

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

20. The Chapters On The Virtues Of *Jihād* From The Messenger Of Allāh ﷺ

(المعجم ٢٠) - أَبْوَابُ فَضَائِلِ الْجِهَادِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٨)

Chapter 1. (What Has Been Related About) The Virtue Of *Jihād*

1619. Abū Hurairah narrated: "It was said, 'O Messenger of Allāh, what equals *Jihād*?' He said: 'Verily, you (people) are not capable of it.' So they repeated it to him two or three times, each time he said, 'You (people) are not capable of it.' Then he said the third time: 'The example of the *Mujāhid* in the path of Allāh is like the one who fasts and stands (in prayer) and does not slacken from *Salāt*, nor fasting, until the *Mujāhid* in the cause of Allāh returns.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Ash-Shifā', 'Abdullāh bin Ḥubshī, Abū Mūsā, Abū Sa'eed, Umm Mālik Al-Bahziyyah, and Anas.

This *Ḥadīth* is a *Hasan Ṣaḥīḥ*. And it has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

(المعجم ١) - بَابُ [مَا جَاءَ فِي] فَضْلِ الْجِهَادِ (التحفة ١)

١٦١٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَا يَعْدِلُ الْجِهَادَ؟ قَالَ: «إِنَّكُمْ لَا تَسْتَطِيعُونَهُ»، فَردُّوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِيعُونَهُ»، فَقَالَ فِي الثَّلَاثَةِ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ مَثَلُ الصَّائِمِ الْقَائِمِ الَّذِي لَا يَفْتُرُ مِنْ صَلَاةٍ وَلَا صِيَامٍ، حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ». وَفِي الْبَابِ عَنِ الشَّفَاءِ، وَعَبْدُ اللَّهِ بْنِ حُبْشِيِّ، وَأَبِي مُوسَى، وَأَبِي سَعِيدٍ وَأُمِّ مَالِكِ الْبَهْزِيِّ، وَأَنْسِ. [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.]

تخریج: وأخرجه مسلم، الإمامة، باب فضل الشهادة في سبيل الله تعالى، ح: ١٨٧٨ من حديث أبي عوانة به * وفي الباب عن الشفاء [أحمد: ٣٧٢/٦ وعبد بن حميد، ح: ١٥٩١] وعبدالله

ابن حبشي [أبو داود، ح: ١٣٢٥] وأبي موسى [يأتي: ١٦٥٩] وأبي سعيد [ابن ماجه، ح: ٢٧٥٤] وأم مالك البهزية [يأتي: ٢١٧٧] وأنس بن مالك [يأتي: ١٦٢٠].

Comments:

Jihād (fighting in the cause of Allāh) is an extremely important activity. Recompense and reward for the *Mujāhid* (he who undertakes *Jihād* in the cause of Allāh) is continuous, spanning his entire mission in the sense that, be it his awakening or sleep or any other activity, it shall bring him continued reward. His reward, thus, keeps accumulating regardless of his activities during his dispatchment.

1620. Anas [bin Mālik] narrated: “The Messenger of Allāh ﷺ said: meaning: Allāh [Mighty and Sublime is He] says:^[1] ‘The *Mujāhid* in My cause, he has a guarantee from Me. If I seize him, I cause him to inherit Paradise, and if I return him, I return him with a reward or spoils of war.’” (*Hasan*)

[He said:] This *Hadīth* is *Gharīb Sahīh* from this route.

١٦٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنِي مَرْزُوقُ أَبُو بَكْرٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ [قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَعْني «يَقُولُ اللَّهُ [عَزَّ وَجَلَّ]: الْمَجَاهِدُ فِي سَبِيلِي هُوَ عَلَيَّ ضَمَانٌ إِنْ قَبِضْتُهُ أَوْرَثْتُهُ الْجَنَّةَ، وَإِنْ رَجَعْتُهُ رَجَعْتُهُ بِأَجْرٍ أَوْ غَنِيْمَةٍ».

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه ابن أبي عاصم في كتاب الجهاد، ح: ٤٥ من حديث محمد بن عبدالله بن بزيْع به مختصراً وللحديث شواهد كثيرة عند مسلم، ح: ١٨٧٦ وأبي داود، ح: ٢٤٩٤، ٢٤٩٩ وغيرهما.

Comments:

Jihād is an activity that never fails to achieve its objective. For instance, if a *Mujāhid* meets his martyrdom on the battlefield, he goes straight to Paradise. If, on the other hand, he returns from the battle front alive, he either gets his reward from Allāh in the Hereafter or his share from the spoils of war in this world, or both. This means that, even if he receives no spoils of war in this world, his immense recompense and reward in the Hereafter are still assured.

Chapter 2. What Has Been Related About The Virtue Of The One Who Dies Guarding The Frontier From The Enemy

(المعجم ٢) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ مَاتَ مُرَابِطًا (التحفة ٢)

1621. Faḍālah bin ‘Ubaid narrated that the Messenger of Allāh ﷺ

١٦٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا

[1] “It appears that the speaker is Anas, may Allāh be pleased with him. That is, he ﷺ means that “the *Mujāhid* in My path” is from the *Ahādīth Qudsiyyah*.” *Tuḥfat Al-Ahwadhī*.

said: "The deeds of everyone who dies are sealed. Except for the one who dies guarding the frontier from the enemy, in the cause of Allāh. For indeed his actions are increased for him until the Day of Judgement, and he is secure from the tribulation, and he is secure from the tribulation of the grave." And I heard the the Messenger of Allāh ﷺ saying: "The *Mujāhid* is one who strives against his own soul." (*Sahīh*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Uqbah bin 'Āmir and Jābir.

The *Hadīth* of Faḍālah is a *Hasan Sahīh Hadīth*.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب: في فضل الرباط، ح: ٢٥٠٠ من حديث أبي هانئ به وصححه ابن حبان، ح: ١٦٢٤ والحاكم على شرط مسلم: ٧٩/٢ ووافقه الذهبي وله طرق عند ابن ماجه، ح: ٣٩٣٤ وابن حبان، ح: ٢٥ وغيرهما مختصراً ومطولاً * وفي الباب عن عقبة بن عامر [أحمد: ٤/١٥٠] وجابر [الطبراني في الأوسط: ٥/٤١٦، ح: ٤٨٢٢].

Comments:

A person, who cannot fight or wage *Jihād* against his own inner self, and instead of subduing the enemy within, falls prey to its whims and desires; he can never challenge the enemy without. The task of going out into the open and challenging the enemy for the pleasure of Allāh can only be accomplished by those who have first successfully subdued their own inciting souls. See no. 1664.

Chapter 3. What Has Been Related About The Virtue Of Fasting In The Cause Of Allāh

(المعجم ٣) - بَابُ مَا جَاءَ فِي فَضْلِ الصَّوْمِ فِي سَبِيلِ اللَّهِ (التحفة ٣)

1622. Abū Al-Aswad narrated from 'Urwah [bin Az-Zubair], and Sulaimān bin Yasār, that they reported to him from Abū Hurairah that the Prophet ﷺ said: "Whoever fasts a day in the cause of Allāh, Allāh shall distance him from the Fire by seventy autumns." One of them said "seventy" and

عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحٍ، قَالَ أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ: أَنَّ عَمْرَو بْنَ مَالِكِ الْجَنْبِيَّ أَخْبَرَهُ: أَنَّهُ سَمِعَ فَضَالََةَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «كُلُّ مَيِّتٍ يُحْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يُنْمَى لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيَأْمَنُ فِتْنَةَ الْقَبْرِ» وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ».

[قَالَ أَبُو عَمْرٍو:] وَفِي الْبَابِ عَنْ عُقْبَةَ ابْنِ عَامِرٍ، وَجَابِرٍ.

حَدِيثُ فَضَالََةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٦٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ [بْنِ الزُّبَيْرِ] وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ زَحَرَخَهُ اللَّهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا». أَحَدُهُمَا يَقُولُ: سَبْعِينَ وَالْآخَرُ

the other said “forty.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is a *Gharīb Hadīth* from this route. Abū Al-Aswad’s name is Muḥammad bin ‘Abdur-Raḥmān bin Nawfal Al-Asadī Al-Madanī.

There are narrations on this topic from Abū Sa‘eed, Anas, ‘Uqbah bin ‘Amir, and Abū Umāmah.

تخریج: [حسن] وللحديث شواهد عند النسائي: ١٧٢/٤، ١٧٣، ح: ٢٢٥٢-٢٢٤٦ (الصيام، باب ثواب من صام يوماً في سبيل الله عزوجل . . . إلخ) ومسلم، ح: ١١٥٣ وغيرهما * وفي الباب عن أبي سعيد [يأتي: ١٦٢٣] وأنس [لم أجده] وعقبه بن عامر [النسائي، ح: ٢٢٥٦] وأبي أمامة [يأتي: ١٦٢٤].

Comments:

If the man out in the field for the sake of Allāh is so lion-hearted and of such a resolute mind that his day-long fasting does not deter him from performing any of the tasks connected with *Jihād*, then on the basis of his sincerity of intention and deed exemplified by his dual action of fasting for the sake of Allāh, and giving a distinguished performance in the field, he shall be kept at a distance of seventy or forty years from Hellfire. In some other *Aḥādīth* the distance has been mentioned as one hundred years.

These variations in the distance are due to the qualitative difference in sincerity and the nature of pains and hardship sustained by the persons concerned in the process.

1623. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ: “A worshipper does not fast a day in the cause of Allāh except that, that day (of fasting) distances the Fire from his face by seventy autumns.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

يُقُولُ: أَرْبَعِينَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَأَبُو الْأَسْوَدِ اِسْمُهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلِ الْأَسَدِيِّ الْمَدَنِيِّ.

وَفِي الْبَابِ: عَنْ أَبِي سَعِيدٍ، وَأَنْسٍ، وَعُقْبَةَ بْنِ عَامِرٍ، وَأَبِي أَمَامَةَ.

تخریج: [حسن] وللحديث شواهد عند النسائي: ١٧٢/٤، ١٧٣، ح: ٢٢٥٢-٢٢٤٦ (الصيام، باب ثواب من صام يوماً في سبيل الله عزوجل . . . إلخ) ومسلم، ح: ١١٥٣ وغيرهما * وفي الباب عن أبي سعيد [يأتي: ١٦٢٣] وأنس [لم أجده] وعقبه بن عامر [النسائي، ح: ٢٢٥٦] وأبي أمامة [يأتي: ١٦٢٤].

١٦٢٣ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ [الْمَخْرُومِيُّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ؛ ح [قَالَ]: وَحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عُيَيْدُ اللَّهِ ابْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ الثُّعْمَانَ بْنِ أَبِي عَيَّاشِ الزُّرَقِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ: «لَا يَصُومُ عَبْدٌ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ ذَلِكَ الْيَوْمَ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ حَرِيفًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب فضل الصوم في سبيل الله، ح: ٢٨٤٠ ومسلم، ح: ١١٥٣ من حديث سهيل بن أبي صالح به.

