

Prophet ﷺ was asked by his wives about the Jihād and he replied, "The best Jihād (for you) is (the performance of) Hajj."

سُفِيَانُ، عَنْ مُعَاوِيَةَ بِهَذَا. وَعَنْ حَبِيبِ
ابْنِ أَبِي عَمْرَةَ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ
عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ عَنِ النَّبِيِّ ﷺ:
سَأَلَهُ نِسَاؤُهُ عَنِ الْجِهَادِ؟ فَقَالَ: «نِعَمَ
الْجِهَادُ الْحَجُّ». [راجع: ١٥٢٠]

(63) CHAPTER. The participation of a woman in a sea battle.

2877, 2878. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went to the daughter of Milhān and reclined there (and slept) and then (woke up) smiling. She asked, "O Allāh's Messenger! What makes you smile?" He replied, "(In a dream I saw) some people amongst my followers were sailing on the green sea in Allāh's Cause, resembling kings on thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allāh to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubāda bin Aṣ-Ṣamit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihād). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

(٦٣) بَابُ غَزْوِ الْمَرْأَةِ فِي الْبَحْرِ

٢٨٧٧، ٢٨٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ
بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:
حَدَّثَنَا أَبُو إِسْحَاقَ هُوَ الْفَزَارِيُّ، عَنْ
عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ
قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ
يَقُولُ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى ابْنَتِهِ
مِلْحَانَ فَاتَّكَأَ عِنْدَهَا، ثُمَّ ضَحِكَ
فَقَالَتْ: لِمَ تَضْحَكُ يَا رَسُولَ اللَّهِ؟
فَقَالَ: «نَأْسٌ مِنْ أُمَّتِي يَرَكِبُونَ الْبَحْرَ
الْأَخْضَرَ فِي سَبِيلِ اللَّهِ، مِثْلَهُمْ مِثْلُ
الْمُلُوكِ عَلَى الْأَسِيرَةِ»، فَقَالَتْ: يَا
رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي
مِنْهُمْ، قَالَ: «اللَّهُمَّ اجْعَلْهَا مِنْهُمْ».
ثُمَّ عَادَ فَضَحِكَ فَقَالَتْ لَهُ: وَمِثْلُ أَوْ
مِثْلُ ذَلِكَ، فَقَالَ لَهَا وَمِثْلُ ذَلِكَ.
فَقَالَتْ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ،
فَقَالَ: «أَنْتِ مِنَ الْأُولَى وَلَسْتُ مِنَ
الْآخِرِينَ». قَالَ: قَالَ أَنَسٌ: فَتَزَوَّجَتْ
عُبَادَةَ بْنَ الصَّامِتِ فَرَكِبَتْ الْبَحْرَ مَعَ
بِنْتِ قَرِظَةَ، فَلَمَّا فَكَلَتْ رَكِبَتْ دَابَّتَهَا
فَوَقَصَتْ بِهَا فَسَقَطَتْ عَنْهَا فَمَاتَتْ.

(64) CHAPTER. The man's selection of one of his wives to accompany him in holy battles.

2879. Narrated 'Āishah رضي الله عنها: Whenever the Prophet ﷺ intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for *Jihād*, he drew lots amongst us and the lot came to me; so I went with the Prophet ﷺ; and that happened after the revelation of the Verses of *Hijāb* (i.e., veiling).

(65) CHAPTER. The *Jihād* of women and their fighting along with men.

2880. Narrated Anas رضي الله عنه: On the day (of the battle) of Uḥud when (some) people retreated and left the Prophet ﷺ, I saw 'Āishah bint Abī Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible⁽¹⁾ hurrying with their water-skins (in another narration it is said, "carrying the water-skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water-skins again and came back again to pour water in the mouths of the people.

