «وَاللَّهِ مَا كُنْتُ لِأَحْمِلَ أَحَدًا مِنَ الْمُسْلِمِينَ عَلَى هَذَا مَا بَقِيَتْ»

(203) Ibn Hubayrah informed us that Mu'awiyah wrote to Umar asking his permission to embark upon the sea, informing him that there was nothing between him and Cyprus at sea except a journey of two days, so if the Commander of the Believers saw fit for him to battle it, and Allah opened it at his hands. He asked about the most knowledgeable of the people regarding embarking on the sea, and he was told: 'Amr ibn al-'As, he used to travel by it to Abyssinia. So he asked him, and he said: "O Commander of the Believers, its traveler is like a worm on a stick - if it stays put it drowns and if it moves it drowns." Umar said: "By Allah, I will not make any of the Muslims embark upon this as long as I live."

حَدَّثَنِي رَجُلٌ أَنَّ مَوْلَى لِعَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَتَى عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، فَقَالَ: إِنِّي أُرِيدُ غَزَا الْبَحْرِ، فَأَوْصِنِي. قَالَ: «عَلَيْكَ بِالْبَرِّ، لَا تُؤْذِي، وَلَا تُؤْذَى. قَالَ: إِنِّي أَرَدْتُ الْبَحْرَ. قَالَ عَبْدُ اللَّهِ: إِنْ حَفِظْتَ سِتًّا اسْتَوْجَبْتَ ثَمَانِيَا مِنَ الْخُورِ الْعَيْنِ...، لَا تَغُلَّ، وَلَا تُخْفِ غُلُولًا، وَلَا تُؤْذِ جَارًا، وَلَا ذِمِّيًّا، وَلَا تَسُبَّ إِمَامًا، وَلَا تَفْرَنْ، وَخَفَّ»

(204) A man told me that a servant of Abdullah ibn Amr ibn al-'As came to Abdullah ibn Amr ibn al-'As and said: "I want to battle at sea, so advise me." He said: "Stick to the land, do not harm or be harmed." He said: "I want the sea." Abdullah said: "If you preserve six things, you will be entitled to eight of the wide-eyed maidens of Paradise... Do not embezzle, do not conceal embezzlement, do not harm a neighbor or a dhimmi, do not curse a leader, do not flee, and travel light."

ابْنُ عُمَرَ كَانَ يَقُولُ: «لَأَنْ أَغْزُو عَلَى نَاقَةٍ ذَلُولٍ صَمُوتٍ أَحَبُّ إِلَيَّ مِنْ رُكُوبِ الْبَحْرِ»

(205) Ibn Umar used to say: "For me to battle on a gentle, silent she-camel is more beloved to me than embarking on the sea."

رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي عَلَى الرَّجُلِ الَّذِي يَرَاهُ يَخْدُمُ أَصْحَابَهُ «

(206) The Messenger of Allah ﷺ would pray for the man whom he saw serving his companions.

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَيِّدُ الْقَوْمِ خَادِمُهُمْ فِي السَّفَرِ»

(207) The Messenger of Allah ﷺ said: "The master of a people is the one who serves them during travel."¹³⁷

سَمِعْتُ مُجَاهِدًا يَقُولُ: «صَحِبْتُ ابْنَ عُمَرَ لِأَخْدُمَهُ فَكَانَ يَخْدُمُنِي»

(208) I heard Mujahid say: "I accompanied Ibn Umar in order to serve him, but he would serve me."¹³⁸

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: «تَعَلَّمُوا الْمِهْنَ، فَإِنْ احتَاجَ الرَّجُلُ إِلَى مِهْنَتِهِ، انْتَفَعَ بِهَا» قَالَ: وَحَدَّثَنَا أَشْيَاخُنَا أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ كَانَ يَقُولُ: «لِيَرْقَعْ أَحَدُكُمْ ثَوْبَهُ، وَلِيُصْلِحَهُ، فَإِنَّهُ لَا جَدِيدَ لِمَنْ لَا خَلْقَ لَهُ»

(209) Umar ibn al-Khattab said: "Learn trades, for if a man needs his trade, it will benefit him." He said: Our elders told us that Mu'awiyah ibn Abi Sufyan used to say: "Let one of you patch his garment and mend it, for there is nothing new for one who has no old."

¹³⁷ Al Hakim in Tarikh Naysaabur and Al Bayhaqi in Shu'ab al Iman and Al Daylami all from Sahl b. Sa'd.

¹³⁸ Abu Nuaym in Al Hilyah (3/286)

أَنَّ عَمْرَو بْنَ عُثْبَةَ، كَانَ يَشْتَرِطُ عَلَى أَصْحَابِهِ أَنْ يَكُونَ خَادِمَهُمْ قَالَ: فَخَرَجَ فِي الرَّعْيِ فِي يَوْمٍ حَارٍّ، فَأَتَاهُ بَعْضُ أَصْحَابِهِ، فَإِذَا هُوَ بِالْعِمَامَةِ تُظِلُّهُ وَهُوَ نَائِمٌ، فَقَالَ: أَبْشِرْ يَا عَمْرُو. فَأَخَذَ عَلَيْهِ عَمْرُو أَلَّا يُخْبِرَ بِهِ "

(210) Amr ibn Utbah used to make it a condition on his companions that he would be their servant. It was said: He went out to graze on a hot day, and one of his companions came to him and found a cloud shading him while he was sleeping. He said: "Receive glad tidings, O Amr." Amr made him promise not to tell anyone.¹³⁹

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «مَنْ خَدَمَ أَصْحَابَهُ فِي سَبِيلِ اللَّهِ فَضَّلَ عَلَى كُلِّ إِنْسَانٍ مِنْهُمْ بِقِيرَاطٍ مِنَ الْأَجْرِ»

(211) Abdullah ibn Amr said: "Whoever serves his companions for the sake of Allah is favored over each of them by a carat of reward."

حَدَّثَنَا بِلَالُ بْنُ سَعْدٍ عَمَّنْ رَأَى عَامِرَ بْنَ عَبْدِ قَيْسٍ بِأَرْضِ الرُّومِ عَلَى بَغْلَةٍ يَرْكَبُهَا عُقْبَةُ، وَحَمَلُ الْمَهَاجِرِينَ عُقْبَةُ، وَقَالَ بِلَالُ بْنُ سَعْدٍ، وَكَانَ إِذَا فَصَلَ غَازِيًا، وَقَفَ يَتَوَسَّمُ الرَّفَاقَ، فَإِذَا رَأَى رُفْقَةً تَوَافَقَهُ قَالَ: يَا هَؤُلَاءِ، إِنِّي أُرِيدُ أَنْ أَصْحَبَكُمْ عَلَى أَنْ تُعْطُونِي مِنْ أَنْفُسِكُمْ ثَلَاثَ خِصَالٍ. فَيَقُولُونَ: مَا هِيَ؟ قَالَ: أَكُونُ لَكُمْ خَادِمًا، لَا يُنَازِعُنِي أَحَدٌ مِنْكُمْ الْخِدْمَةَ، وَأَكُونُ مُؤَدِّنًا لَا يُنَازِعُنِي أَحَدٌ مِنْكُمْ الْأَذَانَ، وَأَنْفِقُ فِيكُمْ بِقَدْرِ طَاقَتِي. فَإِذَا قَالُوا نَعَمْ، انْضَمَّ إِلَيْهِمْ، فَإِنْ نَارَعَهُ أَحَدٌ مِنْهُمْ شَيْئًا مِنْ ذَلِكَ، رَحَلَ عَنْهُمْ إِلَى غَيْرِهِمْ "