1624. Abū Umāmah [Al-Bāhili] narrated that the Prophet ﷺ said, “Whoever fasts a day in the cause of Allāh, Allāh shall put between him and the Fire a trench whose distance is like that between the heavens and the earth.” (*Hasan*)

This *Hadīth* is *Gharib* as a narration of Abū Umāmah.

١٦٢٤ - حَدَّثَنَا زِيَادُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أَمَامَةَ [الْبَاهِلِيِّ] عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ حَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ».

هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي أَمَامَةَ.

تخریج: [إسناده حسن] وأخرجه الطبراني في الكبير: ٢٨١/٨، ح: ٧٩٢١ من حديث يزيد هارون به وللحديث شواهد عند الطبراني في الأوسط وغيره.

Comments:

Some of the scholars take the expression “in the cause of Allāh” as used in the *Hadīth* to mean “in obedience to Allāh”. However, the fact of the matter is that it means *Jihād*. (*Tuhfat Al-Ahwadhī*, v.3, p.2).

Chapter 4. What Has Been Related About The Virtue Of Spending In The Cause Of Allāh

(المعجم ٤) - بَابُ مَا جَاءَ فِي فَضْلِ التَّقَةِ فِي سَبِيلِ اللَّهِ (التحفة ٤)

1625. Khuraim bin Fātik narrated that the Messenger of Allāh ﷺ said: “Whoever spends a sum in the cause of Allāh, it is recorded for him seven-hundred fold.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] There is something on this topic from Abū Hurairah.

This *Hadīth* is *Hasan*, we only know of it from the narration of Ar-Rukain bin Ar-Rabi’ (a narrator in the chain of this *Hadīth*).

١٦٢٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْحُسَيْنُ [بْنُ عَلِيٍّ] الْجَعْفِيُّ عَنْ زَائِدَةَ، عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ، عَنْ يُسَيْرِ بْنِ عَمِيَلَةَ، عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَتْ لَهُ سَبْعُمِائَةِ ضِعْفٍ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

وهذا حديث حسن إنما نعرفه من حديث الرُّكَيْنِ بْنِ الرَّبِيعِ.

تخریج: [إسناده صحيح] وأخرجه ابن أبي شيبه: ٣١٨/٥ عن الحسين بن علي الجعفي به

ورواه النسائي: ٤٩/٦، ح: ٣١٨٨ من حديث الركين، وصححه ابن حبان، ح: ٣١، ١٦٤٧ والحاكم: ٨٧/٢، والذهبي وغيرهم * وفي الباب عن أبي هريرة [يأتي: ٣٦٧٤].

Comments:

This *Hadīth* tells us that *Jihād* is an act of such great virtue that, instead of the usual tenfold, its minimum reward is seven-hundred-fold.

Chapter 5. What Has Been Related About The Virtue Of Service In The Cause Of Allāh

(المعجم ٥) - بَابُ مَا جَاءَ فِي فَضْلِ
الْخِدْمَةِ فِي سَبِيلِ اللَّهِ (التحفة ٥)

1626. ‘Adī bin Ḥātim At-Ṭā’ī narrated that he asked the Messenger of Allāh ﷺ, “Which charity is the most virtuous?” He said, “The service of a worshipper in the cause of Allāh, or providing the shade of a tent,^[1] or mount in the cause of Allāh.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* has been reported from Mu‘āwiyah bin Šāliḥ in *Mursal* form. And Zaid has been contradicted concerning part of its chain.

He said: And Al-Walīm bin Jamīl has reported this *Hadīth* from Al-Qāsim Abū ‘Abdur-Raḥmān, from Abū Umāmah, from the Prophet ﷺ.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٩٠/٢، ٩١ من حديث زيد بن حباب، والطبراني: ١٧/١٠٦، ح: ٢٥٥ من حديث معاوية بن صالح به وصححه الحاكم ووافقه الذهبي وللحديث شاهد حسن يأتي بعده.

1627. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: “The most virtuous of charitable spending is the shade of a tent in the cause of Allāh, or giving a

١٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ كَثِيرِ بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَدِيِّ بْنِ حَاتِمِ الطَّائِيِّ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «خِدْمَةُ عَبْدٍ فِي سَبِيلِ اللَّهِ، أَوْ ظِلٌّ فُسْطَاطٍ، أَوْ طَرَوْقَةٌ فَحَلٍ فِي سَبِيلِ اللَّهِ».

[قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَى عَنْ مُعَاوِيَةَ ابْنِ صَالِحٍ: هَذَا الْحَدِيثُ مُرْسَلًا وَخُوْلَفَ زَيْدٌ فِي بَعْضِ إِسْنَادِهِ. قَالَ: وَرَوَى الْوَلِيدُ بْنُ جَمِيلٍ هَذَا الْحَدِيثَ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ.

١٦٢٧ - حَدَّثَنَا بِذَلِكَ زَيَْادُ بْنُ أَيُّوبَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْوَلِيدُ بْنُ جَمِيلٍ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّدَقَاتِ

[1] “A tent under which the *Mujāhid* may be shaded. That is, erecting a tent or a shelter for the fighters to use for shade.” (*Tuhfat Al-Ahwadhī*).

servant in the cause of Allāh, or a riding camel in the cause of Allāh.”

(*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*, and it is more correct to me than the narration of Mu‘āwiyah bin Ṣāliḥ.

ظِلُّ فُسْطَاطٍ فِي سَبِيلِ اللَّهِ، وَمَبِيحَةٌ خَادِمٍ فِي سَبِيلِ اللَّهِ، أَوْ طُرُوقَةٌ فَحَلٍ فِي سَبِيلِ اللَّهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَهُوَ أَصَحُّ عِنْدِي مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ صَالِحٍ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٦٩/٥ من حديث القاسم أبي عبدالرحمن به.

Comments:

That the most virtuous form of charitable spending is either to provide a servant to the fighter in the cause of Allāh, or donate a tent or pitch it for the warrior, or provide a serviceable mount for him.

Chapter 6. What Has Been Related About The One Who Prepares A Fighter

(المعجم ٦) - بَابُ مَا جَاءَ فِيْمَنْ جَهَّزَ غَازِيًا (التحفة ٦)

1628. Zaid bin Khālid Al-Juhānī narrated that the Messenger of Allāh ﷺ said, “Whoever prepares a fighter in Allāh’s cause, he has participated in a military expedition, and whoever looks after the family of a fighter, he has participated in a military expedition.” (*Ṣaḥīḥ*)

١٦٢٨ - حَدَّثَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ دُرَّسْتٍ [الْبَصْرِيُّ]: حَدَّثَنَا أَبُو إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, and it has been reported through more than one route.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب فضل من جهز غازيًا أو خلفه بخير، ح: ٢٨٤٣ ومسلم، ح: ١٨٩٥ من حديث يحيى بن أبي كثير به * أبوإسماعيل هو القناد.

1629. Zaid bin Khālid Al-Juhānī narrated that the Messenger of Allāh ﷺ said, “Whoever prepares a fighter in Allāh’s cause, or looks after the family of a fighter, then he has participated in a military expedition.” (*Ṣaḥīḥ*)

١٦٢٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ أَوْ خَلَفَهُ فِي أَهْلِهِ فَقَدْ غَزَا».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [صحيح] وانظر الحديث السابق والآتي * ابن أبي ليلى هو محمد بن عبدالرحمن ابن أبي ليلى ضعيف من جهة حفظه، ولكن تابعه عبدالملك بن أبي سليمان.

1630. Zaid bin Khālid Al-Juhānī narrated that the Prophet ﷺ said similarly. (*Ṣaḥīḥ*)

١٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ عَنْ النَّبِيِّ ﷺ نَحْوَهُ.
تخریج: [إسناده صحيح].

1631. Zaid ibn Khālid Al-Juhānī said: that the Messenger of Allāh ﷺ said, “Whoever prepares a fighter in Allāh’s cause, he has participated in a military expedition, and whoever watches after the family of a fighter, he has participated in a military expedition.” (*Ṣaḥīḥ*)

١٦٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَهَرَ غَارِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَرَا وَمَنْ خَلَفَ غَارِيًا فِي أَهْلِهِ فَقَدْ غَرَا».

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه من حديث يحيى بن أبي كثير به كما تقدم: ١٦٢٨.

Comments:

Helping a *Mujāhid* with money and material is an act of such great virtue that it is considered as good as one’s physical participation in *Jihād*. Similarly, taking care of the family members of the *Mujāhid* in his absence and helping them with their daily needs and necessities is also considered as good as one’s physical participation in *Jihād*.

Chapter 7. What Has Been Related About The Virtue Of The One Whose Two Feet Became Dusty In The Cause Of Allāh

1632. Yazīd bin Abū Maryam said: “Abāyah bin Rifā‘ah bin Rāfi‘ met me while I was walking to the Friday prayer. He said: ‘Have glad tidings, for indeed these footsteps

(المعجم ٧) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ (التحفة ٧)

١٦٣٢ - حَدَّثَنَا أَبُو عَمَّارٍ [الْحُسَيْنُ بْنُ حُرَيْثٍ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدِ بْنِ أَبِي مَرْيَمَ قَالَ: لَحِقَنِي عَبَايَةُ بْنُ رِفَاعَةَ بْنِ

of yours are in the cause of Allāh. I heard Abū ‘Abs say: “The Messenger of Allāh ﷺ said, ‘Whoever gets his two feet dusty in the path of Allāh, then they are prohibited for the Fire.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. Abū ‘Abs’s name is ‘Abdur-Raḥmān bin Jabr. There are narrations on this topic from Abū Bakr and a man from the Companions of the Prophet ﷺ.

He said: Yazīd bin Abī Maryam is a man from Ash-Shām. Al-Walīd bin Muslim, Yahya bin Ḥamzah, and some others among the people of Ash-Shām report from him.

Buraīd bin Abī Maryam is from Al-Kūfah. His father is one of the Companions of the Prophet ﷺ whose name was Mālik bin Rabī‘ah. [Buraīd bin Abī Maryam heard from Anas bin Mālik. Abū Ishāq Al-Ḥamdānī, ‘Aṭā’ bin As-Sā‘ib, Yūnus bin Abī Ishāq, and Shu‘bah reported *Aḥādīth* from Buraīd bin Abī Maryam].

رَافِعٌ وَأَنَا مَا شِرْ إِلَى الْجُمُعَةِ فَقَالَ: أَبَشِّرُ فَإِنَّ خُطَاكَ هَذِهِ فِي سَبِيلِ اللَّهِ، سَمِعْتُ أَبَا عَبْسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْتَبَرَتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهَمَّا حَرَامًا عَلَى النَّارِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأَبُو عَبْسٍ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنِ جَبْرِ.