(٦٤) بَابُ حَمْلِ الرَّجُلِ امْرَأَتَهُ فِي الْعَزْوِ دُونَ بَعْضِ نِسَائِهِ

٢٨٧٩ - حَدَّثَنَا حجاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ: حَدَّثَنَا يُونُسُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بِنَ الرَّبِيعِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ، كُلُّ حَدَّثَنِي طَائِفَةٌ مِنْ الْحَدِيثِ. قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ أَفْرَعَ بَيْنَ نِسَائِهِ فَأَيُّهُنَّ يَخْرُجُ سَهْمُهَا خَرَجَ بِهَا النَّبِيُّ ﷺ فَأَفْرَعُ بَيْنَنَا فِي عَزْوَةِ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِي فَخَرَجْتُ مَعَ النَّبِيِّ ﷺ بَعْدَمَا أُنزِلَ الْحِجَابُ. [راجع: ٢٥٩٣]

(٦٥) بَابُ عَزْوِ النِّسَاءِ وَقِتَالِهِنَّ مَعَ الرِّجَالِ

٢٨٨٠ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُسْمَرَتَانِ، أَرَى خَدَمَ سَوْقَهُمَا، تَنْقُرَانِ الْقَرْبَ. وَقَالَ غَيْرُهُ: تَنْقُرَانِ الْقَرْبَ عَلَى مُتُونِهِمَا ثُمَّ تَفْرَعَانِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَيَمْلَأْنِيهَا ثُمَّ تَجِيئَانِ فَتَفْرَعَانِ فِي أَفْوَاهِ

(1) (H. 2880) This event took place before the revelation of the Verses of *Hijāb* (i.e., the veil). (*Fath Al-Bārī*; volume 6).

القَوْمِ . [انظر: ٢٩٠٢، ٣٨١١، ٤٠٦٤]

(٦٦) **بَابُ حَمَلِ النِّسَاءِ القَرَبِ إِلَى**

النَّاسِ فِي العَزْوِ

٢٨٨١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا

عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ

شِهَابٍ: قَالَ ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ: إِنَّ

عُمَرَ بْنَ الحَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَسَمَ

مُرُوطاً بَيْنَ نِسَاءٍ مِنْ نِسَاءِ المَدِينَةِ .

فَبَيَّ مِرْطٌ جَيِّدٌ فَقَالَ لَهُ بَعْضُ مَنْ

عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هَذَا ابْنَةَ

رَسُولِ اللَّهِ الَّتِي عِنْدَكَ، يُرِيدُونَ أُمَّ

كُلثُومٍ بِنْتِ عَلِيٍّ، فَقَالَ عُمَرُ: أُمَّ

سَلِيْطٍ أَحَقُّ، وَأُمَّ سَلِيْطٍ مِنْ نِسَاءِ

الأنصَارِ مِمَّنْ بايَعَ رَسُولَ اللَّهِ ﷺ،

قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تَزْفِرُ لَنَا القَرَبَ

يَوْمَ أُحُدٍ .

قَالَ أَبُو عَبْدِ اللَّهِ: تَزْفِرُ: تَخِيْطُ .

[انظر: ٤٠٧١]

(٦٧) **بَابُ مُدَاوَاةِ النِّسَاءِ الجَرْحَى**

فِي العَزْوِ

٢٨٨٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا بَشْرُ بْنُ المَفْضَلِ: حَدَّثَنَا

خَالِدُ بْنُ دُكْوَانَ، عَنِ الرَّبِيعِ بِنْتِ

مُعَوِذٍ قَالَتْ: كُنَّا مَعَ النَّبِيِّ ﷺ نَسْمِي

وَنُدَاوِي الجَرْحَى وَنَرُدُّ القَتْلَى . [انظر:

٥٦٧٩، ٢٨٨٣]

(٦٨) **بَابُ رَدِّ النِّسَاءِ الجَرْحَى**

وَالقَتْلَى

(66) CHAPTER. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

2881. Narrated Tha'labā bin Abī Mālik: 'Umar bin Al-Khattāb رَضِيَ اللَّهُ عَنْهُ distributed some garments amongst the women of Al-Madīna. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allāh's Messenger ﷺ." They meant Umm Kulthūm, the daughter of 'Alī. 'Umar said, "Umm Salīṭ has more right (to have it). Umm Salīṭ was amongst those *Ansāri* women who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ." 'Umar said, "She (i.e., Umm Salīṭ) used to carry the water-skins to provide us water on the day of Uḥud."