(212) Bilal ibn Sa'd told us, on the authority of someone who saw Amir ibn Abd Qays in the land of the Romans on a mule that Uqbah was riding, and Uqbah transported the emigrants in turns. Bilal ibn Sa'd said: When he set out on an expedition, he would stop to examine the groups. If he saw a group that suited him, he would say: "O people, I want to accompany you on the condition that you

¹³⁹ Abu Nuaym in Al Hilyah (4/157)

grant me three qualities from yourselves." They would say: "What are they?" He said: "I will be your servant, none of you will contest me in service, I will be your muezzin, none of you will contest me in the call to prayer, and I will spend on you according to my ability." If they said yes, he would join them. If any of them contested him in any of that, he would move on from them to others.¹⁴⁰

كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَشْتَرِطُ عَلَى الرَّجُلِ إِذَا سَافَرَ مَعَهُ عَلَى أَنْ لَا يُسَافَرَ مَعَهُ بِجَلَالِهِ، وَلَا يُتَارَعُهُ فِي الْأَذَانِ، وَلَا الذَّبِيحَةِ»

(213) Abdullah ibn Umar used to make it a condition on a man when traveling with him that he would not travel with his baggage, contest him in the call to prayer, or in slaughtering.¹⁴¹

عَنْ أَبِي قِلَابَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُرَافِقُ أَصْحَابَهُ فِي السَّفَرِ رُفْقًا، فَجَعَلَتْ رُفْقَةً مِنْهُمْ يَهْرَفُونَ بِرَجُلٍ مِنْهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، مَا رَأَيْنَا مِثْلَهُ، إِنْ نَزَلَ فَصَلَاةٌ، وَإِنْ ارْتَحَلْنَا فَقِرَاءَةٌ وَصِيَامٌ لَا يُفْطِرُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يَكْفِيهِ كَذَا». قَالُوا: نَحْنُ. قَالَ: «كُلُّكُمْ خَيْرٌ مِنْهُ»

(214) Abu Qilabah reported that the Prophet ﷺ would accompany his companions on a journey in groups. One group started praising a man among them, saying: "O Messenger of Allah, we have not seen anyone like him. When we stop, he prays, and when we move on, he recites and fasts without breaking it." The Messenger of Allah ﷺ said: "Who can suffice you in such-and-such?" They said: "We can." He said: "Each of you is better than him."

¹⁴⁰ Al Zuhd of Ibn Al Mubarak p.300

¹⁴¹ Ibn Sa'd in Al Tabaqat 1/4/109

أَنَّ سَلْمَانَ، قَالَ لَهُ أَصْحَابُهُ: أَوْصِنَا. قَالَ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَمُوتَ حَاجًّا، أَوْ مُعْتَمِرًا، أَوْ غَازِيًّا، أَوْ فِي نَقْلِ الْعَرَاةِ فَلْيَفْعَلْ، وَلَا يَمُوتَنَّ تَاجِرًا، وَلَا جَائِيًّا»

(215) Salman's companions said to him: "Advise us." He said: "Whoever among you is able to die while performing Hajj, Umrah, battling, or transporting fighters, let him do so. And let none of you die as a merchant or a tax collector."¹⁴²

قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ»

(216/1) The Messenger of Allah ﷺ said: "The best of companions in the sight of Allah are the best of them to their companion, and the best of neighbors in the sight of Allah are the best of them to their neighbor."

وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ يَقُولُ: «لَخَيْرُ أَعْمَلِهِ الْيَوْمَ أَحَبُّ إِلَيَّ مِنْ مِثْلَيْهِ فِيمَا مَضَى، لَأَنَا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ وَهَمُّنَا الْآخِرَةُ، وَلَا تَهْمُنَا الدُّنْيَا، وَإِنَّا الْيَوْمَ قَدْ مَالَتْ بِنَا الدُّنْيَا»

(216/2) I heard Abdullah ibn Amr ibn al-'As say: "The good I do today is more beloved to me than double that in the past, because we were with the Messenger of Allah ﷺ and our aspiration was the Hereafter, and the world did not concern us. But today the world has inclined us."¹⁴³

وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: طُوبَى لِلْغُرَبَاءِ الَّذِينَ هُمْ صَالِحُونَ عِنْدَ فَسَادِ النَّاسِ

(216/3) I heard Abdullah ibn Umar say: Glad tidings to the strangers who are righteous when the people become corrupt.

¹⁴² Al Hakim in Al Mustadrak (2/101)

¹⁴³ Abu Nuaym in Al Hilyah (1/287)

سَمِعَ أَبَا بَكْرٍ الصِّدِّيقُ يَقُولُ: «إِنَّ دَعْوَةَ الْأَخِّ فِي اللَّهِ مُسْتَجَابَةٌ»

(216/4) He heard Abu Bakr as-Siddiq say: "The supplication of a brother for the sake of Allah is answered."

سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ، يَذْكُرُ عَنْ أَبِيهِ قَالَ: «بَلَغَ عُمَرُ بْنُ الْخَطَّابِ أَنَّ أَبَا عُبَيْدَةَ حُصِرَ بِالشَّامِ، وَتَأَلَّبَ عَلَيْهِ الْعَدُوُّ، فَكَتَبَ إِلَيْهِ عُمَرُ: سَلَامٌ. أَمَّا بَعْدُ، فَإِنَّهُ مَا نَزَلَ بِعَبْدٍ مُؤْمِنٍ مِنْ مَنْزِلَةٍ شَدَّةٍ إِلَّا جَعَلَ اللَّهُ بَعْدَهَا فَرْجًا، وَلَئِنْ:» لَا يَغْلِبُ عَسْرٌ يُسْرِينَ «(يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)». [آل عمران: ٢٠٠] قَالَ: فَكَتَبَ إِلَيْهِ أَبُو عُبَيْدَةَ: سَلَامٌ. أَمَّا بَعْدُ، فَإِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: «(اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ..)». [الحديد: ٢٠] إِلَى: «(مَتَاعُ الْغُرُورِ)». [الحديد: ٢٠] قَالَ: فَخَرَجَ عُمَرُ بِكِتَابِهِ مِنْ مَكَانِهِ، فَقَعَدَ عَلَى الْمُنْبَرِ، فَقَرَأَهُ عَلَى أَهْلِ الْمَدِينَةِ، فَقَالَ: يَا أَهْلَ الْمَدِينَةِ، إِنَّمَا يُعَرِّضُ بِكُمْ أَبُو عُبَيْدَةَ، أَوْ أَنْ ارْغَبُوا فِي الْجِهَادِ»

(217) I heard Zayd ibn Aslam mention from his father: "News reached Umar ibn al-Khattab that Abu Ubayda was besieged in the Levant and the enemy had rallied against him. Umar wrote to him: Peace. To proceed, no difficulty befalls a believing servant except that Allah makes relief after it, **"No difficulty will ever overcome two eases," 'O you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah, that you may prosper'** [Al Imran 3:200]. Abu Ubayda wrote back to him: Peace. To proceed, Allah says in His Book, **'Know that the life of this world is but play and amusement...'** [Al-Hadid 57:20] **until 'enjoyment of delusion'** [57:20]. Umar went out with his letter from his place and sat on the pulpit. He recited it to the people of Medina and said: 'O people of Medina, Abu Ubayda is hinting to you,' or he said, 'so desire Jihad.'"

سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ، يُخْبِرُ الْقَوْمَ بِالْحِيرَةِ يَقُولُ: «لَقَدْ رَأَيْتُنِي يَوْمَ مُؤْتَةَ اَنْدَقَ بِيَدِي تِسْعَةُ أَسْيَافٍ، فَصَبَرْتُ فِي يَدِي صَفِيحَةً يَمَانِيَّةً»

(218) I heard Khalid ibn al-Walid informing the people in al-Hirah, saying: "I saw on the day of Mu'tah that nine swords were broken in my hand, but a Yemeni blade remained firm in my hand."¹⁴⁴

عَنْ أَبِي نَجِيحٍ السُّلَمِيِّ قَالَ: «خَاصَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَصْرَ الطَّائِفِ، فَسَمِعْتُ نَبِيَّ اللَّهِ ﷺ يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فَبَلَغَهُ، فَلَهُ دَرَجَةٌ فِي الْجَنَّةِ». قَالَ رَجُلٌ: يَا نَبِيَّ اللَّهِ، إِنْ رَمَيْتُ فَبَلَغْتُ، فَلِي دَرَجَةٌ؟ قَالَ: «نَعَمْ». قَالَ: فَرَمَى، فَبَلَغَ. قَالَ: فَبَلَغْتُ يَوْمَئِذٍ سِتَّةَ عَشَرَ سَهْمًا»

(219) Abu Najih as-Sulami said: "I besieged the fortress of at-Ta'if with the Messenger of Allah ﷺ. I heard the Prophet of Allah ﷺ say: 'Whoever shoots an arrow and it reaches, he will have a rank in Paradise.' A man said: 'O Prophet of Allah, if I shoot and it reaches, will I have a rank?' He said, 'Yes.' So he shot and it reached. He said: 'On that day I reached with sixteen arrows.'"¹⁴⁵

عَنْ أَبِي نَجِيحٍ السُّلَمِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

(220) Abu Najih as-Sulami reported that he heard the Messenger of Allah ﷺ say: "Whoever's hair turns gray in the way of Allah , it will be a light for him on the Day of Resurrection."

¹⁴⁴ Al Bukhari 3/58

¹⁴⁵ Abu Dawud 2/354

عَنْ أَبِي نَجِيحٍ السُّلَمِيِّ قَالَ: «أَيُّمَا رَجُلٍ مُسْلِمٍ أَعْتَقَ رَجُلًا مُسْلِمًا، فَإِنَّ اللَّهَ جَاعِلٌ وَقَاءَ كُلِّ عَظْمٍ مِنْ عِظَامِهِ عَظْمًا مِنْ عِظَامِ مُحَرَّرِهِ مِنَ النَّارِ، وَأَيُّمَا امْرَأَةٍ مُسْلِمَةٍ أَعْتَقَتْ امْرَأَةً مُسْلِمَةً، فَإِنَّ اللَّهَ جَاعِلٌ وَقَاءَ كُلِّ عَظْمٍ مِنْ عِظَامِهَا عَظْمًا مِنْ عِظَامِ مُحَرَّرِهَا مِنَ النَّارِ»

(221) Abu Najih as-Sulami said: "Any Muslim man who frees a Muslim man, Allah will make each bone of his a shield for a corresponding bone of the one he freed from the Fire. And any Muslim woman who frees a Muslim woman, Allah will make each bone of hers a shield for a corresponding bone of the one she freed from the Fire."¹⁴⁶

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: «لَوْلَا ثَلَاثٌ: لَوْلَا أَنْ أُسِيرَ فِي سَبِيلِ اللَّهِ، أَوْ يُعْبَرُ جَبِينِي فِي السُّجُودِ، أَوْ أَقَاعِدَ قَوْمًا يَنْتَقُونَ طَيِّبَ الْكَلَامِ، كَمَا يُنْتَقَى طَيِّبُ الثَّمَرِ؛ لَأَحْبَبْتُ أَنْ أَكُونَ قَدْ لَحِثْتُ بِاللَّهِ»

(222) Umar ibn al-Khattab said: "Were it not for three things: Were it not for traveling in the way of Allah, or dusting my forehead in prostration, or sitting with a people selecting the best of speech, as the best of fruits are selected - I would love to have already met Allah."¹⁴⁷

، عَنْ الْحَسَنِ قَالَ: «أُغْمِي عَلَى رَجُلٍ مِنَ الصَّدْرِ الْأَوَّلِ، فَبَكَى، فَاشْتَدَّ بُكَاءُهُ، فَقَالُوا لَهُ: إِنَّ اللَّهَ رَحِيمٌ، إِنَّهُ غَفُورٌ، وَإِنَّهُ... فَقَالَ: أَمَّا وَاللَّهِ مَا تَرَكْتُ بَعْدِي شَيْئًا أَبْكِي عَلَيْهِ إِلَّا ثَلَاثَ خِصَالٍ: ظَمَأٌ هَاجِرَةٌ فِي يَوْمٍ بَعِيدٍ مَا بَيْنَ الطَّرْقَيْنِ، أَوْ لَيْلَةٌ يَبِيتُ الرَّجُلُ يَرُوحُ بَيْنَ جَنْبَيْهِ وَقَدَمَيْهِ، أَوْ غَدَوَةٌ، أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ»

(223) Al-Hasan said: "A man from the early predecessors fell unconscious and wept intensely. They said to him: 'Indeed, Allah is Merciful and Forgiving, and

¹⁴⁶ Abu Dawud (2/254)

¹⁴⁷ Abu Nuaym in Al Hilyah (1/51)

He...' He said: 'By Allah, I did not leave behind anything I weep over except three qualities: thirst on a scorching day on a distant journey between two points, or a night a man spends turning between his sides and his feet, or a morning or evening in the way of Allah.'

قَالَ رَسُولُ اللَّهِ ﷺ: «غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ»

(224) The Messenger of Allah ﷺ said: "A morning or evening in the way of Allah is better than that over which the sun rises and sets."¹⁴⁸

سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: «لَسَفَرَةٌ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ خَمْسِينَ حَجَّةً»

(225) I heard Ibn Umar say: "A journey in the way of Allah is better than fifty Hajj pilgrimages."

عَنِ ابْنِ مَسْعُودٍ قَالَ: «لَأَنْ أَمْتَعَ بِسَوْطٍ فِي سَبِيلِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ حَجَّةٍ فِي إِثْرِ حَجَّةٍ»

(226) Ibn Mas'ud said: "For me to enjoy using a whip in the way of Allah is more beloved to me than a Hajj after a Hajj."

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ ، وَهُوَ يَبْتَغِي عَرَضًا مِنَ الدُّنْيَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا أَجْرَ لَهُ» . فَأَعْظَمَ ذَلِكَ النَّاسُ، فَقَالُوا لِلرَّجُلِ: غُدْ إِلَى رَسُولِ اللَّهِ ﷺ فَلَعَلَّكَ لَمْ تَفْهَمْهُ. فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ ، وَهُوَ يَبْتَغِي مِنْ عَرَضِ الدُّنْيَا. فَقَالَ: «لَا أَجْرَ لَهُ» . فَأَعْظَمَ ذَلِكَ النَّاسُ، فَقَالُوا لِلرَّجُلِ: غُدْ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ الثَّالِثَةُ: رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ ، وَهُوَ يَبْتَغِي عَرَضَ الدُّنْيَا. قَالَ: «لَا أَجْرَ لَهُ»

¹⁴⁸ Muslim (3/1500)

(227) Abu Hurayrah reported that a man said: "O Messenger of Allah, a man wants to wage Jihad in the way of Allah while seeking worldly gain." The Messenger of Allah ﷺ said: "There is no reward for him." The people considered that serious. They said to the man: "Go back to the Messenger of Allah ﷺ, perhaps he did not understand you." The man said: "O Messenger of Allah, a man wants to wage Jihad in the way of Allah while seeking worldly gain." He said: "There is no reward for him." The people considered that serious. They said to the man: "Go back to the Messenger of Allah ﷺ." He said to him a third time: "A man wants to wage Jihad in the way of Allah while seeking worldly gain." He said: "There is no reward for him."¹⁴⁹

قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ، وَيُدْخِلَكُمُ الْجَنَّةَ». قَالُوا: بَلَى. قَالَ: «فَاغْزُوا فِي سَبِيلِ اللَّهِ»

(228/1) The Messenger of Allah ﷺ said: "Would you not love for Allah to forgive you and admit you into Paradise?" They said: "Yes." He said: "Then battle in the way of Allah."