وفي البابِ عن أبي بكرٍ ورجلٍ من أصحابِ النبي ﷺ [قال:] وبُرَيْدُ بْنُ أَبِي مَرْيَمَ هُوَ رَجُلٌ شَامِيٌّ رَوَى عَنْهُ الْوَلِيدُ بْنُ مُسْلِمٍ وَيَحْيَى بْنُ حَمْرَةَ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الشَّامِ. وَبُرَيْدُ بْنُ أَبِي مَرْيَمَ كُوفِيٌّ أَبُوهُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَاسْمُهُ مَالِكُ بْنُ رَيْبَعَةَ. [وَبُرَيْدُ بْنُ أَبِي مَرْيَمَ سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ. وَرَوَى عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ أَبُو إِسْحَاقَ الْهَمْدَانِيُّ وَعَطَاءُ بْنُ السَّائِبِ وَيُونُسُ ابْنُ أَبِي إِسْحَاقَ وَشُعْبَةُ أَحَادِيثَ].

تخریج: وأخرجه البخاري، الجمعة، باب المشي إلى الجمعة، ح: ٩٠٧ من حديث الوليد بن مسلم به * وفي الباب عن أبي بكر [البنار (كشف الأستار): ٢/٢٦٢، ح: ١٦٦٠، ١٦٦١ والمروزي في مسند أبي بكر، ح: ٢٠ وسنده ضعيف جداً] ورجل من أصحاب النبي ﷺ [أحمد: ٥/٢٢٥].

Comments:

What transpires from the narrator’s report is that, in his view, anything done for the pleasure of Allāh is a deed done in the cause of Allāh. Now, if mere walking on foot toward a virtuous deed or with the intention of winning the pleasure of Allāh can earn so much reward, the extent of reward that one would get for taking pains and exerting one’s utmost energies for it can very well be imagined.

Chapter 8. What Has Been Related About The Virtue Of Dust In Allāh's Cause

(المعجم ٨) - بَابُ مَا جَاءَ فِي فَضْلِ
الْغُبَارِ فِي سَبِيلِ اللَّهِ (التحفة ٨)

1633. Abū Hurairah narrated that the Messenger of Allāh ﷺ said, "A man who wept out of the fear of Allāh shall not enter the Fire until the milk returns to the udder; and dust in the cause of Allāh and the smoke of Hell shall not come together." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Muḥammad bin 'Abdur-Raḥmān is the freed slave of Abū Ṭalḥah, and he is from Al-Madīnah.

١٦٣٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَيْسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الصَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ».
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى أَبِي طَلْحَةَ مَدَنِيٌّ.

تخريج: [صحيح] وأخرجه النسائي: ١٢/٦، ح: ٣١١٠ (الجهاد، باب فضل من عمل في سبيل الله على قدمه) عن هناد به ورواه جعفر بن عون عن المسعودي به والحاكم: ٤/٢٦٠ وهو سمع من المسعودي قبل اختلاطه، وصححه الحاكم ووافقه الذهبي، وسيأتي الحديث: ٢٣١١ وللحديث شواهد.

Comments:

The welling up of tears in a person's eye from the fear of Allāh is an indication of how particular he is about obeying the commands of Allāh and avoiding the things prohibited by Him. Surely, a man of this distinguished quality is of the people of Paradise. The dust of the road that rises up like smoke shall screen the raging fire of Hell. And just as it is inconceivable that milk, once taken out shall go back into the udders, it is impossible that a person fears Allāh and enters the Hellfire. The statement is an example of what we call 'attaching impossible conditions to the happening of an event'.

Chapter 9. What Has Been Related About The Virtue of Developing Gray Hair In Allāh's Cause

(المعجم ٩) - بَابُ مَا جَاءَ فِي فَضْلِ
مَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ (التحفة ٩)

1634. *Shurahbīl* bin As-Simṭ said: "O Ka'b bin Murrah! Relate (something) to us from the Messenger of Allāh ﷺ, and be

١٦٣٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ أَنَّ شَرْحِبِيلَ بْنَ السَّمْطِ قَالَ:

cautious. He said: 'I heard the Prophet ﷺ say: "Whoever develops some gray hair in Islam, it shall be a light for him on the Day of Judgement." (*Da'if*)

[Abū 'Eisā said:] There is something on this topic from Faḍālāh bin 'Ubaid and 'Abdullāh bin 'Amr. The narration of Ka'b bin Murrah was reported like this from Al-A'mash, from 'Amr bin Murrah.

This *Hadīth* has been reported from Maṣṣūr, from Sālim bin Abū Al-Ja'd, and he included a man between him and between Ka'b bin Murrah in the chain. He is called: "Ka'b bin Murrah," and he is called: "Murrah bin Ka'b Al-Bahzī," and the one known among the Companions of the Prophet ﷺ is Ka'b bin Murrah Al-Bahzī, he reported some *Ahādīth* from the Prophet ﷺ.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ٢٧/٦، ح: ٣١٤٦ (الجهاد، باب ثواب من رمى بسهم في سبيل الله عزوجل) وابن ماجه، ح: ٢٥٢٢ من حديث أبي معاوية الضرير به والسند منقطع ولبعض الحديث شواهد عند مسلم، ح: ١٥٠٩ والحميدي، ح: ٧٦٧ وغيرهما * وفي الباب عن فضالة بن عبيد [أحمد: ٢٠/٦ وعبدالله بن عمرو [يأتي: ٢٨٢١].

1635. 'Amr bin 'Abasah narrated that the Messenger of Allāh ﷺ said: "Whoever develops some gray hair in the cause of Allāh, it shall be a light for him on the Day of Judgement." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. As for Ḥaiwah bin Shuraih, (the remainder of his name is) Ibn Yazīd Al-Ḥimṣī.

يَا كَعْبُ بْنُ مَرَّةٍ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ وَاحْذَرْ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو. وَحَدِيثُ كَعْبِ بْنِ مَرَّةٍ، هَكَذَا رَوَاهُ الْأَعْمَشُ عَنْ عَمْرٍو بْنِ مَرَّةٍ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ وَأَدْخَلَ بَيْنَهُ وَبَيْنَ كَعْبِ ابْنِ مَرَّةٍ فِي الْإِسْنَادِ رَجُلًا، وَيُقَالُ: كَعْبُ بْنُ مَرَّةٍ وَيُقَالُ: مَرَّةُ بْنُ كَعْبِ الْبَهْزِيِّ، وَالْمَعْرُوفُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مَرَّةُ بْنُ كَعْبِ الْبَهْزِيِّ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.

١٦٣٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [الْمَرْوَزِيُّ]: حَدَّثَنَا حَيَوَةُ بْنُ شَرِيحٍ عَنْ بَقِيَّةٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مَرَّةٍ الْحَضْرَمِيِّ، عَنْ عَمْرٍو بْنِ عَبْسَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ، وَحَيَوَةٌ بِنُ شَرِيحٍ هُوَ ابْنُ
بِرِّدَ الْجَمَّصِيِّ.

تخريج: [صحيح] وأخرجه أحمد: ٤/٣٨٦ من حديث حيوه به وبقيه صرح بالسماع عنده ورواه النسائي، ح: ٣١٤٤ من حديث عمرو بن عبسة به وللحديث شواهد عند أبي داود، ح: ٣٩٦٦ والنسائي وغيرهما.

Chapter 10. What Has Been Related About One Who Keeps And Prepares A Horse In The Cause Of Allāh

1636. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The forelocks of horses contain good until the Day of Judgement. The horse is for three (purposes): It is for one man a reward, and it is for one man a shelter (from poverty), and it is for one man a burden. As for the one whom it is a reward for, it is the one who acquires it for the cause of Allāh and then prepares it for that; it is for him a reward, nothing disappears into its stomach except that Allāh writes it for him as a reward." [And there is a story in the *Ḥadīth*]. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Mālik bin Anas narrated similar to this *Ḥadīth* from Zaid bin Aslam from Abū Ṣāliḥ from Abu Hurairah, from the Prophet ﷺ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٦/٢١٥، ح: ٣٥٩٢ (الخيال، باب: "الخيال معقود في نواصيها الخير إلى يوم القيامة") من حديث سهيل به مطولاً وللحديث شواهد كثيرة * حديث مالك في الموطأ: ٢/٤٤٤-٤٤٦ بطوله ومن طريقه أخرجه البخاري، ح: ٢٨٦٠ ومسلم، ح: ٩٨٧ وغيرهما.

Comments:

The whiteness of the hair, shall illuminate the path of Paradise amidst the enveloping darkness of the Doomsday.

(المعجم ١٠) - بَابُ مَا جَاءَ مَنْ ارْتَبَطَ
فَرَسًا فِي سَبِيلِ اللَّهِ (التحفة ١٠)

١٦٣٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى
يَوْمِ الْقِيَامَةِ، الْخَيْلُ لِثَلَاثَةٍ: هِيَ لِرَجُلٍ أَجْرٌ،
وهي لِرَجُلٍ سِتْرٌ، وهِيَ عَلَى رَجُلٍ وَرَزٌّ، فَأَمَّا
الَّذِي هِيَ لَهُ أَجْرٌ فَالَّذِي يَتَّخِذُهَا فِي سَبِيلِ
اللَّهِ فَيُعِدُّهَا لَهُ، هِيَ لَهُ أَجْرٌ لَا يَغِيبُ فِي
بُطُونِهَا شَيْءٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرًا» [وفي
الْحَدِيثِ فَصَّةٌ].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ
ابْنِ أَسْلَمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْحَدِيثِ.

Comments:

The *Hadīth* promises in no uncertain terms that horses shall continue to be used for *Jihād* until the Last Day and shall be a means of reward for the believers from Allāh in the Hereafter as well as the spoils of war in this world. The narration of the *Hadīth* as quoted in *Ṣaḥīḥ Muslim*, also mentions the three purposes connected with the horses and the three kinds of men who will keep them as referred to in the *Hadīth*. It also narrates a story related to them. (*Tuḥfat Al-Aḥwadhī*: v.3, p.6. Also see notes and comments on the *Hadīth* given in *Ṣaḥīḥ Muslim*).

Chapter 11. What Has Been Related About The Virtue Of Archery In The Cause Of Allāh

1637. ‘Abdullāh bin ‘Abdur-Raḥmān bin Abū Ḥusain narrated that the Messenger of Allāh ﷺ said: “Indeed, Allāh will surely admit three into Paradise by a single arrow. Its maker who seeks good by his making it, the one who shoots it, and the one who holds arrows for him.” And he said: “Practice archery and practice riding, and that you should practice archery is more beloved to me than that you should ride. All idle pastimes that the Muslim man engages in are falsehood, except for his shooting of his bow, his training of his horse, and his playing with his wife, for they are from truth.” (*Ṣaḥīḥ*)

(Another chain) from ‘Abdullāh bin Al-Azraq, from ‘Uqbah bin ‘Āmir [Al-Juhanī] from the Prophet ﷺ with similar meaning.