(67) CHAPTER. The treatment of the wounded by the women during holy battles.

2882. Narrated Ar-Rubā'ī bint Mu'awwidh: We were in the company of the Prophet ﷺ providing the wounded with water and treating them and bringing the killed and the wounded (to Al-Madīna from the battlefield).

(68) CHAPTER. The bringing back of the wounded and the killed by the women.

2883. Narrated Ar-Rubai' bint Mu'awwidh: We used to take part in holy battles with the Prophet ﷺ by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madīna.

(69) CHAPTER. Removing the arrow from the body.

2884. Narrated Abū Mūsā رضي الله عنه: Abū 'Āmir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet ﷺ and told him about it. He said, "O Allāh! Forgive 'Ubaid Abū 'Āmir."

(70) CHAPTER. Vigilance during holy battles in Allāh's Cause.

2885. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ was vigilant one night and when he reached Al-Madīna, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (the new comer) replied, "I am Sa'd bin Abī Waqqāṣ and have come to guard you." So, the Prophet ﷺ slept (that night).

٢٨٨٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَشْرُ ابْنُ الْمُفَضَّلِ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنِ الرَّبِيعِ بْنِ مَعْوِذٍ قَالَتْ: كُنَّا نَعَزُّو مَعَ النَّبِيِّ ﷺ فَنَسْقِي الْقَوْمَ وَنَحْدُمُهُمْ وَنَرُدُّ الْقَتْلَى وَالْجُرْحَى إِلَى الْمَدِينَةِ. [راجع: ٢٨٨٢]

(٦٩) بَابُ نَزْعِ السَّهْمِ مِنَ الْبَدَنِ

٢٨٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: رُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ فَأَتَيْتُهُهُ فَقَالَ: أَنْزِعْ هَذَا السَّهْمَ، فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ. فَقَالَ: «اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ». [انظر: ٤٣٢٣، ٦٣٨٣]

(٧٠) بَابُ الْحِرَاسَةِ فِي الْغَزْوِ فِي سَبِيلِ اللَّهِ

٢٨٨٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَلِيلٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسَهِّرٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ رَبِيعَةَ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: كَانَ النَّبِيُّ ﷺ سَهْرَ فَلَمَّا قَدِمَ الْمَدِينَةَ قَالَ: «لَيْتَ رَجُلًا مِنْ أَصْحَابِي صَالِحًا يَحْرُسُنِي اللَّيْلَةَ»، إِذْ سَمِعْنَا صَوْتَ سِلَاحٍ فَقَالَ: «مَنْ هَذَا؟» فَقَالَ: أَنَا سَعْدُ بْنُ

أبي وقاصٍ جئت لأخرسك، فنام
النبي ﷺ. [انظر: ٧٢٣١]

2886. Narrated Abū Hurairah عنه الله رضي الله رضي الله عنه: The Prophet ﷺ said, "Let the slave of Dinār and Dirham, and *Qatifa* and *Khamīsa* (i.e., money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

٢٨٨٦ - حَدَّثَنَا يَحْيَى بْنُ
يُوسُفَ: أَخْبَرَنَا أَبُو بَكْرِ، عَنْ أَبِي
حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «تَعَسَّ عَبْدُ الدِّينَارِ والدَّرْهَمِ
والقَطِيفَةِ والْحَمِيصَةِ، إِنْ أُعْطِيَ
رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ». لَمْ
يَرْفَعْهُ إِسْرَائِيلُ وَمُحَمَّدُ بْنُ جُحَادَةَ عَنْ
أَبِي حَصِينٍ. [انظر: ٢٨٨٧، ٦٤٣٥]