عَنْ مَكْحُولٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اغْزُوا، فَضَحُوا»

(228/2) Makhul reported that the Messenger of Allah ﷺ said: "Battle then sacrifice."

عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ الْأَشْعَرِيِّ، أَنَّهُ قَالَ: «حَجَّةٌ قَبْلَ غَزْوَةٍ خَيْرٌ مِنْ عَشْرِ غَزَوَاتٍ، وَغَزْوَةٌ بَعْدَ حَجَّةٍ خَيْرٌ مِنْ ثَمَانِينَ حَجَّةً»

¹⁴⁹ Abu Dawud (2/13)

(228/3) Abdur Rahman ibn Ghanm al-Ash'ari said: "A Hajj before a battle is better than ten battles, and a battle after a Hajj is better than eighty Hajj pilgrimages."¹⁵⁰

عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ وَهُوَ بِحَضْرَةِ الْعَدُوِّ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ» فَقَامَ رَجُلٌ رَثٌّ الْهَيْئَةَ فَقَالَ: يَا أَبَا مُوسَى، أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهُ؟ قَالَ: نَعَمْ. قَالَ: فَجَاءَ إِلَى أَصْحَابِهِ، فَقَالَ: أَفْرَأُ عَلَيْكُمُ السَّلَامَ، ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ، فَأَلْفَاهُ، ثُمَّ مَضَى بِسَيْفِهِ قُدَمَا يَضْرِبُ بِهِ حَتَّى قُتِلَ "

(229) Abu Bakr ibn Abdullah ibn Qays said: I heard my father say while he was in the presence of the enemy: The Messenger of Allah ﷺ said: "Indeed, the gates of Paradise are under the shade of swords." A shabby-looking man stood up and said: "O Abu Musa, did you hear the Messenger of Allah ﷺ say that?" He said: "Yes." He went to his companions and said: "I bid you farewell." Then he broke the sheath of his sword and threw it away. Then he went ahead with his sword, striking with it until he was killed.¹⁵¹

قَالَ: «بَيْنَا أَبُو مُوسَى الْأَشْعَرِيُّ مَصَافٍ الْعَدُوِّ بِأَصْبَهَانَ، إِذْ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ» فَقَامَ شَابٌّ قَدَسٌ... فَقَالَ: كَيْفَ قُلْتَ يَا أَبَا مُوسَى؟ فَأَعَادَ عَلَيْهِ الْحَدِيثَ، فَالْتَفَتَ الشَّابُّ إِلَى أَصْحَابِهِ، فَسَلَّمَ عَلَيْهِمْ، ثُمَّ دَخَلَ تَحْتَهَا، أَيِ تَحْتَ السُّيُوفِ»

(230) Abu Musa al-Ash'ari, while lining up in front of the enemy in Isfahan, said: "I heard the Messenger of Allah ﷺ say: 'Indeed, the gates of Paradise are under the shade of swords.'" A young man stood up... and said: "What did you say, O Abu Musa?" He repeated the hadith to him. The young man turned to his companions, bid them farewell, then entered under it, meaning under the swords.

¹⁵⁰ Al Tabarani reported similar in Al Awsat and Al Bayhaqi in Shu'ab al Iman from 'Amr b. Al 'Aas

¹⁵¹ Muslim 3/1511

عَنِ ابْنِ عَوْنٍ قَالَ: «كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ عَنْ قَوْلِهِ: {وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبْرَهُ} [الأنفال: ١٦] قَالَ: «ذَلِكَ يَوْمُ بَدْرٍ»

(231) Ibn 'Awn said: "I wrote to Nafi' asking him about Allah's saying: 'And whoever turns his back to them on such a day...' [Al-Anfal 8:16]. He said: 'That was the day of Badr.'"¹⁵²

عَنِ الْحَسَنِ «{وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبْرَهُ} [الأنفال: ١٦] قَالَ: ذَلِكَ يَوْمُ بَدْرٍ، فَأَمَّا الْيَوْمُ فَيَنْحَازُ إِلَى فِئَةٍ، أَوْ مِصْرٍ»

(232) Al-Hasan said regarding: "And whoever turns his back to them on such a day..." [8:16]: "That was the day of Badr. As for today, one can join a detachment or a city."¹⁵³

عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: «لَمَّا بَلَغَ عُمَرُ بْنُ الْخَطَّابِ خَبَرَ أَبِي عُبَيْدٍ، قَالَ: «إِنْ كُنْتُ لَهُ لَفِئَةٌ، لَوْ انْحَازَ إِلَيَّ»

(233/1) Muhammad ibn Sirin said: "When the news of Abu Ubayd reached Umar ibn al-Khattab , he said: 'If he had joined me, I would have been a detachment for him.'"¹⁵⁴

عَنْ أَبِي عُثْمَانَ قَالَ: «لَمَّا قُتِلَ أَبُو عُبَيْدٍ قَالَ: جَاءَ الْخَبَرُ عُمَرَ، فَقَالَ: يَا أَيُّهَا النَّاسُ، أَنَا فِئَتُكُمْ»

(233/2) Abu Uthman said: "When Abu Ubayd was killed, the news came to Umar. He said: 'O people, I am your detachment.'"¹⁵⁵

عَنْ إِبْرَاهِيمَ أَنَّ أَنَسًا صَبَرُوا حَتَّى قُتِلُوا. فَقَالَ عُمَرُ: «رَحِمَةُ اللَّهِ عَلَيْهِمْ لَوْ قَاءُوا إِلَيَّ لَكُنْتُ لَهُمْ فِئَةً»

¹⁵² Tafsir al Tabari 9/202

¹⁵³ Tafsir al Tabari 9/202

¹⁵⁴ Tafsir al Tabari 9/202

¹⁵⁵ Tafsir al Tabari 9/203

(234) Ibrahim said that some people persevered until they were killed. Umar said: "May Allah have mercy on them. If they had returned to me, I would have been a detachment for them."

