

wastes not the reward of *Al-Muhsinūn* (the doers of good)" (V.9:120).

2811. Narrated Abū 'Abs, and he is 'Abdur-Raḥmān bin Jabr: Allāh's Messenger said, "Anyone whose both feet get covered with dust in Allāh's Cause will not be touched by the (Hell) fire."

المُحْسِنِينَ ﴿التوبة: ١٢٠﴾.

٢٨١١ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارِكِ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي مَرِيَمَ: أَخْبَرَنَا عَبَّادُ بْنُ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَخْبَرَنِي أَبُو عَبَّاسٍ - هُوَ عَبْدُ الرَّحْمَنِ بْنُ جَبْرِ -: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا اغْبَرْنَا قَدَمَا عَبْدٌ فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ».

[راجع: ٩٠٧]

(17) CHAPTER. To remove the dust which falls on one's head (whilst striving) in Allāh's Cause.

2812. Narrated 'Ikrima that Ibn 'Abbās told him and 'Alī bin 'Abdullāh to go to Abū Sa'īd and listen to some of his narrations. So they both went (and saw) Abū Sa'īd and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet ﷺ we carried the adobe of the mosque, one brick at a time while 'Ammār used to carry two at a time. The Prophet ﷺ passed by 'Ammār and removed the dust off his head and said, 'May Allāh be Merciful to 'Ammār. An aggressive group will kill him. 'Ammār will be inviting them (his murderers) to (obey) Allāh and they will invite him to the (Hell) fire.'" (See H. 447)

(١٧) بَابُ مَسْحِ الْعُبَارِ عَنِ الرَّأْسِ فِي سَبِيلِ اللَّهِ

٢٨١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ: أَنَّ ابْنَ عَبَّاسٍ قَالَ لَهُ وَلِعَلِّيْ بْنِ عَبْدِ اللَّهِ: اثْنَيْمَا أَبَا سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ، فَأْتِيَا وَهُوَ وَأَخُوهُ فِي حَائِطٍ لَهُمَا يَسْقِيَانِهِ. فَلَمَّا رَأْنَا جَاءَ فَاحْتَبَى وَجَلَسَ، فَقَالَ: كُنَّا نَنْقُلُ لَيْنَ الْمَسْجِدِ لَبْنَةً لَبْنَةً وَكَانَ عَمَّارٌ يَنْقُلُ لَبْنَتَيْنِ لَبْنَتَيْنِ فَمَرَّ بِهِ النَّبِيُّ ﷺ وَمَسَحَ عَنْ رَأْسِهِ الْعُبَارَ. وَقَالَ: «وَيْحَ عَمَّارٍ، تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَّةُ. عَمَّارٌ يَدْعُوهُمْ إِلَى اللَّهِ وَيَدْعُونَهُ إِلَى النَّارِ».

[راجع: ٤٤٧]

(18) CHAPTER. To take a bath after fighting and (after being soiled with) dust.

(١٨) بَابُ الْعَسَلِ بَعْدَ الْحَرْبِ وَالْعُبَارِ

2813. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When Allāh's Messenger ﷺ returned on the day (of the battle) of *Al-Khandaq* (i.e., Trench), he put down his arms and took a bath. Then Jibrīl (Gabriel) whose head was covered with dust, came to him saying, "You have put down your arms! By Allāh, I have not put down my arms yet."

Allāh's Messenger ﷺ said, "Where (to go now)?" Jibrīl said, "This way," pointing towards the tribe of Banī Quraiza. So Allāh's Messenger ﷺ went out towards them.

٢٨١٣ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا رَجَعَ يَوْمَ الْخَنْدَقِ وَوَضَعَ السَّلَاحَ وَاغْتَسَلَ فَأَتَاهُ جِبْرِيلُ وَقَدْ غَصَبَ رَأْسَهُ الْعَبَارُ فَقَالَ: وَضَعْتَ السَّلَاحَ، فَوَاللهِ مَا وَضَعْتُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَأَيْنَ؟» قَالَ: هَاهُنَا، وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَتْ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ.

