

قَالَ: «لَا تَقْتَسِمِ وَرَثَتِي دِينَاراً وَلَا دَرَهْمًا، مَا تَرَكَتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي فَهُوَ صَدَقَةٌ». [انظر:

[٦٧٢٩ . ٣٠٩٦

2777. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: When ‘Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend without intending to store anything for himself from it in order to become wealthy.

٢٧٧٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ عُمَرَ اشْتَرَطَ فِي وَفَّئِهِ أَنْ يَأْكُلَ مَنْ وَلِيَهُ وَيُؤْكَلَ صَدِيقُهُ غَيْرَ مَتَمَوْلٍ مَالًا.

[راجع: ١٢٣١٣

(33) CHAPTER. If somebody keeps a piece of land or a well as an endowment, or stipulates that he should benefit by its water as the other Muslims do (will this be permissible)?

(٣٣) بَابُ إِذَا وَقَفَ أَرْضًا أَوْ بَيْتًا، أَوْ اشْتَرَطَ لِنَفْسِهِ مِثْلَ دِلَاءِ الْمُسْلِمِينَ

Anas kept a house as an endowment and whenever he came (to Al-Madīna) he used to stay in it.

وَوَقَفَ أَنَسٌ دَارًا، فَكَانَ إِذَا قَدِمَ نَزَلَهَا. وَتَصَدَّقَ الرَّبِيرُ بِدَوْرِهِ، وَقَالَ لِلْمَرْدُودَةِ مِنْ بَنَاتِهِ أَنْ تَسْكُنَ غَيْرَ مُضِرَّةٍ وَلَا مُضَرَّ بِهَا، فَإِنْ اسْتَعْنَتْ بِرُوحٍ فَلَيْسَ لَهَا حَقٌّ. وَجَعَلَ ابْنُ عُمَرَ نَصِيْبَهُ مِنْ دَارِ عُمَرَ سُكْنَى لِذَوِي الْحَاجَاتِ مِنْ آلِ عَبْدِ اللهِ.

Az-Zubair gave his house in charity (i.e., as an endowment) and told his divorced daughters to dwell therein without harming or being harmed, but if any of them re-married, she would have no right to stay there.

Ibn ‘Umar kept his share from his father’s house to be inhabited by the needy amongst ‘Abdullāh’s family (i.e., his own family).

٢٧٧٨ - وَقَالَ عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ: أَنَّ عُثْمَانَ رَضِيَ اللهُ عَنْهُ حَيْثُ حُوصِرَ أَشْرَفَ عَلَيْهِمْ، وَقَالَ: أَنْشِدْكُمْ اللهُ وَلَا أَنْشِدْ إِلَّا أَصْحَابَ النَّبِيِّ ﷺ، أَلَسْتُمْ

2778. Abū ‘Abdur-Raḥmān narrated: When ‘Uthmān رَضِيَ اللهُ عَنْهُ was circled (by the rebels), he looked upon them from above and said, “I ask you by Allāh, I ask nobody but the companions of the Prophet ﷺ, don’t you know that Allāh’s Messenger ﷺ said, ‘Whoever will (buy and) dig the well of Rūma will be granted Paradise,’ and I (bought and) dug it? Don’t you know that he said,

'Whoever equip the army of 'Usra (i.e., Tabūk's *Ghazwa*) will be granted Paradise,' and I equipped it?" They attested whatever he said.

When 'Umar founded his endowment he said, "Its administrator can eat from it." The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible.

**(34) CHAPTER. It is permissible for the founder of an endowment to say, "We will demand its price, from none but Allāh."**

2779. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (at the time of building the mosque), "O Banī An-Najjār! Suggest to me the price for your garden." They replied, "We will demand its price from none but Allāh."