[Abū ‘Eisā said:] There are narrations on this topic from Ka‘b bin Murrah, ‘Amr bin ‘Abasah, and ‘Abdullāh bin ‘Amr. This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١١) - بَابُ مَا جَاءَ فِي فَضْلِ الرَّمِي فِي سَبِيلِ اللَّهِ (التحفة ١١)

١٦٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ لَيُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ الْجَنَّةِ: صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ، وَالرَّامِيَ بِهِ، وَالْمُؤَدِّ بِهِ» وَقَالَ: «ارْمُوا وَارْكَبُوا، وَلَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. كُلُّ مَا يَلْهُو بِهِ الرَّجُلُ الْمُسْلِمُ بَاطِلٌ إِلَّا رَمِيَهُ بِقَوْسٍ، وَتَأْدِيبَهُ فَرَسَهُ، وَمُتْلَاعِبَتَهُ أَهْلَهُ، فَإِنَّهُمْ مِنَ الْحَقِّ».

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَامٍ، عَنْ عَبْدِ اللَّهِ ابْنِ الْأَزْرَقِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ [الْجُهَنِيِّ] عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ كَعْبِ ابْنِ مُرَّةَ، وَعَمْرٍو بْنِ عَبْسَةَ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] سنده ضعيف والحديث الآتي شاهد له .

Comments:

Jihād in the cause of Allāh is an extremely virtuous act that fetches great reward from Allāh. As a consequence of it, activities like (i) manufacturing weapons for it with purity of intention, (ii) providing those weapons to the fighter, and (iii) replenishing them for him and exerting one's efforts in his defence, are all activities connected with *Jihād* that shall fetch reward from Allāh. And obviously, keeping the horses and training them for the purpose is also a part of that activity.

1638. Abū Najīh As-Sulamī [may Allāh be pleased with him] said, I heard the Messenger of Allāh ﷺ say: "Whoever shoots an arrow in the cause of Allāh, then he has the reward of freeing a slave." (*Ṣaḥīḥ*)
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Najīh is 'Amr bin 'Abasah As-Sulamī, and 'Abdullāh bin Al-Azraq is 'Abdullāh bin Zaid.

١٦٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي نَجِيحِ السُّلَمِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ فَهُوَ لَهُ عِدْلُ مُحَرَّرٍ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ، وَأَبُو نَجِيحٍ هُوَ عَمْرُو بْنُ عَبْسَةَ السُّلَمِيُّ، وَعَبْدُ اللَّهِ بْنُ الْأَزْرَقِ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ.

تخریج: [صحيح] وأخرجه أبو داود، العتق، باب أي الرقاب أفضل، ح: ٣٩٦٥ من حديث معاذ بن هشام به وقادة صرح بالسماع عند ابن المبارك في كتاب الجهاد، ح: ٢١٩، وغيره، وصححه ابن حبان والحاكم والذهبي وغيرهم.

Comments:

Freeing slaves is an act of great virtue for which the promised reward is salvation from Fire. Equal in merit is a person using his weapons in the cause of Allāh. Therefore, learning and practising the use of weapons must be regarded as superior to practising the art of riding.

Chapter 12. What Has Been Related About The Virtue Of Standing Guard In The Cause Of Allāh

1639. Ibn 'Abbās said: "I heard the Messenger of Allāh ﷺ saying, 'There are two eyes that shall not be touched by the Fire: An eye that wept from the fear of Allāh, and an eye that spent the night standing

(المعجم ١٢) - بَابُ مَا جَاءَ فِي فَضْلِ الْحَرَسِ فِي سَبِيلِ اللَّهِ (التحفة ١٢)

١٦٣٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ عَمَرَ: حَدَّثَنَا شُعَيْبُ بْنُ رَزِيْقِ أَبُو شَيْبَةَ: حَدَّثَنَا عَطَاءُ الْخُرَاسَانِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ

on guard in the cause of Allāh.”
(*Hasan*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Uthmān and Abū Raihānah.

The *Hadīth* of Ibn ‘Abbās is a *Hasan Gharīb Hadīth*, we do not know of it except through the narration of Shu‘aib bin Ruzaiq.

اللَّهُ ﷺ يَقُولُ: «عَيْنَانِ لَا تَمْسُهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُثْمَانَ، وَأَبِي رَيْحَانَةَ.

[و] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شُعَيْبِ بْنِ رُزَيْقٍ.

تخریج: [حسن] وأخرجه ابن أبي عاصم في الأحاد والمثاني، ح: ١٤٦ من حديث بشر بن عمر بن الحكم الزهراني به وللحديث شواهد عند النسائي ١٥/٦، ح: ٣١١٩ وابن أبي عاصم، ح: ١٤٧ وغيرهما * وفي الباب عن عثمان [يأتي: ١٦٦٧] وأبي ريحانة [النسائي: ١٥/٦، ح: ٣١١٩].

Comments:

An eye that sheds tears from the fear of Allāh protects its owner from the invasion of his own soul as well as of Satan. An eye that stands guard in the night, likewise, protects the believers from the invasion of the enemy. As a reward for this service, the eyes are saved from Fire. However, as is obvious, the eye can only be saved from Fire if its master is saved from it.

Chapter 13. What Has Been Related About The Martyr's Reward

(المعجم ١٣) - بَابُ مَا جَاءَ فِي ثَوَابِ

الشَّهِيدِ (التحفة ١٣)

1640. Anas narrated that the Messenger of Allāh ﷺ said: “Dying in the cause of Allāh expiates every sin.” Jibrīl said: “Except for debt.” So the Messenger of Allāh ﷺ said: “Except for debt.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from Ka‘b bin ‘Ujrah, Jābir, Abū Hurairah, and Abū Qāṭadah. This *Hadīth* is *Gharīb*, we do not know of it as a *Hadīth* of Abū Bakr (a narrator) except from this *Shaiḫh* (Yaḥya bin Ṭalḥah).

He said: I asked Muḥammad bin Ismā‘il about this *Hadīth* and he

١٦٤٠ - حَدَّثَنَا يَحْيَى بْنُ طَلْحَةَ [الزُّبَيْرِيُّ] الْكُوفِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاسٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ خَطِيئَةٍ»، فَقَالَ جِبْرِيلُ إِلَّا الدَّيْنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا الدَّيْنَ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ كَعْبِ ابْنِ عُجْرَةَ، وَجَابِرٍ، وَأَبِي هُرَيْرَةَ، وَأَبِي قَتَادَةَ. وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي بَكْرٍ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ.

did not know it. He said: "I think that he intended the *Hadīth* of Ḥumaid, from Anas, from the Prophet ﷺ that he said: 'There is none from the people of Paradise who would like to return to the world except for the martyr.'"

قَالَ: وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ، وَقَالَ أَرَى أَنَّهُ أَرَادَ حَدِيثَ حُمَيْدٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الْجَنَّةِ يَسْرُهُ أَنْ يَرْجَعَ إِلَى الدُّنْيَا إِلَّا الشَّهِيدُ».

تخريج: [صحيح] سنده ضعيف وللحديث شواهد عند مسلم، ح: ١١٩/١٨٨٦، ١٢٠ وغيره * وفي الباب عن كعب بن عجرة [لم أجده] وجابر [البخاري، ح: ٤٠٤٦، ومسلم، ح: ١٨٩٩] وأحمد: ٣/٣٢٥، ٣٥٢، ٣٦٧، ٣٧٣ وأبي هريرة [ابن ماجه، ح: ٢٧٩٨] وأبي قتادة [يأتي: ١٧١٢].

Comments:

Although the *Hadīth* from this chain is not authentic; from another chain it is correct and sound, which shows that even an act as exceptionally meritorious as *Jihād* cannot wipe off the violations of the rights of men. Yet, if the dying man had the sincere intention to pay back the debt, but could not because of his extreme penury, then Allāh will do it on his behalf. (See *Takmilat Fath Al-Mal'*, v.3, p.413).

1641. Ka'b bin Mālik narrated from his father that the Messenger of Allāh ﷺ said: "The souls of the martyrs are in green birds, suspended from the fruit of Paradise, or the trees of Paradise." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

١٦٤١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي طَيْرٍ خَضِرٍ تَعْلُقُ مِنْ ثَمَرَةِ الْجَنَّةِ أَوْ شَجَرِ الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ذكر القبر والبلى، ح: ٤٢٧١ والنسائي: ١٠٨/٤، ح: ٢٠٧٥ من حديث الزهري به وشيخ الزهري: عبدالرحمن بن عبدالله بن كعب، لم يسمع هذا الحديث من جده، راجع النهاية بتحقيقي، ح: ١٦٣٧ وصححه ابن حبان، ح: ٧٣٤ وهو في الموطأ: ١/٢٤٠ ح: ٥٦٩ وله شاهد عند أحمد: ٦/٤٢٤، ٤٢٥، ح: ٢٧٩٣١ سنده ضعيف.

Comments:

Martyrs whose souls are prevented from entering Paradise on account of their unpaid debts or some other major sin, are lodged in the bellies of green birds and are free to go anywhere inside Paradise. They are also free to take their resort in the lamps suspended from the Mighty Throne. (For details regarding the sojourns of the souls, see *Kitāb Ar-Rūh* by Imām Ibn Qayyim. pp.143-145).

1642. Abū Hurairah narrated that the Messenger of Allāh ﷺ said, “I was shown the first of (every) three to enter Paradise: A martyr, an *Affīf*,^[1] who is a *Muta‘affif*,^[2] and a slave who perfected his worship of Allāh, and was sincere to his masters.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

١٦٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَامِرِ الْعُقَيْلِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ أَوْلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ: شَهِيدٌ، وَعَفِيفٌ مُتَعَفِّفٌ، وَعَبْدٌ أَحْسَنَ عِبَادَةَ اللَّهِ وَنَصَحَ لِمَوَالِيهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٧٩/٢ من حديث علي بن المبارك به وصححه ابن خزيمة وابن حبان، ح: ١٢٠٣، ١٥٦١ وغيرهما، يحيى بن أبي كثير صرح بالسمع عند الحاكم (٣٨٧/١).

Comments:

The first person chosen (from amongst the first batch of three) for admittance into Paradise was a martyr. This shows what the exalted rank a martyr enjoys before Allāh.

1643. Anas narrated that the Prophet ﷺ said, “There is no person who dies having good (prepared for him) with Allāh, who wishes to return to the world, and to have the world and all that it contains, except for the martyr because of what he knows about the virtue of martyrdom. For, indeed he loves to return to the world so that he may be killed another time.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

[Ibn Abī ‘Umar said: “Sufyān bin ‘Uyainah said: “Amr bin Dīnār was older than Az-Zuhri.””]^[3]

١٦٤٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللَّهِ خَيْرٌ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَأَنَّ لَهُ الدُّنْيَا وَمَا فِيهَا، إِلَّا الشَّهِيدُ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، فَإِنَّهُ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ [قَالَ ابْنُ أَبِي عُمَرَ:] قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: كَانَ عُمَرُو بْنُ دِينَارٍ أَسَنُّ مِنَ الزُّهْرِيِّ].

[1] The one who avoids that which is prohibited. See *Tuḥfat Al-Aḥwadhī*.

[2] The one who refrains from asking, being content with the basic from seeking the better food or clothing. And it is said: The one who refrains from that which is not befitting for him, being patient in opposing his self and its desires. See *Tuḥfat Al-Aḥwadhī*.