2887. Narrated Abū Hurairah عنه الله رضي الله رضي الله عنه: The Prophet ﷺ said, "Let the slave of Dinār and Dihram, and *Qatifa* and *Khamīsa* perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him.⁽¹⁾ *Tuba* (all kinds of happiness or a tree in Paradise) is for him who holds the reins of his horse to strive in Allāh's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear guard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission, he is not permitted, and if he intercedes, his intercession is not accepted."⁽²⁾

٢٨٨٧ - وَزَادَ لَنَا عَمْرُو قَالَ:
أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ
دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَسَّ
عَبْدُ الدِّينَارِ وَعَبْدُ الدَّرْهَمِ وَعَبْدُ
الْحَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ
يُعْطَ سَخَطَ. تَعَسَّ وَانْتَكَسَ، وَإِذَا
شَيْكَ فَلَا انْتَمَشَ. طُوبَى لِعَبْدٍ أَخَذَ
بِعَنَانٍ فَرَسِهِ فِي سَبِيلِ اللَّهِ أَشَعَتْ
رَأْسُهُ، مُغْبِرَةً قَدَمَاهُ، إِنْ كَانَ فِي
الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ
فِي السَّاقَةِ كَانَ فِي السَّاقَةِ. إِنْ
اسْتَأْذَنَ لَمْ يُؤْذَنَ لَهُ، وَإِنْ شَفَعَ لَمْ
يُشَفَّعْ». وَقَالَ: فَتَعَسَّ، كَأَنَّهُ يَقُولُ:
فَاتَعَسَّهُمُ اللَّهُ. طُوبَى: فَعَلَى مِنْ كُلِّ

(1) (H. 2887) So that he would not be able to work and earn what he desires most.

(2) (H. 2887) The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allāh's Pleasure.

شَيْءٍ طَيِّبٍ وَهِيَ يَاءٌ حُوِّلَتْ إِلَى
الْوَاوِ، وَهُوَ مِنْ يَطِيَّبُ.

[راجع: ٢٨٨٦]

(71) CHAPTER. The service, during holy battles.

(٧١) بَابُ الخِدْمَةِ فِي الغَزْوِ

2888. Narrated Anas رضي الله عنه: I was in the company of Jarīr bin ‘Abdullāh in a journey and he used to serve me, though he was older than I. Jarīr said, “I saw the *Anṣār* doing a thing (i.e., showing deep respect and great reverence to the Prophet ﷺ) for which I have vowed that whenever I meet any of them, I will serve him.”

٢٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
عَرَعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ بْنِ
عُبَيْدٍ، عَنْ ثَابِتِ البُنَانِيِّ، عَنْ أَنَسِ
رَضِيَ اللهُ عَنْهُ قَالَ: صَحِبْتُ جَرِيرَ بْنَ
عَبْدِ اللهِ فَكَانَ يَخْدُمُنِي وَهُوَ أَكْبَرُ مِنْ
أَنْسٍ. قَالَ جَرِيرٌ: إِنِّي رَأَيْتُ الْأَنْصَارَ
يَصْنَعُونَ شَيْئًا لَا أَحَدٌ أَحَدًا مِنْهُمْ إِلَّا
أَكْرَمْتُهُ.

2889. Narrated Anas bin Mālik رضي الله عنه: I went along with the Prophet ﷺ to Khaibar so as to serve him. (Later on) when the Prophet ﷺ returned, he on seeing the Uḥud mountain, said, “This is a mountain that loves us and is loved by us.” Then he pointed towards Al-Madīna with his hand and said, “O Allāh! make the area which is in between Al-Madīna’s two mountains a sanctuary as Ibrāhīm (Abraham) made Makkah a sanctuary. O Allāh! Bless us in our *Ṣā’* and *Mudd* (i.e., units of measuring).”