**(35) CHAPTER. The Statement of Allāh عزَّ وجلَّ:**  
**"O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside... (up to)... Allāh guides not the people who are *Al-Fasiqūn* (the rebellious and disobedient)."**  
 (V.5:106-108)

2780. Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "A man from the tribe of Banī Sahm went out in the company of Tamīm Ad-Dārī and 'Adī bin Baddā'. The man of Banī Sahm died in a land where there was no Muslim. When Tamīm

تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَفَرَ رُومَةَ فَلَهُ الْجَنَّةُ» فَحَفَرْتُهَا؟ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ: «مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ» فَجَهَّزْتُهُ؟ قَالَ: فَصَدَّقُوهُ بِمَا قَالَ. وَقَالَ عُمَرُ فِي وَفْقِهِ: لَا جُنَاحَ عَلَيَّ مَنْ وَلِيَهُ أَنْ يَأْكُلَ. وَقَدْ يَلِيهِ الْوَاقِفُ وَغَيْرُهُ فَهُوَ وَاسِعٌ لِكُلِّ.

**(٣٤) بَابُ إِذَا قَالَ الْوَاقِفُ: لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ، فَهُوَ جَائِزٌ**

٢٧٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ»، قَالُوا: لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ. [راجع: ٢٣٤]

**(٣٥) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:**  
**﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ﴾**  
 إِلَى قَوْلِهِ: ﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [المائدة: ١٠٦-١٠٨]  
 الْأَوْلِيَانِ: وَاحِدُهُمَا أَوْلَى، وَمِنْهُ أَوْلَى بِهِ. ﴿عِزُّهُ﴾: ظَهْرُهُ، ﴿أَعْتَرْنَا﴾: أَظْهَرْنَا.

٢٧٨٠ - وَقَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا بْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي

and 'Adī returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allāh's Messenger ﷺ made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamīm and 'Adī. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of 'Adī and Tamīm, and that the bowl belonged to their deceased fellow. So, this Verse was revealed in connection with this case;

‘O you who believe! When death approaches any of you...’ (V.5:106)

القاسم، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمِ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَاءٍ، فَمَاتَ السَّهْمِيُّ بِأَرْضِ لَيْسَ بِهَا مُسْلِمٌ فَلَمَّا قَدِمَا بِتَرَكَّتِهِ فَقَدُوا جَامًا مِنْ فِضَّةٍ مُخَوَّصًا مِنْ ذَهَبٍ. فَأَخْلَفَهُمَا رَسُولُ اللَّهِ ﷺ، ثُمَّ وَجَدَ الْجَامَ بِمَكَّةَ، فَقَالُوا: ابْتَعْنَاهُ مِنْ تَمِيمِ وَعَدِيِّ، فَقَامَ رَجُلَانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَخَلَفَا لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَأَنَّ الْجَامَ لِصَاحِبِهِمْ. قَالَ: وَفِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ﴾ [المائدة: ١٠٦].

(36) CHAPTER. The payments of the debts of the deceased by the executor (of the will) in the absence of other inheritors.

2781. Narrated Jābir bin 'Abdullāh Al-Anṣārī رضي الله عنهما: My father was martyred on the day (of the *Ghazwa*) of Uḥud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allāh's Messenger ﷺ and said, “O Allāh's Messenger! You know that my father was martyred on the day of Uḥud and owed much debt, and I wish that the creditors would see you.” The Prophet ﷺ said, “Go and collect the various kinds of dates and place them separately in heaps”. I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet ﷺ saw how they behaved, he went round the biggest heap for three times and

(٣٦) بَابُ قَضَاءِ الْوَصِيِّ ذُبُونِ الْمَيْتِ بِغَيْرِ مَحْضَرٍ مِنَ الْوَرَثَةِ  
٢٧٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، أَوْ الْفَضْلُ بْنُ يَعْقُوبَ عَنْهُ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ فِرَاسٍ قَالَ: قَالَ الشَّعْبِيُّ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَبَاهُ اسْتُشْهِدَ يَوْمَ أُحُدٍ وَتَرَكَ سِتَّ بَنَاتٍ وَتَرَكَ عَلَيْهِ دَيْنًا، فَلَمَّا حَضَرَهُ جِذَادُ النَّخْلِ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْتَ أَنَّ وَالِدِي اسْتُشْهِدَ يَوْمَ أُحُدٍ وَتَرَكَ عَلَيْهِ دَيْنًا كَثِيرًا، وَإِنِّي أُحِبُّ أَنْ يَرَكَ

sat over it and said, "Call your companions (i.e., the creditors)." Then he kept on measuring and giving them, till Allāh cleared all my father's debts. By Allāh, it would have pleased me that Allāh would clear the debts of my father even though I had not taken a single date to my sisters. But by Allāh, all the heaps were complete, (as they were) and I looked at the heap where Allāh's Messenger ﷺ was sitting and noticed as if not a single date had been taken thereof.