[3] ‘Amr bin Dīnār appears in no. 1641 reporting from Az-Zuhri.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب الحور العين وصفتهن، ح: ٢٧٩٥ ومسلم، ح: ١٨٧٧ من حديث حميد الطويل به.

Comments:

A place in Paradise to a person shall, in his sight, be a favor worth more than having the world and all that it contains. That is why no one in Paradise would ever like to go back to the world. The martyr, however, immensely pleased as he would be with the favors granted to him by Allāh in Paradise, would wish to be given another chance to go back to the world and once again lay down his life in the cause of Allāh, in order to secure even greater status in Paradise.

Chapter 14. What Has Been Related About The Excellence Of Martyrs With Allāh

(المعجم ١٤) - بَابُ مَا جَاءَ فِي فَضْلِ الشُّهَدَاءِ عِنْدَ اللَّهِ (التحفة ١٤)

1644. Faḍālah bin ‘Ubaid narrated that he heard ‘Umar bin Al-Khaṭṭāb saying: “I heard the Messenger of Allāh ﷺ saying: ‘The martyrs are four: A believing man whose faith is good, he meets the enemy and proves faithful to Allāh until he is killed. That is the one to whom the people will raise up their eyes like this on the Day of Judgement’ and he raised his head until his *Qalansūwah* fell - [he said:] I do not know if it was ‘Umar’s *Qalansūwah* or the *Qalansūwah* of the Prophet ﷺ that fell - he said: ‘And a believing man whose faith is good (but not as brave as the first), he meets the enemy, but due to cowardice, it only appears that he was struck with a thorn of an acacia tree when an unexpected arrow comes to him, yet it kills him. He is among the second level. And a believing man who has mixed a righteous deed with another evil one, he meets his enemy and proves faithful to Allāh until he is killed. This one is in the

١٦٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لِهَيْعَةَ عَنْ عَطَاءِ بْنِ دِينَارٍ، عَنْ أَبِي يَزِيدَ الْخَوْلَانِيِّ: أَنَّهُ سَمِعَ فَضَالَهَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانَ لِقِي الْعَدُوِّ فَصَدَّقَ اللَّهُ حَتَّى قُتِلَ، فَذَاكَ الَّذِي يَرْفَعُ النَّاسُ إِلَيْهِ أَعْيُنَهُمْ يَوْمَ الْقِيَامَةِ هَكَذَا» وَرَفَعَ رَأْسَهُ حَتَّى وَقَعَتْ فَلَنْسُوتهُ، - [قَالَ:] فَلَا أَدْرِي فَلَنْسُوتهُ عُمَرَ أَرَادَ أَمْ فَلَنْسُوتهُ النَّبِيِّ ﷺ - قَالَ: «وَرَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانَ لِقِي الْعَدُوِّ فَكَأَنَّهَا ضُرِبَ جِلْدُهُ بِشَوْكٍ طَلَحَ مِنَ الْجُبْنِ أَنَاهُ سَهْمٌ غَرِبَ فَقَتَلَهُ، فَهَوَّ فِي الدَّرَجَةِ الثَّانِيَةِ، وَرَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا لِقِي الْعَدُوِّ فَصَدَّقَ اللَّهُ حَتَّى قُتِلَ فَذَاكَ فِي الدَّرَجَةِ الثَّانِيَةِ، وَرَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ لِقِي الْعَدُوِّ فَصَدَّقَ اللَّهُ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الرَّابِعَةِ».

third level. And a believing man who wasted himself (in wrongdoing), he meets the enemy and proves faithful to Allāh until he is killed. This one is in the fourth level.” (Da‘īf)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, it is not known except as a narration of ‘Aṭā’ bin Dīnār.

He said: I heard Muḥammad saying: “Sa‘eed bin Abī Ayyūb reported this *Hadīth* from ‘Aṭā’ bin Dīnār – from some *Shāikh*s of *Khawlān* – and he did not mention ‘from Abū Yazīd’ in it.” And he said: “Aṭā’ bin Dīnār; there is no harm in him.”

تخريج: [إسناده ضعيف] وأخرجه ابن المبارك في الجهاد، ح: ١٢٦، وأحمد: ٢٢/١ من حديث ابن لهيعة به وأبو يزيد الخولاني لم يوثقه غير الترمذي فيما أعلم فهو "مجهول" (تقريب) فالسند ضعيف من أجله.

Comments:

The *Hadīth* indicates that all the four martyrs are equal in faith. Yet the first one is courageous while the second is not as courageous as the first. Being a little below the first in rank, he is in the second level. The third and fourth are, likewise, equal in faith. However, the fourth has more wrongdoings in his account; therefore he ranks fourth in status.

Chapter 15. What Has Been Related About Naval Battles

1645. Ishāq bin ‘Abdullāh bin Abī Ṭalḥah narrated that he heard Anas [bin Mālik] saying: “The Messenger of Allāh ﷺ used to visit Umm Ḥarām bint Milḥān, who would offer him meals. Umm Ḥarām was the wife of ‘Ubādah bin Aṣ-Ṣāmiṭ. Once the Messenger of Allāh ﷺ visited her and she provide him with some food and started inspecting his head for lice. Then the Messenger of Allāh ﷺ

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا يُعْرَفُ إِلَّا مِنْ حَدِيثِ عَطَاءِ بْنِ دِينَارٍ [قَالَ:] سَمِعْتُ مُحَمَّدًا يَقُولُ: قَدْ رَوَى سَعِيدُ بْنُ أَبِي أَيُّوبَ هَذَا الْحَدِيثَ عَنْ عَطَاءِ ابْنِ دِينَارٍ - [وَقَالَ] - عَنْ أَشْيَاخٍ مِنْ خَوْلَانَ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي يَزِيدَ. وَقَالَ: عَطَاءُ بْنُ دِينَارٍ لَيْسَ بِهِ بَأْسٌ.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي عَزْوِ

الْبَحْرِ (التحفة ١٥)

١٦٤٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ [ابْنِ مَالِكٍ] أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَطَعَمَهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةِ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَاطْعَمَتْهُ وَحَبَسَتْهُ تَقْلِي رَأْسَهُ، فَتَأَمَّ رَسُولُ اللَّهِ

slept, and afterwards he awoke smiling.

She said: ‘I said: “What causes you to smile, O the Messenger of Allāh ﷺ?” He said: “Some of my followers who were displayed before me (in a dream) as fighters in Allāh’s cause, riding on a ship on this ocean who were kings upon thrones, or like kings upon thrones.” I said: “O Messenger of Allāh! Supplicate to Allāh to make me among them.”’ So he supplicated for her. Then he lay down his head to sleep. Then he woke up and he was smiling. She said: ‘So I said to him: “What causes you to smile, O the Messenger of Allāh ﷺ?” He said: “Some of my followers who were displayed before me (in a dream) as fighters in Allāh’s cause,” and he said similar to what he said earlier. She said: ‘I said: “O Messenger of Allāh! Supplicate to Allāh to make me among them.” He said: “You are from the earlier ones.”’ He said: “So Umm Ḥarām rode on the sea during the time of Mu‘āwiyah bin Abī Sufyān. She was thrown from her riding animal after she arrived from the ocean voyage, and she died.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Umm Ḥarām bint Milḥān is the daughter of Umm Sulaim, the maternal aunt of Anas bin Mālik.

ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ تَبِجَ هَذَا الْبَحْرِ مُلُوكٌ عَلَى الْأَسِيرَةِ، أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ». قُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَدَعَا لَهَا، ثُمَّ وَصَعَ رَأْسَهُ فَنَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ لَهُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ» نَحْوَ مَا قَالَ فِي الْأَوَّلِ. قَالَتْ: فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ» قَالَ: فَرَكِبْتُ أُمَّ حَرَامَ الْبَحْرِ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَضَرَعْتُ عَنْ دَابَّتِهَا حِينَ خَرَجْتُ مِنَ الْبَحْرِ فَهَلَكْتُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَأُمُّ حَرَامَ بِنْتُ مِلْحَانَ هِيَ أُخْتُ أُمَّ سُلَيْمٍ، وَهِيَ خَالَةُ أَنَسِ بْنِ مَالِكٍ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب الدعاء بالجهاد والشهادة للرجال والنساء، ح: ٢٧٨٨، ٢٧٨٩، ومسلم، ح: ١٩١٢ من حديث مالك به وهو في الموطأ: ٢/٤٦٤، ٤٦٥.

Chapter 16. What Has Been Related About One Who Fights For Show And For Wordly Matters

1646. Abū Mūsā narrated: “The Messenger of Allāh ﷺ was asked about a man who fights out of bravery, one who fights out of protection (for himself or others), and one who fought to be seen. Which of them is in the cause of Allāh? He said: ‘Whoever fought so that the Word of Allāh is supreme, then he is in Allāh’s cause.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There is something on this topic from ‘Umar.

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، مسلم، الإمامة، باب من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله، ح: ١٩٠٤ من حديث أبي معاوية الضرير والبخاري، ح: ٧٤٥٨ من حديث الأعمش به * وفي الباب عن عمر [يأتي: ١٦٤٧].

Comments:

A person’s going to war could be for several reasons: hope of getting the spoils of war; show of one’s valour and bravery; nationalistic motives; desire for revenge; search for personal glory; or for establishing the supremacy of Allāh’s Word. The Prophet ﷺ explained that only the person fighting for the supremacy of Allāh’s Word is fighting in the cause of Allāh.

1647. ‘Umar bin Al-Khaṭṭāb narrated that the Messenger of Allāh ﷺ said: “Deeds are but with intentions, and for the man is only what he intended. So one whose emigration was to Allāh and His Messenger, then his emigration was to Allāh and His Messenger. And one whose emigration was to the world, to attain some of it, or a woman, to marry her, then his emigration was to what he emigrated.” (*Ṣaḥīḥ*)

(المعجم ١٦) - بَابُ مَا جَاءَ فِيمَنْ يُقَاتِلُ رِيَاءً وَلِلدُّنْيَا (التحفة ١٦)

١٦٤٦ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ أَبِي مُوسَى قَالَ: سئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً وَيُقَاتِلُ حَمِيَّةً وَيُقَاتِلُ رِيَاءً، فَأَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ.

[و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٦٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصِ اللَّيْثِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِيءَ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Mālik bin Anas, Sufyān Ath-Thawrī and more than one of the *A'imma*h narrated this *Ḥadīth* from Yaḥya bin Sa'eed. And we do not know of it except as a narration of Yaḥya bin Sa'eed [Al-Anṣārī. 'Abdur-Raḥmān bin Mahdī said: "It is necessary that we put this *Ḥadīth* in every chapter."]

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ وَسُفْيَانُ الثَّوْرِيُّ وَعَبْدُ وَاحِدٍ مِنَ الْأَئِمَّةِ هَذَا عَنْ يَحْيَى بْنِ سَعِيدٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ [الْأَنْصَارِيُّ قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: يَنْبَغِي أَنْ نَضَعَ هَذَا الْحَدِيثَ فِي كُلِّ بَابٍ].