[راجع: ٤٦٣]

(19) CHAPTER. The superiority of (those people for whom) the following Statement of Allāh تعالى (was revealed):

"Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His Bounty, and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allāh, and that Allāh will not waste the reward of the believers." (V.3:169-171)

(١٩) بَابُ فَضْلِ قَوْلِ اللهِ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ. وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ ﴿١٧٠﴾ ﴿يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللهِ وَفَضْلٍ وَأَنَّ اللهُ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ﴾ ﴿١٧٢﴾ [آل عمران: ١٦٩-١٧١].

2814. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: For thirty days Allāh's Messenger ﷺ invoked Allāh to curse those who had killed the companions of *Bi'r Ma'ūna*; he invoked evil upon (the tribes of) Ri'l, Dhakwān, and 'Uṣaiya who disobeyed Allāh and His Messenger ﷺ. There was revealed about those who were killed at *Bi'r Ma'ūna* a Qur'ānic Verse we used to recite, but it was

٢٨١٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَعَا رَسُولُ اللهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بَيْرِ مَعُونَةَ ثَلَاثِينَ غَدَاةً،

cancelled later on. The Verse was:

“Inform our people that we have met our Lord.

He is pleased with us and He has made us pleased.”

عَلَى رِغْلٍ وَذَكَوَانَ وَعُصَيَّةَ عَصَبِ اللَّهِ
وَرَسُولَهُ. قَالَ أَنَسٌ: أُنزِلَ فِي الَّذِينَ
قَاتَلُوا بِبَيْتِ مَعُونَةَ فَرَّانَ قَرَأْنَاهُ ثُمَّ نُسِخَ
بَعْدُ: بَلَّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا
فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ.

[راجع: ١٠٠١]

2815. Narrated Jābir bin ‘Abdullāh رضي الله عنهم⁽¹⁾ “Some people drank alcoholic drinks” in the morning of the day (of the battle) of Uḥud and were martyred (on the same day).” Sufyān was asked, “(Were they martyred) in the last part of the day?” He replied, “Such information does not occur in the narration.”

٢٨١٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرِو: سَمِعَ
جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا
يَقُولُ: اضْطَبَّحَ نَاسٌ الْحَمْرَ يَوْمَ
أُحُدٍ: ثُمَّ قَاتَلُوا شُهَدَاءَ، فَقِيلَ
لِسُفْيَانَ: مِنْ آخِرِ ذَلِكَ الْيَوْمِ؟ قَالَ:
لَيْسَ هَذَا فِيهِ. [انظر: ٤٠٤٤، ٤٦١٨]

(20) CHAPTER. The shade of angels on the martyr.

2816. Narrated Jābir عنهُ رضي الله عنه: My father's mutilated body was brought to the Prophet ﷺ and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of ‘Amr. The Prophet ﷺ said, “Why is she crying?” Or said, “Do not cry, for the angels are still shading him with their wings.” (Al-Bukhārī asked Ṣadaqa, a subnarrator, “Does the narration include the expression: ‘Till he was lifted?’” The latter replied, “Jābir may have said it.”)

٢٨١٦ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ
قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ
مُحَمَّدَ بْنَ الْمُكَدَّرِ أَنَّهُ سَمِعَ جَابِرًا
يَقُولُ: جِيءَ بِأَبِي إِلَى النَّبِيِّ ﷺ وَقَدْ
مُتَّلٍ بِهِ، وَوُضِعَ بَيْنَ يَدَيْهِ، فَذَهَبَتْ
أَكْشَفَ عَنْ وَجْهِهِ، فَتَنَاهَى قَوْمِي،
فَسَمِعَ صَوْتَ نَائِحَةٍ فَقِيلَ: ابْنَةُ
عَمْرٍو، أَوْ أُخْتُ عَمْرٍو، فَقَالَ: «لَمْ
تَبْكِي؟ أَوْ لَا تَبْكِي، مَا زَالَتْ
الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا». قُلْتُ
لِصَدَقَةَ: أَفِيهِ حَتَّى رُفِعَ؟ قَالَ: رُبَّمَا
قَالَ. [راجع: ١٢٤٤]

(1) (H. 2815) This happened before the prohibition of alcoholic drinks.