Allāh تعالیٰ said: "So we planted amongst them enmity and hatred".

الْعُرْمَاءُ. قَالَ: «أَذْهَبَ فَيَبْدُرُ كُلَّ تَمْرٍ عَلَى نَاحِيَةٍ»، فَفَعَلْتُ ثُمَّ دَعَوْتُهُ، فَلَمَّا نَظَرُوا إِلَيْهِ أُعْرُوا بِي تِلْكَ السَّاعَةَ، فَلَمَّا رَأَى مَا يَصْنَعُونَ طَافَ حَوْلَ أَعْظَمِهَا يَبْدُرًا ثَلَاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ: «ادْعُ أَصْحَابَكَ» فَمَا زَالَ يَكْبُلُ لَهُمْ حَتَّى آدَى اللَّهُ أَمَانَةَ وَالِدِي، وَأَنَا وَاللَّهِ رَاضٍ أَنْ يُؤَدِّيَ اللَّهُ أَمَانَةَ وَالِدِي، وَلَا أَرْجِعَ إِلَى أَخَوَاتِي تَمْرَةً. فَسَلِمَ وَاللَّهِ الْبَيَادِرُ كُلُّهَا حَتَّى أَنِّي أَنْظُرُ إِلَى الْبَيْدَرِ الَّذِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ كَأَنَّهُ لَمْ يَنْقُصْ تَمْرَةً وَاحِدَةً. قَالَ أَبُو عَبْدِ اللَّهِ: «أُعْرُوا بِي: يَعْنِي هَيَّجُوا بِي. ﴿فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ﴾». [راجع: ٢١٢٧]

56 - THE BOOK OF JIHĀD<sup>(1)</sup>  
(Fighting for Allāh's Cause)

٥٦ - كتاب الجهاد والسير

(1) CHAPTER. The superiority of *Jihād*.

And the Statement of Allāh تعالى:

“Verily, Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injeel (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded.. (up to).. And give glad tidings to the believers.” (V.9:111, 112)

2782. Narrated 'Abdullāh bin Mas'ūd رضي رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, “O Allāh's Messenger! What is the best deed?” He replied, “To offer the *Ṣalāt* (prayers) at their early stated fixed times.” I asked, “What is next in goodness?” He replied, “To be good and dutiful to your parents.” I further asked, “What is next (in goodness)?” He replied, “To participate in *Jihād* in Allāh's Cause.” I did not ask Allāh's Messenger ﷺ anymore and if I had asked him more, he would have told me more.

(١) بَابُ فَضْلِ الْجِهَادِ وَالسَّيْرِ،

وَقَوْلِهِ تَعَالَى: ﴿إِنَّ اللَّهَ اشْتَرَىٰ بِكُمْ أَنفُسَكُمْ﴾  
إِلَى قَوْلِهِ: ﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾ [التوبة:  
١١١-١١٢].

قَالَ ابْنُ عَبَّاسٍ: الْحُدُودُ:  
الطَّاعَةُ.