تخریج: متفق عليه، وأخرجه مسلم، الإمامة، باب قوله ﷺ: "إنما الأعمال بالنية" وأنه يدخل فيه الغزو وغيره من الأعمال، ح: ١٩٠٧ عن محمد بن المثنى والبخاري، ح: ٦٦٨٩ من حديث عبدالوهاب الثقفي به.

Comments:

The *Ḥadīth* is explicit on the point that, in order to decide the right of an action from wrong or evaluate its acceptability, the motive or incentive that prompted the man to do it, is considered.

Chapter 17. What Has Been Related About Going Out In The Morning And The Afternoon In The Cause Of Allāh

1648. Sahl bin Sa'd As-Sā'idī narrated that the Messenger of Allāh ﷺ said: "Going out in the morning in the cause of Allāh is better than the world and what is in it. And the place (the size) of a whip in Paradise is better than the world and what is in it." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from Abū Hurairah, Ibn 'Abbās, Abū Ayyūb, and Anas.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الْغُدُوِّ وَالرَّوَاحِ فِي سَبِيلِ اللَّهِ (التحفة ١٧)

١٦٤٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْعَطَّافُ بْنُ خَالِدِ الْمَخْزُومِيِّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَدْوَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَمَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَابْنِ عَبَّاسٍ، وَأَبِي أَيُّوبَ، وَأَنْسٍ. [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه ابن ماجه، الجهاد، باب فضل الغدوة والروحة في سبيل الله عزوجل، ح: ٢٧٥٦ من حديث أبي حازم به ورواه البخاري، ح: ٢٧٩٤ ومسلم، ح: ١٨٨١ من طرق عن أبي حازم به * وفي الباب عن أبي هريرة [يأتي: ١٦٤٩] وابن عباس [يأتي: ١٦٤٩] وأبي أيوب [مسلم، ح: ١٨٨٣] وأنس [يأتي: ١٦٥١].

Comments:

Jihād is such a prized deed before Allāh, that going out in the morning or evening just for a little while in the cause of Allāh has merit that nothing, not even giving the whole world in charity, shall equal it in merit. Similarly, even getting the narrowest space for one's abode in Paradise is worth more than the entire world and all that it contains.

1649. Abū Hurairah and Ibn ‘Abbās narrated that the Prophet ﷺ said: “Going out in the morning in the cause of Allāh, or in the afternoon, is better than the world and what is in it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

[The Abū Ḥāzim who reported from Sahl bin Sa‘d is Abū Ḥāzim Az-Zāhid. He is from Al-Madīnah, and his name is Salamah bin Dīnār.] While [this] Abū Ḥāzim who reported from Abū Hurairah is [Abū Ḥāzim Al-Ashja‘ī] Al-Kūfī, whose name is Salmān, and he is the freed slave of ‘Azzah Al-Ashja‘iyyah.

١٦٤٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ ابْنِ عَجَلَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَالْحَجَّاجُ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. [وَأَبُو حَازِمٍ الَّذِي رَوَى عَنْ سَهْلِ ابْنِ سَعْدٍ هُوَ أَبُو حَازِمِ الزَّاهِدُ وَهُوَ مَدَنِيٌّ وَاسْمُهُ سَلْمَةُ بْنُ دِينَارٍ] وَأَبُو حَازِمٍ [هَذَا] الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ هُوَ [أَبُو حَازِمِ الْأَشْجَعِيُّ] الْكُوفِيُّ [وَأَسْمُهُ سَلْمَانٌ وَهُوَ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ].

تخريج: [صحيح] وأخرجه ابن ماجه، أيضًا، ح: ٢٧٥٥ من حديث أبي خالد الأحمر به وللحديث شواهد كثيرة منها الحديث السابق.

Comments:

Going out even for a short period of time, whether in the morning or afternoon, in the cause of Allāh is better than the world and all that it contains. The words “morning” and “afternoon” are used to describe the general practice of the people who set out on their journeys at these hours. It does not mean that going out at any other time of the day or night would not earn a reward from Allāh.

1650. Abū Hurairah narrated: “A man from the Companions of the Prophet ﷺ passed by a ravine containing a small spring of thirst quenching water, so he was amazed by how pleasant it was. So he said: ‘I should leave the people and stay

١٦٥٠ - حَدَّثَنَا عُبَيْدُ بْنُ أَشْبَاطَ بْنِ مُحَمَّدٍ [الْقُرَشِيُّ الْكُوفِيُّ]: حَدَّثَنَا أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ أَبِي ذُبَابٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَرَّ رَجُلٌ مِنْ

in this ravine. But I will not do it until I seek permission from the Messenger of Allāh ﷺ.' So he mentioned that to the Messenger of Allāh ﷺ and he said: 'Do not do so. For indeed one of you standing in the cause of Allāh is more virtuous than his *Ṣalāt* in his house for seventy years. Do you not love that Allāh forgive your sins and admit you into Paradise? Then fight in the cause of Allāh, for whoever fights in Allāh's cause for the time it takes for two milkings of a camel, then Paradise is obligatory for him.'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

أَصْحَابِ النَّبِيِّ ﷺ بِشَعْبٍ فِيهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ فَأَعْجَبْتَهُ لَطِيْبِهَا، فَقَالَ: لَوْ اعْتَزَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا تَفْعَلْ فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا، أَلَا تُحِبُّونَ أَنْ يُغْفَرَ اللَّهُ لَكُمْ، وَيُدْخِلَكُمُ الْجَنَّةَ؟ اعْزُوا فِي سَبِيلِ اللَّهِ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٤٦/٢، ٥٢٤ من حديث هشام بن سعد به وصححه عبدالغني المقدسي والحاكم على شرط مسلم: ٦٨/٢ ووافقه الذهبي وللحديث شواهد.

Comments:

The way to milk a she-camel is that they milk her for a while then give her a break so that its foal sucks her and the milk comes down again. The time between the two milkings is known as *Fuwāq-u-Nāqah* (literally, hiccups of the she-camel). It means that even a little period of time spent in *Jihād* is more meritorious than the voluntary *Salāt* of seventy years in one's house. It may be mentioned here that it is only the voluntary *Salāt* that is performed at home.

1651. Anas narrated that the Messenger of Allāh ﷺ said: "To go out in the cause of Allāh in the morning, or the afternoon, is better than the world and what is in it. And the space that a bow of one of you – or the space that his hand – would occupy in Paradise is better than the world and what is in it. And if a woman among the women inhabiting Paradise were to appear to the people of the earth, then she would illuminate what is between

١٦٥١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلِقَابٌ قَوْسٍ أَحَدِكُمْ أَوْ مَوْضِعُ يَدِهِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ أَطَّلَعَتْ إِلَى الْأَرْضِ لِأَضَاءَتِ مَا بَيْنَهُمَا، وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَتَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

them (the heavens and the earth), and a pleasant scent would fill up what is between them, and the scarf on her head is better than the world and what is in it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٦٧، ٦٥٦٨ من حديث إسماعيل بن جعفر به رواه مسلم، ح: ١٨٨٠ من حديث أنس به مختصراً. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

Comments:

The *Ḥadīth* tells us that if a man of faith separates himself from his home and the women of the house even for a small period of time in Allāh’s cause, he will be admitted to Paradise whose smallest space shall be better than the entire world and all that is in it.

Chapter 18. What Has Been Related About Who Is The Best Of People

(المعجم ١٨) - بَابُ مَا جَاءَ أَيُّ النَّاسِ خَيْرٌ (التحفة ١٨)

1652. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Shall I not inform you of the best of the people? A man who takes hold of the reins of his horse in Allāh’s cause. Shall I not inform you of the one who comes after him? The man who secludes himself from the people with a small group of sheep of his, thereby fulfilling Allāh’s rights. Shall I not inform you about the worst of the people? A man who is asked by (the Name of) Allāh, but not given by Him.”^[1] (*Ḥasan*)

١٦٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ [بْنِ الْأَسْحَجِ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ؟ رَجُلٌ مُمَسِّكٌ بِعَتَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَلَا أُخْبِرُكُمْ بِالَّذِي يَتَلَوُّهُ؟ رَجُلٌ مُعْتَرِلٌ فِي غَنِيْمَةٍ لَهُ يُؤَدِّي حَقَّ اللَّهِ فِيهَا، أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ؟ رَجُلٌ يُسْأَلُ بِاللَّهِ وَلَا يُعْطَى بِهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَيُرْوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

[1] This narration is recorded by Aḥmad (1:237 and others), An-Nasā’ī (no. 2570), Ibn Ḥibbān (no. 604/1594 - *Mawāriḍ*) and others. See *Aṣ-Ṣaḥīḥah* no.255. The last person: “A man who is asked by (the Name of) Allāh, but not give by Him” is also recited, alternatively with the meaning: “A man who asks...” many of the commentaries consider that to be more correct. Here, it has been translated according to the text.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. This *Hadīth* has been reported through other routes from Ibn 'Abbās, from the Prophet ﷺ.

تخريج: [حسن] وأخرجه النسائي: ٨٣/٥، ح: ٢٥٧٠ (الزكاة)، باب من يسأل بالله عز وجل ولا يعطي به) من حديث عطاء بن يسار به ورواه عمرو بن الحارث عن بكير بن عبدالله به عند ابن حبان، ح: ١٥٩٤ (موارد).

Comments:

The best of all deeds is to keep oneself and one's horses ready for the call of *Jihād*, and the best of all men is the one who fulfills this requirement. If prevailing conditions become so unfavorable as to make it impossible for a person to live in the midst of the people and keep one's faith intact, and there is every likelihood that, far from reforming others, even his own adherence to faith is threatened, the second best thing after *Jihād* for him to do is to take to a life of seclusion with his small herd of sheep.

Chapter 19. What Has Been Related About One Who Asks For Martyrdom

(المعجم ١٩) - بَابُ مَا جَاءَ فِيْمَنْ سَأَلَ الشَّهَادَةَ (التحفة ١٩)

1653. Sahl bin Abī Umāmah bin Sahl bin Ḥunaif narrated from his father, from his grandfather, that the Prophet ﷺ said: "Whoever asks Allāh for martyrdom sincerely from his heart, Allāh will grant the status of martyrdom for him, even if he were to die in his bed." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Sahl bin Ḥunaif. We do not know of it except from the report of 'Abdur-Raḥmān bin Shuraiḥ. 'Abdullāh bin Ṣāliḥ reported it from 'Abdur-Raḥmān bin Shuraiḥ, and 'Abdur-Raḥmān bin Shuraiḥ's *Kunyah* is Abū Shuraiḥ, and he is from Iskandarānī.

There is something on this topic from Mu'adh bin Jabal.

١٦٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنِ عَشْكَرٍ [الْبُعْدَادِيُّ]: حَدَّثَنَا الْقَاسِمُ بْنُ كَثِيرٍ [الْمِصْرِيُّ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ أَنَّهُ سَمِعَ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنَ سَهْلِ بْنِ حُنَيْفٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ مِنْ قَلْبِهِ صَادِقًا بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ سَهْلِ بْنِ حُنَيْفٍ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ، وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ. وَعَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ يُكْنَى أَبَا شُرَيْحٍ وَهُوَ إِسْكَندَرَانِيٌّ.