(21) CHAPTER. The wish of the (martyred) *Mujāhid* to return to the world.

2817. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody who enters Paradise likes to return to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allāh)."

(22) CHAPTER. Paradise is under the blades of swords (*Jihād* in Allāh's Cause).

Narrated Al-Mughīra bin Shu'ba: Our Prophet ﷺ told us about the Message of our Lord that "... whoever amongst us is killed (in *Jihād* in Allāh's Cause), will go to Paradise." 'Umar asked the Prophet ﷺ, "Is it not true that our men who are killed (in *Jihād* in Allāh's Cause), will go to Paradise and their's (i.e., those of *Al-Mushrikūn*) will go to the (Hell) fire?" The Prophet ﷺ said, "Yes."

2818. Narrated 'Abdullāh bin Abī Aufa رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Know that Paradise is under the shades of swords (*Jihād* in Allāh's Cause)."

(٢١) بَابُ تَمَنِّي الْمَجَاهِدِ أَنْ يَرْجِعَ إِلَى الدُّنْيَا

٢٨١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لَمَا يَرَى مِنَ الْكِرَامَةِ». [راجع: ٢٧٩٥]

(٢٢) بَابُ: الْجَنَّةُ تَحْتَ بَارِقَةِ السُّيُوفِ،

وَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: أَخْبَرَنَا نَبِيْنَا ﷺ عَنْ رَسُولِ رَبَّنَا: «مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ». وَقَالَ عُمَرُ لِلنَّبِيِّ ﷺ: أَلَيْسَ قَتَلَانَا فِي الْجَنَّةِ وَقَتْلَاهُمْ فِي النَّارِ؟ قَالَ: «بَلَى».

٢٨١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ وَكَانَ كَاتِبَهُ قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ».

تَابَعَهُ الْأَوْسِيُّ، عَنِ ابْنِ أَبِي
الرَّزَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ. [انظر:

[٢٨٣٣، ٢٩٦٦، ٣٠٢٤، ٧٢٣٧]

(23) CHAPTER. (The reward of him) who wishes to beget a son to send for Jihād.

(٢٣) بَابٌ مَنْ طَلَبَ الْوَلَدَ لِلجِهَادِ

2819. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Once Sulaimān (Solomon), son of Dawūd (David) said, '(By Allāh!) Tonight I will have sexual intercourse with one hundred or ninety-nine women, each of whom will give birth to a knight who will fight in Allāh's Cause.' On that his companion said: say: "In sha Allāh (If Allāh wills)", but he did not say, "In sha Allāh (If Allāh wills)." So none except one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muḥammad's soul is, if he had said, "In sha Allāh (If Allāh wills)", (he would have begotten sons) all of whom would have been knights striving in Allāh's Cause." (See H. 6639)

٢٨١٩ - وَقَالَ اللَّيْثُ: حَدَّثَنِي
جَعْفَرُ ابْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ هُرْمَزٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ
قَالَ: «قَالَ سُلَيْمَانُ ابْنُ دَاوُدَ عَلَيْهِمَا
السَّلَامُ: لِأَطُوفَنَّ اللَّيْلَةَ عَلَى مَائَةِ
امْرَأَةٍ أَوْ تِسْعٍ وَتِسْعِينَ، كُلُّهُنَّ يَأْتِي
بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللهِ. فَقَالَ لَهُ
صَاحِبُهُ: قُلْ: إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ:
إِنْ شَاءَ اللهُ، فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا
امْرَأَةً وَاحِدَةً جَاءَتْ بِشِقِّ رَجُلٍ.
وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ: إِنْ
شَاءَ اللهُ، لَجَاهَدُوا فِي سَبِيلِ اللهِ
فُرْسَانًا أَجْمَعُونَ». [انظر: ٣٤٢٤،

[٥٢٤٢، ٦٦٣٩، ٦٧٢٠، ٧٤٦٩]

(24) CHAPTER. Bravery and cowardice in the battle.

(٢٤) بَابُ الشَّجَاعَةِ فِي الْحَرْبِ

وَالجُبْنِ

2820. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best, the bravest and the most generous of all the people. Once the people of Al-Madīna got frightened, but the Prophet ﷺ rode a horse and went ahead of them and said, "We found this horse very fast."

