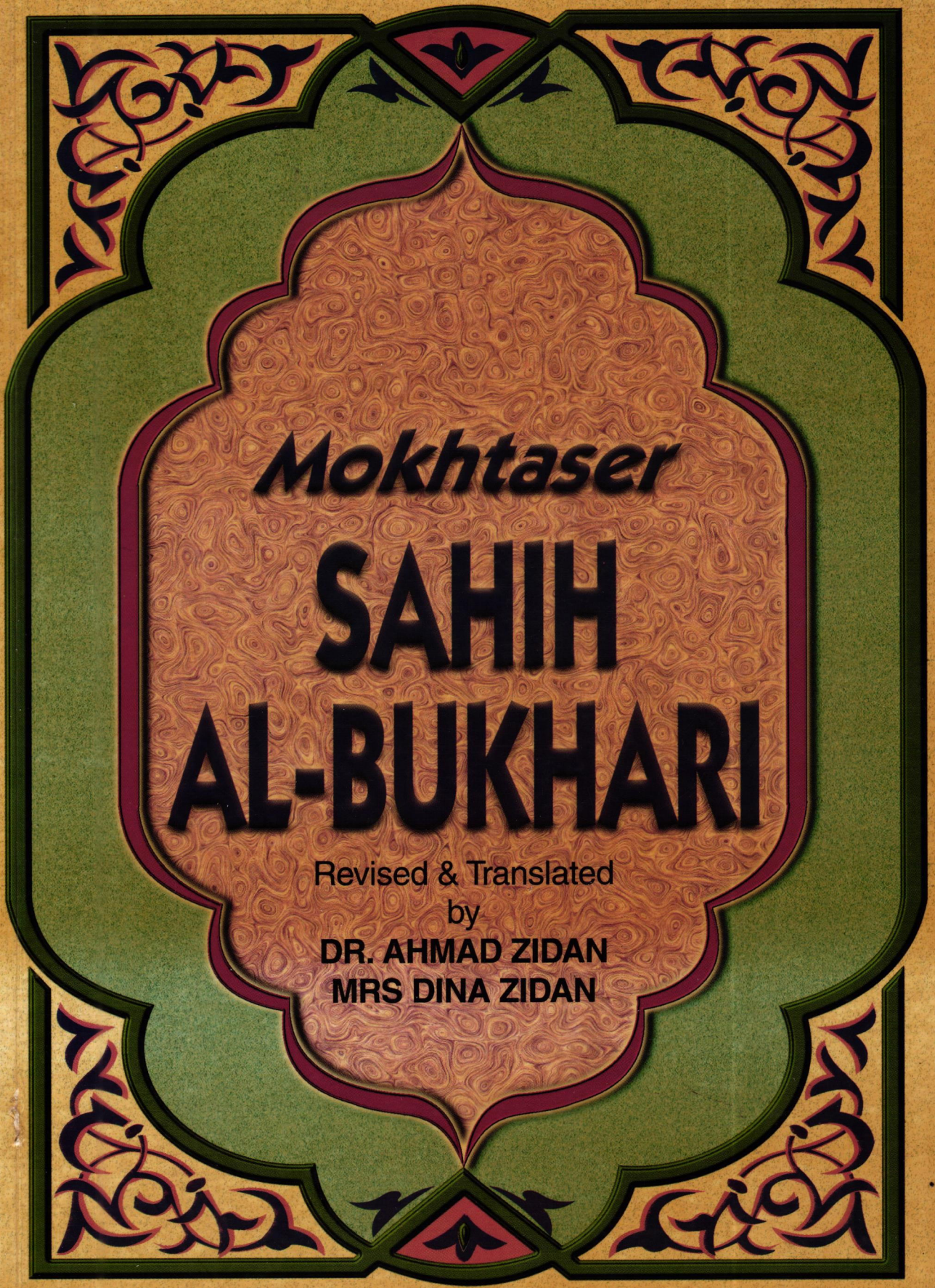
Mokhtaser
SAHIH
AL-BUKHARI
Revised & Translated
by
DR. AHMAD ZIDAN
MRS DINA ZIDAN

Mokhtaser SAHIH AL-BUKHARI

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by
Dr Ahmad Zidan
Mrs Dina Zidan

Published

A.S. NOORDEEN

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IN THE NAME OF GOD, THE MERCIFUL,
THE COMPASSIONATE

All Praise be to GOD, the Lord of the Worlds,
prayers and peace be upon Mohammed His
servant and Messenger.

"All praise be to You, we have no knowledge
Except what You have taught us, indeed You are
The All-Knowing The All-Wise."
(Surah 2 Verse 32)

Publisher's Gratitude

All praise be to ALLAH, the Lord of the Worlds, and prayers and peace be upon Muhammad His servant and Messenger.

The Prophet Muhammad (prayers and peace be upon him) said, " I leave behind me two things, THE QUR'AN and MY SUNNAH (HADITH), If you follow these, you will not fail"

We thank you ALLAH for providing us the opportunity to publish both these two very important sources to guide mankind to the straight path. We have published "THE GLORIOUS QUR'AN (text and translation) and "THE TRANSLATION OF THE GLORIOUS QUR'AN" (translation only) by the late AHMAD ZIDAN and Sis. DINA ZIDAN. Now, we have published "Mokhtaser SAHIH AL-BUKHARI" and "Mokhtaser SAHIH MUSLIM" by same the authors. Among all the hadiths available, both these two hadiths are universally accepted, authentic and highly respected hadiths.

We, once again, praise ALLAH (SWT) for giving us the honour to publish these important sources and to serve Islam. We pray this endeavour will meet the pleasure of ALLAH.

MAY ALLAH SWT AWARD A HIGH POSITION TO AHMAD ZIDAN IN THE HEREAFTER FOR HIS ENDEAVOUR.

Publisher
27th Ramadhan 1422
13th December 2001

Other major titles include:-

- World Arrogance
- Christianity Myth or Message
- The Battles of the Prophet
- Revitalisation of the Religion's Sciences
- The Rightly Guided Caliphs

Biography

Dr. Ahmad Zidan was born on Monday 1st Ramadhan 1360H in Egypt, to a family from the house of Enan *(Al-Enan)* who are direct descendants of Omar Ibn El Khattab, through his son Abd Allah Ibn Omar and his wife the daughter of El Hassan Ibn Ali Ibn Abi Taleb and Fatimah Al-Zahra'a *(may Allah be pleased with them)* the daughter of the Prophet Muhammad *(pbuh)*. Dr. Zidan's ancestors came to Egypt from Al Madina Al Munawwarah during the reign of Yazeed Ibn Mua'wia Ibn Abu Suffian.

[According to the officially certified documents and to the legal records of the Court of Mansoura dated 10th ZulQadah 1146H and 18th Shawwal 1180H and the record of the Court of Al Malik Al Saleh Cairo dated 13th Shawwal 1192H and the report of the Committee of Amir Sulayman Al Razzaz approved in 1200H and to the historical record of Al Manawi, Al Sakhawi and Ali Pasha Mubarak. Also according to the findings of genealogist Dr. Mohammed Galal.]

He grew up in a family of renowned religious scholars and was endued from an early age with a great sense of affinity for his religion, his grandfather, an eminent religious scholar of his time, taught him the Qur'an which he memorised by the age of ten. It was also his grandfather who instilled in him his strong sense of adherence to Islam which served him well during the years he studied and traveled abroad.

Dr. Ahmad Zidan received his early education in Egypt and undertook higher studies at universities in Europe and the USA obtaining his PhD. 1966 (Har), D.Sc. 1969 (Gen). He has lectured at universities throughout the USA and Europe. He was a Professor of International Relations at the Institut Universitaire De Hautes Etudes International and has been playing an important role for several years in international affairs with special emphasis on the Gulf region's policies.

Dr. Ahmad Zidan was the Chairman of Muslim World Organisation, World Headquanters, based in England. He passed away in 1999.

MAY ALLAH SWT REWARD HIM FOR HIS ENDEAVOURS.

Mrs. Dina Zidan is an English Muslim born to a Conservative Catholic family, she grew up and was educated in England, after successfully completing her academic studies she took an MA in comparative religion. She has lived and traveled extensively throughout the Middle East, Europe, Africa and the USA and is an active writer on Islamic issues, particularly those which concern women. She was exposed to many translations of the Qur'an and continued to have great interest in it and its studies. She began to closely study the Qur'an giving special attention to its interpretations. Mrs Zidan is the co-translator of the Translation of the Glorious Qur'an.

FAREWELL SERMON OF PROPHET MUHAMMAD (PRAYERS & PEACE BE UPON HIM)

(*Khutbah Hajjat al-Wada*)

Prophet Muhammad (Prayers & Peace upon him) in his last pilgrimage, at the age of 63, mounted on his she-camel, addressed a gathering of almost 120,000 Muslims on Mt. Rahmah at Arafah on 9th Dhulhijjah on the year 10 Hijrah.

The speech most memorable in the history of Islam, is a vital document known as *Khutbah al-Wada* – the farewell address also referred as *Khutbah at-Tabligh.* (Proclamation of address).

Praising and thanking Allah, The prophet said:-

- O' people, listen to my words carefully, for I know not whether I would meet you again on such an occasion.
- O' people, just as you regard this month, this day, this city sacred, so regard the life and property of every Muslim as a sacred trust. Remember that you will indeed appear before Allah and answer for your actions.
- Return the things kept with you as a trust *(Amanah)* to their rightful owners. All dues of interest shall stand cancelled and you will have only your capital back; Allah has forbidden interest, and I cancel the dues of interest payable to my uncle Abbas bin Abdul Muthalib.
- O' people, your wives have a certain right over you and you have certain rights over them. Treat them well and be kind to them, for they are your partners and committed helpers.
- Beware of Shaitan, he is desperate to divert you from the worship of Allah, so beware of him in matters of your religion.
- O' people, listen carefully! All the believers are brothers. You are not allowed to take things belonging to another Muslim unless he gives it to you willingly.
- O' people, none is higher than the other unless he is higher in obedience to Allah. No Arab is any superior to a non-Arab except in piety.
- O' people, reflect of my words. I leave behind me two things, **THE QUR'AN AND MY SUNNAH (HADITH),** and if you follow these, you will not fail.
- Listen to me carefully, Worship Allah and offer prayer *(Salat)*, observe fast *(Saum)* in the month of Ramadhan and pay alms *(Zakah)*.
- O' people, be mindful of those who work under you. Feed and clothe them as you feed and clothe yourselves.
- O' people, no prophet or messenger will come after me and no new faith will emerge.
- All those who listen to me shall pass on my word to others and those to others again.

The Prophet Muhammad (Prayers & Peace Be Upon Him) then faced the heavens and asked, "Have I conveyed the message of Allah to you, O' people?" The audience answered in one voice, "Yes, you have. Allah is the witness."

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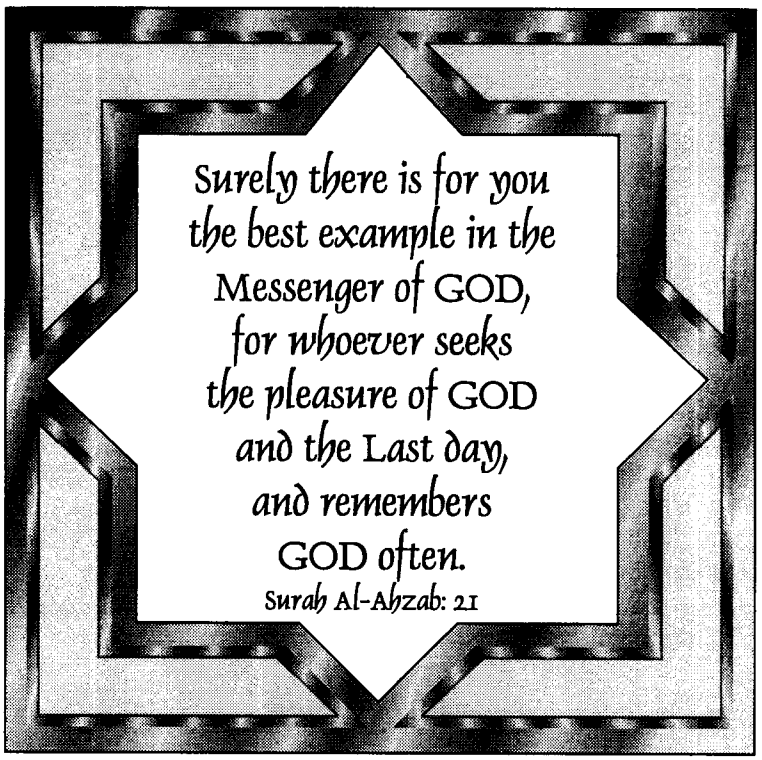
Surely there is for you
the best example in the
Messenger of GOD,
for whoever seeks
the pleasure of GOD
and the Last day,
and remembers
GOD often.
Surah Al-Ahzab: 21

1

The Book of Revelation

1. It was related that Umar ibn Khattab (May Allah be pleased with him) said: "I heard the Messenger of God saying: 'The reward for any deed depends upon the intention and everyone will be rewarded according to his intentions. So whoever emigrates for worldly benefit or to marry, his emigration is for what he emigrated for'."

2. It was related that Ãisha said: "Al Harith ibn Hisham asked the Messenger of God: 'O Messenger of God, how does the Revelation come to you?' The Prophet (Prayers & peace be upon him) replied: 'Sometimes it comes to me like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says'." Ãisha also said: "Surely I saw The Prophet (Prayers & peace be upon him) receiving Revelations on a very cold day and noticed the sweat dropping from his forehead."

3. It was related that Ãisha, the mother of the believers, said: "The Messenger of God at first began to receive Revelations in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go into seclusion in the cave of Hira where he would worship God continuously for many days before returning to his family. He would take his food with him for his sojourn and then return to his wife Khadija and go back once again with more food until suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (Prayers and peace be upon him) replied: 'I do not know how to read.' The Prophet (Prayers & peace be upon him) added: 'The angel then held me and pressed me so hard that I could bear it no longer, he then released me and again asked me to read and I replied: 'I do not know how to read.' At which he held me again and pressed me a second time until I could bear it no more. He then released me and asked me again to read, but again I replied: 'I do not know how to read.' At which he held me for a third time and pressed me and then released me and said: 'Read: In the Name of your Lord Who created * Created mankind from a Clinging Zygote * Read! And your Lord is the Most Noble.' (Surah 96 verses 1-3) Then the Messenger of God returned with

the Revelation his whole body shaking and his heart beating rapidly. Then he went to Khadija bint Khuwailid and said: 'Cover me! Cover me!' They covered him until his fear had subsided and then he told her everything that had happened and said: 'I fear that something may happen to me.' Khadija replied: 'Never! By God, God will never disgrace you. You keep good relations with your kin, you help the poor and the destitute, you serve your guests generously and you assist the deserving who are beset by adversity'."

Khadija then accompanied him to her cousin Waraqa ibn Nawfal ibn Asad ibn Abd al Uzza, who during the pre-Islamic days had become Christian and used to write the Hebrew script. He wrote from the Hebrew Gospel as much as God wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa: "Listen to the account of your nephew, O my cousin." Waraqa asked: "O my nephew, what have you seen?" The Messenger of God described all that he had seen, and Waraqa said: "This is the same one (angel) who keeps the secrets, who God sent to Moses, I wish I were young and could live until the time when your people will drive you out." The Messenger of God asked: "Will they drive me out?" Waraqa replied in the affirmative and said: "Anyone who ever brought such as you now bring was treated with hostility, and if I should remain alive until the day when you will be driven out then I will give you my fullest support." But after a few days Waraqa died and the Revelations ceased for a while.

4. It was related that Jabir ibn Abd Allah al Ansari said that the Messenger of God spoke about the period of the pause in the Revelations: "I was walking and all of a sudden I heard a voice from the sky. I looked overhead and saw the same angel who had visited me in the cave of Hira, sitting aloft upon a chair between the earth and the sky. I was startled and returned home saying, cover me." And then God Almighty revealed the following verses of the Qur'an: " O you encovered * Arise and warn! * And magnify your Lord. * And purify your garments! * And shun all abomination!

(Surah 74 verses 1-5) After this the Revelations began to descend in increasing strength, frequency and regularity.

5. It was related that Ibn Abbas said that the explanation of the verse: "Stir not your tongue to hasten this (the Qur'an)," is that the Messenger of God used to suffer hardship and moved his lips quickly while receiving the Revelation. Then Ibn Abbas moved his lips telling the people: "I am moving my lips as the Messenger of God used to move his lips. Then God Almighty revealed to him; "Stir not your tongue to hasten this (the Qur'an) * Surely it is for Us to set it in your heart, and its reciting." And Ibn Abbas added: "This means that God will give him the ability to recite it and to remember by heart the portion which was revealed." God said: "So,

when We recite it, follow its recitation." This means listen to it in silence. "Moreover it is for Us to make it manifest," means it is for God to make you recite it and its meaning will become clear to you upon your tongue. After that the Messenger of God used to listen to Gabriel whenever he came and after he had left he used to recite it as Gabriel had recited it."

6. It was related that Ibn Abbas said: "The Messenger of God was the most generous of people, his generosity reached its height in the month of Ramadan when Gabriel came to him. Gabriel used to meet him every night in Ramadan to teach him the Qur'an. The Messenger of God was the most generous person, more generous even than the driving wind (in his readiness to do charitable deeds)."

7. It was related that Abd Allah ibn Abbas said: "Abu Sufyan ibn Harb informed me that Heraclius had sent a messenger to him while he was accompanying a trade caravan from Quraish going to do business in al Sham (Syria, Palestine, Lebanon and Jordan), at the time when the Messenger of God had a truce with Abu Sufyan and the infidels of the Quraish. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius invited them to his court while he sat among the Roman notables. He summoned his translator and asked them: "Which one of you is the closest relative to the man who claims to be a prophet?" Abu Sufyan said, I replied I am the closest relative."

Heraclius said: "Bring him nearer to me and make his companions stand behind him." Then Heraclius said to his translator: "Tell them I will ask him about that man, so if he lies to me you must say so." Abu Sufyan said: "By God if I had not been afraid of my companions calling me a liar, I would not have spoken any word of truth about him, the first question he asked me was: "What is his family status amongst you?" and I answered: "He is from a noble family." Then Heraclius asked: "Has any one of your people ever claimed the same before him?" I replied: "No." He asked: "Were any of his ancestors kings." I replied: "No." He said: "Do the nobles or the meek follow him?" I replied: "The meek follow him." He asked: "Are his followers increasing or decreasing?" I replied: "They are increasing." Then he asked: "Do any of his followers renounce the religion after having embraced it?" I replied: "No." Heraclius then said: "Have you ever accused him of telling lies before his claim to prophethood?" I replied: "No." Heraclius said: "Does he break his promises?" I replied: "No, we are at truce with him but we do not know what he will do in it." And so I could not find any opportunity to say anything against him except that.

Heraclius asked: "Have you ever fought him?" I replied: "Yes." Then he said: "What was the outcome of the battles." I replied: "The battles between us had their ups and downs, we fought each other with alternate success." Heraclius said: "What does he tell

you to do?" I said: "He tells us to worship God alone and not to worship anything besides God, and to renounce all that our ancestors related. He orders us to pray, to be truthful, to be chaste and to keep good relations with our kin."

Heraclius told the translator to convey the following to me: "I asked you about his family and your reply was that he came from a very noble family. Indeed all the prophets came from the noble families among their peoples. I asked you whether anyone else among you had made similar claims and you replied no. If the answer had been in the affirmative, I would have thought that this man was following the statement of the previous man. Then I asked you whether anyone of his ancestors was a king. Your reply was no, and if it had been in the affirmative, I would have thought that this man wanted to regain his ancestral kingdom.

I then asked you whether he was ever accused of telling lies before saying what he now says, and your reply was no. So I wondered how a person who never tells lies about others could lie about God. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. Indeed all the prophets have been followed by the poor. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed this is the way of true faith until it is complete in all respects. I further asked you whether anyone had renounced his religion after embracing it. Your reply was no. Indeed this is a sign of true faith when its delight enters the heart and is instilled in it. I asked you whether he had ever betrayed anyone, and you answered no. Indeed prophets never commit betrayal. Then I asked you what he ordered you to do. You replied that he ordered you to worship God alone and not to worship any besides Him and he forbade you to worship idols and he ordered you to pray and speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place beneath my feet and I knew (from the Scriptures) that he was going to arise but I did not know that he would be from your people, and if I could reach him definitely, I would go immediately to meet him and if I were with him I would most certainly wash his feet."

Heraclius then asked for the letter addressed by the Messenger of God which was delivered by Dihya to the governor of Busra, who had forwarded it to Heraclius to read. The letter read as follows: "In the name of God, the Merciful, the Compassionate, this letter is from Mohammed the servant of God and His Messenger, to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. I invite you to Islam and if you become Muslim you will be safe and God will double your reward, but if you reject this invitation to Islam you would be committing a sin by misguiding your people. God Almighty has said:

"Say, 'O people of earlier Scripture! Let us reason together, that we worship none but God and we associate nothing with

God, and that we do not set up from among ourselves lords other than God.' But if they turn away, then say, 'Bear witness that we are Muslims.'"

(Surah 3 verse 64)

Abu Sufyan then added: "When Heraclius had finished his speech and had read this letter, there was a great uproar in the royal court. So we were turned out of the court. I told my companions that the question of Ibn abi Kabsha (an abusive nickname which Abu Sufyan gave the Prophet) has become so manifest that even the King of Bani Al Asfar (Byzantine) fears him. Then I became certain that he would be the conqueror in the near future until I embraced Islam."

The subnarrator adds: "Ibn An Natur was the governor of Ilya (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An Nutur narrates that once while Heraclius was visiting Ilya (Jerusalem) he arose in the morning in a melancholy mood. Some of his priests asked him why he felt sad. Heraclius was a soothsayer and astrologer. He replied: "At night when I looked at the stars I saw that the leader of those who practice circumcision had overtaken. Who are they who practice circumcision?"

The people replied: "Except the Jews no one practices circumcision, so you should not be afraid of them."

So issue orders to kill every Jew present in the country.

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of the Messenger of God to Heraclius was brought in.

Having read the news he (Heraclius) ordered the people to go to see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied: "The Arabs also practice circumcision."

Upon hearing this Heraclius remarked that the sovereignty of the Arabs had arisen. Heraclius then wrote a letter to his friend in Rome who was as knowledgeable as himself. Heraclius then left for Hom (in Syria) and stayed there until he received his friend's reply to his letter, he agreed with him on his opinion about the emergence of The Prophet (Prayers & peace be upon him) and the fact that he was a Prophet. At this Heraclius invited all the heads of the Byzantine to assemble at his palace. When they had assembled he ordered all the doors closed. Then he came out and said: "O Byzantine! If success is your desire and if you seek right guidance and want your empire to remain, then make a pledge of allegiance to this Prophet."

On hearing Heraclius' speech the people ran towards the gates of the palace but found the doors closed. Heraclius realised that they hated Islam and when he had lost all hope of their embracing it, he ordered that they should be brought back to his audience. When they returned he said: "What I just said was only to test the strength of your conviction and now I have seen it." The people prostrated before him and were pleased with him, and so ends the account of Heraclius' faith.

2

The Book of Faith

8. It was related that Ibn Umar said that the Messenger of God said: "Islam is based upon five pillars:

   - The certification that there is no god but God and that Mohammed is the Messenger of God.
   - The establishment of prayer.
   - The payment of alms.
   - The performance of the Pilgrimage.
   - Fasting the month of Ramadan."

9. It was related that Abu Huraira said The Prophet (Prayers & peace be upon him) said: "Faith consists of more than sixty elements, and shyness is a part of faith."

10. It was related that Abd Allah ibn Amr said that The Prophet (Prayers & peace be upon him) said: "A Muslim does not harm other Muslims with his tongue or hands. And a Muhajir (Emigrant) abandons all that God has forbidden."

11. It was related that Abu Musa said: Some people asked God's Messenger, "Whose Islam is the best?" He replied: "The one who avoids harming other Muslims with his hands or his tongue."

12. It was related that Abd Allah ibn Amr said that a man asked The Prophet (Prayers & peace be upon him): "Whose Islam is good?" The Prophet (Prayers & peace be upon him) replied: "The one who feeds others and greets those who he knows and those who he does not know."

13. It was related that Anas said The Prophet (Prayers & peace be upon him) said: "None of you will have attained faith until he wishes for his brother what he wishes for himself."

14. It was related that Abu Huraira said that The Messenger of God said: "By Him in Whose hands is my life, none of you will have attained faith until he loves me more than his father and his children."

15. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "None of you will have attained faith until he loves me more than his father, his children and all mankind."

16. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Whoever possesses the following three traits will have the sweetness of faith:-

    That God and His Messenger are dearer to him above all else.

When he loves someone he does so only for God's sake.
That he despises to revert to atheism as much as he despises to be cast into the Fire."

17. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Love for the Ansar (The Helpers) is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

18. It was related that Obadah ibn Al Samit, who participated in the Battle of Badr and who was one of the Naqib on the night when the pledge of al Aqaba was made, said that The Messenger of God said while in the midst of a group of his companions: "Swear allegiance to me that you:-

Never join anything in worship with God
Never steal
Never commit adultery
Never kill your children
Never accuse an innocent person
Never disdain to do good.

God will reward whoever among you fulfills his pledge. And whoever indulges in any one of them and is punished in this world, that punishment will be an expiation for that sin. And if one indulges in any of them and God covers his sin, it is for Him to forgive or punish him."

Obadah ibn Al Samit added: "So we swore allegiance."

19. It was related that Abu Sa'id Al Khudri said that the Messenger of God said: "A time will come when the best wealth for a Muslim will be his sheep which he will take to the top of the mountains and the valleys in order to flee with his religion from afflictions."

20. It was related that Aisha said: "Whenever the Messenger of God commanded the Muslims to do something, he used to command them only to do deeds which they were able to do. They said: "O Messenger of God we are not as you, God has forgiven you your past and future sins." The Messenger of God used to become upset and his anger showed upon his face. He said: "I am the most God fearing, and know God better than all of you."

21. It was related that Abu Sa'id Al Khudri said that The Prophet (Prayers & peace be upon him) said: "When the people of Paradise enter Paradise and the people of Hell go to Hell, God will then order those who have had the weight of a grain of mustard seed of faith in their hearts to be removed from the Fire. So they will be taken out but they will have been charred so they will be cast into the river of rain and life and they will be revived like the grain that grows nearby a flood. Have you not seen how it grows yellow and trailing?"

22. It was related that Abu Sa'id Al Khudri said that The Messenger of God said: "While I was asleep I saw a dream in which I was shown some people were wearing shirts, some of their shirts reached only to their chests and others were shorter than that. Umar ibn Al Khattab was shown to me wearing a shirt which he was dragging." The people

asked: "How would you interpret this O Messenger of God?" He said: "It is the Religion."

23. It was related that ibn Umar said that the Messenger of God passed by a man from Ansar who was advising his brother regarding shyness. So The Prophet (Prayers & peace be upon him) said: "Leave him, shyness is a part of faith."

24. It was related that Ibn Umar said that The Messenger of God said: "I have been commanded to fight against the people until they testify that no one has the right to be worshipped but God and that Mohammed is His Messenger, and to establish prayers and to give alms, so if they perform all this, then they save their lives and property from me except what is due in Islam, and their reckoning will be with God."

25. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) was asked: "What is the best deed?" So he replied: "Belief in God and His Messenger." It was asked: "What is the next best?" He replied: "To strive in the cause of God." It was asked: "Then what is next." He said: "To perform the Pilgrimage in a way which will be accepted by God."

26. It was related that Sa'd said that The Messsenger of God distributed charity among the people while Sa'd was sitting there, but the Messenger of God left out a man whom I admired most, so I asked: "O Messenger of God, why have you omitted that person? By God I see him a true believer." The Prophet (Prayers & peace be upon him) commented: "Or just a Muslim." I remained silent for a while, but could not refrain from repeating my question because of what I knew of him. And then I asked the Messenger of God: "Why have you omitted so and so? By God he is a true believer." The Prophet (Prayers & peace be upon him) again said: "Or just a Muslim." And I could not refrain from repeating my question because of what I knew about him. Then the Prophet (Prayers & peace be upon him) said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face into the Fire by God Almighty."

27. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) said: "The Hell Fire was shown to me and the majority of its inhabitants were women who had been ungrateful." It was asked: "Were they ungrateful to God?" The Prophet (Prayers & peace be upon him) replied: "They were ungrateful to their husbands and ungrateful for the goodness given to them. Were you always to be good to one of them and then she found some shortcoming in you she would say: "I have never had any goodness from you."

28. It is related that Abu Zarr said: "I have insulted a man by rebuking him on account of his mother. Then The Prophet (Prayers & peace be upon him) told me, "O Abu Zarr! Did you insult him by rebuking him on account of his mother? You still

retain some traits of ignorance. Your servants are your brothers and God has put them under your command. So whoever has a brother under his command should feed him of what he eats and clothe him from what he wears. Do not ask them to do anything which is beyond what they bear and if you do so, then you must help them."

29. It is related that Abu Bakrah said: "I have heard the Messenger of God say: 'When two Muslims fight each other with their swords, both the murderer and the victim will go to the Hell Fire.' I said: 'O Messenger of God! It is alright for the murderer, but why the victim?' The Messenger of God replied: 'He too had the intention of killing his fellow Muslim'."

30. It was related that Abd Allah Ibn Mas'oud said that when the following verse was revealed: "Only those who have believed and have not polluted their faith by associating others with God.." (Surah 6 verse 82) The Companions of The Prophet (Prayers & peace be upon him) asked: "Which one of us has not wronged himself?" So God Almighty revealed: "Surely polytheism is a grievous iniquity." (Surah 31 verse 13)

31. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: There are three traits in a hypocrite; When he speaks, he lies. When he promises, he fails. When he is trusted, he betrays.

32. It was related that Abd Allah Ibn Amr said that The Prophet (Prayers & peace be upon him) said: "There are four traits, whoever has them all is an utter hypocrite and whoever has one has that trait of hypocrisy until he gives it up. If he is trusted he betrays, if he speaks he lies, if he promises he breaks it and if he argues he is obscene and vulgar."

33. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Whoever spends the night of Al Qadr in prayer in sincerity and devotion to God, all his past sins will be expiated.

34. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The person who strives in God's cause and nothing motivates him except belief in God and His Messengers will be rewarded by God with either a reward or booty or he will enter Paradise. Had I not found it difficult for my followers, I would not have missed any Jihad and I would have loved to be martyred for God's sake and then brought to life and then martyred again and brought to life and then martyred again in His Cause."

35. It was related that Abu Huraira said that the Messenger of God said: "Whoever spends the nights of Ramadan in prayer in sincerity and devotion to God, all his past sins will be expiated."

36. It was related that Abu Huraira said that the Messenger of God said: "Whoever fasts Ramadan in sincerity and devotion to God, all his past sins will be expiated."

37. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The Religion has been made easy and whoever goes to extremes in Religion overburdens himself. So do not go to extremes but strive for perfection and know that you will be rewarded, and seek help constantly from God and pray during the night."

38. It was related that Al Bara' said that when The Prophet (Prayers & peace be upon him) first arrived in Madinah he stayed with his grandfathers or maternal uncles of the Ansar. He prayed facing Jerusalem for sixteen or seventeen months, although he yearned to pray towards the sacred house of the Ka'ba. He prayed the first prayer facing the Ka'ba at the time of the afternoon prayer in a congregation. Then one of those who had prayed with him came out and saw some people in a mosque prostrating towards Jerusalem in their prayers. He told them: "By God I swear that I have prayed with the Messenger of God facing Makkah." Upon hearing this the people immediately changed their direction towards the Ka'ba. The Jews used to be pleased to see The Prophet (Prayers & peace be upon him) facing Jerusalem in prayer and so did the people of the Book, but when he turned his face towards the sacred house (Ka'ba) they were disapproving.

39. It was related that Abu Sa'id Al Khudri said that he heard The Prophet (Prayers & peace be upon him) say: "Whoever becomes Muslim and is sincere in it, God will blot out every sin he has committed. After that he will be accountable: He will be rewarded from ten to seven hundred times for each good deed and every sin will be charged with its like unless God forgives it."

40. It was related that Aisha said that The Prophet (Prayers & peace be upon him) once entered while a woman was sitting with her, so he asked: "Who is she?" She replied: "She is so and so, and she is known for her excessive prayer." The Prophet (Prayers & peace be upon him) said: "Only do as many good deeds as you can manage without overburdening yourself. God never tires of giving rewards but you will tire and the best of deeds is the one you do frequently."

41. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Whoever says 'There is no god but God once and has in his heart goodness equal to the weight of a grain of barley will be removed from the Fire. And whoever says there is no god but God and has in his heart goodness equal to the weight of a grain of wheat will be removed from the Fire. And whoever says 'There is no god but God and has in his heart goodness equal to the weight of an atom will be removed from the Fire."

42. It was related that Umar Ibn Al Khattab said that a Jew once said to

him: "O leader of the believers, there is a verse in your Holy Book which is read by all of you, and had it been revealed to us, we would have taken that day as a day of celebration." Umar Ibn Al Khattab asked: "Which verse is that?" The Jew replied: "Today I have perfected for you your Religion and completed My grace on you, I have chosen Islam for you as your Religion." (Surah 5 verse 3) Umar replied: "Indeed we know the day and the place when this verse was revealed to The Prophet (Prayers & peace be upon him). It was while he stood upon Mount Arafat on a Friday."

43. It was related that Talha Ibn Ubaidallah said that a man from Najd approached The Prophet (Prayers & peace be upon him) raving and shouting but nobody could understand what he was saying until he came near, then they heard him asking The Prophet (Prayers & peace be upon him) about Islam, The Prophet (Prayers & peace be upon him) replied: "You have to establish prayer five times over the course of a day and night." The man asked: "Are there any other prayers due?" The Prophet (Prayers & peace be upon him) replied: "No, but you may offer voluntary prayers if you wish." The Messenger of God then said to him: "You have to establish fasting in the month of Ramadan." The man asked: "Is there any other fasting due?" The Prophet (Prayers & peace be upon him) replied: "No, but you may offer voluntary fasting if you wish." The Messenger of God then said to him: "You have to establish the giving of obligatory charity." The man asked: "Is there any other charity due?" The Prophet (Prayers & peace be upon him) replied: "No, but you may give voluntary charity if you wish." Then the man replied: "By God! I will do neither more nor less than that!" The Messenger of God said: "If he does as he says, then he will be successful."

44. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: " Whoever attends the funeral of a Muslim until the funeral prayer is offered and the burial completed, out of sincere faith and only seeking the reward of God Almighty will attain the reward of two Qirats. The one who only offers the funeral prayer and who leaves before the burial will attain the reward of one Qirat."

45. It was related that Abd Allah ibn Mas'ud said that The Prophet (Prayers & peace be upon him) said: "To abuse a Muslim is evil and to kill one is disbelief."

46. It was related that Ubadah ibn Samit said that the Messenger of God went out to inform the people of the date of the night of Al Qadr but a quarrel occurred between two Muslim men. The Prophet (Prayers & peace be upon him) said: "I came out to tell you the date of the night of Al Qadr, but so and so quarreled and my knowledge of it has been taken away and maybe it is best for you. Now look for it on the 27th, 29th and 25th of Ramadan."

47. It was related that Abu Huraira said that one day The Prophet (Prayers

& peace be upon him) was sitting among some people when the angel Gabriel appeared to him and asked: "What is faith?" The Messenger of God replied: "Faith is to believe in God, His angels, the encounter with Him, His Messengers and the Day of Judgment." Then he asked: "What is Islam?" The Messenger of God replied: "Islam is to worship God alone and no one else, to establish prayer, to pay obligatory charity and to fast the month of Ramadan." Then he asked: "What are good deeds?" The Messenger of God replied: "The good deed is to worship God as if you can see Him, and if you cannot attain this then to worship Him as if He is looking at you." Then he asked: "When will be the Hour?" The Messenger of God replied: "The one who answers has no better knowledge of that than the one who asks, but of its signs are that the mother will give birth to her mistress and the camel herders will boast and compete with others in constructing lofty buildings. And the Hour is one of five things in the knowledge of God alone. The Prophet (Prayers & peace be upon him) then recited: "Certainly the knowledge of the Hour is with God alone..." Then Gabriel left and The Prophet (Prayers & peace be upon him) asked his companions to call him to return, but they could not see him. The Prophet (Prayers & peace be upon him) said: "That was Gabriel, he came to teach the people their Religion." Abu Abd Allah said: He considered all that as a part of faith."

48. It was related that Al Numan ibn Bashir said that he heard The Prophet (Prayers & peace be upon him) saying: "The lawful and unlawful things are clear but between them are things of doubt of which most people have no knowledge. So whoever saves himself from doubtful things saves his Religion and his honour. And whoever indulges in doubtful things is like a shepherd who grazes his flocks near pasture belonging to someone else, at any moment liable to trespass it. O people! Beware, every king has a pasture and the pasture of God on earth is His forbidden things. Beware! There is a piece of flesh in the body which if it is kept pure the whole body is purified but if it is defiled the whole body is defiled, and this is the heart."

49. It was related that Abd Allah Ibn Abbas said that when a delegation of tribesmen came to The Prophet (Prayers & peace be upon him), The Prophet (Prayers & peace be upon him) asked them: "Where are you from?" They replied: "We are from the tribe of Rab'ia." Then The Prophet (Prayers & peace be upon him) said to them: "Welcome, O people of Abd al Qais! You will not suffer disgrace nor will you grieve." They said: "O Messenger of God! We can only come to you during the sacred month and the infidel tribe of Mudar intervenes between us. So please order us to do a good deed to convey to our people who we have left at home, and so we may enter Paradise." Then they asked about alcohol. The Prophet (Prayers & peace be upon him) ordered them to do four things and forbade them

from doing four things. He ordered them to believe in God alone and asked them: "Do you know what is meant by belief in God alone?" They replied: "God and His Messenger know best." At that The Prophet (Prayers & peace be upon him) said: "It means: "To testify that there is no god but God and that Mohammed is the Messenger of God. To establish prayer. To pay obligatory charity. To fast during the month of Ramadan. To give one fifth of war spoils to the cause of God. Then he forbade them four things, namely, Hantam, Dubba, Naqir and Muzaffat, these were the names of pots in which alcoholic drinks were prepared. The Prophet (Prayers & peace be upon him) then said to them: "Remember this and convey it to the people you have left behind."

50. It was related that Umar ibn Khattab said that the Messenger of God said: "The reward of deeds depends upon the intention and everyone will receive a reward in accordance with their intention. So whoever emigrated for God and His Messenger then his emigration was for God and His Messenger, and whoever emigrated for worldly gain or to marry a woman, his emigration was for what the emigrated."

51. It was related that Abi Mas'oud said that The Prophet (Prayers & peace be upon him) said: "If a man spends on his family for God's sake then it is a kind of charity for which he will receive a reward.

52. It was related that Jarir ibn Abd Allah said that he made the pledge of allegiance to the Messenger of God for the following: To establish prayer, to pay obligatory charity and to be sincere and faithful to every Muslim. Also it was related that he said: I went to The Prophet (Prayers & peace be upon him) and said: I make the pledge of allegiance for Islam then he said: "On condition that I will be sincere and faithful to every Muslim. So I made the pledge of allegiance to him.

3

The Book of Knowledge

53. It was related that Abu Huraira said that while The Prophet (Prayers & peace be upon him) was speaking at a gathering a Bedouin came and asked him: "When will the Hour be?" The Messenger of God continued talking, so some people said that the Messenger of God had heard the question but had not liked what the Bedouin had asked. Some said that the Messenger of God had not heard it. When The Prophet (Prayers & peace be upon him) finished speaking he said: "Where is the questioner?" The Bedouin said: "I am here O Messenger of God." The Prophet (Prayers & peace be upon him) said: "When honesty is lost, then expect the Hour." The Bedouin said: "How will that be lost?" The Prophet (Prayers & peace be upon him) said: "When power or authority falls into the hands of unfit people, then expect the Hour."

54. It was related that Abd Allah ibn Amr said: "Once The Prophet (Prayers & peace be upon him) remained behind us on a journey. He joined us while we were performing ablution for the prayer which was over due. We were just passing wet hands over our feet, so The Prophet (Prayers & peace be upon him) called out in a loud voice two or three times: 'Save your heels from the Fire'."

55. It was related that Ibn Umar said that the Messenger of God said: "There is a tree among the trees whose leaves do not fall and which is like a Muslim. Tell me the name of that tree." Everyone began to think of the trees of the desert, and I thought of the date palm but felt to shy to answer. The others asked: "What is that tree O Messenger of God?" He answered: "It is the date palm tree."

56. It was related that Anas ibn Malik said that while they were sitting with The Prophet (Prayers & peace be upon him) in the mosque a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Which of you is Mohammed?" The Prophet (Prayers & peace be upon him) was sitting among the companions leaning on one arm. They answered: "He is this white man reclining on his arm." The man then addressed him: "O son of Abd al Muttalib." The Prophet (Prayers & peace be upon him) said: "I am here to answer your questions: "The man said: "I wish to ask you something and will be hard in questioning, so do not be angry."

The Prophet (Prayers & peace be upon him) replied: "Ask whatever you wish." The man said: "I ask you by your Lord and the Lord of those who came before you, has God sent you as a Messenger to all mankind?" The Prophet (Prayers & peace be upon him) replied: "By God, yes." The man further said: "I ask you by God, has God ordered you to offer five prayers in a day and night?" He replied: "By God. Yes." The man then said: "I ask you by God! Has God ordered you to fast during the month of Ramadan?" He replied: "By God. Yes." The man then asked: "I ask you by God. Has God ordered you to take obligatory charity from the rich people among us and to distribute it to the poor among us?" The Prophet (Prayers & peace be upon him) replied: "By God. Yes." At that the man said: "I believe in all that you have been sent with, and I have been sent as a messenger by my people, I am Dimam ibn Thalabah from the brothers of Bani Sa'd ibn Bakr."

57. It was related that Abd Allah ibn Abbas said: "Once the Messenger of God gave a letter to a man and ordered him to go and deliver it to the Governor of Bahrain. He did so and the Governor of Bahrain sent it to Chousroes, who read the letter and then tore it to pieces."

58. It was related that Anas ibn Malik said that once The Prophet (Prayers & peace be upon him) wrote a letter or thought of writing a letter. The Prophet (Prayers & peace be upon him) was told that the rulers would not read letters unless they were sealed. So The Prophet (Prayers & peace be upon him) had a silver ring made with 'Mohammed the Messenger of God' engraved upon it. He recalls observing it shining on the hand of The Prophet (Prayers & peace be upon him).

59. It was related that Abi Waqid Allaithi said: "While the Messenger of God was sitting in the mosque with some people, three men came in. Two of them went in front of the Messenger of God and the third one went away. The two kept standing in front of the Messenger of God for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering and the third went away. When the Messenger of God had finished speaking he said: "Shall I tell you about these three people?" One of them sought God, so God took him into His grace and mercy and accommodated him, the second felt shy of God, so God sheltered him in His mercy and did not punish him, while the third turned his face away from God, so God turned His face away from him likewise."

60. It was related that Abi Bakra said that The Prophet (Prayers & peace be upon him) was riding his camel while a man was holding its rein. The Prophet (Prayers & peace be upon him) asked: "What is today?" We kept silent because we thought he might give that day a different name. But he said: "Isn't today the day of Sacrifice?" We said: "Yes." He then asked: "What month is it?" We kept silent because we thought he might give that month a different

name. Then he said: "Isn't it the month of Dhul-Hija?" We replied: "Yes." He said: "Indeed, your blood, property and honour are sacred to one another as the sanctity of this your day, in this your month and in this city of yours. It is a duty of those present to inform those who are absent because those who are absent might comprehend what I have said better than those before me here."

61. It was related that Ibn Mas'ud said: "The Prophet (Prayers & peace be upon him) used to take care of them by admonishing them at an appropriate time so that they would not become bored.

62. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Facilitate matters for the people and do not burden them and give them glad tidings and do not make them dislike Islam."

63. It was related that Mu'awiya said that the Prophet (Prayers and peace be upon him) said: "If God wants to do good to a person He makes him comprehend the Religion, I am only a mediator, but God is the Grantor and this nation will remain steadfast in the cause of God, whoever differs with them will never harm them until God's command is fulfilled.

64. It was related that Ibn Umar said: "We were with The Prophet (Prayers & peace be upon him) and the pith of a date palm tree was brought to him, so he said: "There is a tree which resembles a Muslim." I wanted to say that it was the date palm but I saw that I was the youngest of them so I kept silent. And then The Prophet (Prayers & peace be upon him) said: "It is the date palm tree."

65. It was related that Abd Allah ibn Mas'ud said that The Prophet (Prayers & peace be upon him) said: "Do not envy others except in two cases. The first is a person whom God has given wealth and he spends it righteously and the second is the one whom God has given wisdom and he acts upon it and teaches it."

66. It was related that ibn Abbas said: "Once The Prophet (Prayers & peace be upon him) embraced me and said: "O God! Teach him the Book."

67. It was related that Abd Allah ibn Abbas said: "I came riding a donkey when I had just attained puberty. The Messenger of God was praying at Mina. There was no wall in front of him and I passed in front of the congregation as they prayed and left the donkey to graze and I joined the congregation and nobody objected to that.

68. It was related that Mahmoud ibn Rab'ia said: "When I was a boy of five, I remember The Prophet (Prayers & peace be upon him) used to take water from a bucket with his mouth and spray it on my face."

69. It was related that Abi Musa said that the Prophet (Prayers and peace be upon him) said: "The example of guidance and knowledge with which God has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought

forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and God benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it barren which could neither hold the water nor bring forth vegetation (then that land did not give any benefits). The first is an example of the person who comprehends God's religion and gets benefit from the knowledge which God has revealed through me (the Prophet) and the second an example of a person who learns and then teaches others. The last example is that of a person who does not care for it and does not take God's guidance revealed through me (He is like that barren land).

70. It was related that Anas said: "The Messenger of God said: "The Signs of the Hour are that Religious knowledge will be removed and ignorance will prevail, intoxicants will be widely consumed and adultery will be openly committed."

71. It was related that Anas said: "I will relate to you a Hadith which no one else will tell you. I have heard the Messenger of God saying: "The Signs of the Hour are that Religious knowledge will be diminished, ignorance will prevail, adultery will be committed openly, women will outnumber men until there will be only one man to every fifty women."

72. It was related that Abd Allah ibn Umar said: "I have heard the Messenger of God say: 'While I was asleep I saw a glass of milk brought to me and I drank at it until I saw the milk exuding from my finger nails. Then I gave the remainder to Umar ibn Al Khattab.' They said: 'O Messenger of God, how would you interpret that?' He said: 'It means the religious knowledge'."

73. It was related that Abd Allah ibn Amr said that the Messenger of God stood at Mina on the day of the Farewell Pilgrimage answering the people's questions. A man came to him and said: "I mistakenly had my hair cut before slaughtering the sacrificial animal." He said: "No blame on you, go and slaughter." Then another man came and said: "I mistakenly slaughtered before I threw the stones." The Prophet (Prayers & peace be upon him) said: "No blame on you, go and do it now." He added that on that day whenever The Prophet (Prayers & peace be upon him) was asked about the rites of the Pilgrimage when preformed before or after their due time his reply was: "No blame on you go and do it now."

74. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Religious knowledge will be erased, ignorance and affliction will appear and Harj will increase." It was asked: "What is Harj, O Messenger of God?" He replied by indicating with his hand: "Killing."

75. It was related that Asma said: " I visited Aisha while she was praying and said to her: "What is the matter with the people?" She pointed to the

sky and I saw the people praying. Aisha said: "Glory be to God." I said to her: "Is there a sign?" She nodded her head meaning: "Yes." Then I stood in prayer for the eclipse until I almost lost consciousness and later I poured water on my head. After the prayer The Prophet (Prayers & peace be upon him) thanked and praised God and then said: "I have just seen what I have never seen before of Paradise and Hell. I have been inspired that you will endure trial in your graves and these trials will be like the trials of the Anti-Christ or similar to them. You will be asked: "What do you know of The Prophet (Prayers & peace be upon him)?" Then the true believer will reply: "He is Mohammed the Messenger of God who came to us with clear proof and guidance so we accepted his message and followed him. And he is Mohammed." And he will repeat it three times. Then the angels will say to him: "Sleep in peace as we have ascertained that you are a true believer." But the hypocrite or doubter will reply: "I do not know, but I heard the people saying something and so I repeated it."

76. It was related that Uqba ibn Al Harith said that he had married the daughter of Abi Ihab ibn Aziz. Later on a woman came to him and said: "I have suckled Uqba and the woman whom he married at my breast." Uqba said to her: "I did not know you had nursed me nor had you told me." Then he rode over to see the Messenger of God in Madinah and asked him about it. The Prophet (Prayers & peace be upon him) said: "How can you keep her as your wife when you have been told she is your foster sister?" So Uqba divorced her and she married another man.

77. It was related that Umar said: "My Ansari neighbour from Bani Umayyah ibn Zaid who used to live at Awali al Madinah and I used to visit The Prophet (Prayers & peace be upon him) in turn. He used to go one day and I the next. When I went I used to bring back the news of that day regarding the Divine Inspiration and other matters, and when he went he did the same for me. Once my Ansari friend, returning from his turn with The Prophet (Prayers & peace be upon him), knocked violently at my door and asked if I was in." I was shocked and came out to him. He said: "Today a great thing has happened." I went to Hasfa and saw her weeping so I asked her: "Did the Messenger of God divorce you all?" She replied: "I do not know." Then I entered upon The Prophet (Prayers & peace be upon him) and asked him while standing: "Have you divorced your wives?' The Prophet (Prayers & peace be upon him) replied in the negative. At which I said: "God is great."

78. It was related that Abu Mas'ud Al Ansari said: "Once a man said to the Messenger of God: 'O Messenger of God! I may not attend the compulsory congregational prayers prayer because the Imam prolongs the prayer when he leads us.' He added: 'I never saw The Prophet (Prayers & peace be upon him)

more vehement in giving advice than on that day.' The Prophet (Prayers & peace be upon him) said: 'O people! Some of you may make others dislike good deeds. So whoever leads the people in prayer should shorten it because among them are the sick, the weak and the needy'."

79. It was related that Zaid ibn Khalid al Juhani said that a man asked The Prophet (Prayers & peace be upon him) about picking up something which someone else had lost. The Prophet (Prayers & peace be upon him) replied: "Identify and remember its tying material and its container and make announcement about it for a year, then use it but return it to its owner if he comes for it." Then the person asked about a lost camel and The Prophet (Prayers & peace be upon him) became angry and said: "You have no business with it as it has its water container and its feet and it will reach water and eat from the trees until its owner finds it." Then the man asked about a lost sheep. The Prophet (Prayers & peace be upon him) replied: "It is either for you, for your brother or for the wolf."

80. It was related that Abi Musa said: "The Prophet (Prayers & peace be upon him) was asked about his dislikes, but when the questioners insisted, The Prophet (Prayers & peace be upon him) became angry. He then said to the people: "Ask me about anything you like." A man asked: "Who is my father?" The Prophet (Prayers & peace be upon him) replied: "Your father is Hudhafa." Then another man got up and said: "Who is my father, O Messenger of God?" He replied: "Your father is Salim Maula of Sheba." So when Umar saw that The Prophet (Prayers & peace be upon him) was angry he said: "O Messenger of God, we repent to God."

81. It was related that Anas said that whenever The Prophet (Prayers & peace be upon him) spoke on a matter he used to repeat what he said three times so that the people could understand fully and whenever he asked permission to enter, he used to knock three times with a greeting.

82. It was related that Abi Mosa said that the Messenger of God said: "Three people will be given a double reward, a person of the people of the Scriptures who believed in his prophet and then believed in the Prophet Mohammed, (Prayers & peace be upon him) the slave who discharged his duties to God and to his master, the master of a female slave who taught her good manners and educated her in the best possible way and frees her and then marries her."

83. It was related that ibn Abbas said: "Once the Messenger of God came out accompanied by Bilal. He went toward some women thinking that they had not heard his speech. So he admonished them and ordered them to pay charity. At this the women started to give alms, some donated their earrings, some gave their rings and Bilal collected them in the corner of his garment.

84. It was related that Abu Huraira said: "O Messenger of God! Who will be the lucky person who will gain your intercession on the Day of Resurrection?" The Messenger of God said: "O Abu Huraira! I knew that no one will ask me of this before you as I know your eagerness to know Hadith. The lucky person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart: 'There is no god but God'."

85. It was related that Abd Allah ibn Amr ibn Al A'as said that: 'I heard the Prophet (Prayers and peace be upon him) say: "God does not take away knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till none of them (religious learned men) remain, then people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

86. It was related that Abu Sa'id Al Khudri said: "Some women asked The Prophet (Prayers & peace be upon him) to allocate a day for them as the men were taking all his time. At that he promised them one day for religious lessons and commandments. Once during such a lesson The Prophet (Prayers & peace be upon him) said: "A woman whose three children die will be shielded by them from the Hell Fire." At that a woman asked: "If only two die?" He replied: "Even two will shield her from the Hell Fire." Also It was related that Abu Huraira said: "Three childern".

87. It was related that Aisha said that The Prophet (Prayers & peace be upon him) said: "Whoever is called to reckoning will surely be punished." She said: "Didn't God say: 'Surely he shall have a lenient reckoning.' The Prophet (Prayers & peace be upon him) replied: "This means only at the calling to account but whoever is questioned regarding it will surely be at a loss."

88. It was related that Abi Shuraih said: "I heard The Prophet (Prayers & peace be upon him) say on the morning of the day of the conquest of Makkah. My ears heard and my heart comprehended and I saw him with my own eyes when he spoke. He glorified and praised God and then said: "God and not the people has made Makkah a sanctuary. So any one who believes in God and the Last Day should not spill blood in it nor cut down its trees. If anyone argues that fighting is permitted in Makkah because The Prophet (Prayers & peace be upon him) fought in Makkah, say that God permitted The Prophet (Prayers & peace be upon him) but He did not permit you, it was only permitted for me for one hour of a day, then its sanctity was restored, so its sanctity today is as it was yesterday. Let those present convey this to those who are absent."

89. It was related that Ali said: "I heard The Prophet (Prayers & peace be upon him) saying: 'Do not attribute

things to me untruly, for whoever lies concerning me will surely enter the Hell Fire'."

90. It was related that Salama said: "I heard The Prophet (Prayers & peace be upon him) say: 'Whoever attributes things to me which I have not said will surely enter the Hell Fire'."

91. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Call yourselves after my name but do not use my epithet. And whoever sees me in a vision then he has seen me, as Satan cannot impersonate me. And whoever attributes a lie to me will enter the Hell Fire."

92. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "God withheld killing (or elephant) in Makkah, but permitted The Prophet (Prayers & peace be upon him) and the believers with me, but it was not permitted to anyone before me nor will it be permitted to anyone after me, and it was only permitted to me for one hour of a day. It is indeed a sanctuary where it is forbidden to uproot its thorny scrubs or cut its trees or to pick its fallen fruit, except by one who seeks to return it to its owner. And if someone is killed it is the right of his closest relative to choose one of the two – either to demand blood money or retaliation." A man from Yemen said: "O Messenger of God, write that down for me." The Prophet (Prayers & peace be upon him) ordered his companions to write it for him. Then a man from Quraish said: "Except al-Idhkhir (a fragrant grass) o Messenger of God, as we use it in our homes and graves." So The Prophet (Prayers & peace be upon him) said: "Except al-Idhkhir, Except al-Idhkhir."

93. It was related that Ibn Abbas said: "When the Prophet's (Prayers & peace be upon him) ailment worsened he said: "Bring me paper and I will dictate a statement to you and thereafter you will not go astray." But Umar said: "The Prophet (Prayers & peace be upon him) is seriously ill and we have the Book of God with us and that is sufficient." But the Companions of The Prophet (Prayers & peace be upon him) differed about this and there was much argument. At that The Prophet (Prayers & peace be upon him) said to them: "Go away, it is not right for you to quarrel in my presence." Ibn Abbas came out saying: "It was most unfortunate that the Messenger of God was prevented from writing that statement for them because of their disagreement and disturbance."

94. It was related that Umm Salama said: "One night the Messenger of God awoke and said: "Glory be to God! How many temptations have descended tonight and how many lockers have been opened! Go and awake those sleeping in the rooms. (His wives). A woman who dresses indecently in this life may be naked in the Hereafter."

95. It was related that Abd Allah ibn Umar said: "Once The Prophet

(Prayers & peace be upon him) led us in the Evening prayer during the last days of his life and after completing it he said: 'Do you realise what this night is? Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night'."

96. It was related that ibn Abbas said: "I stayed overnight at the house of my aunt Maimuna bint al-Harith, the wife of The Prophet (Prayers & peace be upon him), while The Prophet (Prayers & peace be upon him) was there with her during her night turn. The Prophet (Prayers & peace be upon him) offered the evening prayer and returned home and after having prayed four Rak'at he slept. Later on he got up at night and then asked: 'Has the child slept' (or something similar). Then he got up to pray and I stood at his left side but he made me stand to his right and offered five Rak'at followed by two more Rak'at. Then he slept and I heard him sleeping deeply and then he left for the dawn prayer."

97. It was related that Abu Huraira said: "People say that I have related many Hadiths, had it not been for two verses in the Qur'an, I would not have related a single Hadith, and those verses are: "Surely those who conceal the manifest Revelations and the guidance which We have revealed, after We have made it clear for the people in the Book, those it is who shall be cursed by God and by those who curse * Except those who repent and amend themselves, and make known the Truth, to them I turn in Mercy, indeed I am the Relenting the All Merciful." Our brethren of the Muhajirin occupied themselves in the market with business deals and our Ansari brothers were busy with their property. But I stayed close to the Messenger of God in order to be able to eat and I attended that which they did not attend and I memorised that which they did not put to memory."

98. It was related that Abu Huraira said: "I said: 'O Messenger of God, I hear many Hadith from you but I forget them.' He said: 'Spread your garment out.' So I outspread it and The Prophet (Prayers & peace be upon him) made a scooping movement with his hands and emptied them upon my outspread garment and told me wrap it around my body. I did so and after that I never forgot anything."

99. It was related that Abu Huraira said: "I have memorised two kinds of knowledge from the Messenger of God. One I have already told you of and the other if I were to relate it my throat would be cut."

100. It was related that Jarir said that The Prophet (Prayers & peace be upon him) said on the Farewell Pilgrimage: "Let the people keep quiet and listen." Then he said: "Do not revert to disbelief after me, striking the necks of each other."

101. It was related that ibn Abbas said Ubayy ibn Ka'b said that The Prophet (Prayers & peace be upon him) said: "The Prophet Moses once arose and addressed the

Children of Israel. They asked him: 'Who is the most learned man among the people?' He replied: 'I am the most learned.' God rebuked Moses because he did not attribute the knowledge to Him. So God revealed to him: 'There is a servant of Mine at the confluence of the two seas who is more learned than you.' Moses said: 'O my Lord how can I meet him?' God said: 'Take a fish in a large basket and you will find him at the place where you will lose the fish'. So Moses set off with his page, Yusha ibn Nun and he carried the fish in a large basket until they reached a rock where they slept. The fish jumped out of the basket and it took its way into the sea in a straight course and that was an amazing thing for Moses and his page to see. So they continued on for the remainder of the night and day. In the morning Moses told his page: 'Bring us our meal, we have encountered much weariness on this our journey.' Moses had not become tired until he had passed the place he had been told about. His page said: 'Did you see when we took refuge at the rock, then I forgot the fish, and nothing made me forget it but Satan, and it took its way into the sea, what a wonder!' Moses said: 'This is what we were seeking!' And so they returned retracing their footsteps. Then they found a man sleeping covering himself with a garment. Moses said: 'Peace be upon you.' Al Khidr replied: 'Where is the peace in your land?' Moses said: 'I am Moses.' So he said: 'Moses of the Children of Israel?' He said; 'Yes.' Moses said to him: 'Shall I follow you so that you may teach me of what you have been taught of right knowledge?' He said: 'O Moses, surely you will not be able to bear with me patiently, and how should you bear patiently that which you have never encompassed in your knowledge?' He said: 'If God pleases, you will find me patient, and I shall not disobey you in any matter.' They set off walking along the sea shore as they did not have a ship. Then a ship passed by and they asked the crew to take them on board, they recognised Al Khidr and took them aboard without fare. Then a sparrow came and stood on the edge of the ship and dipped its beak once or twice into the sea. Al Khidr said: 'O Moses, my knowledge and your knowledge have not decreased God's knowledge except as by as much as this sparrow has decreased the sea water with its beak.' Al Khidr deliberately removed two planks of wood from the ship and made a hole in it. Moses said: 'The people carried us without fare and now you have made a hole in it so as to drown those in it. You have indeed done a grievous thing.' He said: 'Did I not say that you would not be able to bear with me patiently?' Moses said: 'Excuse me that I forgot, and do not make it difficult for me.' This was the first time Moses excused himself with his forgetfulness. So they departed, until, when they met a boy playing with other children, Al Khidr severed his head from his body with his hand. Moses said: 'Have you killed an innocent soul, who

had not killed any soul? You have indeed done evil thing.' He said: 'Did I not say to you that you would not be able to bear with me patiently?' Ibn Uyena said: 'This is correct.' So they departed, until, when they reached the people of a town, they asked them for food, but they refused to give them hospitality. There they found a wall about to collapse, so he built it up. He said: ' Al Khidr built it up with his hands', He said 'Al Khidr built it up with his hands'. Moses said: 'If you had wished you could surely have exacted payment for that.' He said, 'This is where you and I will part.' The Prophet (Prayers & peace be upon him) said: "May God have mercy upon Moses, we wish that he had been patient so that he would have been able to relate to us more."