٢٧٨٢ - حَدَّثَنَا الْحَسَنُ بْنُ  
صَبَّاحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِتٍ:  
حَدَّثَنَا مَالِكُ بْنُ يَغْوَلٍ قَالَ: سَمِعْتُ  
الْوَلِيدَ بْنَ الْعَمِيرِ ذَكَرَ عَنْ أَبِي عَمْرٍو  
الشَّيْبَانِيِّ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ  
مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: سَأَلْتُ رَسُولَ  
اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ  
الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَى  
مِيقَاتِهَا»، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «تُمْ  
بِرُّ الْوَالِدَيْنِ»، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ:  
«الْجِهَادُ فِي سَبِيلِ اللَّهِ». فَسَكَتُ عَنْ

(1) *Al-Jihād* (Holy fighting) in Allāh's Cause (with full force of numbers and weaponry), is given the utmost importance in Islām, and is one of its pillars (on which it stands). By *Jihād* Islam is established, Allāh's Word is made superior. [His Word being (*Lā ilāha illallāh* which means none has the right to be worshipped but Allāh)], and His religion (Islām) is propagated. By abandoning *Jihād*, (may Allāh protect us from that). Islam and the Muslims fall into an inferior position, their honour is lost, their land is stolen, their rule and authority vanish. *Jihād* is an obligatory duty in Islam, on every Muslim, and he who tries to escape from this duty or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

رَسُولِ اللَّهِ ﷺ وَلَوْ اسْتَرَدَّتْهُ لَزَادَنِي .

[راجع: ٥٢٧]

2783. Narrated Ibn 'Abbās رضي الله عنهما :  
Allāh's Messenger ﷺ said, "There is no *Hijra*  
(i.e., emigration) (from Makkah to Al-  
Madīna) after the Conquest (of Makkah),  
but *Jihād* and good intention<sup>(1)</sup> remain ; and  
if you are called (by the Muslim ruler) for  
*Jihād*, go forth immediately."

٢٧٨٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا  
سُفْيَانُ قَالَ: حَدَّثَنِي مَنصُورٌ، عَنْ  
مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ  
جِهَادٌ وَبَيْئَةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[راجع: ١٣٤٩]

2784. Narrated 'Aishah رضي الله عنها (that  
she said), "O Allāh's Messenger! We  
consider *Jihād* as the best deed. Should we  
not fight in Allāh's Cause?" He said, "The  
best *Jihād* (for women) is *Hajj-Mabrūr* (i.e.,  
*Hajj* which is done according to the Prophet's  
*Sunna* and is accepted by Allāh)."

[See *Ḥadīth* No. 1861, Vol. 3]

٢٧٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
خَالِدٌ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ،  
عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ  
اللَّهِ نُرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلَا  
نُجَاهِدُ؟ قَالَ: «لَكِنَّ أَفْضَلَ الْجِهَادِ

حَجٌّ مَبْرُورٌ». [راجع: ١٥٢٠]

2785. Narrated Abū Hurairah رضي الله عنه:  
A man came to Allāh's Messenger ﷺ and  
said, "Guide me to such a deed as equals  
*Jihād* (in reward)." He replied, "I do not find  
such a deed." Then he added, "Can you,  
while the Muslim fighter has gone for *Jihād*  
enter your mosque to perform *Ṣalāt* (prayer)  
without cease and observe *Ṣaum* (fast) and  
never break your *Ṣaum*?" The man said,  
"But who can do that?"<sup>(2)</sup> Abū Hurairah رضي

٢٧٨٥ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا  
عَفَّانٌ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ  
جُحَادَةَ قَالَ: أَخْبَرَنِي أَبُو حَاصِبٍ أَنَّ  
دَكْوَانَ حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ حَدَّثَهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ  
اللَّهِ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ  
الْجِهَادَ، قَالَ: «لَا أَجِدُهُ». قَالَ:

(1) (H. 2783) After the conquest of Makkah there was no need for Muslims to emigrate from Makkah to Al-Madīna. The Prophet ﷺ tells his companions that one can attain rewards through *Jihād* against *Kufr*, i.e., to fight for Allāh's Cause when there is a call for it, otherwise one should have the intention to participate in *Jihād* and this intention has the same reward as that of *Jihād* itself.

(2) (H. 2785) Of course, nobody can offer *Ṣalāt* (prayer) and fast incessantly, and since=

عنه added, “The *Mujāhid* (i.e., Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope.”

(2) CHAPTER. The best among the people is that believer who strives his utmost in Allāh’s Cause with both his life and property.

