



باسمہ تعالیٰ

Desire for Jannah

Understanding the Value

When a person understands the value of something, he is motivated to acquire it, and is even prepared to make sacrifices to achieve his goal. Hence, since we understand the value of the material things of this world, we work tirelessly to earn them and make various arrangements to protect them.

On the other hand, a child does not understand the value of many things. Therefore, if he has to inherit a priceless diamond and someone who does not wish well for him offers him a basket-full of toys or a box of sweets in exchange of this priceless diamond, he will readily and happily part with it. The reason for this is that this child has understood the value of the toys and sweets, but has not understood the value of the priceless diamond.

Value of Akhirah

The sad reality is that we have understood the value of perishable material possessions, but have unfortunately lost sight of the Akhirah, which is eternal. Hence, we are prepared to make great sacrifices for this world, sometimes even sacrificing our Deen, but find it difficult to practice on the commands of Allah Ta'ala, which will ensure our eternal success in the Akhirah.

It is for this reason that Allah Ta'ala repeatedly turns our attention to the Akhirah and its eternal pleasures.

Business Opportunity

Allah Ta'ala has offered us a business opportunity in the Quraan Majeed:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُوْمِنُونَ بِاللّٰهِ وَرُسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللّٰهِ وَفَتْحٌ قَرِيبٌ ۖ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾

"O you who believe, should I show you a transaction which will save you from a painful punishment? (It is that) you believe in Allah and His Messenger (sallallahu 'alaihi wasallam) and strive in the path of Allah with your wealth and your lives. That is best for you, if you knew. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great success. And (He will give you) something else, which you love; help from Allah, and victory which is close. And give glad tidings to the believers."
(Surah Saff v10-13)

In these verses, Allah Ta'ala is calling us to a business, but unlike the transactions of this world where the outcome of profit is wealth, the result of this transaction is Jannah. This is most profitable as it is a means of us acquiring our goal in life.

A Deal with Allah Ta'ala

In another verse, a similar message is expressed in different words:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدَّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠١﴾

"Indeed, Allah has purchased from the believers their lives and their wealth in exchange of (a promise) that Jannah shall be theirs. They fight in the cause of Allah, so they kill and are killed. (It is) a true promise (binding) upon Him in the Taurah and the Injeel and the Quraan. And who is truer to his covenant than Allah? So, rejoice in your transaction which you have contracted. And that is the great success." (Surah Taubah v111)

True Success

In both these verses, Allah Ta'ala mentions "that is the great success", clearly highlighting the fact that material profits and progress is not true success, as they are bound to perish and come to an end. Rather, it is the 'profit' and reward of the Akhirah which is the real and true success, since it is eternal and will never come to an end.

Keeping Our Objective in Mind

A progressive and successful person is he who always keeps his objective and goal in mind. This makes it easier for him to overcome all the hurdles and obstacles in his path. Likewise, if a believer — whose goal and objective of life is Jannah — perpetually keeps his goal in mind, fulfilling the commandments of Allah Ta'ala will become very easy for him. He will not have to force himself to wake up for Fajr Salaah, go to the masjid, lower his gaze, refrain from sin, etc. Rather, he will readily and willingly carry out these actions.

Time and again, Rasulallah (sallallahu 'alaihi wasallam) would turn the attention of the Sahaabah (radhiyallahu 'anhum) away from this world towards the Hereafter. Therefore, they had their goal and objective before them and were always prepared to sacrifice their lives and wealth for Allah Ta'ala and Rasulallah (sallallahu 'alaihi wasallam).