٢٨٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ
الْمَلِكِ بْنِ وَقِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ
زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللهُ
عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ
النَّاسِ وَأَشَجَعَ النَّاسِ وَأَجْوَدَ النَّاسِ
وَلَقَدْ فَرَعَ أَهْلَ الْمَدِينَةِ فَكَانَ النَّبِيُّ

ﷺ سَبَقَهُمْ عَلَى فَرَسٍ وَقَالَ:
«وَجَدْنَاهُ بَحْرًا». [راجع: ٢٦٢٧]

2821. Narrated Muḥammad bin Jubair: Jubair bin Muṭ'īm told me that while he was in the company of Allāh's Messenger ﷺ with the people returning from Ḥunain, some people (bedouins) caught hold of the Prophet ﷺ and started begging of him so much so that he had to stand under a (kind of thorny) tree (i.e., *Samurah*) and his cloak was snatched away. The Prophet ﷺ stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

٢٨٢١ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنِ جُبَيْرِ بْنِ
مُطْعِمٍ: أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ قَالَ:
أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ: أَنَّهُ بَيْنَمَا هُوَ
يَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ
مَقْفَلَةٌ مِنْ حُنَيْنٍ فَعَلَقَتِ النَّاسُ يَسْأَلُونَهُ
حَتَّى اضْطَرُّوهُ إِلَى سُمْرَةٍ فَخَطَفَتْ
رِدَاءَهُ، فَوَقَفَ النَّبِيُّ ﷺ فَقَالَ:
«أَعْطُونِي رِدَائِي، لَوْ كَانَ لِي عَدُوٌّ
هَذِهِ الْعِضَاءُ نَعَمَ لَقَسَمْتُه بَيْنَكُمْ ثُمَّ لَا
تَجِدُونِي بَخِيلًا وَلَا كَذُوبًا وَلَا
جَبَانًا». [انظر: ٣١٤٨]

(25) CHAPTER. Seeking refuge with Allāh from cowardice.

(٢٥) بَابُ مَا يُتَعَوَّدُ مِنَ الْجُبْنِ

2822. Narrated 'Amr bin Maimūn Al-Audī: Sa'd used to teach his sons the following words as a teacher teaches his students the skill of writing, and used to say that Allāh's Messenger ﷺ used to seek refuge with Allāh from them at the end of every *Ṣalāt* (prayer). Those words are:

"O Allāh! I seek refuge with You from cowardice, and seek refuge with You from being brought back to semile old age and seek refuge with You from the *Fitnah* (trials or afflictions) of the world, and seek refuge with You from the punishments in the grave."

٢٨٢٢ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا
عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ
عَمْرَو بْنَ مَيْمُونِ الْأُوْدِيِّ قَالَ: كَانَ
سَعْدٌ يُعَلِّمُ بَيْنَهُ هَؤُلَاءِ الْكَلِمَاتِ كَمَا
يُعَلِّمُ الْمُعَلِّمُ الْغُلَمَانَ الْكِتَابَةَ،
وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّدُ
مِنْهُمْ دُبْرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ
إِلَى أُرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ»،

فَحَدَّثْتُ بِهِ مُضْعَبًا فَصَدَّقَهُ. [انظر:

٦٣٦٥، ٦٣٧٠، ٦٣٧٤، ٦٣٩٠]

٢٨٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ:

سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ

عَنْهُ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ

إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ

وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ

الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ

عَذَابِ الْقَبْرِ». [انظر: ٤٧٠٧، ٦٣٦٧،

٦٣٧١]

(٢٦) بَابٌ مِّنْ حَدَثٍ بِمَشَاهِدِهِ فِي

الْحَرْبِ،

قَالَ أَبُو عُثْمَانَ عَنْ سَعِيدٍ.