عَنِ ابْنِ عَبَّاسٍ قَالَ: «(إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ)» [الأنفال: ٦٥] إِلَى آخِرِ الْآيَتَيْنِ قَالَ: إِنْ فَرَّ رَجُلٌ مِنْ ثَلَاثَةٍ، لَمْ يَفِرَّ، وَإِنْ فَرَّ مِنْ اثْنَيْنِ، فَقَدْ فَرَّ»

(235) Ibn Abbas said regarding: "**If there are among you twenty steadfast...**" [8:65] until the end of the two verses, he said: "If one man flees from three, he has not fled, but if he flees from two, he has fled."¹⁵⁶

حَدَّثَنِي قَيْسُ بْنُ سَعْدٍ قَالَ: سَأَلْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ، عَنْ قَوْلِهِ: «(وَمَنْ يُؤْلِهِمْ يَوْمَئِذٍ دُبْرَهُ)» [الأنفال: ١٦] قَالَ: هَذِهِ مَنْسُوخَةٌ بِالْآيَةِ الَّتِي فِي الْأَنْفَالِ: «(الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ)» قَالَ: فَلَيْسَ لِقَوْمٍ أَنْ يَفِرُّوا بِمِثْلِيهِمْ، نَسَخَتْ هَذِهِ الْآيَةُ هَذِهِ الْعِدَّةَ "

(236) Qays ibn Sa'd said: I asked Ata' ibn Abi Rabah about Allah's saying : "**And whoever turns his back to them on such a day...**" [8:16]. He said: "This is abrogated by the verse in Al-Anfal: '**Now Allah has lightened your burden, knowing that there is weakness in you. So if there are among you one hundred steadfast, they will overcome two hundred...**' [8:66]. So it is not for people to flee from double their number. This verse abrogated that number."¹⁵⁷

¹⁵⁶ Al Bayhaqi 9/76

¹⁵⁷ Tafsir al Tabari 9/203

، عَنِ ابْنِ عَبَّاسٍ قَالَ: «نَزَلَتْ: ﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ﴾. فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حِينَ فُرِضَ عَلَيْهِمْ أَنْ لَا يَفِرَّ وَاحِدٌ مِنْ عَشْرَةٍ قَالَ: ثُمَّ إِنَّهُ جَاءَ التَّخْفِيفُ، فَقَالَ: ﴿الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ﴾. قَالَ: فَلَمَّا خَفَّفَ اللَّهُ عَنْهُمْ مِنَ الْعِدَّةِ نَقَصَ مِنَ الصَّبْرِ بِقَدَرٍ مَا خَفَّفَ عَنْهُمْ»

(237) Ibn Abbas said: "The verse 'If there are among you twenty steadfast, they will overcome two hundred...' was revealed, and that was difficult for the Muslims when it was obligated on them that one should not flee from ten. Then the lightening came, and He said: '...**Now Allah has lightened your burden, knowing that there is weakness in you. So if there are among you one hundred steadfast, they will overcome two hundred...**' [8:66]. When Allah lightened the number for them, patience decreased in proportion to what He lightened for them."¹⁵⁸

عَنِ الْحَسَنِ أَنَّ رَجُلًا كَانَ فِي شَرْبٍ أَصَابَ حَدًّا، فَلَمْ يَقُمْ عَلَيْهِ بَيْنَهُمْ ذَلِكَ الْحَدُّ، ثُمَّ بَدَأَ لَهُ لِتَقِيمَهُ عَلَيْهِ، فَأَمْتَنَعَ عَلَيْهِ، فَبَعَثَ النَّبِيُّ الْجُنُودَ، فَهَزِمَتْ جُنُودُهُ، فَقَالَ: «يَا رَبِّ، أُبْعَثِ الْجُنُودَ إِلَى رَجُلٍ أَمْتَنَعَ مِنْ حَدٍّ لِتَقِيمَهُ عَلَيْهِ، فَتَهْزِمَ جُنُودِي» . فَقَالَ: إِنَّكَ أَخَرْتَ، وَلَكِنْ ابْعَثِ الْآنَ، فَسْتَنْصِرَ " أَوْ نَحْوَ هَذَا

(238) Al-Hasan said that a man was among a group that committed an offense for which a prescribed punishment was due, but the punishment was not carried out between them. Then it occurred to him to have it carried out on him, but he refused. The Prophet sent soldiers, but his soldiers were defeated. He said: "O Lord, I send soldiers to a man who refused a prescribed punishment for me to carry it out on him, and my soldiers are defeated?" It was said: "You delayed, but send now and you will be granted victory," or something similar.

¹⁵⁸ Al Bukhari 3/133

بَاب فِي صَلَاةِ الْخَوْفِ

Chapter on the Fear Prayer (Salat al-Khawf)

عَنْ عَبْدِ اللَّهِ قَالَ: «صَلَاةُ الْخَوْفِ. قَالَ: يَقُومُ الْإِمَامُ مَعَهُ طَائِفَةٌ مِنَ النَّاسِ، وَتَكُونُ طَائِفَةٌ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ، فَيَسْجُدُ سَجْدَةً وَاحِدَةً وَمَنْ مَعَهُ، ثُمَّ يَنْصَرِفُ الَّذِينَ قَدْ سَجَدُوا سَجْدَةً وَاحِدَةً، فَيَكُونُوا مَكَانَ أَصْحَابِهِمُ الَّذِينَ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ، وَتَقُومُ الطَّائِفَةُ الَّذِينَ لَمْ يُصَلُّوا، فَيَصَلُّوا مَعَ الْإِمَامِ سَجْدَةً، ثُمَّ يُسَلِّمُ الْإِمَامُ، وَتُصَلِّي الطَّائِفَتَانِ، كُلُّ وَاحِدَةٍ مِنْهُمَا لِنَفْسِهِ سَجْدَةً. كَانَ عَبْدُ اللَّهِ يُخْبِرُ أَنَّ النَّبِيَّ ﷺ فَعَلَ ذَلِكَ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا»

(239) Abdullah said regarding the Fear Prayer: "The imam stands with a group of the people, while a group is between them and the enemy. He prostrates once with those with him, then those who prostrated once leave and take the place of their companions who were between them and the enemy. The group that has not prayed comes and prays one prostration with the imam, then the imam says the salutation (taslim). The two groups pray, each by themselves, one prostration. Abdullah used to report that the Prophet ﷺ did that on some of the days he encountered [the enemy]."¹⁵⁹

عَنِ ابْنِ عُمَرَ قَالَ: «صَلَّى النَّبِيُّ ﷺ بِأَحَدِي الطَّائِفَتَيْنِ رَكْعَةً، وَالْأُخْرَى مُقْبِلَةً عَلَى الْعَدُوِّ، ثُمَّ انْصَرَفَتْ هَذِهِ الطَّائِفَةُ الَّتِي صَلَّتْ مَعَ النَّبِيِّ ﷺ رَكْعَةً، وَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ مُقْبِلِينَ عَلَى الْعَدُوِّ، وَانْصَرَفَتِ الطَّائِفَةُ الْأُولَى الَّتِي كَانَتْ مُقْبِلَةً عَلَى الْعَدُوِّ، فَصَلَّى بِهِمُ النَّبِيُّ ﷺ رَكْعَةً أُخْرَى، ثُمَّ سَلَّمَ عَلَيْهِمْ، ثُمَّ قَامَتْ كُلُّ طَائِفَةٍ مِنْهُمْ فَقَضَوْا رَكْعَتَهُمْ».