We will mention a few incidents of this very deep desire and yearning for Jannah that they possessed:

Rushing Towards His Jannah

During the Battle of Badr, Rasulallah (sallallahu 'alaihi wasallam) was initially in his shelter beseeching and imploring Allah Ta'ala. After being promised victory, Rasulallah (sallallahu 'alaihi wasallam) emerged from his shelter and exhorting the Sahaabah (radhiyallahu 'anhum) to fight, he promised,

« وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ، لَا يُقَاتِلُهُمُ الْيَوْمَ رَجُلٌ فَيُقْتَلَ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ »

"I take an oath in that Being in whose control is the life of Muhammad (sallallahu 'alaihi wasallam), whoever is slain today while fighting in the path of Allah, persevering and hoping for reward and advancing, not fleeing from the battlefield, Allah will admit him into Jannah."

Further encouraging the Sahaabah (radhiyallahu 'anhum), Rasulallah (sallallahu 'alaihi wasallam) announced,

« قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ »

"Set out towards such a Jannah, the width of which is equal to the skies and the earth."

When Sayyiduna 'Umar bin al-Khattab (radhiyallahu 'anhu) heard these enthralling words, he exclaimed, "Bakh! Bakh! (How excellent!)". "What makes you say this?" Rasulallah (sallallahu 'alaihi wasallam) asked. He replied, "O Rasulallah (sallallahu 'alaihi wasallam)! By Allah, nothing (makes me say this) except (my) desire to be among its inhabitants." Rasulallah (sallallahu 'alaihi wasallam) then gave him glad tidings saying, "In that case, you are from among its inhabitants."

Sayyiduna 'Umar (radhiyallahu 'anhu) then took out some dates from his quiver and began eating it (to gain strength to fight). However, he thought to himself and remarked, "If I have to live until I eat these dates of mine, it would indeed be a long life." He thus flung those dates aside and wielding a sword he hurled himself into the ranks of the enemy reciting these couplets:

رَكُضًا إِلَى اللَّهِ بِغَيْرِ زَادٍ إِلَّا التَّقَى وَعَمَلِ الْمَعَادِ

"I am rushing to Allah without any provisions besides taqwa, actions of the Akhirah,

وَالصَّبْرِ فِي اللَّهِ عَلَى الْجِهَادِ وَكُلُّ زَادٍ عَرْضُهُ النَّفَادُ

and perseverance in the path of Allah. (Moreover,) every provision will definitely be depleted

غَيْرِ التَّقَى وَالْبِرِّ وَالرَّشَادِ

besides taqwa, piety and righteousness."

He fought valiantly until he was martyred.¹

¹ عن أنس بن مالك رضي الله عنه قال : ... فدنا المشركون فقال رسول الله ﷺ : « قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ » . قال : يقول عمر بن الخطاب الأنصاري : يا رسول الله ، جنة عرضها السماوات والأرض ؟ قال : « نعم » ، قال : بخ ، فقال رسول الله ﷺ : « مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ ؟ » . قال : لا والله يا رسول الله إلا رجاء أن أكون من أهلها ، قال : « فَإِنَّكَ مِنْ أَهْلِهَا » ، فأخرج تمرات من قرنه فجعل يأكل منهن ، ثم قال : لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة ، قال : فرمى بما كان معه من التمر ، ثم قاتلهم حتى قتل . (« صحيح مسلم » ٤٩١٥) (يأكل منهن : تقوية للبدن على الجهاد . (« مرقاة المفاتيح » ٣٧٤/٧)

ثم خرج رسول الله ﷺ إلى الناس فحرضهم وقال : « وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ، لَا يُقَاتِلُهُمُ الْيَوْمَ رَجُلٌ فَيُقْتَلَ صَابِرًا مُحْتَسِبًا ، مُقْبِلًا غَيْرَ مُدْبِرٍ ، إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ » فقال عمر بن الخطاب أخو بني سلمة ، وفي يده تمرات يأكلهن : بخ ، أفيما بيني وبين أن أدخل الجنة إلا أن يقتلني هؤلاء ، ثم قذف التمرات من يده وأخذ سيفه ، فقاتل القوم حتى قتل . (« سورة ابن هشام » ٦٢٧/٢)