٢٨٨٩ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ
عَبْدِ اللهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ،
عَنْ عَمْرِو بْنِ أَبِي عَمْرِو مَوْلَى
المُطَّلِبِ بْنِ حَنْظَلٍ، أَنَّهُ سَمِعَ أَنَسَ
بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ:
خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ إِلَى خَيْبَرَ
أَخْدُمُهُ فَلَمَّا قَدِمَ النَّبِيُّ ﷺ رَاجِعًا
وَبَدَأَ لَهُ أَحَدٌ قَالَ: «هَذَا جَبَلٌ يُحِبُّنَا
وَنُحِبُّهُ»، ثُمَّ أَشَارَ بِيَدِهِ إِلَى المَدِينَةِ،
قَالَ: «اللَّهُمَّ إِنِّي أَحْرَمُ مَا بَيْنَ لَابَتَيْهَا
كَتَحْرِيمِ إِبْرَاهِيمَ مَكَّةَ، اللَّهُمَّ بَارِكْ لَنَا
فِي صَاعِنَا وَمُدَّنَا». [راجع: ٣٧١]

2890. Narrated Anas رضي الله عنه: We were with the Prophet ﷺ (on a journey) and the only shade one could have was the shade made by one’s own garment. Those who observed *Ṣaum* (fast) did not do any work

٢٨٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ
أَبُو الرَّبِيعِ، عَنْ إِسْمَاعِيلَ بْنِ زَكَرِيَّا:
حَدَّثَنَا عَاصِمٌ، عَنْ مُورِقِ العَجَلِيِّ،

and those who did not observe *Ṣaum* (fast) served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet ﷺ said, “Today, those who were not observing *Ṣaum* (fast) took (all) the reward.”⁽¹⁾

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ أَكْثَرْنَا ظِلًّا مَنْ يَسْتَظِلُّ بِكِسَائِهِ، وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَهَنُوا وَعَالَجُوا، فَقَالَ النَّبِيُّ ﷺ: «ذَهَبَ الْمُفْطَرُونَ الْيَوْمَ بِالْأَجْرِ».

(72) CHAPTER. The superiority of him who carries the luggage of his companions during a journey.

2891. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Charity is obligatory every day on every joint of a human being.⁽²⁾ If one helps a person in matters concerning his riding animal by helping him to ride it, or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational *Ṣalāt* (prayer), is regarded as charity; and guiding somebody on the road is regarded as charity.”

(٧٢) بَابُ فَضْلِ مَنْ حَمَلَ مَتَاعَ صَاحِبِهِ فِي السَّفَرِ

٢٨٩١ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ سَلَامِي عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ يُعِينُ الرَّجُلَ فِي دَابَّتِهِ، يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ إِلَى الطَّيِّبَةِ، وَكُلُّ خَطْوَةٍ يَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَدَلُّ الطَّرِيقِ صَدَقَةٌ».

[راجع: ٢٧٠٧]

(73) CHAPTER. The superiority of guarding (Muslims from infidels) for a day in Allāh's Cause.

And the Statement of Allāh جَلَّ جَلَالُهُ: “O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so

(٧٣) بَابُ فَضْلِ رِبَاطِ يَوْمٍ فِي سَبِيلِ اللَّهِ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (٢٠٠).
الآية [آل عمران: ٢٠٠].

- (1) (H. 2890) This does not mean that those who deserved *Ṣaum* (fast) did not deserve any reward, but it means that those who did not observed *Ṣaum* deserved double reward, because they served themselves as well as the persons observing *Ṣaum* (fast).
- (2) (H. 2891) To show gratitude to Allāh by keeping your body safe and sound you should give in charity, or do charitable deeds.

that you may be successful.” (V.3:200)

2892. Narrated Sahl bin Sa'd As-Sā'idi ᓖ said, “To guard Muslims from infidels in Allāh's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allāh's Cause is better than the world and whatever is on its surface.”

(74) CHAPTER. Whoever sets off for a holy battle accompanied by a boy-servant.