(240) Ibn Umar said: "The Prophet ﷺ prayed one unit (rak'ah) with one of the two groups, while the other was facing the enemy. Then this group that prayed one unit with the Prophet ﷺ left and stood in the place of their companions

¹⁵⁹ Al Bukhari 3/108 and Muslim 1/574

facing the enemy. The first group that was facing the enemy left and the Prophet صلی اللہ علیہ وسلم prayed another unit with them, then said the salutation upon them. Then each of the two groups stood up and made up their [remaining] unit."¹⁶⁰

عَنْ نَافِعٍ فِي صَلَاةِ الْخَوْفِ قَالَ: لَا أَرَى عَبْدَ اللَّهِ، حَدَّثَهُ إِلَّا عَنِ النَّبِيِّ صلی اللہ علیہ وسلم

(241) Nafi' said regarding the Fear Prayer: "I do not think Abdullah [ibn Umar] narrated it except from the Prophet صلی اللہ علیہ وسلم".¹⁶¹

عَنْ أَبِي الْعَالِيَةِ، أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ، وَهُوَ يَوْمِئِذٍ بِأَصْبَهَانَ صَفَّ أَصْحَابَهُ صَفَيْنِ، وَمَا بِهِمْ يَوْمِئِذٍ كَبِيرُ خَوْفٍ، وَلَكِنَّهُ أَحَبَّ أَنْ يَعْلَمَهُمْ دِينَهُمْ، فَصَلَّى بِطَائِفَةٍ رَكْعَةً، وَطَائِفَةٍ مَعَهَا السَّلَاحُ، مُقْبِلَةً عَلَى عَدُوِّهِمْ، فَتَأَخَّرُوا عَلَى أَغْقَابِهِمْ حَتَّى قَامُوا مَقَامَ أَصْحَابِهِمْ، وَأَقْبَلَ الْآخَرُونَ يَتَخَلَّلُونَ حَتَّى صَلَّى بِهِمْ رَكْعَةً أُخْرَى، ثُمَّ سَلَّمَ، ثُمَّ قَامَ الَّذِينَ يَلُونَهُمْ فَصَلُّوا رَكْعَةً رَكْعَةً فُرَادَى، وَلَمْ يَكُنْ فِي الْحَدِيثِ فُرَادَى، فَتَمَّتْ لِلْإِمَامِ رَكْعَتَانِ فِي الْجَمَاعَةِ وَلِلنَّاسِ رَكْعَةً رَكْعَةً فِي الْجَمَاعَةِ "

(242) Abu al-'Aliyah said that Abu Musa al-Ash'ari, while he was in Isfahan, lined up his companions in two rows - they were not in great fear that day, but he wanted to teach them their religion. He prayed one unit with a group, while a group with weapons faced their enemy. They moved back on their heels until they stood in the place of their companions, and the others came forward passing through until he prayed another unit with them, then said the salutation (taslim). Then those behind them stood up and each prayed one unit. It was not mentioned in the hadith "individually." So two units were completed for the imam in congregation and one unit each for the people in congregation.¹⁶²

¹⁶⁰ Al Bukhari 3/36 and Muslim 1/574

¹⁶¹ Muwatta Malik 1/184 and Al Bukhari 3/108

¹⁶² Abu Nuaym in Akhbar Asbahan 1/59

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ وَصَفَّ خَلْفَهُ صَفًّا، وَصَفَّ مُوَازِي الْعَدُوِّ، وَهُمْ فِي صَلَاةٍ كُلُّهُمْ، فَكَبَّرَ وَكَبَّرُوا جَمِيعًا، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى مَصَافِّ أُولَئِكَ، وَجَاءَ أُولَئِكَ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ قَضَى الَّذِينَ خَلْفَهُ مَكَانَهُمْ رَكْعَةً، ثُمَّ ذَهَبُوا إِلَى مَصَافِّ أُولَئِكَ، وَجَاءَ أُولَئِكَ، فَقَضُوا الرُّكْعَةَ الَّتِي كَانَتْ عَلَيْهِمْ». قَالَ سُفْيَانُ: «وَنَأْخُذُ بِقَوْلِ حَمَّادٍ، يَقْضِي الْأَوَّلَ فَالْأَوَّلَ»

(243) Abdullah ibn Mas'ud said: "The Messenger of Allah ﷺ prayed while a row lined up behind him and a row parallel to the enemy - they were all in prayer. He said 'Allahu Akbar' and they all said it. He prayed one unit with them, then these went to the lines of those and those came. He prayed one unit with them, then said the salutation. Then those behind him made up their [remaining] unit in their place, then went to the lines of those, and those came and made up the unit they owed." Sufyan said: "We take the statement of Hammad - those first make it up and so on."¹⁶³

عَنْ إِبْرَاهِيمَ قَالَ: «يُصَفُّ صَفًّا مُوَازِي الْعَدُوِّ، وَلَيْسُوا فِي صَلَاةٍ، وَيُصَفُّ صَفًّا خَلْفَ الْإِمَامِ، فَيُصَلِّي بِهِمْ رَكْعَةً، ثُمَّ يَذْهَبُ هَؤُلَاءِ إِلَى مَصَافِّ أُولَئِكَ، وَيَجِيءُ أُولَئِكَ، فَيُصَلِّي بِهِمْ رَكْعَةً، ثُمَّ يَسْلَمُ، ثُمَّ يَذْهَبُ هَؤُلَاءِ إِلَى مَصَافِّ أُولَئِكَ، وَيَجِيءُ أُولَئِكَ فَيَقْضُونَ رَكْعَةً، ثُمَّ يَذْهَبُ هَؤُلَاءِ إِلَى مَصَافِّ أُولَئِكَ، وَيَجِيءُ أُولَئِكَ فَيَقْضُونَ رَكْعَةً»

(244) Ibrahim said: "A row lines up parallel to the enemy and they are not in prayer. A row lines up behind the imam and he prays one unit with them. Then these go to the lines of those and those come. He prays one unit with them, then says the salutation. Then these go to the lines of those and those come and make up one unit. Then these go to the lines of those and those come and make up one unit."

¹⁶³ Abu Dawud 1/286

عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ فِي قَوْلِهِ: «(فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا)» [البقرة: ٢٣٩] قَالَ: تَصَلِّي حَيْثُ تَوَجَّهْتَ رَاكِبًا وَمَاشِيًا، وَحَيْثُ تَوَجَّهْتَ بِكَ دَابَّتُكَ تُؤْمِيءُ إِيمَاءَ الْمَكْتُوبَةِ»

(245) Abdul Malik ibn Abi Sulayman said regarding His saying: "**And if you fear, then [pray] on foot or riding...**" [2:239]: "You pray wherever you are facing, riding or walking, gesturing with the gestures of the prescribed prayer."¹⁶⁴

عَنْ رَجَاءِ بْنِ حَيَوَةَ قَالَ: «كَانُوا فِي جَيْشٍ، وَأَمِيرُهُمُ السَّمُطُ بْنُ ثَابِتٍ أَوْ ثَابِتُ بْنُ السَّمُطِ، فَكَانَ خَوْفٌ، فَصَلُّوا رُكْبَانًا، فَالْتَفَتَ إِلَيْهِمْ، فَرَأَى الْأَشْتَرَ قَدْ نَزَلَ يُصَلِّي، فَقَالَ: مَا أَنْزَلَهُ؟ قِيلَ: نَزَلَ يُصَلِّي. فَقَالَ: مَا لَهُ خَالَفَ، خُولَفَ بِهِ»

(246) Raja' ibn Haywah said: "They were in an army, their commander was as-Simt ibn Thabit or Thabit ibn as-Simt. There was fear, so they prayed riding. He turned to them and saw al-Ashtar had dismounted to pray. He said: 'What made him dismount?' It was said: 'He dismounted to pray.' He said: 'What is with him opposing? May he be opposed.'"