وقد ذكر ابن جرير أن عميرا قاتل وهو يقول : ركضا إلى الله بغير زاد ... (« البداية والنهاية » ٢٩٥/٣)

The result of his desire for Jannah was that Sayyiduna 'Umar (radhiyallahu 'anhu) could not bear waiting any longer to leave this world and advance to the Hereafter. In retrospect, how often do we think of the Hereafter and how many times in a day do we ask Allah Ta'ala to grant us Jannah? Therefore, we should strive to bring about the desire for Jannah in our lives by strengthening our yaqeen (conviction). By doing so, Allah Ta'ala will also grant us the fervent desire and yearning to enter Jannah, insha Allah.

'Delays' and 'Obstacles' in Our Life

Although eating is a necessity and therefore completely permissible, Sayyiduna 'Umar (radhiyallahu 'anhu) threw the dates since it would delay him from attaining martyrdom and ultimately meeting Allah Ta'ala. How often in our lives do we find that there are not only 'delays', but 'obstacles' that we have brought about between us and Allah Ta'ala, be it sins, the love of this world, etc. The solution is that we need to emulate this great Sahaabi and "throw away" anything that will disrupt our relationship with Allah Ta'ala and "run" towards our Jannah.

Dying for Martyrdom

In the second year after hijrah, when the Muslims were setting out to attack the caravan of the Quraish, which resulted in the Battle of Badr, Sayyiduna Khaithamah (radhiyallahu 'anhu) told his son, Sayyiduna Sa'd (radhiyallahu 'anhu), "One of us has to remain behind, so give me preference to come out and you remain behind with our womenfolk." However, Sayyiduna Sa'd (radhiyallahu 'anhu) (respectfully) refused saying, "Had it been (regarding) something other than Jannah, I would have given you preference. (But,) I am desirous of gaining martyrdom in this course of mine (i.e. in joining this expedition)."

Since they both were yearning to participate in the expedition and neither ready to relinquish his right, they resolved the situation by drawing lots. Allah Ta'ala willed it such that the name of the son, Sayyiduna Sa'd (radhiyallahu 'anhu), came out. He thus left with Rasulullah (sallallahu 'alaihi wasallam) and his dream of martyrdom came to fruition. He was killed at the hands of either 'Amr bin 'Abdi Wudd or Tu'aimah bin 'Adiyy.²

On the occasion of the Battle of Uhud, the father, Sayyiduna Khaithamah (radhiyallahu 'anhu) addressed Rasulullah (sallallahu 'alaihi wasallam) saying, "O Rasulullah (sallallahu 'alaihi wasallam)! I had missed out on the Battle of Badr whereas I was so desirous of (participating in) it that I (even) drew lots of going out with my son. However, his name came out and he was (ultimately) granted martyrdom. I had seen him in a dream last night in an extremely handsome form, moving about through the fruit and rivers of Jannah, saying, 'Come and join us in Jannah, for I have found what my Rabb had promised me to be true.' O Rasulullah (sallallahu 'alaihi wasallam)! By Allah, I am very eager to join him in Jannah, so ask Allah to grant me martyrdom and his (i.e. my son's) companionship in Jannah." Rasulullah (sallallahu 'alaihi wasallam) made du'aa for him and he was subsequently martyred in this battle.³

Again, we see that the desire for Jannah was engrained in the heart of each and every Sahaabi. The son, Sayyiduna Sa'd (radhiyallahu 'anhu), possessed the desire for Jannah to such an extent that, although he respected his father, he was not prepared to forego his right of going out with Rasulullah (sallallahu 'alaihi wasallam) due to the possibility of attaining martyrdom. Moreover, his father had the same desire and was also blessed with this high rank shortly thereafter.