2893. Narrated Anas bin Mālik ᓖ: رضي الله عنه The Prophet ﷺ said to Abū Ṭalḥa, “Choose one boy from your boys to serve me till the expedition to Khaibar.” Abū Ṭalḥa took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allāh's Messenger ﷺ when he stopped to rest. Very often I used to hear him saying, “O Allāh! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being overpowered by (other) men.” When we reached Khaibar; and Allāh enabled him to conquer the fort (of Khaibar), the beauty of Ṣafīyya bint Ḥuyai bin Akḥṭab was described to him. Her husband had been killed while she was a bride. So, Allāh's Messenger ﷺ selected her for himself and took her along with him till we reached a place called Sad As-Ṣahbā', where she was clean from her menses, he

٢٨٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنَ دِينَارٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطٍ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا. وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْعَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا». [راجع: ٢٧٩٤]

(٧٤) بَابٌ مَنْ غَزَا بِصَبِيِّ لِلْخِدْمَةِ

٢٨٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ عَنْ عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي طَلْحَةَ: «النَّمْسُ لِي غُلَامًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي حَتَّى أَخْرُجَ إِلَى خَيْبَرَ. فَخَرَجَ بِي أَبُو طَلْحَةَ مُرْدِفِي وَأَنَا غُلَامٌ رَاهِقْتُ الْحُلْمَ. فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ إِذَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ: «اللَّهُمَّ أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَعَلَبَةِ الرِّجَالِ». ثُمَّ قَدِمْنَا خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حَيٍّ بْنِ أَخْطَبٍ وَقَدْ قُتِلَ

took her for his wife. *Hais* (a kind of dish) was served on a small leather sheet. Then Allāh's Messenger ﷺ told me to call those who were around me. So, that was the marriage banquet of Allāh's Messenger ﷺ and Ṣāfiyya. Then we left for Al-Madīna. I saw Allāh's Messenger ﷺ folding a cloak round the hump of the camel so as to make a wide space for Ṣāfiyya (to sit on behind him). He sat beside his camel letting his knees for Ṣāfiyya to put her feet on so as to mount the camel, we proceeded till we approached Al-Madīna; he looked at Uḥud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he ﷺ looked at Al-Madīna and said, "O Allāh! I make the area between its (i.e., Al-Madīna's) two mountains a sanctuary as Ibrāhīm (Abraham) عليه السلام made Makkah a sanctuary. O Allāh! Bless them (i.e., the people of Al-Madīna) in their *Mudd* and *Ṣā'* (i.e., units of measuring)."

رَوْجُهَا وَكَانَتْ عَرُوسًا فَاصْطَفَاهَا رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فَخَرَجَ بِهَا حَتَّى بَلَّغْنَا سَدَّ الصَّهْبَاءِ حَلَّتْ فَبَنَى بِهَا ثُمَّ صَنَعَ حَيْسًا فِي نِطْعِ صَغِيرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذِنْ مَنْ حَوْلَكَ»، فَكَانَتْ تِلْكَ وَليْمَةً رَسُولِ اللَّهِ ﷺ عَلَى صَفِيَّةَ. ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ، قَالَ: فَأَرَيْتُ رَسُولَ اللَّهِ ﷺ يُحَوِي لَهَا وَرَاءَهُ بَعَاءَةً ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ، فَسَرْنَا حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ نَظَرَ إِلَى أُخْدُ فَقَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». ثُمَّ نَظَرَ إِلَى الْمَدِينَةِ فَقَالَ: «اللَّهُمَّ إِنِّي أَحْرَمُ مَا بَيْنَ لَابَتَيْهَا بِمِثْلِ مَا حَرَّمَ إِبْرَاهِيمَ مَكَّةَ. اللَّهُمَّ بَارِكْ لَهُمْ فِي مُدَّهِمْ وَصَاعِهِمْ». [راجع: ٣٧١]

(75) CHAPTER. To go on a sea-voyage.