حَدَّثَنِي ضَمْرَةُ، وَمُهَاسِرٌ، ابْنَا حَبِيبٍ قَالَا: «خَرَجَ رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَأَدْرَكْتُهُ الصَّلَاةَ وَهُوَ عَلَى ظَهْرِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ عَلَى ظَهْرِي، وَنَزَلَ ابْنُ رَوَاحَةَ، فَصَلَّى بِالْأَرْضِ، ثُمَّ أَتَى إِلَى النَّبِيِّ ﷺ، فَقَالَ: «يَا ابْنَ رَوَاحَةَ أَرَعِبْتَ عَنْ صَلَاتِي». قَالَ: لَسْتُ مِثْلَكَ، أَنْتَ تَسْعَى فِي عَنَقِي، وَنَحْنُ نَسْعَى فِي رَفْقِي. فَلَمْ يَعِْبْ عَلَيْهِ مَا صَنَعَ»

(247) Damrah and Muhasir, the two sons of Habib, told me: "The Messenger of Allah ﷺ went out on an expedition and the prayer time caught him while he was riding. The Messenger of Allah ﷺ prayed while riding, while Ibn Rawahah dismounted and prayed on the ground. Then he came to the Prophet ﷺ and he said: 'O Ibn Rawahah, do you dislike my prayer?' He said: 'I am not like you. You

¹⁶⁴ Tafsir al Tabari 2/575

are striving urgently while we are striving at a moderate pace.' He did not criticize what he did."

وَخَرَجَ النَّبِيُّ ﷺ فِي سَرِيَّةٍ، فَصَلَّى أَصْحَابُهُ عَلَى ظَهْرِ، فَافْتَحَمَ رَجُلٌ مِنَ النَّاسِ، فَصَلَّى عَلَى الْأَرْضِ، فَقَالَ: «خَالَفَ خَالَفَ اللَّهُ بِهِ». فَمَا مَاتَ الرَّجُلُ حَتَّى خَرَجَ مِنَ الْإِسْلَامِ

(248/1) The Prophet ﷺ went out on an expedition and his companions prayed while riding. A man from the people jumped down and prayed on the ground. He said: "He opposed, may Allah oppose him." The man did not die before leaving Islam.

عَنِ الْحَسَنِ فِي صَلَاةِ الْمُطَارَدَةِ قَالَ: «رَكْعَةٌ وَسَجْدَتَيْنِ يَوْمِي إِيْمَاءً»

(248/2) Al-Hasan said regarding the prayer when under pursuit: "One unit and two prostrations, gesturing."¹⁶⁵

عَنِ الْحَسَنِ فِي قَوْلِهِ : {فَرَجَالًا} [البقرة: ٢٣٩] قَالَ: «عِنْدَ الْمُسَايَفَةِ رَكْعَةٌ وَاحِدَةٌ، إِنَّمَا الرُّكُوعُ وَالسُّجُودُ وَأَنْتَ تَمْشِي، أَوْ تَرْكُضُ فَرَسَكَ، أَوْ تَوْضَعُ بَعِيرَكَ عَلَى أَيِّ وَجْهِ كَانَتْ، أَوْ كُنْتَ»

(249) Al-Hasan said regarding His ﷺ saying: "On foot" [2:239]: "At the time of sword fighting, one unit. The bowing and prostrating is while you are walking, or galloping your horse, or placing your camel in whatever direction it is or you are."¹⁶⁶

عَنِ الْحَكَمِ، وَحَمَادٍ، وَقَتَادَةَ سُئِلُوا عَنْ صَلَاةٍ عِنْدَ الْمُسَايَفَةِ قَالُوا: رَكْعَةٌ تَلْقَاءُ وَجْهَكَ

¹⁶⁵ Tafsir al Tabari 2/574

¹⁶⁶ Tafsir al Tabari 2/574

(250) Al-Hakam, Hammad and Qatadah were asked about prayer at the time of sword fighting. They said: "One unit facing your direction."¹⁶⁷

عَنْ مُجَاهِدٍ قَالَ: «عِنْدَ الْمُسَايَقَةِ تَجْرِي تَكْبِيرَةٌ» قَالَ سُفْيَانُ: «رَكَعَتَيْنِ رَكَعَتَيْنِ يَوْمِي إِيْمَاءً» أَوْ قَالَ عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ قَالَ: «تَكْبِيرَتَيْنِ»

(251) Mujahid said: "At the time of swordplay a Takbir flows." Sufyan said: "Two units, two units, gesturing." Or he said from Juwaybir from ad-Dahhak: "Two Takbirs."¹⁶⁸

سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ سُئِلَ عَنِ الرَّكَعَتَيْنِ فِي السَّفَرِ أَقْصَرَهُمَا؟ قَالَ: إِنَّمَا الْقَصْرُ وَاحِدَةٌ عِنْدَ الْقِتَالِ، وَإِنَّ رَكَعَتَيْنِ لَيْسَتْ بِقَصْرٍ»

(252) I heard Jabir ibn Abdullah being asked about shortening the two units while traveling. He said: "Shortening is only one unit at the time of fighting. Two units are not shortening."¹⁶⁹

عَنْ حَمَّادٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ، عَنِ الرَّجُلِ يَطْلُبُ أَوْ يُطْلَبُ، فَتُذِرُكَ الصَّلَاةُ، قَالَ: «يُصَلِّي حَيْثُ كَانَ وَجْهُهُ، يَوْمِي إِيْمَاءً، وَيَجْعَلُ سُجُودَهُ أَخْفَضَ مِنْ رُكُوعِهِ، وَلَا يَدْعِ الْوُضُوءَ وَلَا الْقِرَاءَةَ»

(253) Hammad said: I asked Ibrahim about a man pursuing or being pursued, and the prayer time comes upon him. He said: "He prays wherever his face is directed,

¹⁶⁷ Tafsir al Tabari 2/575

¹⁶⁸ Tafsir al Tabari 2/573

¹⁶⁹ Al Tayalisi 1/151 and Al Tabari in his Tafsir 2/574

gesturing. He makes his prostration lower than his bowing. And he does not leave ablution or recitation."¹⁷⁰

عَنِ الزُّهْرِيِّ فِي قَوْلِهِ : «فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا» [البقرة: ٢٣٩] قَالَ: «إِذَا طَلَبَ الْأَعْدَاءُ، فَقَدْ حَلَّ لَهُمْ أَنْ يُصَلُّوا قَبْلَ أَيِّ وَجْهِ كَانُوا، رِجَالًا أَوْ رُكْبَانًا، رَكَعَتَيْنِ يَوْمِيَّ إِيْمَاءً» قَالَ قَتَادَةُ «وَتُجْزَى رَكَعَةً»

(254) Az-Zuhri said regarding His saying: "**And if you fear, then [pray] on foot or riding...**" [2:239]: "If the enemies pursue, it becomes permissible for them to pray facing any direction, on foot or riding, two units gesturing." Qatadah said: "One unit suffices."¹⁷¹

عَنْ مَكْحُولٍ، أَنَّ شُرَحْبِيلَ بْنَ حَسَنَةَ، أَغَارَ عَلَى شِمَاسَةَ، وَذَلِكَ فِي وَجْهِ الصُّبْحِ، قَالَ: صَلُّوا عَلَى ظَهْرِ دَوَابِّكُمْ، فَمَرَّ بِرَجُلٍ قَائِمٍ يُصَلِّي بِالْأَرْضِ قَالَ: مَا هَذَا؟ يُخَالِفُ خَالَفَ اللَّهِ بِهِ، فَإِذَا هُوَ الْأَشْتَرُ "

(255) Makhul narrated that Shurahbil ibn Hasanah raided Shimasah, and that was near dawn. He said: "Pray on the backs of your riding animals." He passed by a man standing praying on the ground. He said: "What is this? He is opposing, may Allah oppose him." It turned out to be al-Ashtar.