Dream Becomes a Reality

When a person has a sincere intention and true desire to do a good action, and thereafter supports it with du'aa and the corresponding effort, Allah Ta'ala assists him and makes his dream a reality – no matter how difficult or farfetched it may seem. Allah Ta'ala says in the Quraan Majeed, "Those who strive for Our cause, We will definitely guide them to Our paths (i.e. make them successful in their endeavours)." (Surah 'Ankaboot v69) Both father and son had an unwavering aspiration for martyrdom and took the correct steps in acquiring it; therefore, Allah Ta'ala blessed them with this great achievement.

² لما أرادوا الخروج إلى بدر ، قال له أبوه خيثمة : لا بد لأحدنا أن يقيم ، فأثرتني بالخروج ، وأقم أنت مع نسائنا ، فأبي سعد ، وقال : لو كان غير الجنة لأثرتك به ، إني أرجو الشهادة في وجهي هذا ، فاستهما ، فخرج سهم سعد ، فخرج مع رسول الله ﷺ إلى بدر ، فقتل . (« اسد الغابة » ٢ / ٢٩١)

لما ندب رسول الله ﷺ للمسلمين إلى الخروج إلى غير قريش ، فأسرعوا ... فقتل يومئذ ، قتله عمرو بن عبد ود ويقال طعيمة بن عدي . (« الطبقات لابن سعد » ٣ / ٤٨٢)

³ ذكر محمد بن عمر أنّ خيثمة قال يوم أحد : يا رسول الله ، لقد أخطأتني وقعة بدر ، وكنت والله حريصا عليها ، حتى ساهمت ابني في الخروج ، فخرج سهمه فزق الشهادة ، وقد رأيته البارحة في النوم في أحسن صورة ، يسرح في ثمار الجنة وأثمارها ، ويقول : الحق بنا ترافقنا في الجنة ، فقد وجدت ما وعدني ربي حقاً ، وقد والله يا رسول الله أصبحت مشتاقاً إلى مرافقته في الجنة ، فادع الله تعالى أن يرزقني الشهادة ومرافقته في الجنة ، فدعا له رسول الله ﷺ فقتل في أحد . (« سبل الهدى والرشاد » ٤ / ٢١٩)

Limping to Jannah

This desire for Jannah was so deep in the Sahaabah (radhiyallahu ‘anhum), that nothing could become an obstacle for them in its pursuit — not even being physically challenged and handicapped. There was a Sahaabi by the name of Sayyiduna ‘Amr bin Jamooh (radhiyallahu ‘anhu). This Sahaabi, although severely crippled, did not allow his handicap to prevent his heartfelt desire to strive in the path of Allah Ta‘ala, and attain Jannah.

Hence, when the announcement to enlist for the expedition of Badr was made, he too eagerly prepared to march out and fight for the cause of Islam. However, to his utter disappointment, his sons refused to allow him to join the expedition, as Rasulullah (sallallahu ‘alaihi wasallam) had excused him from participating, and they cared for him and were concerned over his physical disabilities. Although Sayyiduna ‘Amr (radhiyallahu ‘anhu) complied, he resolved that he would definitely join the next expedition and earn his Jannah through martyrdom. He thus mentioned to his sons, “You prevented me from Jannah on the day of Badr. I take an oath on Allah, if I remain alive (till the next battle), I will most certainly enter Jannah.”

He did not have long to wait for his wish to be fulfilled. The news soon arrived that the disbelievers of Makkah Mukarramah had prepared an army and were marching on Madeenah Munawwarah, seeking revenge for their defeat in Badr. When the news reached Sayyiduna ‘Amr (radhiyallahu ‘anhu), he immediately expressed his determination to enlist and fight but was again held back by his sons. Desperate not to be left behind a second time, he took his case to Rasulullah (sallallahu ‘alaihi wasallam) begging permission to join.