٢٨٢٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا حَازِمٌ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ،

عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: صَحِبْتُ

طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَسَعْدًا وَالْمِقْدَادَ

بْنَ الْأَسْوَدِ وَعَبْدَ الرَّحْمَنِ ابْنَ عَوْفٍ

رَضِيَ اللَّهُ عَنْهُمْ فَمَا سَمِعْتُ أَحَدًا

مِنْهُمْ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا

أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ

أُحُدٍ. [انظر: ٤٠٦٢]

(٢٧) بَابٌ وَجُوبِ النَّفِيرِ وَمَا يَجِبُ

مِنَ الْجِهَادِ وَالنِّيَّةِ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿انْفِرُوا

خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ

وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ

2823. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitnah* (trials or afflictions) of life and death and seek refuge with You from the punishment in the grave.”

(26) CHAPTER. Whoever described what he has witnessed in the war.

2824. Narrated As-Sā'ib bin Yazīd: I was in the company of Ṭalḥa bin 'Ubaidullāh, Sa'd, Al-Miqdād bin Al-Aswad and 'Abdur-Raḥmān bin 'Aūf رَضِيَ اللَّهُ عَنْهُمْ, and I heard none of them narrating anything from Allāh's Messenger ﷺ but Ṭalḥa was talking about the day (of the battle) of Uḥud.

(27) CHAPTER. The obligation of going out for *Jihād* when there is a general call to arms, and what sort of *Jihād* and intentions are compulsory.

عَزَّ وَجَلَّ اللَّهُ: And the Statement of Allāh

“March forth, whether you are light (being young, healthy and wealthy) or heavy (being ill, old and poor), and strive

hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabūk expedition) was long for them, and they would swear by Allāh (saying), 'If we only could, we would certainly have come forth with you.' They destroy their own selves, and Allāh knows that they are liars," (V.9:41,42)

And His Statement :

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh, (i.e., *Jihād*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter?" (up to) Able to do all things." (V.9:38-39)

2825. Narrated Ibn 'Abbās رضي الله عنهما :
On the day of the Conquest (of Makkah) the Prophet ﷺ said, "There is no emigration after the Conquest (of Makkah), but *Jihād* and intentions.⁽¹⁾ When you are called (by the Muslim ruler) for *Jihād* (holy fighting in Allāh's Cause) go forth immediately."

(See *Hadīth* No.2783)

(28) CHAPTER. (What about) a disbeliever who kills a Muslim and later on embraces Islām and starts doing good deeds and gets killed (in Allāh's Cause)?

إِنْ كَثُرَ تَعَلَّمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَمُرَجَّتَا مَعَكُمْ يَمْكُرُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ الآية [التوبة: ٤١-٤٢]. وَقَوْلِهِ تَعَالَى: ﴿يَتَأْتِيهَا الذَّبَابُ عَامِسًا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قُلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ﴾ إِلَى قَوْلِهِ: ﴿عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [التوبة: ٣٨-٣٩] وَيُذَكِّرُ عَنِ ابْنِ عَبَّاسٍ: ﴿فَانْفِرُوا ثَبَاتٍ﴾ [النساء: ٧١]: سَرَايَا مُتَفَرِّقِينَ، وَيُقَالُ: وَاحِدَ الثُّبَاتِ، ثُبَّةٌ.

٢٨٢٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْفَتْحِ: «لَا هَجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ. وَإِذَا اسْتُنْفِرْتُمْ فَاَنْفِرُوا».

[راجع: ١٣٤٩]

(٢٨) بَابُ الْكَافِرِ يُقْتَلُ الْمُسْلِمَ ثُمَّ يُسَلِّمُ فَيَسُدُّ بَعْدَ وَيُقْتَلُ

(1) (H. 2825) i.e., to participate in *Jihād* when there is a call for it, otherwise you must have intention to participate in *Jihād* and this intention has the same reward as that of the *Jihād* itself.

2826. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Allāh welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allāh’s Cause and gets killed. Later on Allāh forgives the killer (who embraces Islām and) also gets martyred (in Allāh’s Cause).”

2827. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I went to Allāh’s Messenger ﷺ while he was at Khaibar after it had fallen in the Muslim’s hands. I said, “O Allāh’s Messenger! Give me a share (from the land of Khaibar).”