102. It was related that Abu Musa said that a man came to The Prophet (Prayers & peace be upon him) and asked: "O Messenger of God! What kind of fighting is in the cause of God? I ask this because some of us fight because of being enraged and angry and some due to pride and arrogance." The Prophet (Prayers & peace be upon him) raised his head and said: "He who fights so that the word of God should predominate, then he fights in the cause of God."

103. It was related that ibn Mas'ud said: "I was walking with The Prophet (Prayers & peace be upon him) through the ruins of Madinah and while he was reclining against the stalk of a date-palm leaf some Jews passed by. Some of them said to the others: "Ask him about the spirit. Some of them said that they should not ask him such a question as he might give a reply that would displease them. But some of them insisted upon asking and so one of them stood up and asked: "O Abu al Aqasim! What is the soul?" The Prophet (Prayers & peace be upon him) remained silent. I saw he was receiving Divine inspiration so I waited until The Prophet (Prayers & peace be upon him) came out from his state of inspiration. Then The Prophet (Prayers & peace be upon him) said: "And they question you concerning the soul, say: 'The soul is the concern of my Lord, and what you have been given of knowledge is very little'." (Surah 17 verse 85)

104. It was related that Anas said: "Once Mu'adh was riding in the company of the Messenger of God, and The Prophet (Prayers & peace be upon him) said: 'O Mu'adh ibn Jabal.' Mu'adh replied: 'Here I am, at your service, O Messenger of God!' Again The Prophet (Prayers & peace be upon him) said: 'O Mu'adh!' Mu'adh said three times 'Here I am, at your service, O Messenger of God!' The Prophet (Prayers & peace be upon him) said: 'There is no one who testifies sincerely that there is no god but God and that Mohammed is His Messenger that God will not save from the Hell Fire.' Mu'adh said: "O Messenger of God! Shall I inform the people of this so that they may have glad tidings?' He replied: 'When the people hear of

it they will depend upon it solely.' Just before his death Mu'adh related the above mentioned Hadith out of fear of committing a sin."

105. It was related that Umm Salama said that Umm Sulaim came to the Messenger of God and said: "Indeed, God is not shy to tell you the truth. Is it obligatory for a woman to wash her body after she has had a wet dream?" The Prophet (Prayers & peace be upon him) replied: "Yes, if she notices a discharge." Umm Salama then covered her face and asked: "O Messenger of God! Does a woman get a discharge?" He replied: "Yes, may you prosper, and that is why the son resembles his mother."

106. It was related that Ali said: "I used to get an emotional urethral discharge frequently so I asked Al Miqdad to ask The Prophet (Prayers & peace be upon him) about it, Al Miqdad asked him and he replied: 'One has to perform ablution after it'."

107. It was related that Abd Allah ibn Umar said: "A man rose up in the mosque and said: 'O Messenger of God! At which place do you order us to assume the garb of the pilgrimage?' The Prophet (Prayers & peace be upon him) replied: 'The residents of Madinah should assume the pilgrim garb from Dhul Hulaifa, the people of Syria from Al Jufa and the people of Nadj from Qarn'." Ibn Umar also said: "The people assert that the Messenger of God also said: 'The residents of Yemen should assume pilgrim garb from Yalamlam'." Ibn Umar used to say: "I do not remember whether the Messenger of God said the last statement or not."

108. It was related that Abd Allah ibn Umar said that a man asked The Prophet (Prayers & peace be upon him): "What should a Muslim wear when he intends to perform the greater or lesser pilgrimage?" He replied: "He should not wear a shirt, a turban, trousers, a headscarf or a garment scented with saffron or perfume. And if he has no slippers, then he can use leather socks but they should be cut short so as to make the ankles bare."

4

The Book of Ablution

109. It was related that Abu Huraira said that the Messenger of God said: "The prayer of a person who does Hadath (has passed urine, faeces or wind) is not accepted until he performs ablution." A person from Hadramout asked Abu Huraira: "What is Hadath?" Abu Huraira replied: "Hadath means the passing of wind from the anus."

110. It was related that Abu Huraira said: "I heard the Messenger of God saying: 'On the Day of Resurrection, my followers will be called "Al Ghurr ul Muhajjaiun" from their traces of ablution and whoever can increase the area of his radiance should do so'."

111. It was related that Abd Allah bin Zaid Al Ansari asked the Messenger of God about a person who imagined that he had passed wind during his prayer. The Messenger of God replied: "He should not go out of his prayer unless he hears or smells something."

112. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) slept until the sound of his breathing was heard and then got up and prayed."

113. It was related that Usama ibn Zaid said that the Messenger of God proceeded from Arafat until he reached the mountain pass where he dismounted, urinated and then performed ablution, but not a full one. He asked The Prophet (Prayers & peace be upon him): "Is it the time for prayer, O Messenger of God?" He replied: "The prayer is ahead of you." He rode on until he reached Al-Muzdalifa where he dismounted and performed a complete ablution. The call for prayer was pronounced and he led the prayer at sunset. Then everyone made his camel kneel down in his place. Then the call for evening prayer was made and The Prophet (Prayers & peace be upon him) led, and no prayer was offered in between the two prayers."

114. It was related that Ibn Abbas performed ablution and washed his face by scooping up a handful of water, rinsing his mouth and washing his nose with it by sucking in water and then blowing it out. He then took another handful of water and joining both hands washed his face with it, then took another handful of water and washed his right forearm, then he took another and washed his left

forearm, and then he wiped over his head and then took another handful of water and poured it over his right foot and washed it and did likewise for the left foot and said: "I have seen the Messenger of God performing ablution in this way."

115. It was related that Anas said: " Whenever The Prophet (Prayers & peace be upon him) went to answer a call of nature, he used to say 'O God! I seek refuge in You from all bad and evil'."

116. It was related that Ibn Abbas said: "Once The Prophet (Prayers & peace be upon him) entered a lavatory and I placed water there for his ablution. He asked: 'Who placed it here?' He was told who had done so and he said: 'O God! Make him a learned scholar in Religion."

117. It was related that Abu Ayub Al Ansari said that the Messenger of God said: "If anyone of you goes out to an open space to answer the call of nature he should neither face nor turn his back in the direction of the Qibla; he should either face east or west."

118. It was related that Abd Allah ibn Umar said that the people say: "Whenever you sit to answer a call of nature you should not face the Qibla or Jerusalem." I told them: "Once I went up to the roof of our house and saw the Messenger of God answering the call of nature while sitting on two bricks facing Jerusalem but there was a screen covering him."

119. It was related that Aisha said: "The wives of The Prophet (Prayers & peace be upon him) used to go out at night to Al-Manas'a, a vast open place near Madinah, to answer the call of nature." Umar used to say to The Prophet (Prayers & peace be upon him): " Order your wives to wear the veil." But the Messenger of God did not do so. One night Sawda bint Zam'a, the wife of The Prophet (Prayers & peace be upon him), went out at the time of the evening prayer and she was a tall lady. Umar recognised her and said: "I have recognised you, O Sawda!" He said so in the hope that God might reveal an obligation regarding the veil. So God revealed the verses of the veil.

120. It was related that Anas Ibn Malik said: "Whenever the Messenger of God went out to answer the call of nature I went along to accompany him together with another boy with a tumbler full of water."

121. It was related that Abu Qatada said that the Messenger of God said: "Whenever you drink water, do not breathe into the drinking vessel, and whenever you go to a lavatory, do not touch your penis nor clean your private parts with your right hand."

122. It was related that Abu Huraira said: "I followed The Prophet (Prayers & peace be upon him) when he was going out to answer the call of nature. He used not to look this way or that. So when I approached him he said to me: 'Fetch some stones for me for

cleaning the private parts, and do not bring me a bone or piece of dung.' So I brought the stones in the corner of my garment and placed them by his side and then I went away from him. When he had finished he used them."

123. It was related that Abd Allah bin Mas'ud said: "The Prophet (Prayers & peace be upon him) went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for a third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said: 'This is a filthy thing'."

124. It was related that ibn Abbas said: "The Prophet (Prayers & peace be upon him) sometimes performed ablution by washing the body parts once."

125. It was related that Abd Allah ibn Zaid Al Ansari said: "The Prophet (Prayers & peace be upon him) sometimes performed ablution by washing the body parts twice."

126. It was related that Uthman bin Affan asked for a tumbler of water and poured water over his hands and washed them three times and then put his right hand in the water container and rinsed his mouth, he washed his nose by aspirating water into it. Then he washed his face and forearms up to the elbows three times, wiped his head and washed his feet up to his ankles three times. Then he said: "The Messenger of God said: 'If anyone performs ablution like this and offers two Rak'at in prayer at which they are not distracted then their past sins will be forgiven'." In another narration, Uthman said: "I am going to tell you of a Hadith which I would not have told you had I not been compelled by a certain verse of the Qur'an, this verse is: 'Surely those who conceal the manifest Revelations and the guidance which We have revealed, after We have made it clear for the people in the Book, those it is who shall be cursed by God and by those who curse.' (Surah 2 verse 159) I heard The Prophet (Prayers & peace be upon him) say: 'Whoever performs ablution perfectly and then offers the compulsory prayer in congregation, God will forgive the sins they committed between that prayer and the next prayer until they offer it'."

127. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'Whoever performs ablution should clean his nose with water by aspirating water into it and then blowing it out, and whoever cleans his private parts with stones should do it with an odd number of stones." And it was also related that Abu Huraira said that the Messenger of God said: "Whoever performs ablution should aspirate water into his nose and then blow it out and whoever cleans his private parts with stones should do so with an odd number of stones, and whoever wakes up from sleep should wash his hands

before putting them into water for ablution as no one knows where his hands were during sleep."

128. It was related that ibn Umar was asked: "I never saw you touch any corner of the Ka'ba except those facing south and I saw you wearing tanned leather shoes and dyeing your hair with henna. I also noticed that whenever you were in Makkah, while the people put on pilgrim garb on sighting the new moon, you did not put on pilgrim garb until the 8th of Dhul-Hijjah." Abd Allah replied: "Concerning the corners of the Ka'ba, I never saw the Messenger of God touch them except those facing south and regarding the tanned leather shoes, no doubt I saw the Messenger of God wearing tanned shoes and he used to perform ablution while wearing the shoes. So I love to wear similar shoes. And regarding dyeing my hair with henna, no doubt I saw the Messenger of God dyeing his hair with it and that is why I like to dye it. Regarding the putting on of pilgrim garb, I did not see the Messenger of God put on the garments of pilgrimage until he set off for the Pilgrimage."

129. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to like to start from the right side when putting on his shoes, combing his hair and cleaning or washing himself and on doing anything else as well."

130. It was related that Anas said: "I saw the Messenger of God when the afternoon prayer was due and the people searched for water to perform ablution but could not find any. Finally, water for ablution was brought to the Messenger of God. He put his hand into the container and ordered the people to perform ablution from it. I saw the water springing out from beneath his fingers until all of them had performed their ablution."

131. It was related that Anas said: "When the Messenger of God had his head shaved, Abu Talha was the first to take some of his hair."

132. It was related that Abu Huraira said: "The Messenger of God said: 'If a dog drinks from your utensils it is essential to wash it seven times."

133. It was related that ibn Umar said: "During the lifetime of The Prophet (Prayers & peace be upon him), the dogs used to urinate and come and go through the mosque, however they never used to urinate in it."

134. It was related that Abu Huraira said: "A person is considered in prayer for as long as he waits for the prayer in the mosque on the condition that he does not do Hadath."

135. It was related that Zaid ibn Khalid said: "I asked Uthman ibn Affan concerning the engagement in intercourse without the emission of a discharge." Uthman replied: "He should perform ablution as for an ordinary prayer but he must wash his penis." Uthman added: "I heard this from the Messenger of

God." I asked Ali al Zubair, Talha and Ubayy ibn Ka'b about it and they too gave the same response."

136. It was related that Abu Sa'id al Khudri said: "The Messenger of God sent for a man of Ansar who came with water dripping from his head. The Prophet (Prayers & peace be upon him) said: "Perhaps we have obliged you to hurry?" The Ansari man replied: "Yes." The Prophet (Prayers & peace be upon him) added: "If you are forced to hurry or you do not discharge then ablution is due on you."

137. It was related that Al Mughira ibn Shu'ba said: "I was in the company of the Messenger of God on one of the journeys and he went out to answer the call of nature. I poured water and he performed ablution, he washed his face, forearms, and wiped his wet hand over his head and over his leather footwear."

138. It was related that Abd Allah ibn Abbas said: "I stayed overnight at the house of my aunt Maimuna, the wife of The Prophet (Prayers & peace be upon him)." He added: "I lay across the bed while the Messenger of God and his wife lay lengthwise of the mattress. The Messenger of God slept until the middle of the night, either a little before or a little after it, and then woke up, rubbing the traces of sleep from his face with his hands. He then recited the last ten verses of Surah Al Imran and got up and went to a hanging waterskin. He then performed the ablution from it and it was a perfect ablution, and then he stood to offer prayer. I too, got up and did as The Prophet (Prayers & peace be upon him) had done. Then I went to stand at his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'at then two Rak'at and two Rak'at and then two Rak'at and then two Rak'at and then two Rak'at, and finally one Rak'at. Then he laid down again in the bed until the Mu'adhdin came to him at which The Prophet (Prayers & peace be upon him) arose, offered two Rak'at in prayer and went out to lead the dawn prayer."

139. It was related that Abd Allah ibn Zaid said that a man asked him: "Can you show me how the Messenger of God used to perform ablution?" Abd Allah ibn Zaid replied affirmatively and asked for water. He poured it onto his hands and washed them twice, then he rinsed his mouth three times and washed his nose with water three times by aspirating water into it. He washed his face three times and after that he washed his forearms up to the elbows twice and then wiped his wet hands over his head from his forehead to the nape of his neck, and then he washed his feet up to the ankles"

140. It was related that Abu Juhaifa said: "The Messenger of God came to us at noon and water for ablution was brought to him. After he had completed his ablution, the remaining water was taken by the people and they began to wipe their bodies with it. The Prophet

(Prayers & peace be upon him) offered two Rak'at of the noon prayer and then two Rak'at of the afternoon prayer while a spear was there as a marker in front of him."

141. It was related that Al Sa'ib ibn Yazid said: "My aunt took me to The Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! This son of my sister has an ailment in his legs.' So he passed his hands over my head and prayed for God's blessings for me, then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, it was like the button of a small tent, or some said like the egg of a partridge."

142. It was related that Abd Allah ibn Umar said: "During the lifetime of the Messenger of God, men and women used to perform ablution together."

143. It was related that Jabir said: "The Messenger of God came to visit me when I was ill and unconscious. He performed ablution and sprinkled the remaining water on me and I regained consciousness and said: 'O Messenger of God! To whom will my inheritance go as I have neither ascendants nor descendants?' Then the verses concerning inheritance were revealed."

144. It was related that Anas said: "It was the time for prayer and those whose houses were near got up and went to their people for ablution, and some people remained sitting. Then a painted stone pot filled with water was brought to the Messenger of God. The pot was small not wide enough to even spread one's hand in, yet all the people performed ablution." We said how many were you? He said: "More than eighty"

145. It was related that Abu Musa said: "Once The Prophet (Prayers & peace be upon him) asked for a pot of water. He washed his hands and face in it and also spat out into it "

146. It was related that Aisha said: "When The Prophet (Prayers & peace be upon him) was taken ill and his ailment became severe he asked his wives to permit him to be cared for in my house. They agreed, so The Prophet (Prayers & peace be upon him) came to my house supported by two men with his legs dragging on the ground, between Abbas and another man." Ubaid Allah said: "I told Abd Allah ibn Abbas of what Aisha had said, and ibn Abbas said: 'Do you know who the other man was?' I answered no, Ibn Abbas said: 'He was Ali ibn Abu Talib'." Aisha added: "When The Prophet (Prayers & peace be upon him) came to my house and he was very ill he ordered us to pour seven skins of water over him, so that he might be able to advise the people. So he was seated in a brass tub which belonged to Hafsa, the wife of The Prophet (Prayers & peace be upon him). Then we all began to pour water over him from the water skins until, having done as

he had asked, he signaled for us to stop. After that he went out to the people."

147. It was related that Anas said: "The Prophet (Prayers & peace be upon him) asked for water and a shallow pot with a broad base filled with a little water was brought to him, he put his fingers into it." Anas added: "I noticed water spouting from his fingers." Anas further added: "I reckoned that the number of people who performed ablution from it amounted to seventy or eighty."

148. It was related that Anas said: "The Prophet (Prayers & peace be upon him) used to bathe using one to five waterskins of water and used to perform ablution with one waterskin of water."

149. It was related that Sa'd ibn abi Waqqas said: "The Prophet (Prayers & peace be upon him) wiped wet hands over his Khuffs." (leather footwear) Abd Allah ibn Umar asked Umar about it. Umar replied affirmatively and added: "Whenever Sa'd relates a Hadith from The Prophet (Prayers & peace be upon him), there is no need to ask anyone other than him about it."

150. It was related that Amr ibn Umaiya al Damri said: "My father said: "I saw The Prophet (Prayers & peace be upon him) wiping wet hands over his Khuffs (leather foot wear) and his turban."

151. It was related that Al Mughira bin Shu'ba said: "Once I was on a journey in the company of The Prophet (Prayers & peace be upon him) and I moved to take off his khuffs. He ordered me to leave them as he had performed ablution before putting them on. So he wiped his wet hands over them."

152. It was related that Amr ibn Umaiya said: "My father said: 'I saw the Messenger of God take a piece of cooked shoulder of mutton and then he was called for prayer. He put his knife down and prayed without repeating ablution'."

153. It was related that Suwaid ibn Al-Nu'man said: "In the year of the conquest of Khaybar, I accompanied the Messenger of God until we reached a place near Khaybar where the Messenger of God offered the afternoon prayer and asked for food. Nothing but flour was brought to him, he ordered it to be moistened with water. After The Prophet (Prayers & peace be upon him) and we all had eaten it The Prophet (Prayers & peace be upon him) rose for the evening prayer, rinsed his mouth with water and we did likewise, and then he prayed without repeating the ablution."

154. It was related that Maimuna said: "The Prophet (Prayers & peace be upon him) ate a piece of shoulder of mutton and then prayed without repeating the ablution."

155. It was related that Ibn Abbas said: "The Messenger of God drank milk, rinsed his mouth and said: 'It has fat'."

156. It was related that Aisha said: "The Messenger of God said: 'If any of you feels drowsy while in prayer you should go to bed and sleep until your slumber is over, because if you pray while you are drowsy you will not know whether you are seeking forgiveness or seeking something bad for yourself."

157. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'If any of you feels drowsy while in prayer, you should sleep until you understand what you are saying'."

158. It was related that Anas said: "The Prophet (Prayers & peace be upon him) used to perform ablution for every prayer." I asked Anas: 'What did you use to do?' Anas replied: 'We used to pray with the same ablution until we broke it with Hadath'."

159. It was related that ibn Abbas said: "Once The Prophet (Prayers & peace be upon him) heard the voices of two people who were being tortured in their graves while he was passing through one of the graveyards of Madinah. The Prophet (Prayers & peace be upon him) said: 'These two persons are being tortured for not avoiding a major sin.' The Prophet (Prayers & peace be upon him) then added: 'Yes indeed! One of them never avoided soiling his clothes with urine while the other used to spread lies about.' The Prophet (Prayers & peace be upon him) then asked for a green leaf of a date palm tree and broke it into two and put one piece upon each grave. On being asked why he had done so, he replied: 'I hope that their torture might be lessened until these are dried'."

160. It was related that Anas bin Malik said: "Whenever The Prophet (Prayers & peace be upon him) went to answer the call of nature, I used to carry water for him which he used to clean his private parts."

161. It was related that Abu Huraira said: "A Bedouin stood up and started passing water in the mosque. The people grabbed hold of him, but The Prophet (Prayers & peace be upon him) ordered then to leave him and to pour a bucket of water over the place where he had urinated. The Prophet (Prayers & peace be upon him) then said: 'You have been ordered to make things easy and not to make them difficult'."

162. It was related that Umm Qais bint Mihsin said: "I brought my young son who had not started eating to the Messenger of God and he took him and let him sit in his lap. The child urinated on the Prophet's (Prayers & peace be upon him) garment, so he asked for water and poured it over the soiling and did not wash it."

163. It was related that Hudhaifa said: "Once The Prophet (Prayers & peace be upon him) went to an alley which the people used as a closet and passed water while standing. He then asked for water so I brought it to him and he performed ablution."

164. It was related that Asma said: "A woman came to The Prophet (Prayers & peace be upon him) and said: 'If we get menses upon our clothes what should we do?' He replied: 'You should rub the soiled part in water to remove the traces of blood and then rinse it with water, then you can pray in it'."

165. It was related that Aisha said: "Fatimah bint abi Hubaish came to The Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! I suffer from persistent uterine bleeding and do not become clean, shall I abandon prayer?' The Messenger of God replied: 'No, because it is from a blood vessel and not the menses. So when the real menses begins stop praying until it has finished, wash off the blood and offer your prayers."

166. It was related that Aisha said: "I used to wash the traces of semen from the garments of The Prophet (Prayers & peace be upon him) and he used to go for prayers with traces of water still upon them."

167. It was related that Anas said: "Some people of the Ukl or Uraina tribe came to Madinah and its climate did not suit them. So The Prophet (Prayers & peace be upon him) ordered them to go to the herd of camels and to drink their milk and urine. So they went as directed and after they had recovered, they killed the Prophet's (Prayers & peace be upon him) shepherd and drove all the camels away. The Prophet (Prayers & peace be upon him) received the news of this early in the morning and he sent men in pursuit. They captured them and brought them back at noontime. He then ordered their hands and feet to be cut off and their eyes to be branded with hot irons. They were put in 'Al Harra' and when they asked for water, no water was given to them."

168. It was related that Anas said: "Before to the construction of the mosque, The Prophet (Prayers & peace be upon him) offered prayers in the sheep pens."

169. It was related that Maimuna said: "The Prophet (Prayers & peace be upon him) was asked regarding ghee (clarified butter) into which a mouse had fallen. He said: 'Remove the mouse and throw away the ghee around it and eat the rest'."

170. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'The wound a Muslim receives in the cause of God will appear on the Day of Resurrection as it was at the time of its infliction, blood will flow from it and its colour will be the colour of blood but its scent will be of musk'."

171. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "You should not urinate in stagnant water and then wash with it."

172. It was related that Abd Allah ibn Mas'ud said: "Once The Prophet

(Prayers & peace be upon him) was offering prayers at the Ka'ba. Abu Jahl was seated with some of his companions. One of them said to the others: 'Who of you will bring me the intestines of a camel of Bani so and so and put them upon the back of Mohammed when he prostrates?' The most depraved of them went and brought them, he waited until The Prophet (Prayers & peace be upon him) prostrated and then placed them on his back between his shoulders. I was watching but was unable to do anything. I wished I had some people with me to repel them. They started laughing and falling upon one another. The Messenger of God was in prostration and he did not lift his head up until Fatimah came and threw the innards away from his back. He raised his head and said three times: 'O God! Punish Quraish.' When The Prophet (Prayers & peace be upon him) invoked God's wrath against them they were tormented for Abu Jahl and his companions believed that prayers and invocations were accepted in that city. The Prophet (Prayers & peace be upon him) said: 'O God! Punish Abu Jahl, Utba ibn Rabi'a, Shaiba ibn Rabi'a, Al Walid ibn Rabi'a, Umaiyah ibn Khaliaf and Uqba ibn abi Mu'it.' By God in Whose hand is my soul, I saw the dead bodies of those persons who were named by the Messenger of God lying in one of the wells of Badr."

173. It was related that Anas said: "The Prophet (Prayers & peace be upon him) once spat on his garment."

174. It was related that Sahl ibn Sa'd al Sa'idi said that the people asked him: "What was the wound of The Prophet (Prayers & peace be upon him) treated with?' Sahl replied: "No one is still living who knows better than I. Ali used to bring water in his shield and Fatimah used to wash the blood off his face. Then a straw mat was burnt and the wound was filled with it."

175. It was related that Abi Mousa said: "I came to The Prophet (Prayers & peace be upon him) and saw he was holding a Siwak in his hand and cleaning his teeth with it saying: 'Ugh, Ugh' as if he was retching while the Siwak was in his mouth."

176. It was related that Hudhaifa said: "Whenever The Prophet (Prayers & peace be upon him) arose at night, he used to clean his teeth with a Siwak."

177. It was related that ibn Umar said: "The Prophet (Prayers & peace be upon him) said: 'I saw a vision that I was cleaning my teeth with a Siwak and two people came to me. One of them was older than the other and I gave the Siwak to the younger one. I was told that I should give it to the older, and I did so'."

178. It was related that Al Bara' bin Azib said: "The Prophet (Prayers & peace be upon him) said to me: 'Whenever you go to bed perform ablution as you do for prayer, lie on your right side and say: O God, I submit to You and entrust all my

affairs to You and depend on You for Your blessings both with fear and hope of You. There is no flight from You, and there is no place of refuge except with You. O God! I believe in Your Book which You have revealed and in Your Prophet whom You have sent. So if you die that night you will die in faith. Let these words be your last words." I repeated it before The Prophet (Prayers & peace be upon him) and when I reached: 'O God I believe in Your Book which You have revealed,' I said: 'and Your Messenger'. The Prophet (Prayers & peace be upon him) said: 'No, say: 'Your Prophet whom You have sent'."

5

The Book of Ghusl

(Ritual Ablution of the whole body)

179. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "Whenever The Prophet (Prayers & peace be upon him) took a bath after Janaba (sexual intercourse) he began by washing his hands and then he performed ablution as he did for prayer. After that he used to put his fingers in the water and comb the roots of his hair with them, and then pour three handfuls of water over his head and then pour water over his whole body."

180. It was related that Maimuna, the wife of The Prophet (Prayers & peace be upon him) said: "The Messenger of God performed ablution as he did for prayer except his feet. He washed his private parts and cleansed the discharge and then poured water over his body. He withdrew his feet from that place and then washed them. And thus was his manner of taking the bath of Janaba."

181. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Prophet (Prayers & peace be upon him) and I used to wash from one container of water, and from one pot which was called 'Faraq'."

182. It was related that Abu Salama said: "Aisha's brother and I went to Aisha and he asked her about the Prophet's (Prayers & peace be upon him) bath. She brought a pot containing water and took a bath and poured it over her head and at that time there was a screen between us and her."

183. It was related that Abi Ishaq (may God have mercy upon him) related that Abu Jafar said: "While my father and I were at the house of Jabir ibn Abd Allah some people asked him about ritual cleansing (al Ghusl). He replied: 'One pot is sufficient for you.' A man replied: 'It is not sufficient for me.' So Jabir said: 'One pot was sufficient for one who had longer hair than yours and who was better than you.' Then Jabir put on his garment and led the prayer."

184. It was related that Jubair ibn Mut'im said that the Messenger of God said: "As for myself, I pour water three times over my head." And he pointed with both his hands.

185. It was related that Aisha said: "Whenever The Prophet (Prayers & peace be upon him) took the bath for Janaba he asked for something

like al-Hilab (scent). He would put some in his hand, rub it first over the right side of his head and then over the left and then rub his head with both hands."

186. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) and I used to take a bath from a single pot of water and our hands used to go into the pot after each other in turn."

187. It was related that Aisha said: "I used to put scent upon the Messenger of God and he used to visit his wives and in the morning he assumed Pilgrim garb and the fragrance was still exuding from his body."

188. It was related that Anas said: "The Prophet (Prayers & peace be upon him) used to visit his wives in a round, at the same time during the day and night and they were eleven in number." It was also related that they were nine wives. It was said to Anas: "Did he have the strength for it?" Anas replied: "We used to say that The Prophet (Prayers & peace be upon him) was given the strength of thirty men."

189. It was related that Aisha said: "It appeared to me as if I saw the glitter of scent in the parting of the Prophet's (Prayers & peace be upon him) hair and he was a Pilgrim."

190. It was related that Aisha said: "Whenever the Messenger of God took the bath of Janaba, he cleansed his hands first and performed ablution as if for prayer and then took a bath and rubbed his hair until he felt that all the skin of his head was wet, then he would pour water three times and wash the rest of his body."

191. It was related that Abu Huraira said: "Once the call for prayer was made and the rows were made straight. The Messenger of God came out and when he stood up at his pulpit, he remembered that he was Junub. So he went to take a bath and then returned with water dripping from his head. He said: "God is Great." And we all offered the prayer with him."

192. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'The people of Bani Israel used to bathe naked in full sight of each other. The Prophet Moses used to bathe alone. They said: 'By God! Nothing prevents Moses from bathing with us except that he has a scrotal hernia.' So once Moses went out to bathe and put his clothes over a stone and then the stone rolled off with his clothes. Moses followed the stone saying: 'My clothes, O stone! My clothes, O stone! Until the people of Bani Israel saw him and said: 'By God, Moses has no imperfection in his body.' Moses took his clothes and began to beat the stone." Abu Huraira said: "By God, he strike the stone six or seven times.

193. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'When the Prophet Job (Aiyub) was bathing

naked, golden locusts began to fall upon him. Job started to collect them in his clothes. His Lord addressed him: 'O Job! Have I not given you sufficient so that you are not in need of them?' Job replied: 'Yes! By Your Beneficence! But I cannot reject Your blessings'."

194. It was related that Umm Hani bint Abi Talib said: "I went to the Messenger of God in the year of the conquest of Makkah and found him bathing while Fatimah was screening him. The Prophet (Prayers & peace be upon him) asked: 'Who is it?' I replied: 'I am Umm Hani'."

195. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) came across me in one of the streets of Madinah and at that time I was Junub. So I slipped away from him and took a bath. Upon my return The Prophet (Prayers & peace be upon him) said: 'O Abu Huraira! Where have you been?' I replied: 'I was Junub, so I disliked to sit in your company.' The Prophet (Prayers & peace be upon him) said: 'Glory be to God! A believer never becomes impure'."

196. It was related that ibn Umar said that Umar ibn al Khattab said: "I asked the Messenger of God: 'Can we sleep while we are Junub?' He replied: 'Yes, if you perform ablution, you can sleep while you are Junub'."

197. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'When a man sits in between his wife's legs and attempts to be intimate with her, a bath is compulsory'."

6

The Book of Menses

198. It was related that Aisha, said: "We set out with the sole intention of performing Pilgrimage and when we reached Sarif, my menses started. The Messenger of God came to me while I was weeping. He said: 'What is the matter with you, have your menses started?' I replied: 'Yes.' He said: 'This is a thing which God has ordained for the daughters of Adam, so do all that the pilgrims do except the circumabulation of the Ka'ba'." Aisha added: "The Messenger of God sacrificed cows on behalf of his wives."

199. It was related that Aisha said: "When I had my menses I used to comb the Messenger of God's hair." It was also related that while the Messenger of God was at Itikaf in the mosque, he used to place his head near her and she combed his hair while she was sitting in her room when she was menstruating.

200. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to lean on my lap and recite Qur'an while I was menstruating."

201. It was related that the mother of the believers, Umm Salama said: "While I was laying with The Prophet (Prayers & peace be upon him) under a woolen sheet, my menses started. I slipped away and put on the clothes I used for menses. He said: 'Have your menses started?' I replied: 'Yes.' Then he called me to come and I lay with him under the same sheet."

202. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) and I used to take a bath from one pot while we were Junub, and he used to command me to put on an Izar (underskirt) when I had the menses and he used to fondle me. While in Itikaf, he used to place his head near me and I washed it while I was menstruating." Aisha added: "When any of us (his wives) was menstruating and The Prophet (Prayers & peace be upon him) wished to fondle her, he used to command us to wear the Izar when the period was at its heaviest, and then he used to fondle her." And she said: "None of you could control his sexual desire as The Prophet (Prayers & peace be upon him) could."

203. It was related that Abi Sa'id Al Khudri said: "Once the Messenger of God went out to the place of prayer to offer the prayer of Eid al

Adha or Al Fitr. Then he passed some women by and said: 'O women! Give charity, I have seen that the majority of the dwellers of the Fire are women.' They asked: 'Why, O Messenger of God?' He replied: 'You curse too much and are ungrateful to your husbands. I have not seen anyone of more fleeting memory and lessened in religion than you. Some of you could lead a sensible man to lose his sense.' The women asked: 'And why we are fleeting memory and less in religion, O Messenger of God?' He replied: 'Is not the testimony of a woman half of that of a man?' They said: 'Yes.' He said: 'This is due to her fleeting memory, is not a woman unable to pray or fast when she is menstruating?' The women replied: 'Yes.' He said: 'This is the lessening of her religion'."

204. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was in Itikaf (seclusion) and one of his wives joined him while she was menstruating and when she saw the blood flowing, she put a bowl under herself."

205. It was related that Um Atiya said: "We were forbidden to mourn for a dead person more than three days except for a husband for whom we were permitted to mourn for four months and ten days. We were not permitted to put khol in our eyes or to wear perfume or to dress in coloured garments except for a dress made of Asb. We were permitted to use light scents when taking a bath after menstruation and we were prohibited from attending the funeral procession."

206. It was related that Aisha said: "A woman asked The Prophet (Prayers & peace be upon him) concerning the bath which is taken after cessation of menstruation. The Prophet (Prayers & peace be upon him) instructed her in what she should do and said: 'Purify yourself with a piece of cloth scented with musk.' The woman asked: 'How should I purify myself with it?' He said: "Glory be to God! Purify yourself with it.' I pulled her over to myself and said to her: 'Rub the area soiled with blood with it'."

207. It was related that Aisha said: "During the final Pilgrimage of the Messenger of God I put on the pilgrim garb along with the Messenger of God. I was among those who intended to perform Pilgrimage and Umra (visit) and did not take the sacrificial animal with me. I started my menstruation and was not clean until the night of Arafat. I said: 'O Messenger of God! It is the night of the day of Arafat and I had intended to perform the Pilgrimage with Umra.' The Messenger of God told me to untie my hair and comb it and to postpone the Umra. I did so and completed the Pilgrimage. On the night of Al Hasba The Prophet (Prayers & peace be upon him) ordered Abd Al Rahman (Aisha's brother) to take me to At-Tanim to put on the pilgrim garb for Umra in place of the Pilgrimage and Umra which I had intended to perform."

208. It was related that Aisha said: "On the 1st of Dhul Hijjah we set off with the intention of performing Pilgrimage. The Messenger of God said: 'If any of you likes to put on the pilgrim garb for Umra he may do so.' I would have put on the pilgrim garb for Umra if I had not brought the sacrificial animal with me. Some of us put on the pilgrim garb for Umra and others put it on for Pilgrimage. I was among those whose assumed the pilgrim garb for Umra. I began menstruation and it continued until the day of Arafat, I complained of this to The Prophet (Prayers & peace be upon him). He told me to postpone my Umra, to untie and comb my hair and to put on the pilgrim garb for Pilgrimage, and I did so. On the night of Hasba, he sent my brother Abd Al Rahman ibn Abi Bakr with me to At Tanim, where I put on the pilgrim garb for Umra in place of the previous one." Hisham said: "For Umra, no fasting or charity is required."

209. It was related that a woman asked Aisha: "Should I offer the prayers which I missed because of menstruation?" Aisha said: "Are you from Huraura. We were with The Prophet (Prayers & peace be upon him) and when we were menstruating he never ordered us to offer them." or Aisha said: "We did not offer them."

210. It was related that Umm Salama said: "I began menstruating while I was lying under a sheet with The Prophet (Prayers & peace be upon him). So I slipped away and put on the garments for menstruation. The Messenger of God asked: 'Are you menstruating?' I replied: 'Yes.' Then he called me over to him and took me with him under the sheet."

211. It was related that Umm Atiya said: "I heard The Prophet (Prayers & peace be upon him) say: 'The unmarried young virgins and the mature girls who usually remain screened or the young unmarried virgins who often stay screened and the menstruating women should come out and take part in doing good deeds as well as the religious gathering of the believers but the menstruating women should not approach the place of prayer." It was said to Umm Atiya in surprise: "Did you say the menstruating women?" She replied: "A menstruating woman attends Arafat and other such things, does she not?"

212. It was related that Umm Atiya said: "We never considered a yellow discharge as an impediment."

213. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "I told the Messenger of God that Safiya bint Huyai was menstruating. He said: 'She may delay us. Did she perform circumambulation of the Ka'ba with you?' We replied: 'Yes.' At that The Prophet (Prayers & peace be upon him) told her to depart."

214. It was related that Samura bin Jundab said: "The Prophet (Prayers & peace be upon him) offered the funeral prayer for the corpse of a

woman who had died in childbirth and he stood by the middle of her body."

215. It was related that Maimuna, the wife of The Prophet (Prayers & peace be upon him), said: "During my menstruation, I never prayed, but I used to sit on the mat beside the mosque of the Messenger of God. He used to offer the prayer on his sheet and when he prostrated his clothing would sometimes touch me."

7

The Book of Tayammum

(Ablution without water)

216. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him) said: "We set off with the Messenger of God on one of his journeys until we reached Al-Baida or Dhatul-Jaish, where my necklace broke and was lost. The Messenger of God stayed there to search for it, and so did the people with him. There was no water at that place so the people went to Abu Bakr Al Siddiq and said: 'Look at what Aisha has done, she has made the Messenger of God and the people stay where there is no water and they have no supplies of water with them.' Abu Bakr came while the Messenger of God was asleep with his head resting upon my thigh, he said to me: 'You have kept the Messenger of God and the people where there is no water and they have no supplies of it with them.' Thus he admonished me and said what God wished him to say and slapped me on my flank with his hand. Nothing kept me from moving from the pain but the presence of the Messenger of God upon my thigh. The Messenger of God rose up at daybreak and there was no water. So God revealed the verses of Tayammum and they all performed ablution without water. Usaid ibn Hudair said: 'O family of Abu Bakr! This is not the first blessing of yours.' Then the camel on which I was riding moved from its place and the necklace was discovered beneath it."

217. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) said: 'I have been given five things which were not given to anyone before me. God has made me victorious by awe for the distance of one month's journey. The earth has been made as a place for prayer and as a way of performing ablution without water, therefore any of my followers can pray anywhere when the time of prayer is due. The booty has been made lawful for me but it was not lawful for anyone before me. I have been given to right to intercede on the Day of Resurrection. I have been sent to all mankind while before me every prophet was sent only to his nation'."

218. It was related that Abu Juhaim ibn Al Harith bin Al Simmah Al Ansari said: "The Prophet (Prayers & peace be upon him) came from the direction of Bir Jamal. A man met

him and gave him a greeting. But he did not return the greeting until he first went to a dry mud wall and wiped his hands and his face with its dust and he then returned the greeting."

219. It was related that Abd Al Rahman ibn Abza said: "A man came to Umar ibn Al Khattab and said: 'I became Junub and no water was to be found.' Ammar ibn Yasir said to Umar: 'Do you remember when you and I were together on a journey and you did not pray but I rolled myself on the ground and prayed? I told The Prophet (Prayers & peace be upon him) what I had done and he said: 'It would have been sufficient if you had done this.' The Prophet (Prayers & peace be upon him) then rubbed the earth lightly with his hands and then blew off the dust and wiped his hands over his face and hands."

220. It was related that Imran ibn Husain al Khuza'e said: "Once we were traveling with The Prophet (Prayers & peace be upon him) and we continued traveling on until the last part of the night and then we halted and slept. There is nothing sweeter than sleep for a traveler in the last part of the night. Only the heat of the sun awoke us and the first to wake up was so and so, then so and so and then so and so and then the fourth person to wake was Umar ibn al Khattab. And whenever The Prophet (Prayers & peace be upon him) used to sleep, no one would awake him until he arose by himself as no one knew what was being revealed to him in his sleep. So, Umar arose and saw the state of the people. And he was a strict man, so he said: 'God is Great' and he raised his voice and repeated it until The Prophet (Prayers & peace be upon him) was awoken by it. When he got up, the people told him about what had happened to them. He said: 'There is no harm, go!!' So they went away and after covering some distance The Prophet (Prayers & peace be upon him) stopped and asked for some water to perform ablution. He performed ablution and the call to prayer was made and he led the people in prayer. After he had completed the prayer he saw a man sitting aside who had not prayed with them. He asked: 'O so and so! What stopped you from praying with us?' He replied: 'I am Junub and there is no water.' The Prophet (Prayers & peace be upon him) said: 'Perform Tayammum with clean earth and that will suffice you'." Then The Prophet (Prayers & peace be upon him) moved on on and the people complained to him of thirst. Then he went down and called someone and Ali, and said to them: "Go and bring water". So they went to look for water and met a woman who was sitting on a camel between two bags full of water. They asked: 'Where can we find water?' She said: 'I was there this time yesterday and my people are behind me.' They asked her to go with them. She said: 'Where to?' They said: 'To the Messenger of God.' She said: 'Do you mean the man who is called the Sabi?' They

said: 'Yes, that is the one. So come with us.' They took her to The Prophet (Prayers & peace be upon him) and related the story. He said: 'Help her to dismount.' The Prophet (Prayers & peace be upon him) asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the necks of the bags and opened the spouts and the people were called to drink and to give water to the animals, so they all quenched their thirsts and also gave water to others, and finally The Prophet (Prayers & peace be upon him) gave a pot of water to the person who was in a state of ritual impurity and told him to pour it over his body. The woman was standing by and watching all that they were doing with her water. By God, when her bags were returned to her they looked as if they had more water in them than before. Then The Prophet (Prayers & peace be upon him) ordered us to collect something for her, so dates, flour and Sawiq were collected which came to a good meal and it was placed in a piece of cloth. She was helped on to her camel and the cloth of food was put infront of her and The Prophet (Prayers & peace be upon him) said to her: 'We have not taken your water but God has given water to us.' She returned home late and her relatives asked her: 'O so and so what has delayed you?' She said: 'Something strange! Two men met me and took me to the man who they call the Sabi and he did such a thing, by God he is either the greatest magician between the sky and the earth or he is the Messenger of God.' After that the Muslims used to attack the unbelievers in the vicinity of her dwelling place but they never touched her village. One day she said to her people: 'I think those people leave us purposely. Have you a desire to be Muslim?' They all obeyed her and embraced Islam".

8

The Book of Prayer

221. It was related that Anas bin Malik said that Abu Dhar narrated that the Messenger of God said: 'While I was in Makkah the roof of my house was opened and Gabriel descended, opened my chest and washed it with Zam-Zam water. Then he brought a golden tray full of wisdom and faith and poured its contents into my chest and closed it. Then he took me by the hand and ascended with me to the nearest heaven, on reaching the nearest heaven Gabriel said to the gatekeeper of the heaven: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel." He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and we went over to the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. Then he said: 'Welcome! O pious Prophet and pious son.' I asked Gabriel: 'Who is that?' He replied: 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of the Fire and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me until he reached the second heaven and he said to its gatekeeper: 'Open.' The gatekeeper said the same to him as the gatekeeper of the first heaven had said and he opened the gate. Anas said: 'Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he did not mention at which heaven they were but he mentioned that he had met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said: 'When Gabriel together with The Prophet (Prayers & peace be upon him) passed by Idris, the latter said: 'Welcome! O pious Prophet and pious brother.' The Prophet (Prayers & peace be upon him) asked: 'Who is he?' Gabriel replied: 'He is Idris'." The Prophet (Prayers & peace be upon him) added: 'I passed by Moses and he said: 'Welcome! O pious Prophet and pious brother.' I asked: 'Who is he?' Gabriel replied: 'He is Moses.' Then I passed by Jesus and he said: 'Welcome! O pious brother and pious Prophet.' I asked: 'Who is he?' Gabriel replied: 'He is Jesus.' Then I passed by Abraham and he said: 'Welcome! O pious Prophet and pious son.' I asked: 'Who is

he?' Gabriel replied: 'He is Abraham.'

He also related that Ibn Abbas and Abu Gibba said :"The Prophet (Prayers & peace be upon him) added: 'Then Gabriel ascended with me to a place where I heard the creaking of pens.' Ibn Hazem and Anas ibn Malik said: 'The Prophet (Prayers & peace be upon him) said: 'Then God enjoined fifty prayers on my followers when I returned with this order from God, I passed by Moses who asked me: 'What had God enjoined upon your followers?' I replied: 'He has enjoined fifty prayers upon them.' Moses said: 'Go back to your Lord and seek a reduction for your followers will not be able to bear it.' I did so and God reduced it to half. When I passed by Moses again and told him of it, he said: 'Go back to your Lord as your followers will not be able to bear it.' So I returned to God and asked for another reduction and He reduced it by half again. Again I passed by Moses and he said to me: 'Go back to your Lord as your followers will not be able to bear it.' So I returned to God and He said: 'These are five prayers and they are all equal to fifty in reward for My word does not change.' I returned to Moses and he told me to go back once again. I replied: 'I feel shy now of asking my Lord again.' Then Gabriel took me until we reached the farthest lote tree which was endued with colours I cannot describe. Then I was admitted into Paradise where I found small tents or walls of pearls and its earth was made of musk."

222. It was related that Aisha, the mother of the believers, said: "God enjoined the prayer when He enjoined it, it was two Rak'at only whether at home or travelling. Then the prayers offered while travelling remained the same but the Rak'at for prayers of non-travelers increased."

9

The Book of Praying in Garments

223. It was related that Umar ibn Abi Salama said: "The Prophet (Prayers & peace be upon him) prayed in one garment and crossed its ends."

224. It was related that Umm Hani, the daughter of Abu Talib, said: "I went to the Messenger of God in the year of the conquest of Makkah and found him bathing while his daughter was screening him. I greeted him and he asked: 'Who is she?' I replied: 'I am Umm Hani bint Abi Talib.' He said: 'Welcome! O Umm Hani.' When he had finished bathing he rose and prayed eight Rak'at while wearing a single garment wrapped around his body, and when he completed I said: 'O Messenger of God! My brother has told me that he will kill a person whom I gave shelter to and that person is so and so the son of Hubaira.' The Prophet (Prayers & peace be upon him) said: 'We give refuge to the person whom you have sheltered.' Umm Hani added: 'And that was before noon.'

225. It was related that Abu Huraira said: "A person asked the Messenger of God about offering prayer in a one piece garment. The Messenger of God replied: 'Have all of you got two garments?'"

226. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'None of you should offer prayer in a one piece garment that does not cover the shoulders'."

227. It was related that Abu Huraira said: "I certify that I heard the Messenger of God said: 'Whoever prays in a one piece garment must cross its ends over his shoulders'."

228. It was related that Jabir ibn Abd Allah said: "When I traveled with The Prophet (Prayers & peace be upon him) on some of his journeys. I went to him at night for a reason and found him praying. At that time I was dressed in a one piece garment which I had covered my shoulders with and I prayed by his side. When he finished the prayer he asked: 'O Jabir! What is the garment I have seen you wear with which you cover your shoulders?' I replied: 'It is a short garment.' He said: 'If the garment is large enough, wrap it around the body to cover the shoulders, and if it is short then use it as a waist wrapper'."

229. It was related that Sahl said: "The men used to pray with The Prophet (Prayers & peace be upon him)

with their waist wrappers tied around their necks like the boys did, so The Prophet (Prayers & peace be upon him) told the women not to raise their heads until the men were seated in prayer."

230. It was related that Mughira ibn Shu'ba said: "Once I was travelling with The Prophet (Prayers & peace be upon him) and he said: 'O Mughira! Take this container of water.' I took it and the Messenger of God went far away until he was out of sight. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight so he took out his hands from beneath it. I poured water and he performed ablution as for prayer and he wiped his wet hands over his leather footwear and then prayed."

231. It was related that Jabir ibn Abd Allah said: "While the Messenger of God was carrying stones with the people of Makkah building the Ka'ba wearing a waist wrapper, his uncle Al Abbas said to him: 'O my nephew! If you remove your waist wrapper and put it over your shoulders under the stones it would be better for you.' So he took off his waist wrapper and put it over his shoulders, but he fell unconscious and since that he was never seen naked."

232. It was related that Abu Sa'id Al Khudri said: "The Messenger of God prohibited the wrapping of the body with a garment too tight to raise its ends or to remove the hands from it. He also forbade sitting on buttocks with knees close to the abdomen and feet apart while wrapping oneself with a one piece garment without having it cover the private parts."

233. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) prohibited two kinds of selling, one in which the deal is concluded if the buyer touches the object without seeing or checking it properly and the other in which the deal is concluded if the seller throws the object towards the buyer without letting him see, touch or check it. And The Prophet (Prayers & peace be upon him) prohibited the tight wrapping in a one piece garment and sitting on the buttocks in it."

234. It was related that Humaid ibn Abd Al-Rahman ibn Uwaf said that Abu Huraira said: "On the Day of Nahr (slaughtering the sacrificial animals), Abu Bakr sent me together with the other announcers to Mina to make a public announcement: 'No pagan is permitted to perform Pilgrimage after this year and no naked person is permitted to circumambulate the Ka'ba.' The Messenger of God sent Ali to recite Surah Bara'a (Surah 9) to the people, so he made the announcement together with us on the day of Nahr in Mina: 'No pagan is permitted to perform Pilgrimage after this year and no naked person is permitted to circumambulate the Ka'ba'."

235. It was related that Anas said: "When the Messenger of God invaded Khaybar, we offered the dawn prayer there while it was still dark. The Prophet (Prayers & peace be upon him) rode and Abu Talha rode too with myself behind Abu Talha. The Prophet (Prayers & peace be upon him) passed through the lane of Khaybar quickly and my knee was touching the Prophet's (Prayers & peace be upon him) thigh. He uncovered his thigh and I saw its whiteness. When he entered the city he said: 'God is Great! Khaybar is ruined, when we approach a hostile nation to fight them evil will be the morning of those who have been warned.' He repeated this three times. The people came out to go to their work And some of them said: "Mohammed has come!' We conquered Khaybar, took captives and booty. Dihya came and said: 'O Messenger of God! Give me a slave girl from the captives.' The Prophet (Prayers & peace be upon him) said: 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to The Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and al Nadir and she befits no one but you.' So The Prophet (Prayers & peace be upon him) said: 'Bring him along with her.' So Dihya came with her and when The Prophet (Prayers & peace be upon him) saw her, he said to Dihya: 'Take any other slave girl from the captives.' Anas added: 'The Prophet (Prayers & peace be upon him) then freed her and married her.' Thabit asked Anas: 'O Abu Hamza! What did The Prophet (Prayers & peace be upon him) pay her as dowry?' He said: 'Her freedom was her dowry and then he married her.' Anas added: 'While on the way Umm Sulaim dressed her for marriage and at night she sent her as a bride to The Prophet (Prayers & peace be upon him). So The Prophet (Prayers & peace be upon him) was a bridegroom and he said: 'Whoever has any food should bring it.' He spread out a leather sheet for the food and some brought dates and others brought clarified butter. So they prepared a dish of Hais (meal). And that was the marriage feast of the Messenger of God."

236. It was related that Aisha said: "The Messenger of God used to offer the dawn prayer and some of the believing women covered with their veiling sheets used to attend the dawn prayer with him and then they would return to their homes without being recognised."

237. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) prayed in a square garment which had a pattern. During the prayer he looked at its pattern. So when he finished praying he said: 'Take this garment of mine to Abu Jahm and get me his garment without pattern as it has distracted my attention from the prayer."

238. It was related that Anas said: "Aisha had a woolen curtain with which she had screened one side

of her house. The Prophet (Prayers & peace be upon him) said: 'Remove this curtain of yours, its designs distract me during my prayer'."

239. It was related that Uqba ibn Amer said: "The Prophet (Prayers & peace be upon him) was presented with a silk Farruj (outer garment with back opening) He wore it while he prayed. When he had finished his prayer he removed it violently as if he detested it and said: "It is not the garment of the Godfearing pious people."

240. It was related that Abu Juhaifa said: "I saw the Messenger of God inside a red leather tent and I saw Bilal take the remaining water from the Prophet's (Prayers & peace be upon him) ablution. I saw the people hurrying to take the used water and those who reached some of it rubbed it over their bodies and those who could not reach any took the moisture from the hands of the others. Then I saw Bilal carrying a spear headed stick which he drove into the ground. The Prophet (Prayers & peace be upon him) came out tucking up his red cloak and led the people in prayer and offered two Rak'at using the spear as a marker in front of him for his prayer. I saw the people and animals pass in front of him beyond the spear."

241. It was related that Sahl ibn Sa'd was asked what the Prophet's (Prayers & peace be upon him) pulpit was made of. Sahl replied: "No one remains alive among the people who knows this better than I. It was made of tamarisk wood of the forest. So and so, the slave of so and so, prepared it for the Messenger of God. When it was constructed and put in position the Messenger of God stood upon it facing the Qibla and said 'God is Great', and the people stood behind him. He recited and bowed and the people bowed down behind him. Then he raised his head up and stepped back, went down and prostrated on the ground and then again ascended the pulpit, recited, bowed down, raised his head up and stepped back, went down and prostrated on the ground. So this is all I know concerning the pulpit."

242. It was related that Anas ibn Malik said: "My grandmother Mulaika invited the Messenger of God for a meal which she had prepared herself. He ate and said: 'Arise! I will lead you in the prayer'."

Anas added; "I took my palmfibre mat and washed it with water because it had become soiled from use, and the Messenger of God stood upon it. The orphan (Damira or Ruh) and I aligned ourselves behind him and the old lady stood behind us. The Messenger of God led us in the prayer and offered two Rak'at and then left."

243. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "I used to sleep in front of the Messenger of God with my legs opposite his Qibla and when he prostrated he pushed my

legs and I withdrew them and when he stood up, I stretched them out." Aisha added: "In those days there were no lamps in the houses."

244. It was related that Aisha said: "The Messenger of God prayed while I lay like a dead body between him and the Qibla on his family bed."

245. It was related that Anas ibn Malik said: "We used to pray with The Prophet (Prayers & peace be upon him) and some of us used to place the ends of our garments upon the place of prostration due to the searing heat."

246. It was related that Anas ibn Malik was asked whether The Prophet (Prayers & peace be upon him) had ever prayed wearing his shoes. He replied: "Yes."

247. It was related that Jarir ibn Abd Allah said: "He urinated. Then he performed ablution and wiped his two wet hands over his leather footwear, stood up and prayed. He was asked about this and he replied: "I have seen The Prophet (Prayers & peace be upon him) doing likewise." They approved of this narration as Jarir was one of those who embraced Islam later on.

248. It was related that Abd Allah ibn Malik ibn Buhaina said: "When The Prophet (Prayers & peace be upon him) prayed, he used to separate his arms from his body so much that the whiteness of his armpits was visible."

10
The Book of Qibla

249. It was related that Anas ibn Malik said: "The Messenger of God said: 'Whoever prays our prayer, faces our Qibla and eats our slaughtered animals is a Muslim and is under God's and His Messenger's protection. So see God by protecting those who are in His protection'."

250. It was related that ibn Umar was asked: "Can a person who has performed the circumambulation of the Ka'ba for Umra but who has not performed the going to and fro between Safa and Marwa, have sexual intercourse with his wife?" Ibn Umar replied: "When The Prophet (Prayers & peace be upon him) reached Makkah he performed the circumambulation of the Ka'ba and offered two Rak'at of prayer behind the station of Abraham and then performed the going to and fro between Safa and Marwa, and indeed in the Messenger of God you have a perfect example."

251. It was related that Ibn Abbas said: "When The Prophet (Prayers & peace be upon him) entered the Ka'ba, he called upon God at each and every side of it and did not pray until he came out of it, then he offered two Rak'at of prayer facing the Ka'ba and said: 'This is the Qibla'."

252. It was related that Al Bara' ibn Azib said: "The Messenger of God prayed facing Jerusalem for sixteen or seventeen months but he yearned to face the Ka'ba, so God revealed: "Indeed, We have seen you turning your face towards the sky, now We shall turn you towards a Qibla which pleases you!" So The Prophet (Prayers & peace be upon him) faced the Ka'ba and the impudent people and the Jews, said: 'Why are they changing from the Qibla which they used to face?' God then revealed: 'To God belongs the East and the West. He guides whom He pleases to the Right Way'." A man prayed with The Prophet (Prayers & peace be upon him), then went out, and passed by some people of Al Ansar praying Al-Asr while they are facing Jerusalem, so he said: 'I bear witness that I prayed with the Messenger of God facing Al-Ka'ba.' So all the people turned toward Al-Ka'ba.

253. It was related that Jabir said: "The Messenger of God used to pray the non obligatory prayers while riding on his mount wherever it faced, and whenever he wanted to

pray the compulsory prayers he would dismount and pray facing the Qibla."

254. It was related that Abd Allah ibn Mas'ud said: "The Prophet (Prayers & peace be upon him) prayed, the sub-narrator Ibrahim said that Alqamah related that Ibn Mas'ud said that: 'I do not know whether he prayed more or less than usual, and when he had finished the prayer he was asked: 'O Messenger of God! Has there been any change in the prayer?' He said: 'What is it?' The people said: 'You have prayed for so long and so long.' So The Prophet (Prayers & peace be upon him) bent his legs, faced the Qibla and performed two prostrations and finished his prayers with the salutation. When he turned his face towards us he said: 'If anything had been any changed in the prayer, I would have informed you, but I am human like you and subject to forget like you. So if I forget, remind me, and if any of you is doubtful about how he has performed his prayer, he should follow what he thinks to be correct and should complete his prayer accordingly and finish it and do another two prostrations for his forgetfulness."

255. It was related that Umar said: "I wished for three things which my Lord granted; When I said: 'O Messenger of God, I wish we could take the place of Abraham as our place of prayer'. The Revelation came: "...and take Abraham's place of worship as your place of worship..." And the verse of the veil, when I said: 'O Messenger of God! I wish you would command your wives to veil themselves from men as both the decent and the vulgar speak to them.' So the verse regarding the veil was revealed. Then when the wives of The Prophet (Prayers & peace be upon him) inclined together against him and I said to them 'It may be that if he divorces you all, his Lord will give him in your place wives better than you.' So the verse was revealed."

11

The Book of the Mosques

256. It was related that Anas said: "The Prophet (Prayers & peace be upon him) saw some phlegm in the Qibla and his abhorrence of it showed upon his face, so he rose up and scraped it off with his hand and said: 'If any of you rises up to pray, you are speaking privately to your Lord, or your Lord is between you and your Qibla, so you should never spit in the direction of the Qibla, but you may spit to the left or beneath your feet.' The Prophet (Prayers & peace be upon him) then took the corner of his sheet and spat in it and folded it and said: 'Or you may do like this'."

257. It was related that Abu Huraira and Abu Sa'id Al Khudari said: "The Messenger of God saw some phlegm on the wall of the mosque, so he collected some gravel and rubbed it off with it saying: 'If any of you want to spit you should never spit in front of yourselves nor to your right, but you may spit either to your left or beneath your left feet'."

258. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'Spitting in the mosque is a sin and to bury it is its expiation'."

259. It was related that Abu Huraira said that the Messenger of God said: "Do you suppose that my face is towards the Qibla? By God, neither your prayer nor your prostration is hidden from me, indeed I can see you from my back."

260. It was related that Abd Allah ibn Umar said: "The Messenger of God called for a horse race, the trained horses were ordered to run from a place named Al Hafya to Thaniyat Al Wada and the untrained horses were ordered to run from Al Thaniya to the mosque at Bani Zuraiq, and Abd Allah ibn Umar was among those who participated in the race."

261. It was related that Anas said: "Some goods came from Bahrain for The Prophet (Prayers & peace be upon him). He ordered the people to lay them out in the mosque, this was the largest quantity of goods the Messenger of God had ever received. He left to pray without even casting a look at them. After finishing his prayer, he sat beside the goods and gave some to everyone he saw. Al Abbas came to him and said: 'O Messenger of God! Give me also, because I ransomed myself and

Aqil.' The Messenger of God told him to help himself. So he filled his garment with some and tried to carry it off but he could not do so. He said: 'O Messenger of God! Command someone to help me lift it.' The Prophet (Prayers & peace be upon him) refused. He then said to The Prophet (Prayers & peace be upon him): 'Will you please help me to lift it?' The Messenger of God refused. Then Al Abbas removed some of it and tried again to lift it. He asked again: 'O Messenger of God! Command someone to help me lift it.' He refused. Al Abbas then said to The Prophet (Prayers & peace be upon him): 'Will you please help me to lift it?' He again refused. Then Al Abbas removed some of it and lifted it to his shoulders and went off. The Messenger of God kept on watching him in astonishment of his greed until he disappeared from sight. The Messenger of God did not rise up until every last coin had been distributed."

262. It was related that Mahmoud bin Al-Rabi'a said that Itban ibn Malik who was a companion of the Messenger of God and from the Ansar who had participated in the Battle of Badr said: "I came to the Messenger of God and said: 'O Messenger of God, I have poor eyesight and I lead my people in prayer. When it rains the water flows in the valley between me and my people so I cannot reach their mosque to lead them in prayer. O Messenger of God! I wish you would come to my house and pray in it so that I may take it as a place of prayer.' The Messenger of God said: 'God willing, I will do so.' The following day after the sun had fully risen, the Messenger of God and Abu Bakr came and the Messenger of God asked for permission to enter. I gave him permission and he did not sit down upon entering the house but said to me: 'Where would you like me to pray?' I indicated towards a place in my house. So the Messenger of God stood there and said: 'God is Great.' And we all rose up and aligned ourselves behind him and offered two Rak'at of prayer and finished it with the salutation. We asked him to stay for a meal of barley and meat stew which we had prepared for him. Many family members had assembled in the house and one of them said: 'Where is Malik ibn Al Dukhaishin or Ibn Al Dukhshun?' One of then answered: 'He is a hypocrite and he does not love God and His Messenger.' Upon hearing this the Messenger of God said: 'Do not say that, have you not heard him say 'There is no god but God.' He said: 'God and His Messenger know best. We have seen him helping and advising the hypocrites.' The Messenger of God said: 'God has forbidden the Fire from those who say 'There is no god but God' purely for God's sake alone'."