Sayyiduna ‘Amr (radhiyallahu ‘anhu) pleading the following, “My sons wish to hold me back from this intention (of mine) and joining you (on this campaign). By the oath of Allah! It is my hope to limp in Jannah in my crippled state.” Rasulullah (sallallahu ‘alaihi wasallam) heard both sides and then addressed Sayyiduna ‘Amr (radhiyallahu ‘anhu) saying,

« أَمَّا أَنْتَ فَقَدْ عَذَرَكَ اللَّهُ وَلَا جِهَادَ عَلَيْكَ »

“As for you, Allah has excused you. Jihaad is not incumbent on you.”

Rasulullah (sallallahu ‘alaihi wasallam) thereafter turned to the sons and said,

« لَا عَلَيْكُمْ أَنْ لَا تَمْنَعُوهُ ، لَعَلَّ اللَّهَ أَنْ يَرْزُقَهُ الشَّهَادَةَ »

“Why don’t you allow him to go? Perhaps Allah will bless him with martyrdom.”

The sons relented and Sayyiduna ‘Amr (radhiyallahu ‘anhu) elatedly began preparations. As he was packing his armour, his wife heard him making the following du‘aa,

اللَّهُمَّ ارْزُقْنِي الشَّهَادَةَ وَلَا تَرْدِنِي إِلَى أَهْلِي خَائِبًا

“O Allah! Bless me with martyrdom and do not send me back to my family as a failure.”

During the battle, Sayyiduna ‘Umar (radhiyallahu ‘anhu) went in search of Sayyiduna ‘Amr bin Jamooh (radhiyallahu ‘anhu) and found that not only was he present on the battlefield but he was bravely fighting in the first line! Sayyiduna ‘Amr and his son, Sayyiduna Khallaad (radhiyallahu ‘anhuma), later launched an attack against a group of disbelievers and were both martyred. When Rasulullah (sallallahu ‘alaihi wasallam) passed by his body, he remarked,

« كَأَنِّي أَنْظُرُ إِلَيْكَ تَمْشِي بِرِجْلِكَ هَذِهِ صَحِيحَةً فِي الْجَنَّةِ »

“It is as if I can see you walking in Jannah with your leg now completely cured.”

When the battle was over, his wife placed his body on a camel together with those of her son and brother and began proceeding to Madeenah Munawwarah to bury them. To her surprise, the camel would not budge. It willingly walked in every direction but the direction of Madeenah Munawwarah. This was due to her husband’s du‘aa, “Oh Allah! Bless me with martyrdom and do not send me back to my family as a failure.”

Allah Ta‘ala had accepted his du‘aa to the extent of not only granting him martyrdom, but even preventing his body from leaving the battlefield. He was thus buried at Uhud in a grave he shared with his brother-in-law, Sayyiduna ‘Abdullah bin ‘Amr bin Haraam (radhiyallahu ‘anhu).⁴

⁴ لما ندب رسول الله ﷺ الناس إلى بدر ، أراد الخروج معهم ، فمنعه بنوه بأمر رسول الله ﷺ لشدة عرجه . فلما كان يوم أحد قال لبنيه : منعموني الخروج إلى بدر ، فلا تمنعوني الخروج إلى أحد ! فقالوا : إن الله قد عذرك . فأتى رسول الله ﷺ فقال : يا رسول الله ! إن بني يريدون أن يحبسوني عن هذا الوجه والخروج معك فيه ، والله إنني لأرجو أن أطأ بعرجتي هذه في الجنة ! فقال رسول الله ﷺ : « أَمَّا أَنْتَ ، فَقَدْ عَذَرَكَ اللَّهُ وَلَا جِهَادَ عَلَيْكَ » وقال لبنيه : « لَا عَلَيْكُمْ أَنْ لَا تَمْنَعُوهُ ، لَعَلَّ اللَّهَ أَنْ يَرْزُقَهُ الشَّهَادَةَ » . فأخذ سلاحه وولى وقال : اللهم ارزقني الشهادة ولا تردني إلى أهلي خائبا . فلما قتل يوم أحد

Sayyiduna ‘Amr bin Jamooh (radhiyallahu ‘anhu) did not allow his disability to hinder or hold him back in his effort to earn Jannah. He limped and fought — despite it not being compulsory on him — rather than lagging behind and being deprived of the rewards. How can we then allow petty matters, such as a small headache or even worse, laziness, to “cripple” us when it is time to stand up to fulfil the commands of Allah Ta‘ala?