2894, 2895. Narrated Anas bin Mālik رضي الله عنه: Umm Ḥarām told me that the Prophet ﷺ one day took a midday nap in her house. Then he woke up smiling. Umm Ḥarām asked, "O Allāh's Messenger! What makes you smile?" He replied, "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before, twice or thrice. And she said, "O Allāh's Messenger! Invoke Allāh to make me one of them." And

(٧٥) بَابُ رُكُوبِ الْبَحْرِ

٢٨٩٤، ٢٨٩٥ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي أُمُّ حَرَامٍ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا فِي بَيْتِهَا فَاسْتَيْقِظَ وَهُوَ يَضْحَكُ. قُلْتُ: يَا رَسُولَ اللَّهِ، مَا يُضْحِكُكَ؟ قَالَ: «عَجِبْتُ مِنْ قَوْمٍ مِنْ أُمَّتِي يَرْكَبُونَ الْبَحْرَ كَالْمُلُوكِ عَلَى الْأَسِيرَةِ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ

he said, "You are amongst the first batch."

'Ubāda bin Aṣ-Ṣāmi married her (i.e., Umm Ḥarām) and then he took her for *Jihād*. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken. (And she died).

اللَّهِ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «أَنْتِ مِنْهُمْ». ثُمَّ نَامَ فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقَالَ مِثْلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا، قُلْتُ: يَا رَسُولَ اللَّهِ، أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَيَقُولُ: «أَنْتِ مِنَ الْأَوَّلِينَ». فَتَزَوَّجَ بِهَا عِبَادَةُ بْنُ الصَّامِتِ فَخَرَجَ بِهَا إِلَى الْعَزْوِ فَلَمَّا رَجَعَتْ قُرِبَتْ دَابَّةً لَتَرَكَبَهَا، فَوَقَعَتْ فَاذْدَقْتُ عَنْقُهَا. [راجع: ٢٧٨٨، ٢٧٨٩]

(76) CHAPTER. Whoever sought the help of poor and pious men in war.

(٧٦) بَابُ مَنْ اسْتَعَانَ بِالضُّعَفَاءِ وَالصَّالِحِينَ فِي الْحَرْبِ،

Narrated Ibn 'Abbās رضي الله عنهما: Abu-Sufyān said to me, "Caesar said to me, 'I asked you whether the wealthy people followed him (i.e., Muḥammad ﷺ) or the poor, and you said that the poor. Really, such are the followers of the Messengers.'"

وقال ابن عباس: أخبرني أبو سفيان قال: قال لي قيصر: سألتك، أشرف الناس أتبعوه أم ضعفاؤهم؟ فزعمت: ضعفاءهم وهم أتباع الرسل.

2896. Narrated Muṣ'ab bin Sa'd: Once Sa'd (bin Abī Waqqāṣ رضي الله عنه) thought that he was superior to those who were below him in rank. On that the Prophet ﷺ said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

٢٨٩٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، قَالَ: رَأَى سَعْدُ رَضِيَ اللَّهُ عَنْهُ أَنَّ لَهُ فَضْلاً عَلَى مَنْ دُونَهُ. فَقَالَ النَّبِيُّ ﷺ: «هَلْ تَنْصُرُونَ وَتَرْزُقُونَ إِلَّا بِضَعْفَائِكُمْ؟»

2897. Narrated Abū Sa'īd Al-Khadrī رضي الله عنه: The Prophet ﷺ said, "A time will come when groups of people will go for *Jihād* and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet ﷺ?' The answer will be, 'Yes.' Then they will be given victory (by Allāh). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed

٢٨٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو: سَمِعَ جَابِرًا، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي زَمَانٌ يَغْرُو فِتْنَامَ مِنَ النَّاسِ فَيُقَالُ: فِيكُمْ مَنْ صَحِبَ النَّبِيَّ ﷺ؟ فَيُقَالُ: نَعَمْ،