263. It was related that Aisha said: "Umm Habiba and Umm Salama mentioned having seen pictures in a church in Ethiopia. They informed The Prophet (Prayers & peace be upon him) of it and he

said: 'Whenever a religious person dies from those people they build a place of worship at his grave and draw such pictures upon it. On the Day of Resurrection they will be the most despicable of beings in the sight of God."

264. It was related that Anas said: "When The Prophet (Prayers & peace be upon him) arrived in Madinah he stayed in the heights of Madinah among the Banu Amr ibn Auf tribe. He sojourned there for fourteen nights, then he sent for Bani An Najjar and they came armed with their swords. I remember that The Prophet (Prayers & peace be upon him) was mounted upon his she-camel with Abu Bakr behind him and all the An Najjar around him until he dismounted in the courtyard of Abu Aiyub's house. The Prophet (Prayers & peace be upon him) used to love to pray wherever he was when the time for prayer was due, even in the sheep pens. Later on he ordered a mosque to be built and summoned some of the Banu An Najjar people saying: 'O Banu An-Najjar! Tell me the price of this piece of your land.' They replied: 'No, by God! We do not seek its price from God!' Anas added: 'There were the graves of some pagans in it and part of it was unleveled with some date-palms in it.' The Prophet (Prayers & peace be upon him) ordered that the graves of the pagans be removed and the unleveled land be leveled and the date palms be cut down. They aligned the felled date palms along the Qibla of the mosque and they constructed two stone walls on the sides. His companions carried the stones while reciting a rhyme. The Prophet (Prayers & peace be upon him) was with them and he repeated: 'There is no goodness except that of the Hereafter, O God! So please forgive the Emigrants and the Helpers'."

265. It was related that Ibn Umar prayed while his camel was sitting in front of him and he said: "I saw The Prophet (Prayers & peace be upon him) praying like this."

266. It was related that Anas bin Malik said that The Prophet (Prayers & peace be upon him) said: "While I was praying, Hell Fire was shown to me."

267. It was related that ibn Umar said that The Prophet (Prayers & peace be upon him) said: "Offer some of your prayers in your homes, and do not leave your houses like graves."

268. It was related that Aisha and Abd Allah ibn Abbas said: "When the last illness of the Messenger of God worsened he suddenly covered his face with his woolen wrap until, when he felt short of breath he lifted it from his face and said: 'May God curse the Jews and the Christians because they took the graves of their prophets as places of prayer.' The Prophet (Prayers & peace be upon him) was warning the Muslims about what the Jews and the Christians had done."

269. It was related that Aisha said: "There was a black slave girl who belonged to an Arab tribe and after they freed her she stayed with them. The slave girl said: 'One of the girls of the tribe once came out wearing a red leather scarf set with precious stones. She mislaid it and then a kite flew by that place and mistook it for a piece of meat and flew off with it. The people searched for it but could not find it. So they accused me of stealing it and began to search me even in my private parts.' The slave girl added: 'By God! While I was in this predicament with those people the same kite flew by them again and dropped the red scarf among them. I told them, this is what you accused me of although I was innocent and there it is.' Aisha added: 'The slave girl came to the Messenger of God and she embraced Islam. She had a small low room or tent in the mosque. Whenever she visited me, she would speak with me and recount: 'The day of the scarf was one of the wonders of our Lord, indeed He rescued me from the town of the unbelievers.' Aisha added, once I asked her: 'What is the matter with you, every time you sit with me you recount the same words?' At this she told me the complete account of what had happened."

270. It was related that Sahl ibn Sa'd said: "The Messenger of God went to Fatimah's house but did not find Ali there. He asked her: 'Where is your cousin?' She replied: 'We had an argument and he was angry with me and left. He did not take his mid afternoon rest in the house.' The Messenger of God asked someone to look for him. That person came back and said: 'O Messenger of God! He is sleeping in the mosque.' The Messenger of God went to the mosque and found Ali lying there. His shoulder wrap had fallen down to one side of his body and he was covered in dust. The Messenger of God started to wipe the dust from him saying: 'Get up! O father of the dust, get up O father of the dust'."

271. It was related that Abu Qatada Al salami said that the Messenger of God said: "When any of you enter a mosque, you should pray two Rak'at before sitting."

272. It was related that Abd Allah ibn Umar said: "During the Prophet's (Prayers & peace be upon him) lifetime the mosque was built of clay bricks, its roof of date palm leaves and its pillars from the trunks of date palm trees. Abu Bakr did not change it. Umar enlarged it in the same style as it had been in the Prophet's (Prayers & peace be upon him) lifetime by using dried clay bricks, leaves of date palms and changed the pillars for wooden ones. Uthman altered it by enlarging it greatly and constructed its walls with engraved stones and lime and made its pillars from engraved stones and its roof from teak wood."

273. It was related that Ikrima said: "Ibn Abbas told me and his son Ali: 'Go

to Abu Sa'id and listen to what he relates.' So we went and found him caring for a garden. He picked up his wrapper, put it on and sat down and began to speak until the subject of the construction of the mosque was arrived at. He said: 'We were carrying one clay brick while Ammar carried two. The Prophet (Prayers & peace be upon him) saw him and began to wipe the dust from his body saying: 'May God be merciful to Ammar. He will invite them to Paradise and they will invite him to the Fire.' Ammar said: 'I seek refuge with God from affliction'."

274. It was related that Uthman ibn Affan said when people argued too much about their intention to reconstruct the Prophet's (Prayers & peace be upon him) mosque: "You have talked too much. I heard The Prophet (Prayers & peace be upon him) say: 'Whoever builds a mosque, God will build for him a similar place in Paradise'."

275. It was related that Jabir ibn Abd Allah said: "A man passed through the mosque carrying arrows, the Messenger of God said to him: 'Hold them by their heads'."

276. It was related that Abu Mosa Al Ashary said: "The Prophet (Prayers & peace be upon him) said: 'Whoever passes through our mosques or markets with arrows should hold them by their heads in case he injures a Muslim."

277. It was related that Hassan ibn Thabit Al Ansari said: "I asked Abu Huraira: 'By God! Tell me the truth if you heard The Prophet (Prayers & peace be upon him) say; 'O Hassan! Answer for the Messenger of God. O God! Strengthen him with the Holy Spirit (Gabriel).' Abu Huraira said: 'Yes'."

278. It was related that Aisha said: "Once I saw the Messenger of God at the door of my house while some Ethiopians were practicing with their spears in the mosque. The Messenger of God screened me with his wrapper to enable me to watch their display." Also it was related that they were playing with their spears.

279. It was related that Ka'b ibn Malik said: "I asked Ibn Abi Hadrad to pay me back the debt he owed me while I was in the mosque and our voices were raised higher and higher. The Messenger of God heard us from his house, so he came to us raising the curtain of his room and said: 'O Ka'b!' I replied: 'I am coming, O Messenger of God!' He said, gesturing with his hand: 'O Ka'b! Reduce the debt to one half.' I said: 'O Messenger of God! I have done so.' Then the Messenger of God said: 'Get up and pay the debt back to him'."

280. It was related that Abu Huraira said: "A black man or black woman used to sweep the mosque and then died. The Prophet (Prayers & peace be upon him) asked about that person and was told he (she) had died. He said: 'Why did you not inform me? Show me his grave or

he said: ' her grave.' So he went to the grave and offered the funeral prayer for her."

281. It was related that Aisha said: "When the verses of chapter 'The Heifer' concerning usury were revealed, The Prophet (Prayers & peace be upon him) went to the mosque and recited them before the people and then also prohibited trading in alcohol."

282. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'Last night a devil from the Jinn tried to distract me in my prayer but God enabled me to overpower him. I wished to tie him to one of the mosque's pillars so that you could all see him in the morning, but I recalled what my brother Solomon had said: "My Lord! Forgive me and grant me a dominion unique of its kind, surely You are the Giver." (Surah 38 verse 35)

283. It was related that Aisha said: "On the day of the Battle of the Trench Sa'd suffered an injury to his arm and The Prophet (Prayers & peace be upon him) pitched a tent in the mosque to care for him. Bani Ghaffar was in an adjacent tent within the mosque and when Sa'd's blood started to flow from his tent until it reached the tent of Bani Ghaffar, they called out: "O you in the tent! What is coming to us from you?' Then they saw that Sa'd had bled so profusely from his wound that he had died in his tent."

284. It was related that Umm Salama said: "I complained to the Messenger of God that I was unwell. He told me to perform the circumambulation behind the people while riding. I did so and the Messenger of God prayed beside the Ka'ba reciting the Surah which begins with the words: 'By the Mount Tur, and by a Scripture inscribed...' (Surah 52 verses 1-2)

285. It was related that Anas said: "Two of the Prophet's companions took leave of his company on a dark night and as they departed they were led by two lights shining before them and when each went his separate way a light accompanied each of them until they reached their respective homes."

286. It was related that Abu Sa'id Al Khudri said: "The Prophet (Prayers & peace be upon him) delivered a speech and said: 'God offered one of His servants the choice between this world and the Hereafter, and he chose the latter.' Abu Bakr wept. I said to myself: 'Why does he weep, if God offered His servant the choice between this world and the Hereafter and he chose the latter?' And that servant was the Messenger of God himself. Abu Bakr perceived more than we did. The Prophet (Prayers & peace be upon him) said: 'O Abu Bakr! Do not weep. The Prophet (Prayers & peace be upon him) added: Abu Bakr has preferred me greatly in his property and his company, if I were to take a soul mate from my nation I would surely have chosen Abu

Bakr, but the brotherhood of Islam and his friendship suffice me. Close all the gates of the mosque except that of Abu Bakr."

287. It was related that Ibn Abbas said: "When the Messenger of God was gravely ill he came out with a piece of cloth tied around his head and seated himself on the pulpit. After praising and thanking God he said: 'There is no one who has preferred me more in his life and property than Abu Bakr ibn Abi Quhafa. If I was to take a soul mate I would surely have chosen Abu Bakr but the brotherhood of Islam is superior. Close all the small doors of the mosque except that of Abu Bakr'."

288. It was related that Abd Allah ibn Umar said: "The Prophet (Prayers & peace be upon him) arrived in Madinah and sent for Uthman ibn Talha. He opened the gate of the Ka'ba and The Prophet (Prayers & peace be upon him), Bilal, Usama ibn Zaid and Uthman ibn Talha entered the Ka'ba, then they closed the door and stayed there for one hour and then emerged." Ibn Umar added: "I went straight to Bilal and asked him if The Prophet (Prayers & peace be upon him) had prayed inside." Bilal replied; "Yes, he prayed inside." I asked: "Where?" He replied: "Between the two pillars." Ibn Umar added: "I forgot to ask how many Rak'at The Prophet (Prayers & peace be upon him) had prayed."

289. It was related that Ibn Umar said: "Once when The Prophet (Prayers & peace be upon him) was upon the pulpit a man asked him how to offer the night prayers. He replied: 'Pray two Rak'at at a time and then two and then two and so on, and if you fear the approach of dawn then pray one Rak'at and that will be the witr (uneven number of prayers) for all the Rak'at you have offered.' Ibn Umar said: 'The last Rak'at of the night prayer should be an uneven number as The Prophet (Prayers & peace be upon him) commanded it to be done so'."

290. It was related that Abd Allah Ibn Zaid al Ansari said: "I saw the Messenger of God lying on his back in the mosque with one leg over the other." Sa'id ibn Al Musaiyab related that Umar and Uthman used to do likewise.

291. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'The prayer which is offered in congregation is rewarded twenty five times more than the prayer offered alone in one's house or other place, because if anyone perform ablution perfectly and then sets off for the mosque with the sole intention of offering prayer, then for every step he takes towards the mosque God upgrades him a degree in reward and annuls one of his sins until he enters the mosque. When he enters the mosque he is considered at prayer for as long as he waits for the prayer, the angels seek God's forgiveness for him and repeat: 'O God! Be merciful to him, O God

forgive him, for as long as he sits in his place of prayer and does not break his ablution'."

292. It was related that Abu Musa said that The Prophet (Prayers & peace be upon him) said: "A faithful believer is to another faithful believer as the bricks of a wall, each enforcing the other." As he said this The Prophet (Prayers & peace be upon him) interlocked his fingers together.

293. It was related that Abu Huraira said: "The Messenger of God led us for one of the two evening prayers." Abu Huraira added: "He prayed two Rak'at and then finished the prayer with the salutation. He arose and stood near a piece of wood which lay across the mosque and leant upon it as if he was angry. Then he placed his right hand over his left and clasped his hands by interlocking his fingers and placed his left hand upon his right cheek. The people hurried to leave the mosque and exited through its gates. They wondered if the prayer had been curtailed. Of these were Abu Bakr and Umar, but they hesitated to ask The Prophet (Prayers & peace be upon him). A long handed man called Dhul Yadain asked The Prophet (Prayers & peace be upon him): 'O Messenger of God! Have you forgotten or has the prayer been curtailed?' The Prophet (Prayers & peace be upon him) replied: 'I have neither forgotten nor has the prayer been curtailed.' The Prophet (Prayers & peace be upon him) added: 'Is what Dhul Yadain said correct?' They said: 'Yes.' The Prophet (Prayers & peace be upon him) rose up again and led the prayer, completing the remaining prayer, which he had omitted, and performed the salutation and then said: 'God is Great!' And then he performed a prostration as he used to do or for a longer time. Then he raised his head and said: 'God is Great' and again said: 'God is Great' and prostrated again as he used to do or for a longer time. Then he raised his head and said: 'God is Great.' Then he gave the salutation."

294. It was related that Abd Allah Ibn Umar said that he used to pray at many places on the roads and he related that he saw The Prophet (Prayers & peace be upon him) praying at these places.

295. It was related that Nafi'a said that Abd Allah Ibn Umar told him that the Messenger of God used to stay at Dhul Hudaifa when he used to perform Umra and when on pilgrimage. He would to stay in a shelter called Sumra at the mosque of Dhul Hudaifa. On his return from battle or Pilgrimage he used the same route and would descend into the valley where he made his camels sit down upon the verge of its eastern part and stay all night until the morning. Not at the stone mosque nor upon the hill where the mosque stood, but at the gulf where Abd Allah used to pray which was full of sand. The Prophet (Prayers & peace be upon him) used to pray there, but the floods often engulfed it until the

place was submerged. This was the place where Abd Allah used to pray. Abd Allah bin Umar said to him that The Prophet (Prayers & peace be upon him) prayed in the place where the small mosque is, on the way to the mosque which is in the vicinity of Al-Rawha'a, Abd Allah used to know the place in which The Prophet (Prayers & peace be upon him) prayed, and he used to say: "On your right when you stand in the mosque praying, and that mosque is on the right side of the road, on your way to Makkah, between it and the big mosque is a stone's throw, or some thing like that. Ibn Umar used to pray near the beams at the exit of Al-Rawha'a, one end of the beams lay beside the road away from the mosque which was between it and the exit, when you are going in the direction of Makkah. There was a building which had been converted into a mosque, so Abd Allah did not pray at that mosque, but used to pray facing the beam, leaving the mosque behind himself or to his left. Abd Allah used to leave Al-Rawha'a just before noon so that he would perform the noon prayer at that place. When he was coming from Makkah he used to reach it an hour before the dawn prayer, and would remain there to pray the dawn prayer. He said that Abd Allah told him that The Prophet (Prayers & peace be upon him) used to stay below a massive pasture in a vast empty area on the right of the roadway in a level valley two miles away from Al-Ruwaitha. The top of the pasture was flattened as it stood with a lot of sand at its reaches. Abd Allah told him that The Prophet (Prayers & peace be upon him) prayed at one end of Talah, behind Al Erg, facing the pasture. Near the mosque were two or three graves, marked with stones piled above them, to the right of the roadway where the steps met the road. Abd Allah used to rest at the steps after the sun had declined and then pray the noon prayer at the mosque. Abd Allah told him that the Messenger of God used to stay near a pasture on the left of the road at a rivulet below Hurshi, that rivulet was close to a track that led to Hurshi, and Abd Allah used to pray near a pasture which was the nearest to the road, and the largest one there. And he said that Abd Allah told him that The Prophet (Prayers & peace be upon him) used to stay at the rivulet which runs near the pathway to Zahran, facing Madinah. This was on his return from his journeys. You will find this place in a valley near the rivulet on the left of the road when you face Makkah, it is just between the place in which the Messenger of God stayed and the road, a stone's throw from it. He said that Abd Allah told him also that The Prophet (Prayers & peace be upon him) used to stay at Tuwa and spend the night until the morning there, and pray the dawn prayer at Makkah. And the place where the Messenger of God prayed was on top of a hill, not in the mosque. And Abd Allah also told him that The Prophet (Prayers & peace be upon him) used to face the mountain which lies between the long

mountain towards the Ka'ba, so when he stood the mosque was at his left at the end of hill, the place which The Prophet (Prayers & peace be upon him) used to pray was beneath the black hill, which is ten cubits from the mountain which you see between you and the Ka'ba.

12

The Book of Markers for the Place of Prayer

296. It was related that Ibn Umar said: "When The Messenger of God came out on the day of the feast , he order a spear to be put before him and then he used to pray facing it while the people behind him. He used to do the same when he travels. This tradition was followed by every Emir.

297. It was related that Abi Juhaifa said: " The Prophet (Prayers & peace be upon him) led us, and prayed two Rak'at for the mid-day prayer and then a two Rak'at afternoon prayer at Al Batha using a spear driven into the earth as a marker in front of him while women and donkeys passed in front of him beyond the marker'."

298. It was related that Sahl said: "The distance between the place of prayer of the Messenger of God and the wall was just sufficient for a sheep to pass through."

299. It was related that Anas Ibn Malik said: "Whenever The Prophet (Prayers & peace be upon him) used to go to answer the call of nature, I and another boy used to follow him with a stick or a spear and a tumbler of water, and when he had finished answering the call of nature we used to hand the tumbler of water to him."

300. It was related that Salama ibn Al-Akwa said: "I used to pray behind the pillar near the place where the Qur'ans were kept and I said: 'O Abu Muslim! I see you always seeking to pray behind this pillar.' He replied: 'I saw the Messenger of God always seeking to pray close to that pillar'."

301. It was related that Abd Allah Ibn Umar said: "The Prophet (Prayers & peace be upon him) entered the Ka'ba together with Usama ibn Zaid, Uthman ibn Talha and Bilal and stayed there for a long time. When they emerged I was the first man to enter the Ka'ba. I asked Bilal: 'What did The Prophet (Prayers & peace be upon him) do?' Bilal replied: 'He offered prayer with one pillar to his left and one to his right and three behind , on those days Al-Ka'bah was supported by six pillars'."

It was related that : "Two pillars on his right."

302. It was related that Ubaid Allah said that Nafl said that Ibn Umar said:

"The Prophet (Prayers & peace be upon him) used to make his she-camel sit crosswise before himself and he would pray facing it." I asked: "What would The Prophet (Prayers & peace be upon him) do if the she-camel was disturbed and moved away?" He said: "He would take its saddle and place it in front of him and pray facing its back part." And Ibn Umar used to do the same.

303. It was related that Aisha said: "Do you consider us equal to dogs and donkeys? While I used to lie in my bed, The Prophet (Prayers & peace be upon him) used to pray facing the middle of the bed. I used to consider it inappropriate to stand in front of him during his prayers. So I would slip away slowly and quietly from the foot of the bed until I removed myself from my unease."

304. It was related that Abu Sa'id said: "I was praying on a Friday behind something which acted as a marker when a youth from Bani Abi Mu'ait tried to pass in front of me, but I pushed him aside from his chest. There being no other way he tried again to pass but I pushed him yet more forcefully. The youth abused me and went to Marwan and lodged a complaint against me so I followed the youth to Marwan and he asked me: 'O Abu Sa'id! What has happened between you and your brother's son?' I replied: 'I heard The Prophet (Prayers & peace be upon him) say: 'If any of you are praying behind something as a marker and someone tries to pass in front of you, then you should repulse him and if he refuses you should use force against him as he is a satan'."

305. It was related that Abi Juhaim was asked what he had heard from the Messenger of God about a person who passes in front of another during his pray. Abu Juhaim replied: "The Messenger of God said: 'If the person who passes in front of another person in prayer knew the magnitude of his sin, he would prefer to wait for forty (days, months) years rather than to pass in front of him." Abu An Nadr said: "I do not remember whether he said forty days, months or years."

306. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to pray while I was sleeping across his bed in front of him. Whenever he wished to pray Witr, he would wake me up and I would pray Witr."

307. It was related that Abu Qatada Al Ansari said: "The Messenger of God was praying and he was carrying Umamah the daughter of Zainab, the daughter of the Messenger of God, and she was the daughter of Abi Al-As ibn Rabi'a ibn Abd Shams. When he prostrated he put her down and when he stood up he carried her"

308. It was related that Abd Allah ibn Mas'ud said: "While the Messenger of God was praying beside the Ka'ba, there were some of the Quraish sitting in a group.

One of them said: 'Look at this one who does deeds just for show.' Which one of you will go and fetch some dung, blood and innards from the slaughtered camels of so and so's family and wait until he prostrates and then put them between his shoulders?' The most despicable of them went and brought them and when the Messenger of God prostrated he put them between his shoulders. The Prophet (Prayers & peace be upon him) remained in prostration and they fell about laughing so much that they collapsed upon one another. A passer-by went to Fatimah, who was still a young girl, and she came running while The Prophet (Prayers & peace be upon him) was still prostrating and removed it and went toward them insulting them openly. When the Messenger of God finished his prayer he said: 'O God! Revenge on Quraish.' He said this three times and added: 'O God! Revenge on Amr ibn Hashim, Utba ibn Rabi'a, Shaiba ibn Rabi'a, Al Walid ibn Utba, Umaiya ibn Khalaf, Uqba ibn Abi Mu'ait and Umara ibn Al Walid'." Abd Allah added: 'By God! I saw all of them lying dead on the battlefield on the day of Badr and they were dragged and thrown into the well at Badr. The Messenger of God then said: 'God's curse has descended upon the people of the well'."

13

The Book of the Times of Prayer

309. It was related that Abi Mas'ud Al Ansari said: "Al Mughira ibn Shu'ba was once in Iraq and he delayed his prayers so I said to him: 'O Mughira! What is this? Do you not know that Gabriel came once and offered (the dawn) prayer and the Messenger of God prayed too, and then he prayed again (the noontime) prayer and so did the Messenger of God and again he prayed the (afternoon) prayer and so did the Messenger of God, and again he prayed the prayer at (sunset) and so did the Messenger of God and again he prayed the (evening) prayer and so did the Messenger of God and Gabriel said: 'I was commanded to do so to show you the prescribed prayers'."

310. It was related that Hudhaifa said: "Once I was sitting with Umar and he said: 'Who of you remembers what the Messenger of God said about the trials?' I said: 'I know it as The Prophet (Prayers & peace be upon him) told it.' Umar said: 'No wonder you dare.' I said: 'The trials for a man are his wife and children, money and neighbour which are expiated by prayers, fasting, charity and by enjoining what is good and forbidding what is evil.' Umar said: 'I did not mean that but I was asking about the trials which will outspread like the waves in the sea. I said: 'O Emir of the believers, you do not need to fear because there is a closed door between you and it." Umar asked: 'Will the door be broken or opened?' I replied: 'It will be broken.' Umar said: 'Then it will never be closed again.' I was asked whether Umar knew that door, I replied that he knew it as one who knows there will be night before the morning." This Hadith was clear of misstatement. He added that they sent Masruq to ask Hudhaifa about the door, he said: 'The door was Umar himself."

311. It was related that Ibn Mas'ud said: "A man unlawfully kissed a woman and then went to The Prophet (Prayers & peace be upon him) and told him of it. God revealed: 'And establish regular prayers at the two ends of the day and when the night approaches, surely the good deeds blot out the evil deeds. This is a Reminder for those who remember God.' (Surah 11 verse 114.) The man asked the Messenger of God: 'Is that for me.' He said: 'It is for all my followers'." Also it was related that he said: "To any of my followers who act according to it"

312. It was related that Abd Allah said: "I asked The Prophet (Prayers & peace be upon him) which deed is the dearest to God, he replied: 'To offer the prayers at their due times.' I asked: 'What is the next?' He replied: 'To be good and dutiful to your parents.' I asked again: 'What is the next?' He replied: 'To fight for God's cause'. Abd Allah added: "I asked only that much and if I had asked further The Prophet (Prayers & peace be upon him) would have told me more."

313. It was related that Abu Huraira said: "I heard the Messenger of God say: 'If there was a river at the door of anyone of you and you bathed in it five times daily would you see any dirt on yourselves?' They said: 'No trace of dirt would remain.' He added: 'That is the similitude of the five prayers with which God blots out evil deeds'."

314. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'Prostrate correctly and do not place your forearms flat with your elbows touching the ground like a dog. And if you need to spit, do not spit in front nor to your right, for the person in prayer is speaking to his Lord."

315. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'When the weather is very hot delay the noon prayer until it becomes a little cooler because the harshness of the heat is from the raging of the Fire. The Hell Fire complained to its Lord saying: 'O Lord! My parts are consuming themselves.' So God allowed it to take two breaths, one in the winter and one in the summer. Its exhaling in summer is when you feel the severest heat and its inhaling in winter is when you feel the severest cold."

316. It was related that Abu Dhar Al Ghifari said: "We were on a journey with The Prophet (Prayers & peace be upon him) and the caller wanted to call for the noon prayer. The Prophet (Prayers & peace be upon him) said: 'Wait until it becomes cooler.' Again the caller wanted to call but The Prophet (Prayers & peace be upon him) said to him: 'wait until it becomes cooler and we can see the shadows of the hillocks'."

317. It was related that Anas ibn Malik said: "The Messenger of God came out as the sun abated at midday and offered the noon prayer. He then rose and stood on the pulpit and spoke about the Day of Judgment and said that momentous things would happen upon it. He then said: 'Whoever wishes to ask me anything may do so and I shall reply as long as I remain here.' Most of the people wept and The Prophet (Prayers & peace be upon him) repeated again: 'Ask me.' Abd Allah ibn Hudhafa As Sahmi stood up and asked: 'Who is my father?' The Prophet (Prayers & peace be upon him) replied: 'Your father is Hudhafa.' The Prophet (Prayers & peace be upon him) again repeated: 'Ask me.' Then Umar knelt in front of him and said: 'We are pleased with

God as our Lord, Islam as our Religion and Mohammed as our Prophet.' The Prophet (Prayers & peace be upon him) fell silent and then said: 'Paradise and Hell Fire were displayed in front of me on this wall just now and I have never seen anything better than the former and never seen anything worse than the latter'."

318. It was related that Abu Barza Al Aslami said: "The Prophet (Prayers & peace be upon him) used to offer the dawn prayer when you could recognise the person beside him and he used to recite from sixty to one hundred verses of the Qur'an. He used to offer the noon prayer as soon as the sun abated and the afternoon prayer when the sun was still too hot for a man to go and return from the furthest place in Madinah. He sometimes delayed the evening prayer to one third of the night or the middle of the night."

319. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) prayed eight Rak'at for the noon and afternoon prayers, and seven for the prayer at sunset and the evening prayer when in Madinah."

320. It was related that Abu Barza was asked: "How did the Messenger of God offer the five obligatory congregational prayers?" Abu Barza replied: "The Prophet (Prayers & peace be upon him) used to pray the noon prayer which you would call the first one at midday when the sun had just abated. The afternoon prayer when the sun was still too hot for a man to go and return from the furthest place in Madinah. The Prophet (Prayers & peace be upon him) liked to delay the evening prayer which you would call Al-Atama and he disliked to sleep before it or to speak after it. After the dawn prayer he used to leave when you could recognise the person sitting beside him and he used to recite from sixty to one hundred verses of the Qur'an."

321. It was related that Anas ibn Malik said: "We used to pray the afternoon prayer and then if something happened go to the Bani Amr ibn Auf tribe, and we would find them still praying the afternoon prayer."

322. It was related that Anas ibn Malik said: "The Messenger of God used to offer the afternoon prayer when the sun was still hot and high and if one was to leave for Al-Awali in Madinah, he would reach there when the sun was still high. Some of Al-Awali in Madinah was about four miles from the city."

323. It was related that ibn Umar said: "Whoever intentionally misses the afternoon prayer it is as if he has lost his family and property."

324. It was related that Buraida said on a cloudy day: "Offer the afternoon prayer early because The Prophet (Prayers & peace be upon him) said: 'Whoever misses the afternoon prayer his deeds will be futile'."

325. It was related that Jarir said: "We were with The Prophet (Prayers & peace be upon him) and he glanced at the moon, it was full, and he said: 'Indeed you will see your Lord as clearly as you see this moon and you will have no difficulty in seeing Him. So if you are able to pray before sunrise and before sunset then do so. Then he recited: 'And celebrate the praise of your Lord before the rising of the sun and before its setting'." (Surah 50 verse 39)

326. It was related that Abu Huraira said: "The Messenger of God said: 'The angels descend to you in succession by night and by day but they all gather together with you at the dawn and afternoon prayers. Those who have passed the night with you ascend to Heaven and God asks them, although He is well aware: 'How did you leave my servant?' The angels reply: 'They were praying when we left them and when we arrived we found them praying'."

327. It was related that Abu Huraira said: "The Messenger of God said: 'If any of you can make one prostration of the afternoon prayer before sunset he should complete his prayer. If any of you can make one Rak'at of the dawn prayer before sunrise he should complete his prayer."

328. It was related that Ibn Umar said: "I heard the Messenger of God say: 'The length of your stay as compared to previous nations is like the length of time between the afternoon prayer and sunset. The people of the Torah were given the Torah and they acted upon it until midday then they gave up and were given one gold coin each. Then the people of the Injeel were given the Injeel and they acted upon it until the afternoon prayer then they gave up and were given one gold coin each. And then we were given the Qur'an and we acted upon it until sunset and we were given two cold coins each for completing the task. At this the people of the scripture said: O our Lord! You have given them two gold coins and given us only one although we worked longer than they.' God said: 'Have I deprived you of your due right?' They said: 'No.' God said: 'That is My blessing which I bestow upon whoever I chose'."

329. It was related that Rafi ibn Khadij said: "We used to offer the sunset prayer with The Prophet (Prayers & peace be upon him) and after finishing it one of us would leave and still see as far as the places where an arrow might reach when shot from its bow."

330. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to pray the noon prayer at midday and the afternoon prayer at a time when the sun was still bright, the sunset prayer at its due time and the evening prayer at a variable time. Whenever he saw the people gathered for evening prayer he would pray earlier and if the people prayed later he would pray

later. And they or The Prophet (Prayers & peace be upon him) used to offer the dawn prayer when it was still dark."