Developing the Desire

Because we are consumed by materialism, our condition is unlike these illustrious Sahaabah (radhiyallahu ‘anhum). Although we believe in Jannah Alhamdulillah, we do not have the consciousness of Jannah in our minds, and it is not the main goal and objective that we have before us all the time. Hence, we need to make an effort to develop this desire for Jannah.

Jannah is Valuable

However, this Jannah is not something cheap, rather it is extremely valuable, as Rasulullah (sallallahu ‘alaihi wasallam) said,

« أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةً ، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ »

“Behold! Indeed, the commodity of Allah is precious (and valuable). Behold! Indeed, the commodity of Allah is Jannah.” (Sunan Tirmizi #2450)

Hence, in order to achieve this valuable and precious Jannah, we will have to sacrifice our impermissible desires and pleasures, and fulfil all the commands of Allah Ta‘ala.

جاءت زوجته هند بنت عمرو ، عمة جابر بن عبد الله ، فحملته وحملت أخاها عبد الله بن عمرو بن حرام ، فدفا في قبر واحد ... إن عمرو بن الجموح كان له أربعة بنين يقاتلون مع رسول الله ﷺ وأنه حل يوم أحد هو وابنه خلاد على المشركين حين انكشف المسلمون فقتلا جميعا . (« أسد الغابة »)

قالت امرأته هند بنت عبد الله بن عمرو بن حرام : كأني أنظر إليه قد أخذ درقته وهو يقول : اللهم لا تردني ، فقتل هو وابنه خلاد ... فلما كان يوم أحد قال عمر : لم يكن لي هم غيره ، فطلبته ، فإذا هو في الرعي الأول . (« سير أعلام النبلاء » ٢٥٥/١)

عمرو بن الجموح قال لبنينه : منعموني الجنة يوم بدر والله لئن بقيت لأدخلن الجنة . فكان يوم أحد في الرعي الأول . (« سير أعلام النبلاء » ٤٣١/١)

فقال رسول الله ﷺ : « كَأَنِّي أَنْظُرُ إِلَيْكَ تَمْشِي بِرَجْلِكَ هَذِهِ صَحِيحَةٌ فِي الْجَنَّةِ » . (« مسند أحمد » ٢٢٥٥٣)

فحملتهم هند بنت عمرو بن حرام ، زوجة عمرو بن الجموح على بعير لها تريد بهم المدينة ... ثم قالت : حل حل ، تزجر بعيرها ، فبك . فقالت لها عائشة رضي الله عنها : لما عليه ؟ قالت : ما ذاك به ، لربما حل ما يحمل بعيران ، ولكن أراه لغير ذلك ، وزجرته فقام وبرك ، فوجهته راجعة إلى أحد فأسرع ، فرجعت إلى النبي ﷺ فأخبرته بذلك ، فقال : « إِنَّ الْجَمَلَ مَأْمُورٌ ، هَلَنْ قَالَ عَمْرُو شَيْئًا ؟ » قالت : إن عمرا لما توجه إلى أحد قال : اللهم لا تردني إلى أهلي خائبا ، وارزقني الشهادة . فقال رسول الله ﷺ : « فَلِذَلِكَ الْجَمَلُ لَا يَمْضِي ، إِنَّ مِنْكُمْ - مَعْشَرُ الْأَنْصَارِ - مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَبْرُهُ . مِنْهُمْ عَمْرُو بْنُ الْجُمُوحِ ، وَلَقَدْ رَأَيْتُهُ (يَطَأُ) بِغُرْجَتِهِ فِي الْجَنَّةِ » . (« سبل الهدى والرشاد » ٢١٤/٤)