كَتَبَ مَكْحُولٌ إِلَى حَسَنِ الْبَصْرِيِّ، فَجَاءَ كِتَابُهُ وَنَحْنُ بِدَابِقٍ فِي الرَّجْلِ يَطْلُبُ عَدُوَّهُ، وَهُمْ مُنْهَزِمُونَ، فَحَصَرَتِ الصَّلَاةُ، أَيْصَلِّي عَلَى ظَهْرِ فَرَسِهِ؟ قَالَ: بَلْ يَنْزِلُ، فَيَسْتَقْبِلُ الْقِبْلَةَ، فَإِنْ كَانَ عَدُوَّهُمْ يَطْلُبُوهُمْ، فَلْيُصَلِّ عَلَى ظَهْرِ فَرَسِهِ إِيْمَاءً»

(256) Makhul wrote to Hasan al-Basri - and his letter came to us while we were in Dabiq - regarding a man pursuing his enemy while they are fleeing, and the prayer time comes. Should he pray on the back of his horse? He said: "Rather, he should

¹⁷⁰ Tafsir al Tabari 2/574

¹⁷¹ Tafsir al Tabari 2/574

dismount and face the Qiblah. If their enemy is pursuing them, let him pray on the back of his horse gesturing."

عَنْ عَطَاءٍ قَالَ: «إِنْ كُنْتَ الطَّالِبُ فَأَنْزِلْ فَصَلِّ، وَإِنْ كُنْتَ الْمَطْلُوبَ فَأَوْمِئْ إِيْمَاءً»

(257) Ata' said: "If you are the pursuer, dismount and pray. If you are the pursued, then gesture."

عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ: «رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ وَعَطَاءَ يُؤَمِّنَانِ إِلَيْهِ، وَالْإِمَامُ يَخْطُبُ»

(258) Muhammad ibn Ismail said: "I saw Sa'id ibn Jubayr and Ata' gesturing, while the imam was delivering the sermon."

عَنْ أَبِي وَائِلٍ أَنَّهُ كَانَ يَوْمِيَّ وَالْحَجَّاجِ يَخْطُبُ

(259) Abu Wa'il used to gesture while Hajjaj was delivering the sermon.

عَنْ عَطَاءٍ أَنَّ الْوَلِيدَ أَجْرَى الصَّلَاةَ بِالْخَيْفِ، فَقُلْتُ لِعَطَاءٍ: وَكَيْفَ صَنَعْتَ؟ قَالَ: أَوْمَأْتُ «قَالَ دَاوُدُ»: خَطَبَ يَوْمَئِذٍ بَعْدَ النَّحْرِ يَوْمٍ حَتَّى جَعَلَ الرَّجُلُ يُلِيحُ بِثَوْبِهِ فَوْقَ الْجَبَلِ فَمَا تَرَى الشَّمْسُ. فَيَقُولُ: إِنَّكُمْ فِي صَلَاةٍ "

(260) Ata' said that al-Walid conducted the prayer at al-Khayf. I said to Ata': "And what did you do?" He said: "I gestured." Dawud said: "He delivered the sermon that day, a day after the sacrifice, until men started waving their garments above the mountain and the sun could not be seen. He would say: 'You are in prayer.'"

كُنْتُ جَالِسًا عِنْدَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمَلِكِ، إِذْ دَخَلَ شَيْخٌ مِنْ شُيُوخِ الشَّامِ، يُقَالُ لَهُ أَبُو بَحْرِيَّةَ، مُجْتَنِحٌ بَيْنَ شَابَيْنِ، فَلَمَّا رَأَاهُ عَبْدُ اللَّهِ قَالَ: مَرْحَبًا بِأَبِي بَحْرِيَّةَ، فَأَوْسَعَ لَهُ بَيْنِي وَبَيْنَهُ، وَقَالَ: مَا جَاءَ بِكَ يَا أَبَا بَحْرِيَّةَ، أَتُرِيدُ أَنْ نَصْعَكَ مِنْ

الْبُعْثِ؟ قَالَ: لَا أُرِيدُ أَنْ تَضْعَيْنِي مِنَ الْبُعْثِ، وَلَكِنْ تَقْبَلُ مِنِّي أَحَدَ هَذَيْنِ - يَعْنِي ابْنَيْهِ - ثُمَّ قَالَ: مَنْ هَذَا عِنْدَكَ؟ قَالَ: هُوَ يُخْبِرُكَ عَنْ نَفْسِهِ. فَقَالَ لِي: مَنْ أَنْتَ؟ فَقُلْتُ: أَنَا أَبُو بَكْرٍ بْنُ عَبْدِ اللَّهِ بْنِ حُوَيْطِبٍ. فَقَالَ: مَرْحَبًا بِكَ وَأَهْلًا يَا ابْنَ أَخِي أَمَّا أَنِّي فِي أَوَّلِ جَيْشٍ، أَوْ قَالَ: فِي أَوَّلِ سَرِيَّةٍ دَخَلَتْ أَرْضَ الرُّومِ، زَمَنَ عُمَرَ بْنِ الْخَطَّابِ، وَعَلَيْنَا ابْنُ عَمِّكَ عَبْدُ اللَّهِ بْنُ السَّعْدِيِّ، وَإِنَّ جُلَّ حَمُولَةٍ..، وَإِنَّ جُلَّ مَا فِي رِمَاحِنَا الْقُرُونُ، وَإِنَّ جُلَّ مَا مَعَ أَمِيرِنَا مِنَ الْقُرْآنِ الْمُعَوِّذَاتِ، وَسُورٍ مِنَ الْمُفَصَّلِ قِصَارًا، وَمَا نَلْقَى مِنَ النَّاسِ أَحَدًا فَيَظُنُّ أَنَّهُ يَقُومُ لَنَا، غَيْرَ أَنَّهُ يَا ابْنَ أَخِي، لَيْسَ فِينَا غَدْرٌ، وَلَا كِذْبٌ، وَلَا خِيَانَةٌ، وَلَا غُلُولٌ»

(261) I was sitting with Abdullah ibn Abdul Malik when an old man from the elders of the Levant entered, called Abu Bahriyyah, leaning between two youths. When Abdullah saw him, he said: "Welcome Abu Bahriyyah" and made room for him between me and him. He said: "What brings you, O Abu Bahriyyah? Do you want us to excuse you from the dispatch?" He said: "I do not want you to excuse me from the dispatch, but accept from me one of these two" - meaning his two sons. Then he said: "Who is this with you?" He said: "He will tell you about himself." He said to me: "Who are you?" I said: "I am Abu Bakr ibn Abdullah ibn Huwaytib." He said: "Welcome to you, O son of my brother. I was in the first army" - or he said: "in the first expedition that entered the land of the Romans, in the time of Umar ibn al-Khattab, and over us was your cousin Abdullah ibn as-Sa'di. Most of our provisions..., most of what is on our spears is horn, and most of the Qur'an with our commander is al-Mu'awwidhat and short surahs from the Mufasssal. We do not meet anyone who thinks he can stand against us. However, O son of my brother, there is no betrayal among us, no lying, no treachery and no embezzlement."

عَنْ مُجَاهِدٍ قَالَ: قَالَ عُمَرُ: «أَنَا فِتْنَةٌ كُلُّ مُسْلِمٍ»

(262) Mujahid said: Umar said: "I am the detachment for every Muslim."¹⁷²

¹⁷² Tafsir al Tabari 9/203