331. It was related that Abd Allah Al Muzani said: "The Prophet (Prayers & peace be upon him) said: 'Do not be swayed by the Bedouin regarding the name of the sunset prayer which they call the evening prayer."

332. It was related that Aisha said: "The Messenger of God once delayed the evening prayer during the time when Islam had not spread. The Prophet (Prayers & peace be upon him) did not come out until Umar told him that the women and children had slept. Then he came out and said to the people in the mosque: 'None of the inhabitants of the earth have been waiting for the evening prayer except you."

333. It was related that Abi Musa said: "My companions who came with me in the boat landed with me at a place called Baqi'a But'han. The Prophet (Prayers & peace be upon him) was in Madinah at that time. We used to go to The Prophet (Prayers & peace be upon him) in turns each night at the time of the evening prayer. Once I went to The Prophet (Prayers & peace be upon him) with my companions and found him busy with some matter, so the evening prayer was delayed until the middle of the night. He then came out and led the people. When he had finished he addressed the people saying: 'Be patient! Do not go away, good news. It is from the blessings of God upon you that none of mankind has prayed at this time except you.' Or he said: 'No one but you has prayed at this time.' Abu Musa added: 'So we returned happily after hearing this from the Messenger of God'."

334. It was related that Aisha said: "The Messenger of God once delayed the evening prayer until Umar reminded him by saying: 'The prayer! The women and children have slept.' Then The Prophet (Prayers & peace be upon him) came out and said: 'None of the inhabitants of the earth have been waiting for it except you.' Urwa said: 'The prayer was not offered anywhere except in Madinah in those days.' He also said: 'The Prophet (Prayers & peace be upon him) used to offer the evening prayer in the time between the disappearance of twilight and the end of the first third of the night'." Ibn Abbas said: "The Prophet (Prayers & peace be upon him) came out at a time like this with water dripping from his head, he put his hand on his head and said: 'If I had not found it difficult for my followers I would have ordered them to pray the evening prayer at this time.' I asked Ata to tell me more of how The Prophet (Prayers & peace be upon him) had kept his hand on his head as Ibn Abbas had told him. Ata separated his fingers slightly, and put his fingertips on the side of his head, brought his fingers downwards until his thumb touched the lobe of his ear at the

side of his temple and the beard on his face. He neither slowed nor hurried in doing this but moved in that way. The Prophet (Prayers & peace be upon him) said: 'If I had not found it difficult for my followers I would have ordered them to pray at this time.' Anas added: 'It is to me now as if I behold the sparkle of the Prophet's ring that night'."

335. It was related that Abi Musa told that his father said: "The Messenger of God said: 'Whoever prays the two cool prayers will go to Paradise'."

336. It was related that Anas said: "Zaid ibn Thabit said: 'We ate our meal with The Prophet (Prayers & peace be upon him) before dawn when we were fasting and then rose for the dawn prayer.' I asked him how long was the interval between the two, he replied: 'The time between the two was just enough for the recitation of fifty to sixty verses of the Qur'an'."

337. It was related that Sahl ibn Sa'd said: "I used to take the meal before dawn when fasting with my family and hurry to catch the dawn prayer with the Messenger of God."

338. It was related that ibn Abbas said that men whom God is pleased with were present with me, when the most pleasing to God of whom Umar said: "The Prophet (Prayers & peace be upon him) forbade prayer after the dawn prayer until the sun rose and after the afternoon prayer until the sunset." Ibn Abbas related that some people had told him the same.

339. It was related that Ibn Umar said: "The Messenger of God said: 'Do not pray at the time of sunrise and at the time of sunset'." Ibn Umar also said that the Messenger of God said: "If the rim of the sun appears above the horizon then delay the prayer until it becomes high, and if the rim of the sun disappears, delay the prayer until it sets completely."

340. It was related that Abu Huraira said: "The Messenger of God forbade two kinds of selling and two kinds of garments." He added that he also forbade two prayers. He forbade offering prayer after the dawn prayer until sunrise and after the afternoon prayer until sunset.

341. It was related that Mu'awiya said: "You offer two Rak'at after the afternoon prayer and I did not see the Messenger of God do so when we were with him and he surely forbade it." He means: The two Rak'at after the afternoon prayer.

342. It was related that Aisha said: "By God Who took The Prophet (Prayers & peace be upon him) away. The Prophet (Prayers & peace be upon him) never missed the two Rak'at after the afternoon prayer until he met God and he did not meet God until it became tiring for him to pray standing, so then he used to offer most of his prayers seated. He used to pray in the house and never prayed in the

mosque in case it was difficult for his followers and he loved to facilitate things for them.

343. It was related that Aisha said: "The Messenger of God never missed the two Rak'at before the dawn prayer and after the afternoon prayer both publicly and privately."

344. It was related that Abi Qatada said: "We were travelling with The Prophet (Prayers & peace be upon him) one night and some people said: 'We wish the Messenger of God would rest with us in the latter hours of the night.' He said: 'I fear that you would sleep and miss the dawn prayer.' Bilal said: 'I will wake you up.' So they all slept and Bilal rested his back against his saddle and he was also overcome by sleep. The Prophet (Prayers & peace be upon him) arose when the rim of the sun had risen and said: 'O Bilal! What happened?' He replied: 'I have never slept so deeply as that.' The Prophet (Prayers & peace be upon him) said: 'God took your souls as He wished and returned them as He wished. O Bilal! Arise and call for the prayer.' The Prophet (Prayers & peace be upon him) performed ablution and when the sun came up and was bright he arose and prayed."

345. It was related that Jabir ibn Abd Allah said: "On the day of the Battle of the Trench Umar ibn Al Khattab came swearing curses at the unbelievers of the Quraish after sunset and said: 'O Messenger of God I could not offer the afternoon prayer until the sun had set.' The Prophet (Prayers & peace be upon him) replied: 'By God! I too have not prayed.' So we turned towards Buthan and The Prophet (Prayers & peace be upon him) performed ablution and we also performed ablution and then we offered the afternoon prayer after sunset, and then he offered the sunset prayer."

346. It was related that Anas bin Malik said: "The Prophet (Prayers & peace be upon him) said: 'If anyone forgets to pray he should pray the prayer he forgot as soon as he remembers. There is no expiation except to pray it.' Then he recited: 'Indeed I am God, there is no god but I, therefore worship Me and establish prayer for My remembrance'." (Surah 20 verse 14)

347. It was related that Anas ibn Malik said that the Messenger of God said: "You are in prayer for as long as you are waiting for it."

348. It was related that ibn Umar said: "The Prophet (Prayers & peace be upon him) prayed the evening prayers one day towards the end of his life and after finishing it he arose and said: 'Do you perceive the significance of this night? No one present on the face of this earth will be alive after one hundred years from now.' The people misunderstood the meaning of the Prophet's words, some thought this referred to the coming of the Day of Judgment, but when The Prophet (Prayers & peace be upon him) said: 'No one present on the

face of this earth will be alive after one hundred years from now,' he meant that the people living in that century would have passed away."

349. It was related that Abd Al Rahman ibn Abi Bakr said: "The emigrant companions were needy and The Prophet (Prayers & peace be upon him) said: 'Whoever has food enough for two should feed a third from the emigrants. And whoever has food enough for four should take a fifth or sixth of them.' Abu Bakr fed three and The Prophet (Prayers & peace be upon him) fed ten of them." Abd Al Rahman said: "The three were my father, my mother and myself, and I do not remember whether he said 'and my wife and servant who we shared with the house of Abu Bakr. Abu Bakr took his supper with The Prophet (Prayers & peace be upon him) and remained there until the evening prayer was offered. Abu Bakr returned and stayed with The Prophet (Prayers & peace be upon him) until The Prophet (Prayers & peace be upon him) took his meal and then Abu Bakr went back to his house after most of the night had passed. Abu Bakr's wife said: 'What kept you from your guests, or she said your guest?' He replied: 'Have you not served them yet?' She replied: 'They refused to eat until you came, the food was served to them but they refused it.' Abd Al Rahman said: 'I went away and hid and meanwhile Abu Bakr shouted at me and reprimanded me and said: 'Eat! You are undeserving, and he said, 'by God I will not touch this food at all.' So by God, whenever any of us took anything from the food, it increased from beneath. We all ate our fill and the food was more than it had been before being served. Abu Bakr looked at the food and found it as it was before being served or even more in quantity. He spoke to his wife saying: 'O sister of Bani Firas! What is this?' She said: 'O what delight! The food is now three times more than it was.' Abu Bakr ate from it and said: 'My oath was from Satan.' Then he took another bite from it and then took the rest of it to The Prophet (Prayers & peace be upon him). So the meal was given to The Prophet (Prayers & peace be upon him). There was a treaty between us and some people and when the time of its expiry was reached, The Prophet (Prayers & peace be upon him) divided us into twelve groups each under the command of one man. God knows how many men were under the command of each leader. And all of them ate from that meal."

14

The Book of Adhan

(The Call to Prayer)

350. It was related that Ibn Umar used to say: "When the Muslims first arrived in Madinah they used to gather for the prayer and would guess at the time it was due. At that time the practice of calling to prayer had not been introduced. On one occasion they discussed this problem, some of them suggested that they use a bell like the Christians, other proposed the use of a trumpet like the horn used by the Jews, but Umar was the first to suggest that a man should call for prayer, so the Messenger of God ordered Bilal to rise up and pronounce the call to prayer to summon the people to prayer.

351. It was related that Anas said: "Bilal was ordered to repeat the words of the call to prayer twice, and to pronounce the words of the Iqama once except 'Qad-qamat-is-Salat'."

352. It was related that Abu Huraira said: "The Messenger of God said: 'When the call to prayer is pronounced Satan takes to his heels and passes wind noisily as he flees in order not to hear the call to prayer. When the call to prayer is completed he returns and then takes to his heels once more when the Iqama is pronounced and when it is completed he returns to whisper into the hearts of the people to distract them from their prayer and he makes them recall things they had forgotten and thus causes them to lose count of their prayers."

353. It was related that Abu Sa'id Al Khudri said: " I heard the Messenger of God say: 'Whoever hears the call to prayer, whether it be a human, jinn or any other creature, will be a witness for the caller on the Day of Resurrection." Abu Said also said: "I heard this from the Messenger of God'."

354. It was related that Anas said: "Whenever The Prophet (Prayers & peace be upon him) went out with us to fight in God's cause against any nation he never permitted us to attack until the morning, and he used to wait to see, if he heard the call to prayer he would delay the attack and if he did not hear the call to prayer he attacked."

355. It was related that Abu Sa'id Al Khudri said: "The Messenger of God said: 'Whenever you hear the

call to prayer, repeat what the caller says. He said Mu'awiya repeated the words of the call to prayer until 'And I bear witness that Mohammed is the Messenger of God . And when he said: come to pray , Mu'awiya said: There is no power except the power of God, he also said thus we heard your Prophet say '."

356. It was related that Jabir ibn Abd Allah said: "The Messenger of God said: 'Whoever hears the call to prayer and says after it: 'O God! Lord of this perfect call and of the established prayer! Give Mohammed the right to intercede and make him superior and send him to the best and highest place in Paradise as You have promised him'. Then I will be permitted to intercede for him on the Day of Resurrection'."

357. It was related that Abu Huraira said: "The Messenger of God said: 'If the people knew the reward for pronouncing the call to prayer and for standing in the first row and find no alternative to gain that except by drawing lots, and if they knew the reward of the noon prayer when prayed straight away, they would race for it and if they knew the reward of the evening and dawn prayers in congregation they would come to offer them even if they had to crawl there."

358. It was related that Ibn Umar said that the Messenger of God said: "Bilal calls for prayer at night, so carry on eating and drinking until Ibn Umm Maktoum pronounces the call to prayer." Salim said: "He was a blind man who would not pronounce the call to prayer unless he was told that the dawn had broken."

359. It was related that Hafsa said: "When the caller pronounced the call to prayer for the dawn prayer and the dawn was manifest, The Prophet (Prayers & peace be upon him) ordered a two Rak'at short prayer before the Iqama of the obligatory prayer."

360. It was related that Abd Allah ibn Mas'ud said: "The Messenger of God said: "The call to prayer pronounced by Bilal should not prevent you from eating your pre-dawn meal, for he calls to prayer at night, so that the one who is offering the late night prayer may hurry up and the sleeping one may awake. It does not mean that dawn has broken." Then he pointed with his fingers towards the sky and then lowered them like this towards the earth. Al-Zuhri motioned with his two index fingers which he put upon each other and then stretched out to the right and left. These gestures illustrate the way dawn breaks. It spreads left and right horizontally. The dawn that appears in the high sky and lower down is not the true dawn."

361. It was related that Abd Allah ibn Mughaffal Al Muzni said: "The Prophet (Prayers & peace be upon him) said: 'There is a prayer between the two, the call to prayer and the Iqama, there is a prayer

between the two calls to prayer." Then as he repeated it a third time he added: "For the one who wishes to pray."

362. It was related that Malik ibn Al Huwairth said: "I went to The Prophet (Prayers & peace be upon him) with some men of my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realised we were longing for our families, he said to us: 'Return and stay with your families and teach them the Religion, and establish prayer and one of you should pronounce the call to prayer at its due time and the eldest of you should lead the prayer."

363. It was related that Ibn Umar pronounced the call for prayer at Dajnan and then said: "Pray in your homes", and then he told us that the Messenger of God used to tell the caller to pronounce the call and say "Pray in your homes" at the end of the call if the night was very cold or rainy during the journey."

364. It was related that Abi Qatada said: "Once when we were praying with The Prophet (Prayers & peace be upon him) we heard some people making a noise. After the prayer he asked: 'What is the matter?' They replied: 'We were hurrying to join the prayer.' He said: 'Do not hurry for the prayer, and whenever you enter into the prayer you should come in serenity and pray whatever remains with the people and complete the rest which you have missed'."

365. It was related that Abi Qatada said: "The Messenger of God said: 'If the Iqama is pronounced then do not stand for the prayer until you see me before you."

366. It was related that Anas said: "Once when the Iqama was pronounced The Prophet (Prayers & peace be upon him) was speaking to a man in a corner of the mosque and he did not lead the prayer until some of the people had slept."

15

The Book of Congregational Prayer and the Imam

367. It was related that Abu Huraira said that the Messenger of God said: "By Him in Whose Hand is my soul I was going to order fire wood to be gathered and then to order someone to pronounce the call for prayer and then ask someone to lead the prayer, then I was going to go behind the houses of those men who did not present themselves for the obligatory prayer. By Him in Whose Hand is my soul, if any of them had thought that he would gain a bone well fleshed with meat or two small pieces of meat from between the ribs, they would have turned up for the evening prayer."

368. It was related that Abd Allah ibn Umar said that The Prophet (Prayers & peace be upon him) said: "Congregational prayer is twenty five times more superior to the prayer which is offered alone."

369. It was related that Abu Huraira said that the Messenger of God said: "The reward of the congregational prayer is twenty five times more than that of the prayer offered alone in one's house. This is because if you perform ablution and do it perfectly and then set off for the mosque with the sole intention of praying, for every step you take towards the mosque, you are upgraded one degree of reward and one sins is blotted out from your record. When you offer the prayer the angels continue to seek God's Blessings and forgiveness for you as long as you stay in the place of prayer. They say: 'O God! Bestow Your Blessings upon him! Be Merciful and kind to him.' And one is considered in prayer for as long as you are waiting for the prayer."

370. It was related that Abi Musa said: "The Prophet (Prayers & peace be upon him) said: 'The people who gain more reward for their prayer are those who are furthest from the mosque and them those who are the next furthest and so on. Likewise the one who waits to pray with the Imam gains a greater reward than one who prays and leaves to sleep."

371. It was related that Abu Huraira said that the Messenger of God said: "A man was walking upon a way and he saw a thorny branch, so he removed it from the way and God was pleased with him for his

deed and forgave him because of it." Then The Prophet (Prayers & peace be upon him) said: "There are five kinds of martyrs: one who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive and dies, and one who is killed in the cause of God." Then The Prophet (Prayers & peace be upon him) said: "If the people knew the reward for standing in the first row of congregational prayers and find no way to gain this except by drawing lots, they would do so, and if they knew the reward of offering the noon prayer at its due time, they would race for it, and if they knew the reward for the evening and dawn prayers in congregation, they would attend them even if they had to crawl there."

372. It was related that Anas said that the people of Bani Salima wanted to move to a place nearer The Prophet (Prayers & peace be upon him) but the Messenger of God disliked the idea of their leaving their homes uninhabited, and he said: "Do you not think you will get the reward for your footsteps."

373. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'No prayer is more difficult for the hypocrites than the dawn prayer and the evening prayer, and if they knew the reward of these they would certainly attend them even if they had to crawl there."

374. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "God will shade seven on the Day when there will be no shade but His. A just ruler, a youth sincere in the worship of God, a man who loves to pray in the mosques, two people who love each other for God's sake and who meet and part only in the cause of God, a man who resists the allure of a beautiful woman who entices him for unlawful intercourse and then says: 'I fear God', a man who gives charity so secretly that his left hand does not know what his right hand has given, and a person who remembers God privately and his eyes are filled with tears."

375. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "God will prepare a place of honour and generous hospitality in Paradise for the one who goes to the mosque each morning and afternoon."

376. It was related that Abd Allah bin Malik Ibn Buhaina, a man from Al-Azd said: "The Messenger of God passed by a man who was praying two Rak'at after the Iqama. When the Messenger of God had finished the prayer, the people gathered around him, or the man, and the Messenger of God protested to him: 'Are there four Rak'at in the dawn prayer? Are there four Rak'at in the dawn prayer?'"

377. It was related that Aisha said: "When the Messenger of God became fatally ill and the time for prayer was due and the call to prayer pronounced, he said: 'Tell

Abu Bakr to lead the people in prayer.' It was said to him that Abu Bakr was too soft hearted and would not be able to lead the prayer in his stead. The Prophet (Prayers & peace be upon him) again gave the same command but was met with the same response. He commanded a third time and said: 'You women are like the companions of Joseph, inform Abu Bakr to lead the prayer.' So Abu Bark came out to lead the prayer. Meanwhile the Prophet's health had improved slightly and he was helped out by two men at his sides. It was as if I see it now, his legs were trailing the ground from his illness. Abu Bakr began to move but The Prophet (Prayers & peace be upon him) signaled for him to remain in his place and The Prophet (Prayers & peace be upon him) was aided until he was beside Abu Bakr." Al A'mash was asked: "Was The Prophet (Prayers & peace be upon him) praying and Abu Bakr following him in that prayer?" He replied with a nod of his head. Abu Mu'awiya said: "The Prophet (Prayers & peace be upon him) was seated to the left of Abu Bakr while he stood in prayer." Aisha added: "When The Prophet (Prayers & peace be upon him) became gravely ill and his malady worsened he asked the permission of his wives to be cared for in my house, and they agreed."

378. It was related that Abd Allah ibn Harith said: "Ibn Abbas addressed us on a rainy day and when the caller said: 'Come for the prayer', Ibn Abbas ordered him to say: 'Pray in your houses.' The people looked at one another in surprise and dislike of it. Ibn Abbas said: "It appears you regard this with displeasure, however, so was it done by one who was better than me. The prayer is a timed ordinance and I disliked to make you come out."

379. It was related that Anas said: "A man of the Ansar said to The Prophet (Prayers & peace be upon him): 'I cannot pray in congregation with you.' He was a strongly built man and he prepared a meal for The Prophet (Prayers & peace be upon him) and invited him to his house. He laid out a mat for The Prophet (Prayers & peace be upon him) and washed one side of it with water. The Prophet (Prayers & peace be upon him) prayed two Rak'at upon it." A man from the family of Al Jarud asked: "Did The Prophet (Prayers & peace be upon him) use to pray the forenoon prayer?" Anas said: "I never saw him praying the forenoon prayer except on that day."

380. It was related that Anas ibn Malik said: "The Messenger of God said: 'If the supper is served, eat it before praying the sunset prayer and do not hurry your food."

381. It was related that Aisha was asked: "What did The Prophet (Prayers & peace be upon him) use to do in the house?" She replied: "He used to busy himself in serving his family and when it was the time for prayer he would go out for it."

382. It was related that Malik ibn Huwairith came to our mosque and said: "I pray in front of you and my intention is not to lead you in the prayer but to show you how The Prophet (Prayers & peace be upon him) prayed."

383. It was related that Aisha said: "When the Messenger of God was ill he said: 'Tell Abu Bakr to lead the prayer.' I said to him: 'If Abu Bakr stands in your stead the people will not hear the prayer due to his excessive weeping. So please command Umar to lead the prayer.' Aisha added I said to Hafsa: 'Tell him if Abu Bakr leads the people in his stead, they would not be able to hear him due to his weeping, so please command Umar to lead the prayer.' Hafsa did as I asked, but the Messenger of God said: 'Enough! You are like the companions of Joseph. Tell Abu Bakr to lead the people in prayer.' Hafsa said to Aisha: 'You never brought me anything but trouble'."

384. It was related that Anas ibn Malik said: "Abu Bakr used to lead the prayer when The Prophet (Prayers & peace be upon him) was gravely ill until one Monday. When the people assembled in rows for the prayer The Prophet (Prayers & peace be upon him) raised the curtain of his house and stood looking at us. His face was shining like the leaves of the Qur'an and he was smiling. We were soon to be tested for the pleasure we took at the sight of him. Abu Bakr joined the row as he assumed The Prophet (Prayers & peace be upon him) would lead the prayer. The Prophet (Prayers & peace be upon him) signaled for us to complete the prayer and he let the curtain fall back. The very same day he passed away."

385. It was related that Sahl ibn Sa'd Al-Sai'idi said: "The Messenger of God went to make peace among the Bani Amr ibn Auf. Meanwhile the time of prayer became due and the caller went to Abu Bakr and said: 'Will you pronounce the call to prayer so that I may call the Iqama?' Abu Bakr agreed and led the prayer. The Messenger of God came while the people were still praying and he moved between the rows of the people praying until he joined the first row. The people signaled his presence by clapping but Abu Bakr did not look sideways in his prayer until the people continued to clap and Abu Bakr glanced and saw the Messenger of God. The Messenger of God signaled to him to remain in his place. Abu Bakr raised his hands in thanks for the command of the Messenger of God and then he went back until he reached the first row. The Messenger of God went forward and led the prayer. When the Messenger of God had finished the prayer he said: 'O Abu Bakr! What kept you from remaining in your place when I ordered you to do so?' Abu Bakr replied: 'How can Ibn Abi Quhafa presume to lead the prayer in the presence of the Messenger of God?' Then the Messenger of God said: 'Why did you clap so much? If anything happens to anyone

during his prayer he should say 'Subbhan Allah'. If he does this he will get the attention of the people, clapping is for women."

386. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) became gravely ill and he asked whether the people had prayed. We replied: 'No, O Messenger of God! They are waiting for you.' He said: 'Fill a trough of water for me.' Aisha said:' We did so and he bathed in it and tried to get up but fainted. When he was revived he again asked whether the people had prayed, we said: 'No, they are waiting for you O Messenger of God.' He again said: 'Fill a trough of water for me.' He sat down and bathed in it again and tried to get up but fainted once again. Then he was again revived and said: 'Have the people prayed?' We replied: 'No, they are waiting for you O Messenger of God.' He said: 'Fill a trough of water for me.' Then he sat down and bathed in it and tried to get up but he fainted. When he revived, he asked: 'Have the people prayed?' We said: 'No, they are waiting for you, O Messenger of God.!' The people were in the mosque waiting for The Prophet (Prayers & peace be upon him) to lead the evening prayer. The Prophet (Prayers & peace be upon him) sent for Abu Bakr to lead the prayer. The messenger went to Abu Bakr and said: 'The Messenger of God orders you to lead the prayer.' Abu Bakr was a most soft hearted man, so he asked Umar to lead the prayer, but Umar replied: 'You have more right.' So Abu Bakr led the prayer that time. When The Prophet (Prayers & peace be upon him) had recovered a little, he came out for the noon prayer aided by two people one of whom was Al Abbas. Abu Bakr was leading the prayer and when he saw The Prophet (Prayers & peace be upon him) he moved to step down but The Prophet (Prayers & peace be upon him) signaled for him to remain and asked them to seat him beside Abu Bakr and they did so. Abu Bakr was following The Prophet (Prayers & peace be upon him) and the people were following Abu Bakr as The Prophet (Prayers & peace be upon him) prayed sitting down."

387. It was related that Aisha said: "When the Messenger of God was ill he prayed in his house seated and the people prayed behind him standing. The Prophet (Prayers & peace be upon him) signaled them to be seated. On finishing the prayer he said: 'The Imam is to be followed, bow down when he bows, raise your heads when he raises his head and when he says: 'God hears those who praise Him' then say 'O our Lord! All praise is for You' and if he prays seated then prayed sitting down'."

388. It was related that Al Bara' Ibn Azeb said: "When the Messenger of God said: 'God hears those who praise Him' none of us bent down to prostrate until The Prophet (Prayers & peace be upon him) prostrated and then we followed him."

389. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'Doesn't the one who lifts his head up before the Imam fear that God might change his head into the head of a donkey or his face into the face of a donkey?'"

390. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'Listen and obey even if an Ethiopian whose head is like a raisin becomes your leader."

391. It was related that Abu Huraira said: "The Messenger of God said: 'If the Imam leads the prayer correctly both you and he will receive the reward but if he makes an error then you will receive the reward for the prayer and the sin will be on him."

392. It was related that Ibn Abbas said: "One night when I slept at the house of my aunt Maimuna The Prophet (Prayers & peace be upon him) was there. He performed ablution and stood up for the prayer. I joined him at his left side but he moved me round to his right side and prayed thirteen Rak'at, then he slept and I heard his breathing. Whenever he slept, the sound of his breath could be heard. The caller came to The Prophet (Prayers & peace be upon him) and he left for the dawn prayer without renewing his ablution."

393. It was related that Jabir said: 'Mu'adh ibn Jabal used to pray with The Prophet (Prayers & peace be upon him) and then lead his people in prayer. Once he led the evening prayer and recited the entire chapter of 'The Heifer'. (Surah 2) A person left the prayer and Mu'adh criticised him. When The Prophet (Prayers & peace be upon him) heard of this he said three times to Mu'adh: 'You are making hardships for the people', and he ordered him to recite any two chapters from chapter fifty to the end of the Qur'an instead."

394. It was related that Abu Mas'oud said: "A man came and said: 'O Messenger of God! I avoid the dawn prayer because the Imam extends it too much.' The Messenger of God was angered and I had never seen him so angry as he was that day. The Prophet (Prayers & peace be upon him) said: 'O people! Some of you make the others dislike prayer, so whoever of you becomes an Imam must shorten the prayer, for behind him are those who are weak, the old and the needy'."

395. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) said three times: 'O Mu'adh! Do you make hardship for the people?' It would have been better if you had recited: 'Have you heard the tidings of the overwhelming event?' (Surah 87) or 'By the sun and its forenoon' (Surah 91) or 'By the night as it veils over' (Surah 92)."

396. It was related that Anas said: "The Prophet (Prayers & peace be upon him) used to pray a short prayer but offered it perfectly."

397. It was related that Abi Qatada said: "The Prophet (Prayers & peace be upon him) said: 'When I stand for prayer I have the intention of extending it, but when I hear a child crying I shorten it, as I dislike to cause difficulty for the child's mother'."

398. It was related that Al-Nu'man ibn Bashir said: "The Prophet (Prayers & peace be upon him) said: 'Make straight your rows or God will change your faces'."

399. It was related that Anas said: "The Messenger of God said: 'Make straight your rows and stand close together, I see you from behind my back'."

400. It was related that Aisha said: "The Messenger of God used to pray in his room at night and because the side wall of the room was low the people used to see him and some of them followed him in the prayer. In the morning they told everyone about it. The next night The Prophet (Prayers & peace be upon him) stood for prayer and the people followed him again, and this was repeated for three nights. Then the next night, the Messenger of God did not stand for prayer and did not come out. In the morning the people asked him about it. He replied that he had feared the night prayer would become obligatory."

401. It was related that Zaid ibn Thabit said: "In the month of Ramadan the Messenger of God made a small room and prayed there for several nights and some of his companions prayed behind him. When he knew of this he remained seated. In the morning he went out to them and said: 'I have seen and understand what you did, you should pray in your houses, as the best prayer of anyone is the prayer he prays in his house aside from the obligatory prayers'."

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402. It was related that Abd Allah ibn Umar said: "The Messenger of God used to lift both his hands up to the height of his shoulders when opening the prayer and when he said 'God is Great' upon bowing. When he lifted his head after bowing he did the same and said: 'God hears those who praise Him. Our Lord all praise is due to You.' But he did not use to do that when prostrating."

403. It was related that Sahl ibn Sa'd said: "The people were commanded to place their right hands upon their left forearms during the prayer."

404. It was related that Anas said: "The Prophet (Prayers & peace be upon him), Abu Bakr and Umar used to begin the prayer with 'All praise be to God, the Lord of the Worlds'."

405. It was related that Abu Huraira said: "The Messenger of God used to remain silent between saying 'God is Great' and reciting the Qur'an, and the interval of silence was short. I said to The Prophet (Prayers & peace be upon him): 'May my parents be sacrificed for you! What do you say in the pause between 'God is Great' and reciting the Qur'an?' The Prophet (Prayers & peace be upon him) said: 'I say, 'O God! Distance me from my sins as far as the east and west are from each other, and cleanse me from sin as a white garment is cleansed of dirt. O God! Wash away my sins with water, snow and hail'."

406. It was related that Asma bint Abi Bakr said: "The Prophet (Prayers & peace be upon him) once offered the prayer for the eclipse. He stood for a long time and then bowed for a long time. He stood up straight again and continued standing for a long time, then bowed for a long time, then stood up straight and then prostrated for a long time and then raised his head and prostrated another long time. And then he stood up for a long time and then made a long bowing and then stood up straight again and remained standing for a long time. Then he bowed for a long time and then stood up straight and then prostrated a long prostration and then lifted his head and made a long prostration. On finishing the prayer he said: 'Paradise came so near to me that if I had dared, I could have plucked one of its

branches for you, and Hell came so near to me that I said: 'O my Lord will I be among those people?' Then suddenly I saw a cat scratching a woman with its claws. I asked about it and was told that she had imprisoned the cat until it had staved to death and she had not fed it or released it so that it could feed itself'."

407. It was related that Khabbab asked whether the Messenger of God used to recite Qur'an at the noon and afternoon prayer. He replied that he did so. We said: "How did you know?' He said: 'By the way his beard moved slightly'."

408. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) said: 'What is the matter with those people who look towards the sky during prayer? He became sterner as he spoke and he said: 'They should desist from gazing at the sky during the prayer, otherwise their sight will be taken from them'."

409. It was related that Aisha said: "I asked the Messenger of God concerning looking about while in prayer. He replied: 'It is how Satan steals a part of the prayer from the one who prays'."