وفي الباب عن معاذ بن جبل.

تخریج: وأخرجه مسلم، الإمامة، باب استحباب طلب الشهادة في سبيل الله تعالى، ح: ١٩٠٩ من حديث عبدالرحمن بن شريح به * وفي الباب عن معاذ بن جبل [يأتي: ١٦٥٤].

1654. Mu'adh bin Jabal narrated that the Prophet ﷺ said: "Whoever asks Allāh to be killed in His cause sincerely from his heart, Allāh shall give him the reward of martyrdom." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

١٦٥٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مَالِكِ بْنِ يُحَاوِرَ السَّكْسَكِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ الْقَتْلَ فِي سَبِيلِهِ صَادِقًا مِنْ قَلْبِهِ أَعْطَاهُ اللَّهُ أَجْرَ الشَّهِيدِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه النسائي ٢٥/٦، ٢٦، ح: ٣١٤٣ (الجهاد، باب ثواب من قاتل في سبيل الله فواق ناقة) من حديث ابن جريج به مطولاً وصرح بالسماع.

Comments:

If a person sincerely desires to perform a virtuous deed but finds himself unable to do it, the sincerity of his resolve and the purity of his intention shall secure for him the reward of the intended deed, and he shall be reckoned among those who have actually performed it.

Chapter 20. What Has Been Related About The *Mujāhid*, The One Getting Married, And The *Mukātib*, And Allāh's Help For Them

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي الْمَجَاهِدِ وَالنَّائِكِ وَالْمُكَاتِبِ وَعَوْنِ اللَّهِ إِيَّاهُمْ (التحفة ٢٠)

1655. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are three for whom it is a right upon Allāh to help them: The *Mujāhid* in His cause, the *Mukātib* who intends to fulfill (the *Kitābah*), and the one getting married who intends chastity." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

١٦٥٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ؛ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: الْمَجَاهِدُ فِي سَبِيلِ اللَّهِ، وَالْمُكَاتِبُ الَّذِي يُرِيدُ الْأَدَاءَ، وَالنَّائِكُ الَّذِي يُرِيدُ الْعَفَافَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده حسن] وأخرجه النسائي، الجهاد، باب فضل الروحة في سبيل الله عزوجل ١٥/٦، ١٦، ح: ٢٢، ٣١ وابن ماجه، ح: ٢٥١٨ من حديث محمد بن عجلان به وصرح بالسماع عند أحمد ٤٣٧/٢.

Comments:

It is Allāh who supports the endeavours of those who sincerely and earnestly wish and try to perform acts of virtue that are so demanding and difficult that no one can accomplish them without Allāh's special support.

Chapter 21. What Has Been Related About One Who Is Wounded In Allāh's Cause

(المعجم ٢١) - بَابُ مَا جَاءَ فِيمَنْ يُكَلِّمُ فِي سَبِيلِ اللَّهِ (التحفة ٢١)

1656. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "None is wounded in Allāh's cause – and Allāh knows better about who has been injured in His cause – except that he will come on the Day of Resurrection with his wound the color of blood but its scent will be the scent of musk." (*Ṣaḥīḥ*)

١٦٥٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ - وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ - إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ اللَّوْنُ لَوْنُ الدَّمِ، وَالرَّيْحُ رِيحُ الْمِسْكِ».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، الإمامة، باب فضل الجهاد والخروج في سبيل الله، ح: ١٠٧/١٨٧٦ من حديث سهيل به ورواه البخاري، ح: ٢٨٠٣ من حديث أبي هريرة.

Comments:

On the Day of Resurrection, the color of the martyr's blood shall remain red for anyone to see, but the scent coming from it shall be the scent of musk — proving that it was shed in the cause of Allāh.

1657. Mu'adh bin Jabal narrated that the Prophet ﷺ said: "Whoever fought in the cause of Allāh – a Muslim man – for the time it takes for two milkings of a camel, then Paradise is obligatory for him. And whoever suffered a wound in the cause of Allāh, or he suffers from an injury, then he will come on the Day of Resurrection while (his blood will be) more

١٦٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مَالِكِ بْنِ يَخْأَمَرَ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ - مِنْ رَجُلٍ مُسْلِمٍ - فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ أَوْ نَكِبَ نَكْبَةً فَلِنَهَا تَجِيءُ يَوْمَ

copius than it ever was, its color the color of saffron, and its scent like that of musk.” (*Ṣaḥīh*)

This *Hadīth* is *Ṣaḥīh*.

تخریج: [إسناده صحيح] وتقدم: ١٦٥٤ وهذا طرف منه، ورواه ابن ماجه، ح: ٢٧٩٢ من حديث ابن جريج به مختصراً.

الْقِيَامَةِ كَأَعْزَرَ مَا كَانَتْ، لَوْنُهَا الزَّرْعَرَانُ
وَرِيحُهَا كَالْمِسْكِ
هَذَا حَدِيثٌ صَحِيحٌ.

Chapter 22. Which Deed Is The Most Virtuous?

(المعجم ٢٢) - بَابُ مَا جَاءَ أَيُّ
الْأَعْمَالِ أَفْضَلُ (التحفة ٢٢)

1658. Abū Hurairah, may Allāh be pleased with him, narrated: “The Messenger of Allāh ﷺ was asked: ‘Which deed is the most virtuous? And which deed is the best?’ He ﷺ said: ‘Faith in Allāh and His Messenger.’ It was said: ‘Then what?’ He said: ‘*Jihād* is the hump (the most prominent) of the deeds.’ Then what O the Messenger of Allāh? He said: ‘Then *Hajj Mabrūr*’”^[1] (*Ḥasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*, it has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

١٦٥٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ
[ابْنُ سَلِيمَانَ] عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا
أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ
وَأَيُّ الْأَعْمَالِ خَيْرٌ؟ قَالَ: «إِيمَانٌ بِاللَّهِ
وَرَسُولِهِ»، قِيلَ: ثُمَّ أَيُّ شَيْءٍ؟ قَالَ: «الْجِهَادُ
سَنَامَ الْعَمَلِ»، قِيلَ: ثُمَّ أَيُّ شَيْءٍ يَا رَسُولَ
اللَّهِ؟ قَالَ: «تُمْ حَجٌّ مَبْرُورٌ».
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٢٨٧/٢ من حديث محمد بن عمرو الليثي به ورواه البخاري، ح: ٢٦، ومسلم، ح: ٨٣ من حديث أبي هريرة رضي الله عنه.

Chapter 23. What Has Been Mentioned About ‘The Gates Of Paradise Are Under The Shadows Of The Swords’

(المعجم ٢٣) - بَابُ [مَا ذُكِرَ أَنَّ أَبْوَابَ
الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ] (التحفة ٢٣)

1659. Abū Bakr bin Abī Mūsā Al-*Ash‘arī* narrated: “I heard my

١٦٥٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ
سَلِيمَانَ الصُّبَعِيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ،

^[1] See no. 810.

father saying in the presence of the enemy: "The Messenger of Allāh ﷺ said: "Indeed, the gates of Paradise are under the shadows of the swords." A man among the people with a ragged appearance said: 'Have you heard what you mentioned from the Messenger of Allāh ﷺ?' He said: 'Yes.' So he returned to his comrades and bid them *Salām* (farewell), broke the sheath of his sword, and began fighting with it until he was killed." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ṣaḥīḥ*] *Gharīb*. We do not know it except as a narration of Ja'far bin Sulaimān [Aḍ-Ḍubā'ī]. (One of the narrators) Abū 'Imrān Al-Jawnī's name is 'Abdul-Malik bin Ḥabīb. As for Abū Bakr bin Abī Mūsā, Aḥmad bin Ḥanbal said: "That is his name."

تخریج: وأخرجه مسلم، الإمارة، باب ثبوت الجنة للشهيد، ح: ١٩٠٢ عن قتيبة به.

Comments:

The *Ḥadīth* tells us that one of the paths leading straight to Paradise is to take part in *Jihād* and confront the enemy fearlessly, under the shadow of swords and other weapons.

Chapter 24. What Has Been Related About Which Of The People Are Most Virtuous

1660. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ was asked: "Which of the people are most virtuous?" He said: "A man who take part in *Jihād* in Allāh's cause." They said: "Then whom?" He said: "Then a believer who stays in one of the mountain paths out of *Taqwā* for his Lord, leaving the people secure from his evil." (*Ṣaḥīḥ*)

عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: سَمِعْتُ أَبِي بِحَضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ»، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ رَثُّ الْهَيْئَةِ: «أَأَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ يَذْكُرُهُ؟» قَالَ: نَعَمْ، فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ: أَفْرَأُ عَلَيْكُمْ السَّلَامَ، وَكَسَرَ جَفْنَ سَيْفِهِ فَضَرَبَ بِهِ حَتَّى قُتِلَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [صَحِيحٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ [الضُّبَعِيِّ]. وَأَبُو عِمْرَانَ الْجَوْنِيُّ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ. وَأَبُو بَكْرٍ بْنُ أَبِي مُوسَى قَالَ: أَحْمَدُ بْنُ حَنْبَلٍ هُوَ اسْمُهُ.

(المعجم ٢٤) - بَابُ مَا جَاءَ أَبِي النَّاسِ أَفْضَلُ (التحفة ٢٤)

١٦٦٠ - حَدَّثَنَا أَبُو عَمَارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَّيْبِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ» قَالُوا: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ مُؤْمِنٌ فِي شِعْبٍ مِنَ الشَّعَابِ يَتَّقِي رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ».

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ .

تخريج: متفق عليه، وأخرجه مسلم، الإمامة، باب فضل الشهادة في سبيل الله، ح: ١٨٨ من حديث الأوزاعي والبخاري. ح: ٢٧٨٦ من حديث الزهري به.

Comments:

Just as, together with doing one's obligatory duties, it would be an act of great virtue to take part in *Jihād* in the cause of Allāh and risk one's life and property in that endeavour, it would also, under special circumstances, be an act of virtue to go into seclusion in order to keep away from getting involved in a situation of internal dissent and strife. And the meaning of him fleeing to protect the people from his evil, is when if he were to stay, he would be compelled to pick and assist one side in cases of two Muslim groups fighting in *Fitnah*.

Chapter 25. Regarding (The Rewards For The Martyr)

(المعجم ٢٥) - بَابُ: فِي [ثَوَابِ

الشَّهِيدِ] (التحفة ٢٥)

1661. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "None of the people of Paradise would wish to return to the world except for the martyr who indeed would love to return to the world saying that he would love to be killed ten times in Allāh's cause because of what he has seen of the honor that He has given him." (*Ṣaḥīḥ*)

١٦٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا

أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ

أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يَسْرُهُ أَنْ يَرْجَعَ إِلَى الدُّنْيَا

غَيْرُ الشَّهِيدِ فَإِنَّهُ يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا

يَقُولُ: حَتَّى أُقْتَلَ عَشْرَ مَرَّاتٍ فِي سَبِيلِ اللَّهِ مِمَّا

يَرَى مِمَّا أَعْطَاهُ مِنَ الْكِرَامَةِ» .