And the Statement of Allāh تعالى:

“O you who believe! Shall I guide you to a trade that will save you from a painful torment. That you believe in Allāh and His Messenger (Muḥammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! (If you do so), He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *‘Adn* (Eden) Paradise, that is indeed great success.” (V.61:10-12)

2786. Narrated Abū Sa‘īd Al-Khūdri رضي الله عنه: Somebody asked, “O Allāh’s Messenger! Who is the best among the people?” Allāh’s Messenger ﷺ replied, “A believer who strives his utmost in Allāh’s Cause with his life and property.” They asked, “Who is next?” He replied, “A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief.”<sup>(1)</sup>

=the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihād* in reward.

(1) (H. 2786) This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet ﷺ says in a *Hadīth* reported by At-Tirmidhi: “He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief.” (*Qastalāni*)

«هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا تَفْتَرُ، وَتَصُومَ وَلَا تُفْطِرَ؟» قَالَ: وَمَنْ يَسْتَطِيعُ ذَلِكَ؟ قَالَ أَبُو هُرَيْرَةَ: إِنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتَنُّ فِي طَوْلِهِ فَيَكْتُبُ لَهُ حَسَنَاتٍ. [راجع: ١٥٢٠]

(٢) بَابُ: أَفْضَلُ النَّاسِ مُؤْمِنٌ

مُعَاهِدٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ،

وَقَوْلُهُ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ

أَذَلُّكُمْ عَلَىٰ عَمَلِكُمْ تُنْجِيكُمْ مِنَ عَذَابِ أَلِيمٍ ﴿١٠﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُهَيِّدُونَ فِي سَبِيلِ اللَّهِ

بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ

تَعْلَمُونَ ﴿١١﴾ يَقِفْ لَكُمْ دُونَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَسَكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ

عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ [الصف:

١٠-١٢].

٢٧٨٦ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ:

حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ أَنَّ أَبَا

سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ

قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ

أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مُؤْمِنٌ

يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ».

قَالُوا: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شُعْبٍ مِنَ الشُّعَابِ يَتَّقِي اللَّهَ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ». [انظر: ٦٤٩٤]

2787. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The example of a *Mujāhid* in Allāh's Cause — and Allāh knows better who really strives in His Cause — is like a person who observes *Ṣaum* (fast) and offers *Ṣalāt* (prayer) continuously. Allāh guarantees that He will admit the *Mujāhid* in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

٢٧٨٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ - وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ - كَمَثَلِ الصَّائِمِ الْقَائِمِ. وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بَأَنْ يَتَوَقَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ يُرْجِعَهُ سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ». [راجع: ٣٦]

(3) CHAPTER. The invocation of men and women that Allāh may let them participate in *Jihād* and adorn them with martyrdom.

'Umar said, "O Allāh! Grant me martyrdom in the town of Your Messenger ﷺ."

2788, 2789. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ used to visit Umm Ḥarām bint Milhān, who would offer him meals. Umm Ḥarām was the wife of 'Ubāda bin Aṣ-Ṣāmit. Allāh's Messenger ﷺ, once visited her and she provided him with food and started looking for lice in his head.<sup>(1)</sup> Then Allāh's Messenger ﷺ slept, and afterwards woke up smiling. Umm Ḥarām asked, "What causes you to smile, O Allāh's Messenger?" He said, "Some of my followers who (in a dream) were displayed before me as fighters in Allāh's

(٣) بَابُ الدُّعَاءِ بِالْجِهَادِ وَالشَّهَادَةِ لِلرِّجَالِ وَالنِّسَاءِ، وَقَالَ عُمَرُ: اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي بَلَدِ رَسُولِكَ.

٢٧٨٨، ٢٧٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةِ بْنِ الصَّامِتِ. فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ فَأُطْعِمَتْهُ وَجَعَلَتْ تَقْلِي رَأْسَهُ فَتَنَامُ

(1) (H. 2788, 2789) It is evident from the life history of the Prophet ﷺ that he used to take bath daily even twice daily or more, and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.



Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones).” (Ishāq, a subnarrator is not sure as to which expression the Prophet ﷺ used.) Umm Ḥarām said, “O Allāh’s Messenger! Invoke Allāh that He makes me one of them.” Allāh’s Messenger ﷺ invoked Allāh for her and slept again and woke up smiling. Once again Umm Ḥarām asked, “What makes you smile, O Allāh’s Messenger?” He replied, “Some of my followers were displayed before me as fighters in Allāh’s Cause,” repeating the same dream. Umm Ḥarām said, “O Allāh’s Messenger! Invoke Allāh that He makes me one of them.” He said, “You are amongst the first ones.” It happened that she sailed on the sea during the Caliphate of Mu‘āwiyā bin Abī Sufyān, and after she disembarked, she fell down from her riding animal and died.

رَسُولَ اللَّهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: وَمَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ يَرَكْبُونَ تَبِيحَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الْأَسِيرَةِ، أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ»، شَكَتُ إِسْحَاقُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهَا رَسُولُ اللَّهِ ﷺ ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. فَقُلْتُ: وَمَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ». كَمَا قَالَ فِي الْأَوَّلِ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ». فَرَكِبَتِ الْبَحْرَ فِي زَمَنِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَضَرَعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ. [الحديث: ٢٧٨٨، ٢٧٨٧، ٢٧٩٩، انظر: ٢٧٨٨، ٢٧٨٩، ٦٢٨٢، ٧٠٠١]؛ [الحديث: ٢٧٨٩، ٢٧٨٠، ٢٨٧٨، ٢٨٩٥، ٦٢٨٣، انظر: ٧٠٠٢]

(4) CHAPTER. The grades of the Mujāhidūn (Muslim fighters) in Allāh’s Cause.

(٤) بَابُ دَرَجَاتِ الْمُجَاهِدِينَ فِي

سَبِيلِ اللَّهِ،

يُقَالُ: هَذِهِ سَبِيلِي، وَهَذَا سَبِيلِي، قَالَ أَبُو عَبْدِ اللَّهِ: ﴿عُرِّي﴾ [آل عمران: ١٥٦] وَاجِدْهَا غَازٍ. ﴿هُمْ

دَرَجَتٌ ﴿آل عمران: ١٦٣﴾: لَهُمْ دَرَجَاتٌ.

**2790.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever believes in Allāh and His Messenger ﷺ, performs *Iqāmat-ash-Ṣalāt* and observes *Ṣaum* (fasts) of the month of Ramaḍān, then it will be a promise binding upon Allāh to admit him to Paradise, no matter whether he fights in Allāh's Cause or remains in the land where he is born.” The people said, “O Allāh's Messenger! Shall we acquaint the people with this good news?” He said, “Paradise has one hundred grades which Allāh has reserved for the *Mujāhidūn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allāh (for something), ask for *Al-Firdaus* which is the middle (best) and the highest part of Paradise.” [The subnarrator added, “I think the Prophet ﷺ also said, ‘Above it (i.e., *Al-Firdaus*) is the Throne of the Most Gracious (i.e., Allāh), and from it gush forth the rivers of Paradise.’”].

٢٧٩٠ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا». فَقَالُوا: يَا رَسُولَ اللَّهِ، أَفَلَا نُبَشِّرُ النَّاسَ؟ قَالَ: «إِنَّ فِي الْجَنَّةِ مَائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ». أَرَاهُ قَالَ: «وَفَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ». قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ: «وَفَوْقَهُ عَرْشُ الرَّحْمَنِ». [انظر: ٧٤٢٣]

**2791.** Narrated Samura: The Prophet ﷺ said, “Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior *Dār* (abode, dwelling place, house, etc.) better of which I have never seen. One of them said, ‘This *Dār* is the *Dār* of martyrs’.”

٢٧٩١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا جَرِيرٌ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ آتِيَانِي فَصَعِدَا بِي الشَّجَرَةَ وَأَدْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا. قَالَ: «أَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ».

[راجع: ٨٤٥]