410. It was related that Jabir ibn Samura said: "The people of Kufa complained of Sa'd to Umar and the latter dismissed him and appointed Ammar as their chief. They filed so many complaints against Sa'd and even alleged that he did not pray correctly. Umar sent for him and said: "O Aba Ishaq! These people allege that you do not pray properly.' Abu Ishaq said: 'By God! I used to pray the same prayer with them that the Messenger of God prayed and I never omitted anything from it. I used to prolong the first two Rak'at of the evening prayer and shorten the last two Rak'at.' Umar said: 'O Aba Ishaq, that is what I thought.' So he sent one or more people with him to Kufa to ask the people there about him. They reached there and left no mosque without asking about him. All the people replied praising him until they came to the mosque of the tribe of Bani Abs, one of the men called Usama ibn Qatada whose surname was Aba Sa'da stood up and said: 'Since you have sworn us to an oath, I have to tell you that Sa'd never went out with the army himself and never distributed the booty fairly and never gave just verdicts.' On hearing this Sa'd said: 'I pray to God for three things: O God! If this servant of yours is a liar and is speaking purely for show, give him a long life, increase his poverty and give him tribulation.' Later when that person was asked how he was, he used to reply that he was an old man in tribulation as the result of Sa'd's curse. Later he was seen with his eyebrows hanging over his eyes from old age teasing and assaulting the little girls in the road."

411. It was related that Ubada ibn Samit said: "The Messenger of God said: 'Anyone who does not recite Al Fatihah in his prayer, his prayer is invalid."

412. It was related that Abu Huraira said: "The Messenger of God entered the mosque and someone followed him. The man prayed and went to The Prophet (Prayers & peace be upon him) and greeted him. The Prophet (Prayers & peace be upon him) returned his greeting and said to him: 'Return and pray, you have not prayed.' The man went back, prayed as he had done before, returned and greeted The Prophet (Prayers & peace be upon him) who said: 'Return and pray, you have not prayed.' This happened three times. The man asked: 'By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this, teach me how to pray.' The Prophet (Prayers & peace be upon him) said: 'When you stand for prayer say 'God is Great" and then recite from the Qur'an and then bow until you feel at ease. Then raise your head and stand up straight, then prostrate until you feel at ease during your prostration, then sit calmly until you feel at ease and always do this in your prayers'."

413. It was related that Abi Qatada said: "The Prophet (Prayers & peace be upon him) used to recite Al Fatihah at noon prayers together with two other chapters in the first two Rak'at, one long one in the first Rak'at and a shorter one in the second, and at times the verses were audible. In the afternoon prayer The Prophet (Prayers & peace be upon him) used to recite Al Fatihah and two more chapters in the first two Rak'at and used to lengthen the first Rak'at. And he used to lengthen the first Rak'at of the dawn prayer and shorten the second."

414. It was related that Abd Allah ibn Abbas said: "Umm El-Fadl heard me reciting 'By the winds sent forth one after the other' (Surah 77) and said: 'O my son! By God, your recitation made me recall that it was the last Chapter I heard from the Messenger of God, he recited it at the sunset prayer'."

415. It was related that Zaid ibn Thabit said to me: " I heard the Messenger of God reciting from the two longer chapters at the sunset prayer?"

416. It was related that Jubair ibn Mut'im said: "I heard the Messenger of God reciting 'Mount Tur' (Surah 52) at the sunset prayer."

417. It was related that Abu Huraira recited: "I prayed behind Abu-Al-Qasim, when it was dark and he recited that chapter When the sky is rent asunder" (Surah 84) and then he prostrated. I prostrated, and I will continue to do so until I meet him."

418. It was related that Al Bara' said: "Once The Prophet (Prayers & peace be upon him) was on a journey and he recited 'By the fig and the olive' (Surah 95) during the first two Rak'at of the evening prayer." And It was related that he said: " I have never heard a voice better that him, or reciting."

419. It was related that Abu Huraira said: "The Qur'an is recited in every prayer and during the

prayers which the Messenger of God recited aloud, we recite aloud the same prayers for you, and the prayers which The Prophet (Prayers & peace be upon him) recited silently, we recite silently. If you recite Al Fatihah' only it is sufficient, but if you recite something else as well it is better."

420. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) set off with the intention of going to Suq Ukaz together with some of his companions. At the same time, a veil was set in place between the devils and the tidings of heaven. Fire began to rain at them. The devils went to their people, who asked them: 'What is the matter with you?' They said: 'A veil has been set in place between us and the tidings of heaven. And fire has been rained upon us.' They said: 'The event that caused the veil to be put between you and the news of heaven must have only just happened. Go towards the east and towards the west and see what has caused the veil to be put between you and the news of heaven.' The ones who went towards Tuhama found The Prophet (Prayers & peace be upon him) at a place called Nakhla on the way to Suq Ukaz, and The Prophet (Prayers & peace be upon him) was offering the dawn prayer with his companions. When they heard the Qur'an they listened to it and said: 'By God! This is the event which has caused a veil to be placed between us and the news of heaven.' They went back to their people and said: 'We have heard a wondrous recital which guides to the Truth, we believe in it and we will not ascribe partners to our Lord.' God revealed the following verses to The Prophet (Prayers & peace be upon him): 'Say, it has been revealed to me that a company of the Jinn listened and said: 'We have heard a wonderful Qur'an'. Thus was the conversation of the Jinn revealed to him."

421. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) recited aloud during the prayers in which he was ordered to do so and silently during the prayers in which he was ordered to be silent." "And your Lord does not forget." "Indeed, there is a good example for you in the Messenger of God."

422. It was related that Ibn Mas'oud said: "I recited the shorter chapter at night in one Rak'at. This recitation is like the recitation of poetry. I know the exact chapters which The Prophet (Prayers & peace be upon him) used to recite in pairs." He then mentioned twenty shorter chapters including two chapters from 'Al, Ha, Mim in each Rak'at.

423. It was related that Abi Qatada said: "The Prophet (Prayers & peace be upon him) used to recite 'Al Fatihah' followed by another chapter in the first two Rak'at of the prayer and used to recite only 'Al Fatihah' in the last two Rak'at of the noon prayer. Sometimes a verse or more was audible and he used to lengthen the first Rak'at

more than the second and would do the same at the afternoon and dawn prayers."

424. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Say, 'Amin' when the Imam pronounces it and if the 'Amin' of any one of you is spoken simultaneously with that of the angels then all his past sins will be forgiven."

425. It was related that Abu Bakra said: "I reached The Prophet (Prayers & peace be upon him) in the mosque while he was bowing in prayer and I bowed before joining the row. I mentioned this to The Prophet (Prayers & peace be upon him) and he said to me: 'May God increase your love for good. But do not do it again'."

426. It was related that Imran ibn Hasain said: "I offered the prayer with Ali in Basra and he used to make us recall the prayer which we would prayer with the Messenger of God. Ali said: 'God is Great' at every rising and bowing."

427. It was related that Abu Huraira said: "Whenever the Messenger of God stood up for prayer he said: 'God is Great' on beginning the prayer and then on bowing. On rising up from bowing he said: 'God hears those who praise Him.' Then when standing up straight he said: 'All praise is due to You our Lord'."

428. It was related that that Mus'ab ibn Sa'd bin Waqqas said: "I offered prayer beside my father and placed both my hands in between my knees. My father told me not to do so and said: 'We used to do that but we were forbidden and ordered to place our hands upon our knees."

429. It was related that Al Bara' said: "The Prophet's bowing, prostration, sitting in between the two prostrations and standing after bowing but not his standing and sitting used to be of the same length of time."

430. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to say when bowing and prostrating: 'Glory be to You our Lord and all praise be to You, I seek Your forgiveness."

431. It was related that Abu Huraira said: "The Messenger of God said: 'When the Imam says 'God hears those who praise Him' then say 'All praise be to You our Lord.' And if it is spoken simultaneously with that of the angels then all his past sins will be forgiven."

432. It was related that Abu Huraira said: "Without doubt, my prayer is like the prayer of The Prophet (Prayers & peace be upon him)." Abu Huraira used to recite an invocation after saying 'God hears those who praise Him' in the last Rak'at of the noon, evening and dawn prayers. He used to seek God's forgiveness for the true believers and he used to curse the unbelievers.

433. It was related that Anas said: "The invocation used to be recited at the sunset and dawn prayers."

434. It was related that Rifa'a ibn Rafi Al Zuraqi said: "Once we were praying behind The Prophet (Prayers & peace be upon him). When he raised his head from bowing he said: 'God hears those who praise Him'. A man behind him said: 'O our Lord! All good and blessed praise is due to You.' When The Prophet (Prayers & peace be upon him) finished the prayer he asked: 'Who said those words?' The man answered: 'It was me.' The Prophet (Prayers & peace be upon him) said: 'I saw over thirty angels competing to be the first to write it down'."

435. It was related that Anas used to demonstrate the way The Prophet (Prayers & peace be upon him) prayed and while demonstrating, he used to raise his head from bowing and stand so long that we would think he had forgotten."

436. It was related that Abu Huraira said: "When the Messenger of God raised his head from bowing he used to say 'God hears those who praise Him, all praise is due to You our Lord.' He used to invoke God for some people by naming them: 'O God! Save Al Walid ibn Al-Walid and Salama ibn Hisham and Aiyash ibn Abi Rabi'a and the weak and the helpless people of the believers. O God! Be severe with the tribe of Mudar and let them suffer famine for years as the years of Joseph.' At that time the eastern part of the tribe of Mudar was opposed to The Prophet (Prayers & peace be upon him)."

437. It was related that Abu Huraira said: "The people said: 'O Messenger of God! Will we see our Lord on the Day of Judgment?' He replied: 'Do you doubt that you will see the full moon on a clear night in the middle of the month?' They replied: 'No, O Messenger of God!' He said: 'Do you doubt that you will see the sun when there are no clouds?' They replied: 'No.' He said: 'You will see Him likewise. On the Day of Judgment the people will be gathered and He will order them to follow what they used to worship. Thus will some follow the sun, and some will follow the moon, and some will follow other deities, and only this nation will be left with its hypocrites. God will turn to them and say: 'I am your Lord.' They will say: 'We shall stay here until our Lord comes to us and when our Lord comes to us we will recognise Him.' Then God will turn to them again and say: 'I am your Lord.' They will say: 'You are our Lord.' God will call them and a bridge will be laid across Hell and I shall be the first of the prophets to cross it with my followers. No one except the prophets will then be able to speak and they will say: 'O God! Save us, O God! Save us.' There will be hooks like the thorns of Sa'dan in Hell, have you seen the thorns of Sad'an? The people said: 'Yes.' He said: 'These hooks will be like the hooks of Sad'an but no one knows how big they are except God and they will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment and then get out of

Hell, until when God intends mercy on whoever He pleases from the people of Hell, He will order the angels to remove those who worshipped Him alone from Hell. The angels will recognise them from the traces of their prostration and take them out, as God has not permitted the Hell Fire to consume such traces. Thus will they be removed from the Fire, it will consume their entire bodies except for the traces of their prostrations. They will emerge as mere skeletons, then the Water of Life will be poured upon them and they will bloom like seedlings on the bank on a flowing river. Then when God has completed the Judgment of His servants, a man will remain between Hell and Paradise, he will be the last man from the people of Hell to enter Paradise, as he emerges from the Fire he will say: 'O my Lord! Turn the Fire away from my face as its wind has dried me and its steam has burnt me.' God will ask him: 'If I grant you this favour will you ask for anything else?' Then he will say: 'No by Your Glory! And he will make many promises to God that he will not ask for anything else. God will then turn the Fire away from his face. Then he will be taken towards Paradise and he will see its delights and he will be awed and speechless as God pleases. Then he will say: 'My Lord, let me approach the gates of Paradise.' God will ask him: 'Did you not promise that you would not ask for anything else?' He will say: 'My Lord! I do not wish to be the most wretched of Your servants.' God will say: 'If I grant you this favour will you ask for anything else?' He will say: "No, by Your Glory! I shall not ask for anything else.' And he will make many promises to God that he will not ask for anything else. God will then allow him to approach the gates of Paradise. When he reaches them and he sees its delights and pleasures he will be awed and speechless as God pleases. Then he will say: 'My Lord, let me enter Paradise.' God will say: 'May God be merciful to you, O son of Adam! How treacherous your are! Did you not make many promises that you would not ask for anything else?' He will say: 'My Lord, I do not wish to be the most wretched of Your servants.' Then God will allow him to enter Paradise and will tell him to ask for as much as he wishes. He will do so until he fulfills all his desires. Then God will say: 'Ask for more of anything." And when he fulfills all his desires God will say: 'All this is granted to you and the like of it besides.' Abu Said Al Khudri said to Abu Huraira: 'The Messenger of God said: 'This is for you and ten times the like of it.' Abu Huraira said: 'I do not recall the Messenger of God saying other than: 'All this is granted to you and the like of it besides.' Abu Sa'd said: 'I heard him say: 'This is for you and ten times the like of it'."

438. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) said: 'I have been commanded to prostrate on seven bones, on the forehead, with the

tip of the nose, and The Prophet (Prayers & peace be upon him) indicated towards his nose, both hands, both knees and the toes of his feet. And not to gather the garments or the hair'."

439. It was related that Anas said: "I will spare no effort in making you offer the prayer as I saw The Prophet (Prayers & peace be upon him) make us offer it. I used to do something which I have not seen you do. I used to stand after bowing for so long that one would think I had forgotten the prostration and I used to sit in between prostrations for so long that one would think I had forgotten the second prostration."

440. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'Straighten up properly in your prostration and never put your forearms on the ground like a dog."

441. It was related that Malik ibn Al-Huwairith Al-Laithi said: "I saw The Prophet (Prayers & peace be upon him) praying and on the uneven Rak'at he used to sit momentarily before rising up."

442. It was related that Abu Sa'id Al-Khudari said: "I led the prayer and said 'God is Great' aloud upon getting up from the prostration, and upon prostrating, on arising again, and upon getting up from the second Ra'ka. For I saw The Prophet (Prayers & peace be upon him) doing likewise."

443. It was related that Abd Allah ibn Abd Allah ibn Umar said: "I saw Abd Allah ibn Umar seated with his legs crossed in prayer, and I was a young boy at the time so I did likewise. Ibn Umar forbade me from doing so and said: 'The correct way is to keep the right foot propped up and to bend the left during the prayer.' I asked: 'But why are you doing so?' He said: 'My feet are unable to carry my weight'."

444. It was related that Abu Humaid Al Saidi said: "I recall the prayer of the Messenger of God better than anyone. I saw him raise both hands to the height of his shoulders when he said 'God is Great', and when he bowed down he placed his hands upon his knees and made his back straight, then he would stand up straight after bowing until his spine was fully extended. When he prostrated he placed both hands on the ground with his forearms off the ground and apart from his body, and his toes were angled forward to face the Qibla. Upon sitting in the second Rak'at he sat upon his left foot and propped the right one up, and in the final Rak'at he brought his left foot forward and left the other foot propped up and then seated himself."

445. It was related that Abd Allah ibn Malik ibn Buhaina, who is from Azd Shnu'ah and ally of Bani Abd Manaf, and he was a companion of The Prophet (Prayers & peace be upon him), said: "Once The Prophet (Prayers & peace be upon him) led us at the noon prayer and stood up after the second Rak'at and did not sit down. The people

stood with him. When the prayer was almost ended the people waited for him to say the salutation but he said: 'God is Great' twice before saying the salutation."

446. It was related that Abd Allah ibn Mas'ud said: "Whenever we prayed behind The Prophet (Prayers & peace be upon him) we used to recite 'Peace be upon Gabriel, Michael, peace be upon so and so.' Once the Messenger of God turned back to us and said: 'God is Peace and if you pray you should say: 'All praise, prayers and goodness is due to God, peace be upon you O Prophet and God's mercy and blessings be upon you. Peace be upon us and upon the pious servants of God. I bear witness that there is no god but God and that Mohammed is the Messenger of God'."

447. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Messenger of God used to invoke God in prayer saying: 'O God! I seek refuge with You from the afflictions of the grave and from the trials of the Anti-Christ and from the afflictions of life and death. O God, I seek refuge with You from sin and from being a debtor.' He was asked: 'Why do you so frequently seek God's protection from being a debtor?' The Prophet (Prayers & peace be upon him) replied: 'A person in debt lies whenever he speaks and breaks his promises whenever he makes them'."

448. It was related that Abu Bakr Al Siddiq said: "I asked the Messenger of God to teach me a beneficial invocation to say in the prayer. He told me to say: 'O God! I have wronged myself no one forgives sins but You, so please forgive me and have mercy upon me, You are the All Forgiving, the Most Merciful'."

449. It was related that Abd Allah ibn Mas'ud said: "When we used to pray with The Prophet (Prayers & peace be upon him) we would say: 'Peace be upon God from His servants and peace be upon so and so.' The Prophet (Prayers & peace be upon him) said: 'Do not say Peace be upon God, for He is Peace, but say, 'All praise, prayers and goodness is due to God, peace be upon you O Prophet and God's mercy and blessings be upon you. Peace be upon us and upon the pious servants of God. I bear witness that there is no god but God and that Mohammed is the Messenger of God'."

450. It was related that Umm Salama said: "Whenever the Messenger of God completed his prayers with the salutation, the women would stand up to leave and he would stay in his place for a while before standing up to leave."

451. It was related that Itban said: "We prayed with The Prophet (Prayers & peace be upon him) and we would say the salutation with him upon completing our prayer."

452. It was related that Ibn Abbas said: "During the life of The Prophet (Prayers & peace be upon him) it was customary to praise God out

loud after finishing the obligatory prayers. When I heard the praising I knew that the obligatory congregational prayers had ended."

453. It was related that Abu Huraira said: "Some poor people came to The Prophet (Prayers & peace be upon him) saying: "The rich people will be awarded higher grades and will have more joy although we pray and fast as they do. They have more money to perform the pilgrimage and the visit, to fight and strive in God's cause and to give in charity." The Prophet (Prayers & peace be upon him) said: "Shall I tell you something by means of which if you act upon it you will attain the same degree of those who have surpassed you? No one will surpass you and you will be better than the people among whom you dwell except those who do likewise, if you say: 'Glory be to God' and 'All thanks be to God' and 'God is Great' thirty times each after every prayer." We differed between ourselves and some of us said it should be thirty three times for 'Glory be to God' and 'All thanks be to God' and thirty four times for 'God is Great'. I went to The Prophet (Prayers & peace be upon him) and he said: 'Say: 'Glory be to God' and 'All thanks be to God' and 'God is Great' thirty three times."

454. It was related that Al Mughira ibn Shu'ba said: "Once Al Mughira dictated a letter to me addressed to Mu'awiya informing that The Prophet (Prayers & peace be upon him) used to say after every obligatory prayer: 'There is no god but God and all worship is due to Him alone, He has no partner in His Dominion, worship or attributes, for Him is the Kingdom and all praise is due to Him. He is the Omnipotent. O God! None can withhold what You give and none can give what You withhold'."

455. It was related that Samura ibn Jundab said: "The Prophet (Prayers & peace be upon him) used to face us after completing the prayer."

456. It was related that Zaid ibn Khalid Al Juhani said: "The Prophet (Prayers & peace be upon him) led us at the dawn prayer in Hudaibiya after a rainy night. When he completed the prayer he turned to face the people and said: 'Do you know what your Lord has revealed?' The people replied: 'God and His Messenger know best.' He said: 'God has revealed: 'This morning some of My servants stayed believers and some became unbelievers, whoever said that the rain was from the blessings and mercy of God he believed in Me and disbelieved in the stars, and whoever said that it rained because of a particular star has no belief in Me but believes in that star."

457. It was related that Uqba said: "I offered the afternoon prayer behind The Prophet (Prayers & peace be upon him) at Madinah. When he had completed the prayer with the salutation he rose up hurriedly and went out by crossing the rows of people to one of the houses of his wives. The people

were worried at his haste. The Prophet (Prayers & peace be upon him) returned and found the people surprised at his exit so he said to them: 'I remembered that there was a piece of gold lying in my house and I did not wish it to distract me from worshipping God, so I ordered that it be given in charity'."

458. It was related that Abd Allah ibn Mas'ud said: "You should not give a part of your prayer to Satan by supposing that it is obligatory to exit from the right, I have often seen The Prophet (Prayers & peace be upon him) exit from the left side."

459. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) said: 'Whoever eats this plant should keep away from the mosque.' I asked: 'What did he mean?' He replied: 'I think he meant raw garlic'."

460. It was related that Jabir ibn Abd Allah said that The Prophet (Prayers & peace be upon him) said: "Whoever eats garlic or onion should keep away from the mosque and should stay in his house." It was related that he also said that : A pot of green beans was brought to The Prophet (Prayers & peace be upon him), but he found that it was smelly, he asked: "What is in it? , and he was informed that it is green beans. He said: " Bring it near to some of his companions who were sitting with him , when he saw it, he did not like to eat from it, so he said: " Eat because I talk to those whom you do not talk to ." And it was related that a plate of green beans was brought to him.

461. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) passed a grave which was separated off from the other graves and he led the people in the funeral prayer and the people lined up behind him."

462. It was related that Abu Sa'id Al Khudri said: "The Prophet (Prayers & peace be upon him) said: 'Bathing on Friday is compulsory for everyone who has reached the age of puberty."

463. It was related that someone asked Ibn Abbas: "Were you ever present during the prayer with the Messenger of God? " He said: "Yes. And if it had not been for my proximity to The Prophet (Prayers & peace be upon him) it would not have been possible. The Prophet (Prayers & peace be upon him) went to the marker close to the house of Kathir ibn Al Salt and delivered a speech. The he went towards the women and enjoined upon them to give alms. So the women removed their necklaces and placed them in Bilal's garment. Then The Prophet (Prayers & peace be upon him) and Bilal came to the house."

464. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) said: "If your women ask for permission to go to the mosque at night give them permission to do so."

17

The Book of Friday

465. It was related that Abu Huraira said: "I heard the Messenger of God say: 'We are the last but we will be the first on the Day of Judgment although the former nations were given the Scripture before us. And they were commanded to celebrate Friday but they differed among themselves about it. So God guided us to it and all the other people are after us, the Jews have Saturday and the Christians have Sunday'."

466. It was related that Abu Sa'id Al-Khudari said: "I bear witness that the Messenger of God said: 'It is obligatory for every male Muslim who has reached the age of puberty to bathe on Friday and to cleanse the teeth with Siwak, and to use perfume if it is available'."

467. It was related that Abu Huraira said: "The Messenger of God said: 'Anyone who takes a bath on Friday like the bath one takes after having sexual relations and then goes to pray it is as if he had sacrificed a camel and whoever goes in the second hour it is as if he had sacrificed a cow, and whoever goes in the third hour then it is as if he had sacrificed a horned ram, and if one goes in the fourth hour, then it is as if he had sacrificed a hen, and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam begins, the angels come to listen to the speech'."

468. It was related that Salman Al Farsi said: "The Prophet (Prayers & peace be upon him) said: 'Whoever takes a bath on Friday, purifies himself as much as he can, then uses his oil or perfumes himself with the scent of his house, then goes to the prayer and does not separate two people sitting together, then prays as much as is fated for him and then remains silent while the Imam delivers his speech, his sins from the previous Friday to the present Friday will be expiated'."

469. It was related that Ibn Abbas said: 'The people are relating that The Prophet (Prayers & peace be upon him) said: 'Take a bath on Friday and wash your heads even if you were not impure because of having had sexual intercourse, and use perfume'." Ibn Abbas replied: "I know that the bath is essential but I do not know about the wearing of perfume."

470. It was related that Abd Allah ibn Umar said: "Umar ibn Al Khattab

saw a silk cloak for sale at the gates of the mosque and said to the Messenger of God: 'I wish you would buy this to wear on Fridays and to meet with the delegations.' The Messenger of God said: 'This will be worn by someone who will have no share of the Hereafter.' Some time later similar cloaks were presented to the Messenger of God and he gave one of them to Umar ibn Al Khattab, at this Umar said: 'O Messenger of God! You have given me this cloak while you made a remark regarding such a cloak.' The Messenger of God replied: 'I have not given it to you to wear.' And so Umar gave it to his brother in Makkah who was not a believer."

471. It was related that Abu Huraira said: "The Messenger of God said: 'If I had not considered it difficult for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer'."

472. It was related that Anas said that the Messenger of God said: "I have repeatedly told you to use Siwak."

473. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) used to recite the following at the dawn prayer on Fridays, 'Alif-Lam-Mim * The revealing of the Book.....' (Surah 32) and 'Was there not a period of time when mankind was a thing unmentioned?' (Surah 76)"

474. I was related that ibn Umar had said: 'I heard the Messenger of God say: 'All of you are trustees and responsible for your wards and that which is under your care. The Imam is trustee of his people and is responsible for them and a man is trustee of his family and is responsible for them. A woman is trustee of her husband's house and is responsible for it. A servant is trustee of his master's property and is responsible for it.' I believe he also said: 'A man is trustee of his father's property and is responsible for it. All of you are trustees and responsible for your wards and that which is under your care'."

475. It was related that Abu Huraira said that the Messenger of God said: "'We are the last but we will be the first on the Day of Judgment although the former nations were given the Scripture before us. And they were commanded to celebrate Friday but they differed among themselves about it. So God guided us to it and all the other people are after us, the Jews have Saturday and the Christians have Sunday'." Then after remaining silent for a while The Prophet (Prayers & peace be upon him) said: 'It is obligatory for every Muslim to take a bath at least once in seven days and he should wash his head and his body'."

476. It was related that Aisha said: "The people used to come from their dwelling places and from Al Awali. They would pass through dust and became covered in dust and sweat so that the sweat used to trickle upon them. One person came to the Messenger of God when he was in

my house, The Prophet (Prayers & peace be upon him) said to him: 'I wish you would keep yourself clean on this day'." It was related that she also said: " The people used to work to support themselves, and on Friday they used to go to the mosque direct from their work, so it was said to them: " Take a bath for Friday prayer."

477. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) used to offer the Friday prayer immediately after midday."

478. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) used to offer the prayer earlier if it was very cold, and if it was very hot he would delay the prayer."

479. It was related that Abi Abs while he was going to the mosque on Friday said: "I heard The Prophet (Prayers & peace be upon him) say: 'Anyone whose feet are covered with dust in God's cause will be saved by God from the Fire'."

480. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) forbade that a man should make another man leave his place to take his place. It was asked: 'Is that for Friday only?' He replied: 'It is for Friday prayer and every prayer'."

481. It was related that Al Sa'ib ibn Yazid said: "During the lifetime of The Prophet (Prayers & peace be upon him), Abu Bakr and Umar the call to prayer used to be pronounced when the Imam was seated on the pulpit. But during the caliphate of Uthman when the number of Muslims increased, a third call at Az-Zaura' was pronounced as well."

482. It was related that Al Sa'ib ibn Yazid said: "During the lifetime of The Prophet (Prayers & peace be upon him) there was only one who called to prayer and the call used to be pronounced only after the Imam had taken his place."

483. It was related that Mu'awiya ibn Abi Sufyan said: "I used to repeat the call to prayer when I sat on the pulpit. When the caller pronounced the call saying: 'God is Great, God is Great', I said: 'God is Great, God is Great.' And when the caller said: 'I bear witness that there is no god but God', I said: 'And so do I.' When he said: 'I bear witness that Mohammed is the Messenger of God', I said: 'And so do I.' When the call to prayer was completed I said: 'O people, when the caller pronounced the call I heard the Messenger of God on this same pulpit saying what I have just said."

484. It was related that Sahl ibn Sa'd Al-Sa'idi said that some had differed regarding the wood of the pulpit and he was asked about it, so he said: "By God! I know what wood it was made of and indeed I saw it on the very first occasion when the Messenger of God took his place upon it. The Messenger of God sent for one Ansari woman and told

her.' Order your servant carpenter to construct a pulpit for me to use while I address the people.' So she ordered her carpenter servant to make it and he constructed it from the wood of the tamarisk tree of the forest and brought it to her. The woman sent it to the Messenger of God who ordered it to be placed here. Then I saw the Messenger of God praying upon it and bowing upon it. Then he stepped back, descended and prostrated on the ground close to the foot of the pulpit and then again ascended it. After completing the prayer he turned to face the people and said: 'I have done this so that you may follow me and learn the way I pray'."

485. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to stand beside the trunk of a date palm when giving his speech. When the pulpit was put in place for him we heard the date trunk weeping like a pregnant she-camel until The Prophet (Prayers & peace be upon him) descended from the pulpit and consoled it with his hand."

486. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) used to deliver the speech while standing and then he would be seated, then he would stand again like you do today."

487. It was related that Amr ibn Taghlib said: "Some property or goods were brought to the Messenger of God and he distributed it. He gave to some men and not to others. Later he heard that those he had ignored were reprimanding him. So he praised God and said: 'Whatever comes next. By God! If I give to one and ignore the other, then the one I ignore is more beloved to me than the one I gave to. But I give to some as I perceive they have no patience and contentment in their hearts and I leave those who are patient and content with the bounty which God has placed in their hearts, and Amr ibn Taghlib is such a one.' Amr added: 'By God! Those words of the Messenger of God are dearer to me than the best of all blessings'."

488. It was related that Abu Hummaid Al-Sa'idi said: "One night the Messenger of God rose up after the prayer and recited: 'All praise, prayers and goodness is due to God, peace be upon you O Prophet and God's mercy and blessings be upon you. Peace be upon us and upon the pious servants of God. I bear witness that there is no god but God and that Mohammed is the Messenger of God', and then he praised God as is due and said: 'Whatever comes next.'"

489. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) ascended the pulpit at the final congregation in which he attended. He covered his shoulders with a large cloak and bound his head with an oily bandage. He glorified and praised God and said: 'O people! Draw near.' So the people gathered around and he said: 'Whatever comes next. From now on the Ansar will decrease and

other people will increase, so anyone who becomes a ruler of the followers of Mohammed and has the authority to harm or benefit people then let him accept the good from the good ones among them and overlook the faults of the wrongdoers among them'."

490. It was related that Jabir ibn Abd Allah said: "A person who entered the mosque while The Prophet (Prayers & peace be upon him) was delivering the speech on a Friday. The Prophet (Prayers & peace be upon him) asked him: 'Have you prayed?' The man replied: 'No.' The Prophet (Prayers & peace be upon him) said: 'Get up and pray two Rak'at'."

491. It was related that Anas ibn Malik said: "During the lifetime of The Prophet (Prayers & peace be upon him) the people suffered from a drought. While The Prophet (Prayers & peace be upon him) was delivering the speech on Friday, a Bedouin stood up and said: 'O Messenger of God! Our belongings are being destroyed and the children are hungry, please invoke God for rain to fall.' So The Prophet (Prayers & peace be upon him) raised his hands and there was no sign of clouds in the sky. By Him in Whose hand is my soul, as soon as he lowered his hands, clouds gathered like mountains and before he descended I saw the rain falling upon the Prophet's beard. It rained that day, the following day, the third day and the fourth day until the following Friday. The same Bedouin or another man stood up and said: 'O Messenger of God! The houses have collapsed, our belongings and livestock have been drowned, please invoke God to save us.' So The Prophet (Prayers & peace be upon him) raised his hands and said: 'O God! Around us but not upon us.' So, in any direction he pointed the clouds dispersed and cleared and Madinah became clear as a space between the clouds. The valley of Qanat remained flooded for a month and all who came from any place marveled at the plentiful rain."