One of the sons of Sa’id bin Al-‘Āṣ said, “O Allāh’s Messenger! Do not give him a share.” I said, “This is the murderer of Ibn Qauqal.” The son of Sa’id bin Al-‘Āṣ said, “Strange! A *Wabr* (i.e., guinea pig) who has come down to us from the mountain of Qadūm (i.e., grazing place of sheep) blames me for killing a Muslim who was given superiority by Allāh because of me, and Allāh did not disgrace me at his hands (i.e., was not killed as an infidel).” (The subnarrator said, “I do not know whether the Prophet ﷺ gave him a share or not.”)

٢٨٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُصْحَكُ اللَّهُ إِلَى رَجُلَيْنِ: يُقْتَلُ أَحَدُهُمَا الْآخَرَ، يَدْخُلَانِ الْجَنَّةَ يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيَسْتَشْهَدُ».

٢٨٢٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عَبْسَةُ بْنُ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِحَيْبَرَ بَعْدَمَا افْتَتَحُوهَا فَقُلْتُ: يَا رَسُولَ اللَّهِ أَسْهَمَ لِي، فَقَالَ بَعْضُ بَنِي سَعِيدٍ بْنِ الْعَاصِ: لَا تُسْهَمَ لَهُ يَا رَسُولَ اللَّهِ، فَقَالَ أَبُو هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ قَوْقَلٍ، فَقَالَ ابْنُ سَعِيدٍ بْنِ الْعَاصِ: وَاعْجَبَا لِيُؤْبِرَ تَدَلَّى عَلَيْنَا مِنْ قَدُومٍ ضَانٍ يَنْعَى عَلَيَّ قَتَلَ رَجُلٌ مُسْلِمٌ أَكْرَمَهُ اللَّهُ عَلَى يَدَيَّ وَلَمْ يُهْنِي عَلَى يَدَيْهِ، قَالَ: فَلَا أُدْرِي أَسْهَمَ لَهُ أَمْ لَمْ يُسْهَمَ. قَالَ سُفْيَانُ، وَحَدَّثَنِيهِ السَّعِيدِيُّ عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ. السَّعِيدِيُّ هُوَ عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ ابْنِ عَمْرُو بْنِ سَعِيدِ بْنِ الْعَاصِ. [انظر: ٤٢٣٧، ٤٢٣٨،

(29) CHAPTER. Whoever preferred *Jihād* to *Ṣaum* (fasting).

2828. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ Abū Ṭalḥa did not observe *Ṣaum* (fast) because of the *Jihād*, but after the Prophet ﷺ died I never saw him without observing *Ṣaum* except on 'Eid-ul-Fiṭr and 'Eid-ul-Adḥā.

(30) CHAPTER. There are seven martyrs other than those who are killed in *Jihād* (i.e., eight).⁽¹⁾

2829. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Five are regarded as martyrs: They are those who die because of (1) plague, (2) abdominal disease, (3) drowning or (4) wrecking of building etc., and (5) the martyrs in Allāh's Cause."

2830. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Plague (the cause of martyrdom of every Muslim (who dies because of it))."

(31) CHAPTER. The Statement of Allāh عز وجل:

(٢٩) بَابٌ مِّنِ اخْتَارَ الْعَزْوَ عَلَى

الصَّوْمِ

٢٨٢٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ لَا يَصُومُ عَلَى عَهْدِ النَّبِيِّ ﷺ مِنْ أَجْلِ الْعَزْوِ. فَلَمَّا قُبِضَ النَّبِيُّ ﷺ لَمْ أَرَهُ مُفْطِرًا إِلَّا يَوْمَ فِطْرٍ أَوْ أَضْحَى.

(٣٠) بَابٌ: الشَّهَادَةُ سَبْعَ سِوَى الْقَتْلِ

٢٨٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشَّهَدَاءُ خَمْسَةٌ: الْمَطْعُوعُونَ، وَالْمَبْطُونُونَ، وَالْعَرِيقُونَ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ».

[راجع: ٦٥٣]

٢٨٣٠ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سَيْرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

[انظر: ٥٧٣٢]

(٣١) بَابٌ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي

(1) (Ch. 30) Five are mentioned in *Hadith* No.82 plus, the one who dies because of burns, pneumonia and childbirth.