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Comments:

See comments on no. 1643.

تخريج: [إسناده صحيح] وانظر الحديث الآتي.

1662. (Another chain) from Anas, from the Prophet ﷺ with similar in its meaning. (*Ṣaḥīḥ*)

١٦٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ

أَنَسِ بْنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ .

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ .

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب تمني المجاهد أن يرجع إلى الدنيا، ح: ٢٨١٧ ومسلم، ح: ١٨٧٧/١٠٩ عن محمد بن بشار به.

1663. Al-Miqdām bin Ma’dīykarib narrated that the Messenger of Allāh ﷺ, said: “There are six things with the martyr: He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror,^[1] the crown of dignity is placed upon his head – and its gems are better than the world and what is in it – he is married to seventy-two wives among *Al-Hūril-‘Ayn* of Paradise, and he may intercede for seventy of his close relatives.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

١٦٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا نَعِيمُ بْنُ حَمَّادٍ: حَدَّثَنَا بَقِيَّةُ ابْنُ الْوَلِيدِ عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمُقْدَامِ بْنِ مَعْدٍ يَكْرِبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ: يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ وَيُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ، وَيَأْمَنُ مِنَ الْفَرَجِ الْأَكْبَرِ، وَيُوضَعُ عَلَى رَأْسِهِ تَاجٌ الْوَقَارِ، الْيَاقُوتَةُ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَيُزَوَّجُ اثْنَتَيْنِ وَسَبْعِينَ زَوْجَةً مِنَ الْخُورِ الْعَيْنِ، وَيُسْمَعُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الجهاد، باب فضل الشهادة في سبيل الله، ح: ٢٧٩٩

Comments:

The purpose behind recounting the special favors bestowed upon the martyr is to awaken in our hearts the desire to sacrifice our lives and all that belongs to us in the path of Allāh.

Chapter 26. What Has Been Related About The Virtue Of The Garrisons

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي فَضْلِ الْمُرَابِطِ (التحفة ٢٦)

1664. Sahl bin Sa’d narrated that the Messenger of Allāh ﷺ said: “(*Ribāṭ*) Guarding the frontier for a day in the cause of Allāh is better than the world and what is in it. And an afternoon the worshipper

١٦٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ [الْبَغْدَادِيُّ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

^[1] See *Sūrat Al-Anbiyā’* 21:103.

spends in the cause of Allāh – or a morning – is better than the world and what is on it. And the space occupied by the whip of one of you in Paradise is better than the world and what is on it.” (*Ṣaḥīḥ*)

This *Hadīth* is *Hasan Ṣaḥīḥ*.

«رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يُرْوِحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْعَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطٍ أَحَدِكُمْ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا» هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الجهاد والسير، باب فضل رباط يوم في سبيل الله، ح: ٢٨٩٢، من حديث أبي النضر به وللحديث طرق عند البخاري، ح: ٢٧٩٤، ٦٤١٥، ٣٢٥٠، ومسلم، ح: ١١٣/١٨٨١، ١١٤ وغيرهما.

Comments:

See comments under chapter 17.

1665. Muḥammad bin Al-Munkadir said: “Salmān Al-Fārisī passed by *Shuraḥbīl* bin As-Simṭ while he was in a garrison in which he and his companions were suffering from difficulties. He said to him: ‘Shall I narrate to you – O Ibn As-Simṭ – a *Ḥadīth* I heard from the Messenger of Allāh ﷺ?’ He said: ‘Of course.’ He said: ‘I heard the Messenger of Allāh ﷺ saying: “(*Ribāṭ*) Guarding the frontier for a day in the cause of Allāh is more virtuous” – and perhaps he said: “better, than fasting a month and standing (in prayer) for it. And whoever dies in it, he is protected from the trials of the grave, and his deeds (continuously) multiplied until the Day of Resurrection.”’ (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

١٦٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ]: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: مَرَّ سَلْمَانَ الْفَارِسِيُّ بِشُرْحَيْلِ بْنِ السَّمْطِ وَهُوَ فِي مُرَابِطٍ لَهُ وَقَدْ شَقَّ عَلَيْهِ وَعَلَى أَصْحَابِهِ، فَقَالَ: أَلَا أُحَدِّثُكَ يَا ابْنَ السَّمْطِ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: بَلَى، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ أَفْضَلُ» - وَرَبَّمَا قَالَ: - «خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَمَنْ مَاتَ فِيهِ وَفِي فِتْنَةِ الْقَبْرِ، وَنُجِيَ لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ». [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] ورواه مسلم، ح: ١٩١٣ من طريق آخر عن شرحبيل بن السمط عن سلمان به * حديث أيوب بن موسى وأخرجه مسلم، ح: ١٩١٣.

Comments:

See comments under chapter 2.

1666. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever meets Allāh without any traces from *Jihād* he meets Allāh with a defect.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb* as a narration of Al-Walīd bin Muslim from Ismā‘īl bin Rāfi‘. Ismā‘īl bin Rāfi‘ was graded weak by some of the people of *Hadīth*. I heard Muḥammad saying: “He is trustworthy, average (*Muqārib*) in *Hadīth*.”

This *Hadīth* has been reported from Abū Hurairah from the Prophet ﷺ, through other than this route. Regarding the *Hadīth* of Salmān, its chain is not connected, Muḥammad bin Al-Munkadir did not see Salmān Al-Fārisī.

This *Hadīth* has been reported from Ayyūb bin Mūsā, from Makḥūl, from Shurahbīl bin As-Simṭ, from Salmān, from the Prophet ﷺ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجهاد، باب التغليظ في ترك الجهاد، ح: ٢٧٦٣ من حديث الوليد بن مسلم به * إسماعيل بن رافع: ضعيف راجع تسهيل الحاجة، ح: ١٣٣٧.

Comments:

Whoever is ordered by the Muslim ruler to take part in *Jihād* for the cause of Allāh, but makes no preparation himself for it or avoids making any kind of physical or financial sacrifice for it, nor does he soil his body in it shall certainly find himself deprived of all the blessings and benefits promised for those who lay down their lives in the cause of Allāh.

1667. Abū Ṣāliḥ, the freed slave of ‘Uthmān said: “I heard ‘Uthmān while on the *Minbar* saying: ‘I did not inform you about a *Hadīth* I had heard from the Messenger of Allāh ﷺ, out of dismay that you

١٦٦٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَقِيَ اللَّهَ بِغَيْرِ أَثَرٍ مِنْ جِهَادٍ لَقِيَ اللَّهَ وَفِيهِ ثُلْمَةٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، وَإِسْمَاعِيلُ بْنُ رَافِعٍ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْحَدِيثِ، [قَالَ:] وَسَمِعْتُ مُحَمَّدًا يَقُولُ: هُوَ ثِقَةٌ مُقَارِبُ الْحَدِيثِ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ سَلْمَانَ إِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ، مُحَمَّدُ بْنُ الْمُتَكَدِّرِ لَمْ يَذْكُرْ سَلْمَانَ الْفَارِسِيَّ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ شُرَحْبِيلَ بْنِ السَّمْطِ، عَنْ سَلْمَانَ عَنِ النَّبِيِّ ﷺ.

١٦٦٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ، قَالَ: سَمِعْتُ

might part from me. Then it occurred to me that I should narrate it to you so that one may himself choose from these matters accordingly. I heard the Messenger of Allāh ﷺ saying: '(Ribāt) Guarding the frontier for a day in Allāh's cause is better in status than a thousand days doing other than that.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*.

Muḥammad [bin Ismā'il] said: "Abū Ṣāliḥ, the freed slave of 'Uthmān's name is Burkān."

عُثْمَانَ وَهُوَ عَلَى الْمَيْبَرِ يَقُولُ: إِنِّي كَتَمْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ كَرَاهِيَةً تَقْرُفُكُمْ عَنِّي ثُمَّ بَدَأَ لِي أَنْ أُحَدِّثَكُمْوَهُ لِيخْتَارَ أَمْرًا لِنَفْسِهِ مَا بَدَأَ لَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِي مَا سِوَاهُ مِنَ الْمَنَازِلِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ.

[وَأَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ:] أَبُو صَالِحٍ مَوْلَى عُثْمَانَ اسْمُهُ بُرْكَانٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٣٩/٦، ح: ٣١٧١ (الجهاد، باب فضل الرباط) من حديث الليث ابن سعد به وصححه ابن حبان، ح: ١٥٩٢ والحاكم: ٦٨/٢، ١٤٣ ووافقه الذهبي.

Comments:

Since those were the days when people's eagerness for the doing of virtuous deeds was at its peak, it happened sometimes that the tidings of acts attracting abundant rewards from Allāh were kept from them, lest they should leave the capital city of Al-Madīnah en masse in pursuit of those acts, thus creating problems for the administration of the city or state. But once the conditions changed, they were told of those matters in order to be clear of the blame of hiding a piece of information about their own religion.

1668. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The martyr does not sense the touch of death except as one of you senses the touch of a (bug) bite." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* *Gharīb* *Ṣaḥīḥ*.

١٦٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَحْمَدُ ابْنُ نَصْرِ النَّيْسَابُورِيُّ وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ عِيْسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرَصَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجهاد، باب فضل الشهادة في سبيل الله، ح: ٢٨٠٢ عن محمد بن بشار به وللحديث شواهد ضعيفة.

Comments:

Whoever goes to the battlefield with purity of intention and a fondness for fighting in Allāh's cause, Allāh fills his heart with such a burning desire for martyrdom that he feels neither fatigue nor pain and is able to wage the war with full peace of mind and achieve the goal of attaining martyrdom.

1669. Abū Umāmah narrated that the Prophet ﷺ said: "There is nothing more beloved to Allāh than two drops and two traces: A teardrop shed out of fear of Allāh, and a drop of blood shed in Allāh's cause. As for the two traces: A trace resulting in Allāh's cause,^[1] and a trace resulting from one of the duties that Allāh made obligatory." (*Hasan*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخریج: [إسناده حسن] وأخرجه الطبرانی: ۲۸۰/۸، ح: ۷۹۱۸ من حدیث یزید بن ہارون

۱۶۶۹ - حَدَّثَنَا زِيَادُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَانَ الْوَلِيدُ بْنُ جَمِيلٍ
[الْفَلَسْطِينِيُّ] عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ
شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ:
قَطْرَةٌ [مِنْ] دُمُوعٍ مِنْ خَشْيَةِ اللَّهِ، وَقَطْرَةٌ دَمٍ
تُهْرَاقُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْأَثَرَانِ فَأَثَرٌ فِي
سَبِيلِ اللَّهِ وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ».
[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

به .

[1] "Like footsteps, or becoming dusty, or being injured in *Jihād* or other barriers from seeking knowledge." (*Tuḥfat Al-Aḥwadhī*).