492. It was related that Abu Huraira said: "The Messenger of God said: 'When the Imam is delivering the speech, if you ask your companion to be quiet and listen you will have committed a sin'."

493. It was related that Abu Huraira said: "The Messenger of God spoke about Friday and said: 'There is an hour on Friday during which if a Muslim prays and asks God for anything then God will grant him what he is asks. And he indicated out the brevity of that time with his hands."

494. It was related that Jabir ibn Abd Allah said: "While we were praying with The Prophet (Prayers & peace be upon him) some camels loaded with provisions arrived. The people were distracted by the camels and only twelve people stayed in the mosque with The Prophet (Prayers & peace be upon him), then the verse was revealed: 'But when they see merchandise or

diversion, they run after it and leave you standing. Say: 'That which is with God is better than diversion and merchandise, and God is the Best of Providers.'

495. It was related that ibn Umar said: "The Messenger of God used to pray two Rak'at before the noon prayer and two Rak'at after it. He also used to pray two Rak'at after the sunset prayer in his house, and two Rak'at after the evening prayer. He never prayed after the Friday prayer until he left the mosque and then he prayed two Rak'at at home."

18

The Book of the Prayer for Fear

496. It was related that Abd Allah ibn Umar said: "I participated in a battle with the Messenger of God in Najd. We confronted the enemy in rows. Then the Messenger of God stood up to lead the prayer and one party stood to pray with him while the other stood guard. The Messenger of God and the first party bowed and prostrated twice. Then they left and took the places of those who had not prayed. The Messenger of God prayed one Rak'at and prostrated twice and concluded his prayer with the salutation. Then everyone bowed down once and performed two prostrations alone." Ibn Umar added: "The Prophet (Prayers & peace be upon him) said: 'If the number of the enemy is greater than the Muslims, they can pray while standing or riding."

497. It was related that Ibn Umar said: "When The Prophet (Prayers & peace be upon him) returned from the Battle of The Parties he said to us: 'None of you is to offer the afternoon prayer except at Bani Quraiza.' The afternoon prayer had become due upon some of us on the way, some of us decided to pray at Bani Quraiza while others decided to pray where they were saying that The Prophet (Prayers & peace be upon him) had not intended what the others had understood. When this was related to The Prophet (Prayers & peace be upon him) he did not blame anyone."

19

The Book of the Two Feasts

498. It was related that Aisha said: "The Messenger of God came to my house while two girls were singing the songs of Bu'ath. The Prophet (Prayers & peace be upon him) lay down and turned his face the other way. Then Abu Bakr came and spoke to me severely saying: 'Musical instruments of Satan beside The Prophet (Prayers & peace be upon him)?' The Messenger of God turned his face towards him and said: 'Leave them be.' When Abu Bakr was not paying attention, I signaled to the girls to leave."

499. It was related that Anas said: "The Messenger of God never went out to prayer on the Day of Eid al Fitr before eating some dates. Anas also said: 'The Prophet (Prayers & peace be upon him) used to eat an uneven number of dates'."

500. It was related that Al Bara' ibn Azib said: "The Prophet (Prayers & peace be upon him) said: 'The first thing we should do today is to pray and then to return to slaughter the sacrificial animal. So whoever does so, he has acted according to our tradition."

501. It was related that Al Bara' ibn Azib said: "The Prophet (Prayers & peace be upon him) delivered the speech after offering the prayer on the Day of Nahr and said: 'Whosoever offers prayer like us and offers a sacrifice like us then his sacrifice will be accepted by God. And whosoever slaughters his sacrificial animal before the Eid prayer has not offered the sacrifice.' The uncle of Al Bara', Abu Burda ibn Niyar, said: 'O Messenger of God! I slaughtered my sheep before the Eid prayer and I supposed today was a day for eating and drinking, and I preferred my sheep to be the first to be slaughtered in my house. So I slaughtered it and ate before coming to the prayer.' The Prophet (Prayers & peace be upon him) said: 'The sheep you have slaughtered is nothing more than some mutton.' He said: 'O Messenger of God! I have a young she-goat which is more dear to me than two sheep. Would that be sufficient as a sacrifice from me?' The Prophet (Prayers & peace be upon him) said: 'Yes, it will suffice you, but it will not be sufficient as a sacrifice for anyone after you'."

502. It was related that Abu Sa'id Al Khudri said: "The Prophet (Prayers & peace be upon him) used to go to the place of prayer on the days

of Eid Al Fitr and Eid al Adha. He would first pray and then stand before the people while they sat in rows. He used to preach to them, advise them and make pronouncements. And after that if he wished to dispatch an army on an expedition he would do so, or if he wanted to give an order he would do so, and then he would leave. The people followed this tradition until I went out with Marwan, the governor of Madinah to attend the prayer of Eid Al Adha or Eid Al Fitr. When we reached the place of prayer there was a pulpit which had been made by Kathir ibn Al Salt. Marwan wished to ascend the pulpit before the prayer. I seized his clothes but he tugged them away from me, ascended the pulpit and delivered his speech before the prayer. I said to him: 'By God! You are changing the Prophet's tradition." He replied: 'O Abu Sa'id! What you know is gone.' I said: 'By God! What I know is better than what I do not know.' Marwan said: 'The people do not stay to listen to the speech after the prayer, for that reason I delivered it before the prayer'."

503. It was related that Ibn Abbas and Jabir ibn Abd Allah said: "There was no call to prayer for the Eid Al Fitr and Eid Al Adha prayers."

504. It was related that Ibn Abbas said: "I offered the Eid prayer with the Messenger of God, Abu Bakr, Umar and Uthman, and they all offered the prayer before delivering the speech."

505. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) said: 'No good deed which is performed on any other day is superior to that done on these days.' Then some of the Prophet's companions asked: 'Not even Jihad?' He replied: 'Not even Jihad, unless it is done by a man who risks himself and his property for God's cause and he does not return with either'."

506. It was related that someone asked Anas about saying 'Here I am, at your service, O Messenger of God!' in the Prophet's company. He replied: 'People used to say 'Here I am, at your service, O Messenger of God!' and it was not objected to and they also used to say 'God is Great' and that was not objected to either."

507. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) used to slaughter the sacrificial animals at the place of prayer."

508. It was related that Jabir said: "On the Day of Eid, The Prophet (Prayers & peace be upon him) used to go back by a different route from that which he went out."

509. It was related that Aisha said: "On the days of Mina, Abu Bakr came to visit me while two young girls were playing the tambourine for me and The Prophet (Prayers & peace be upon him) lay covered by his clothes. Abu Bakr reprimanded them and The Prophet (Prayers & peace be upon him) uncovered his

face and said: 'Leave them be, for these days are the days of Eid and Mina.' And another time The Prophet (Prayers & peace be upon him) screened me with his cloak while I watched a display by black slaves in the Mosque. Umar reprimanded them and The Prophet (Prayers & peace be upon him) said: 'Leave them be, O Bani Arfida! You are secure'."

20

The Book of Witr

(Uneven numbers of Rak'at)

510. It was related that ibn Umar said: "Someone asked the Messenger of God about the night prayer. The Messenger of God replied: 'The night prayer is offered as two Rak'at followed by two Rak'at and so on, and if you sense the approach of dawn you should pray one Rak'at and this will serve as Witr for all the previous Rak'at you have prayed.'

511. It was related that Aisha said: "The Messenger of God used to pray eleven Rak'at at night as his night prayer and each prostration lasted for the time it would take you to recite fifty verses of the Qur'an, and then he raised his head. He also used to pray two Rak'at before the dawn prayer and then lie down on his right side until the caller came to him for the prayer."

512. It was related that Aisha said: "The Messenger of God used to offer the Witr prayer at different times of night, from the evening prayer up to the last hour of the night."

513. It was related that ibn Umar said: "The Prophet (Prayers & peace be upon him) said: 'Make Witr your last prayer of the night'."

514. It was related that Abd Allah ibn Umar said: "The Messenger of God used to pray Witr while mounted upon the back of his camel."

515. It was related that Anas was asked: "Did The Prophet (Prayers & peace be upon him) recite invocations at the dawn prayers?" Anas replied: "Yes." He was then asked: "Did he recite invocations before bowing?" Anas replied: "He recited invocations after bowing for some time." And again he was asked about the invocations, he replied: "They were recited." He was asked: "Was it before or after bowing?" Anas replied: "Before bowing." He was asked: "Someone said that you said it was after bowing." Anas said: "He was mistaken, The Messenger of God recited invocations after bowing for one month." Anas added: "The Prophet (Prayers & peace be upon him) sent about seventy men to the unbelievers who were fewer in number and there was a peace treaty between them and the Messenger of God, but they broke it. So the Messenger recited invocations for one month seeking God's punishment for the unbelievers." And he said: "The

Prophet (Prayers & peace be upon him) recited invocations for one month at the dawn prayers asking God to punish the tribes of Ra'l and Dhakwan." He also related that invocations used to be recited at the sunset prayers and the dawn prayers.

21

The Book of Al-Istisqa'a

(The Prayer of Drought)

516. It was related that Abd Allah ibn Zaid said: "The Prophet (Prayers & peace be upon him) went out to offer the prayer for invoking rain and turned his cloak inside out."

517. It was related that Abu Huraira said: "Whenever The Prophet (Prayers & peace be upon him) raised his head up after bowing in the last Rak'a he used to say: 'O God! Save Aiyash ibn Abi Rabi'a, O God! Save Salama ibn Hisham, O God! Save Walid ibn Walid, O God! Save the weak believers, O God! Be severe with the tribes of Mudar and send them years of famine like the years of Joseph.' The Prophet (Prayers & peace be upon him) also said: 'God forgive the tribes of Ghifar and save the tribes of Aslam'."

518. It was related that Abd Allah ibn Mas'ud said: "When The Prophet (Prayers & peace be upon him) saw the people reject Islam he said: 'O God! Send them years of famine like the seven years of Joseph.' So they were beset with famine for one year and all kinds of life were destroyed to the extent that they were reduced to eating hides, carcasses and decaying animals. Whenever any of them glanced at the sky he beheld smoke due to his hunger. So Abu Sufyan went to The Prophet (Prayers & peace be upon him) and said: "O Mohammed! You order people to obey God and to preserve womb relations. The people of your tribe are perishing so please invoke God for them.' The God revealed: 'So wait for the Day when the sky shall bring an evident smoke, covering the people. This is a painful torment, our Lord remove the torment from us, we are believers. How can there be remembrance for them? While a manifest Messenger has already come to them, then they turned away from him and said: 'A man tutored and possessed.' We are removing the torment for a while, truly you will revert to your ways. On the Day when We shall strike with the greatest power, then We shall take Our vengeance.' (Surah 44 verses 10-16)

519. It was related that Abd Allah ibn Umar said: "While I was gazing at the face of The Prophet (Prayers & peace be upon him) when he was praying for rain until the water flowed abundantly from every roof, a saying of a poet occurred to me: "And one who is fair who prays for rain, who cares

for the orphans and guards the widows..." Such were the words of Abu Talib.'

520. It was related that Anas said: "Whenever a drought seemed immanent Umar ibn Al Khattab used to ask Al Abbas ibn Abd Al Muttalib to invoke God for rain. He would say: 'O God! Before this we asked our Prophet to invoke You for rain, and You used to bless us with rain, and now we ask his uncle to invoke You for rain. O God! Bless us with rain.' And so it rained."

521. It was related that Anas ibn Malik said: "Someone entered the mosque on Friday through the gate facing the pulpit while the Messenger of God was delivering his speech. The man stood in front of the Messenger of God and said: 'O Messenger of God! The livestock are all dying and the roads are impassable, so please pray to God for rain'." Anas added: "The Messenger of God raised his hands and said: 'O God! Bless us with rain! O God! Bless us with rain! O God! Bless us with rain!" Anas said: 'By God we were unable to see any sign of a cloud in the sky and there was no house between us and the mountains of Sila.' Anas added: 'A heavy-laden cloud like a shield appeared behind the mountain. When it neared the middle of the sky it spread out and then it rained.' Anas further added: "By God! We were unable to see the sun for a week. The following Friday someone came in through the same gate while the Messenger of God was delivering his speech. The man stood in front of him and said: 'O Messenger of God! The livestock are dead and the roads are impassable, please pray to God to withhold the rain'." Anas added: 'The Messenger of God raised his hands and said: 'O God! Around us and not upon us! O God! On the plateau, on the mountains, on the hills, in the valleys and on the places where the trees are growing.' So the rain stopped and we came out and walked in the sun." It was related that he also said: " The Messenger of God raised his hands and said: ' O God save us!! O God save us!! O God save us!!' ."

522. It was related that Abd Allah bin Zaid said: "I saw The Prophet (Prayers & peace be upon him) the day he left to pray for rain. He turned his back to the people and faced the Qibla and asked God for rain. Then he turned his cloak inside out and led us in two Rak'at of prayer and recited the Qur'an out loud."

523. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) never raised his hands in any invocation except when he invoked God for rain and he used to raise them up so much that one could see the white of his armpits."

524. It was related that Aisha said: "Whenever the Messenger of God saw rain he used to say: 'O God! Let it be a plentiful and bountiful rain'."

525. It was related that Anas said: "Whenever there was a violent wind, The Prophet (Prayers & peace be upon him) seemed to be anxious."

526. It was related that Ibn Abbas said: "I was granted victory with the easterly wind."

527. It was related that Ibn Umar said that The Prophet (Prayers & peace be upon him) said: "O God! Bless our Syria, Palestine, Lebanon and Jordan and our Yemen." The people said: "And our Najd also!" The Prophet (Prayers & peace be upon him) said: "O God! Bless our Syria, Palestine, Lebanon Jordan and our Yemen." They said again: "And our Najd also!" The Prophet (Prayers & peace be upon him) then said: "There will be earthquakes and trials and from there the side of Satan's head will appear."

528. It was related that Ibn Umar said: "The Messenger of God said: 'There are five keys of the Unseen which no one but God knows of, no one knows what will happen tomorrow, no one knows what the wombs contains, no one knows what he will earn tomorrow, no one knows in which place he will die and no one knows when it will rain."

22

The Book of Eclipse

529. It was related that Abu Bakrah said: "We were with the Messenger of God when the sun went into an eclipse. The Messenger of God stood up dragging his cloak until he entered the mosque. He led us in two Rak'at of prayer until the sun appeared fully. Then The Prophet (Prayers & peace be upon him) said: 'The sun and the moon do not eclipse because of the death of anyone, so whenever you witness an eclipse pray and invoke God until the eclipse is finished." It was related that he also said: "But God Al Mighty warn His servants by them."

530. It was related that Al Mughira ibn Shu'ba said: "The sun eclipsed during the Prophet's lifetime on the day his son Ibrahim died. So the people said it had eclipsed because of Ibrahim's death. The Messenger of God said: "The sun and the moon do not eclipse because of the death of anyone. Whenever you witness an eclipse pray and invoke God."

531. It was related that Aisha said: "During the Prophet's lifetime the sun eclipsed, so he led the people in prayer and stood up for a long time in prayer, then bowed for a long time. He stood up again for a long time in prayer but this time he stood less time than before. He bowed again for a long time but for less time than the first one, then he prostrated and stayed a long time in prostration. He did the same in the second Rak'a and then completed the prayer, by that time the sun had returned to normal. He gave a speech and after praising and glorifying God he said: "The sun and the moon are two signs of the signs of God, they do not eclipse upon the death of anyone. So if you witness and eclipse, remember God and say: 'God is Great', pray and give charity." The Prophet (Prayers & peace be upon him) then said: "O followers of Mohammed! By God! There is no one who is worthy of respect more than God, He has prohibited adultery among His servants. O followers of Mohammed! By God! If you knew what I know, you would laugh little and cry much."

532. It was related that Abd Allah ibn Amr said: "When the sun went into an eclipse during the Prophet's lifetime, an announcement was made that a prayer was to be offered in congregation."

533. It was related that a Jewess came to Aisha to ask her about a matter

and said to her: "May God grant you refuge from the punishment of the grave." So Aisha asked the Messenger of God: 'Will people be punished in their graves?' The Messenger of God sought refuge from God from the punishment of the grave and replied: "Yes." Then on another day the Messenger of God rode out to go to a place but the sun eclipsed. He returned before noon and passed behind the houses of his wives and stood for the eclipse prayer with the people standing behind him. He stood up for a long time and then bowed for a long time. Then he stood straight for a long time but shorter than the first. Then he bowed again but shorter than the first. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first Rak'a. Then he bowed a long time but shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he bowed for a long time but shorter than the first. Then he raised his head and prostrated and completed the prayer as much as God wished. And then he ordered the people to seek refuge with God from the punishment of the grave."

534. It was related that Ibn Abbas said: "The sun went into an eclipse during the lifetime of The Prophet (Prayers & peace be upon him). The Messenger of God offered the eclipse prayer and stood up for a long time and then bowed for a long time. Then he stood straight for a long time but shorter than the first. Then he bowed again but shorter than the first. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first Rak'a. Then he bowed a long time but shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he bowed for a long time but shorter than the first. Then he raised his head and prostrated and completed the prayer. By that time the sun had returned to normal. The Prophet (Prayers & peace be upon him) then said: "The sun and the moon are two signs of the signs of God, they do not eclipse because of the death of anyone or because of his birth. So if you witness an eclipse, remember God." The people said: "O Messenger of God! We saw you take something from your place and then we saw you going back." The Prophet (Prayers & peace be upon him) replied: "I saw Paradise and stretched out my hands towards a bunch of fruit and if I had taken it, you would have eaten from it for as long as the world endures. I also saw the Fire and I have never seen such a horrendous sight. I saw that most of its inhabitants were women." The people asked: "O Messenger of God! Why is that so?" The Prophet (Prayers & peace be upon him) replied: "Because they are ungrateful." They asked if they were ungrateful to God, The Prophet (Prayers & peace be upon him) replied: "They are ungrateful to their husbands and ungrateful for the goodness done to them. If

you are good to any of them in the life and then she sees something undesirable in you she says: 'I have never had any good from you'."

535. It was related that Asma'a bint Abu Bakr said: " The Prophet (Prayers & peace be upon him) ordered that when the sun eclipse, to free slaves."

536. It was related that Abi Musa said: "The sun went into an eclipse and The Prophet (Prayers & peace be upon him) got up in fear of the Hour. He went out to the mosque and offered the prayer standing, bowing and prostrating for longer than I had ever seen him do so. Then he said: 'These signs are from the signs of God and they do not occur due to the death or birth of anyone, but God instills fear into His servants by means of them. So when you witness any of them, remember God and invoke Him and seek His forgiveness'."

537. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) recited the Qur'an out loud during the eclipse prayer and said 'God is Great' and then bowed. When he stood up after bowing he said '.....' And then he used to recite again. In the eclipse prayer there are four bowings and four prostrations in the two Rak'at." Al Auza'I and others said that it had been related to them that Al Zuhri related that Urwa related that Aisha said: "During the Prophet's lifetime the sun went into an eclipse and he told someone to call for congregational prayers. He led the prayer and performed four bowings and four prostrations in two Rak'at.'

23

The Book of Prostration while Reciting the Qur'an

538. It was related that Abd Allah bin Mas'ud said: "The Prophet (Prayers & peace be upon him) recited the Chapter of 'The Star' (Surah 53) at Makkah and prostrated while he was reciting it. The people with him did likewise except an elderly man who took a fistful of pebbles or earth and lifted it up to his forehead saying: 'This suffices for me.' Some time later I saw that man slain as an unbeliever."

539. It was related that Ibn Abbas said: "The prostration during recital of the Chapter 'Saad' (Surah 38) is not compulsory but I saw The Prophet (Prayers & peace be upon him) prostrate while reciting it."

540. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) prostrated while reciting 'The Star' (Surah 53) and the Muslims, the pagans, the Jinn and all humanity prostrated with him."

541. It was related that Zaid ibn Thabit said: "I recited 'The Star' in the Prophet's presence and he did not perform a prostration."

542. It was related that Abi Salma said: "I saw Abu Huraira reciting 'When the sky is rent asunder' and he prostrated during its recitation. I asked Abu Huraira: 'Did I not see you prostrate?' He said: 'If I had not seen The Prophet (Prayers & peace be upon him) prostrating, I would not have done so'."

543. It was related that Ibn Umar said: "When The Prophet (Prayers & peace be upon him) used to recite a Chapter that contained mention of a prostration he would prostrate and we used to do likewise and some of us were unable to find a place to perform it."

24

The Book of Shortening the Prayer

544. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) once traveled for nineteen days and shortened his prayers."

545. It was related that Anas said: "We traveled with The Prophet (Prayers & peace be upon him) from Madinah to Makkah and we offered two Rak'at at each prayer until we returned to Madinah." It was asked: "Did you stay for some time in Makkah?" He replied: "We stayed in Makkah for ten days."

546. It was related that ibn Umar said: "I offered the prayer at Mina with The Prophet (Prayers & peace be upon him), Abi Bakr and Umar and it consisted of two Rak'at. Uthman did likewise at the beginning of his caliphate, but later on he began to prayer the complete prayer."

547. It was related that Haritha ibn Wahab said: "The Prophet (Prayers & peace be upon him) led us in the prayer at Mina during the peace treaty and prayed two Rak'at."

548. It was related Ibn Mas'ud said: "We offered four Rak'at of prayer at Mina behind Uthman Ibn Affan, and when Abd Allah ibn Mas'ud was told about it, he said: 'Indeed to God we belong and to Him is our return.' And he added: 'I prayed two Rak'at at Mina with the Messenger of God and likewise with Abu Bakr and Umar.' He added: 'I hope that I may be fortunate enough to have two of the four Rak'at accepted'."

549. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "A woman who believes in God and they Last Day may not travel for a day and a night except in the company of her husband or male relative who she may not marry."

550. It was related that Abd Allah ibn Umar said: "When The Prophet (Prayers & peace be upon him) was in a hurry he would delay the sunset prayer and then offer three Rak'at and perform the salutation, and after waiting a little while, the Iqama was pronounced for the evening prayer and he used to offer two Rak'at and perform the salutation. He never offered any non-obligatory prayer until the middle of the night."

551. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to offer non-obligatory prayer while mounted in whatever direction it took."

552. It was related that Anas said: "He prayed while riding upon a donkey with his face directed to the left of the Qibla. He was asked: "I have seen you offering the prayer in a direction other than that of the Qibla." He replied: "If I had not seen the Messenger of God doing so, I would not have done so also."

553. It was related that Ibn Umar left upon a journey and said: "I once went with The Prophet (Prayers & peace be upon him) on a journey and he did not offer non-obligatory prayer during it, and God has said: 'Surely there is the best example for you in the Messenger of God, for whoever seeks the pleasure of God and the Last Day, and remembers God often'." (Surah 33 verse 21)

554. It was related that Amir ibn Rabi'ah said: "I saw The Prophet (Prayers & peace be upon him) praying non-obligatory prayers at night while upon his mount on a journey, and he faced whatever direction it took."

555. It was related that Ibn Abbas said: "The Messenger of God used to offer the noon and afternoon prayers at the same time when he was on a journey, and also used to offer the sunset and evening prayers together."

556. It was related that Imran ibn Husain said: "I had piles so I asked The Prophet (Prayers & peace be upon him) about praying. He said: 'Pray standing and if you cannot stand then pray sitting and if you cannot sit, then pray lying on your side'."

557. It was related that Aisha, the mother of the believers, said: "I never saw the Messenger of God offering the night prayer sitting except when he was in his old age and then he used to recite while sitting and whenever he wanted to bow he would get up and recite thirty or forty verses and then bow down." And it was also related that she said: "He used to do likewise in the second Rak'at. After completing the prayer he would look at me and if I was awake he would speak to me and if I was sleeping he would lie down."

25

The Book of the Night Prayer

558. It was related that Ibn Abbas said: "When The Prophet (Prayers & peace be upon him) arose at night to offer the night prayer before the dawn, he would say: 'O God! All praise is due to You, You are the Keeper of the heavens and the earth, and all that is in them. All praise is due to You. You are the Master of the heavens and the earth, and all that is in them. All praise is due to You. You are the Light of the heavens and the earth, and all praise is due to You. You are the Master of the heavens and the earth, and all praise is due to You. You are the Truth and Your promise is true, and the encounter with You is true. Your word is the Truth. And Paradise is true, and Hell is true. And all the Prophets are true, and Mohammed is true. And the Day of Resurrection is true. O God! I submit to You, I believe in You and depend upon You. And repent to You, and with Your help I confront those who reject. And I take You as the Judge. Forgive me my past and future sins. And whatever I have concealed or revealed. And You are the One Who causes increase and decrease. No worship is due to anyone but You. There is no might or power except with God'."

559. It was related that Ibn Umar said: "During the Prophet's lifetime if anyone had a dream he would relate it to the Messenger of God. I wished to have a dream to relate to the Messenger of God. When I was a youth I used to sleep in the Mosque during the Prophet's lifetime and I had a dream in which I saw two angels hold on to me and take me to the Fire. It was surrounded with walls like the sides of a well with two poles in its midst and I recognised the people there. I began to say: 'I seek refuge in God from the Fire.' Then I met another angel who told me not to fear. I related the dream to Hafsa who related it to the Messenger of God. The Prophet (Prayers & peace be upon him) said: 'Abd Allah is a good man, I wish he would pray the night prayer'. Afterwards Abd Allah would only sleep a little of the night."

560. It was related that Jundab said: "The Prophet (Prayers & peace be upon him) was taken ill and did not rise for the night prayer for one or two nights."

561. It was related that Ali ibn Abi Taleb said: "The Messenger of God came to me one night with Fatimah, the daughter of The Prophet (Prayers

& peace be upon him), and asked: 'Will you not pray at night?' I said: 'O Messenger of God! Our souls are in the Hands of God and if He wishes He will make us arise.' As soon as I had said this he left without saying a word and I heard him hitting his thigh and saying: 'There is nothing more argumentative than mankind'."

562. It was related that Aisha said: "The Messenger of God used to refrain from doing a good deed even though he wished to do it, out of fear that people might act upon it and then it would be made obligatory for them. The Prophet (Prayers & peace be upon him) never prayed the forenoon prayer, but I do."

563. It was related that Al Mughira bin Shu'abah said: "The Prophet (Prayers & peace be upon him) used to stand in prayer until both his feet or legs were swollen. He was asked why and he replied: 'Should I not be a thankful servant'."

564. It was related that Abd Allah ibn Amr ibn Al As said: "The dearest prayer to God is that of David and the dearest fast to God are those of David. He used to sleep for half the night and pray one third of the night and sleep again for a sixth of the night and he would fast on alternate days."

565. It was related that Masruq said: "I asked Aisha which deed was the dearest to The Prophet (Prayers & peace be upon him). She replied: 'The deed which is done frequently.' I then asked: 'When did he used to rise for prayer.' He replied: 'He used to get up when he heard the crowing of a cock'." And it was related that that The Prophet (Prayers & peace be upon him) used to get up for prayer upon hearing the crowing of a cock and it was related that Aisha said: "In my house The Prophet (Prayers & peace be upon him) always slept during the last hours of the night."

566. It was related that Ibn Mas'ud said: "One night I offered the night prayer with The Prophet (Prayers & peace be upon him) and he stood until I was beset with an ill thought. We asked : 'What was your ill thought?' He replied: 'I thought of sitting down and leaving The Prophet (Prayers & peace be upon him) standing'."

567. It was related that Ibn Abbas said: "The Prophet's prayer used to extend to thirteen Rak'at."

568. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to offer thirteen Rak'at in night prayer including Witr and two Rak'at Sunna of the dawn prayer."

569. It was related that Anas said: "The Messenger of God used sometimes not to fast and we would think he would not fast that month and sometimes he would fast so that we would think he would not stop fasting all that month. And in his prayer and his sleeping, if you wished to see him praying at night

you could see him praying and if you wished to see him sleeping, you could see him sleeping."

570. It was related that Abu Huraira said: "The Messenger of God said: 'Satan ties three knots at the back of the head of the one who sleeps. Upon each knot he reads and blows the words: 'The night is long so remain sleeping.' When one wakes up and remembers God, one knot is untied, and when one performs ablution the second knot is untied, and when one prays the third knot is untied and then one rises up with energy and in good spirit, failing this one gets up lethargic and in a bad mood."

571. It was related that Abd Allah said: "The Prophet (Prayers & peace be upon him) was told that someone had remained asleep until the morning and had not risen to pray. The Prophet (Prayers & peace be upon him) said: 'Satan urinated in his ears'."

572. It was related that Abu Huraira said: "The Messenger of God said: 'Our Lord glory be to Him descends to us every night to the nearest heaven while the last third of the night still remains and says: 'Is there anyone to invoke Me so that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone who seeks My forgiveness so that I may forgive him?'"

573. It was related that Aisha was asked: "How was the Prophet's night prayer?" She replied: "He used to sleep early and get up in its last part to pray, and then return to sleep. When the caller pronounced the call to prayer he would get up. If he needed a bath he would take it, otherwise he used to perform ablution and then go out to the prayer."

574. It was related that Aisha was asked: "How was the Messenger of God's prayer during the month of Ramadan?" She replied: "The Messenger of God never exceeded eleven Rak'at during the month of Ramadan or in any other month, he used to offer four Rak'at, do not ask me how beautiful and long they were, then four Rak'at, do not ask me how beautiful and long they were, and then three Rak'at." Aisha added: "I said: 'O Messenger of God! Do you sleep before offering the Witr prayer?" He replied: "O Aisha! My eyes sleep but my heart is still awake!"

575. It was related that Anas ibn Malik said: "The Messenger of God entered the mosque and saw a rope hanging between its two pillars. He asked: 'What is this rope?' The people said: 'It is for Zainab to hold when she feels tired in the prayer.' The Prophet (Prayers & peace be upon him) replied: 'Do not use it and remove the rope. You should pray for as long as you feel able and when you feel tired you should be seated'."

576. It was related that Abd Allah ibn Amr ibn Al As said: "The Messenger of God said to me: 'O

Abd Allah! Do not be like so and so, who used to offer the prayer at night and then ceased'."

577. It was related that Ubada ibn Al-Samit said: "The Prophet (Prayers & peace be upon him) said: 'Whoever arises at night and says 'There is no god but God and all worship is due to Him alone, He has no partner in His Dominion, worship or attributes, for Him is the Kingdom and all praise is due to Him. He is the Omnipotent. And all praise is due to God. All glory is due to God. There is no god but God, and God is Great, and there is no might or power except with God. O God! Forgive me'. His invocation will be granted and if he performs ablution his prayer will be accepted."

578. It was related that Abu Huraira once said that the Messenger of God said: "Your brother does not speak obscenities. The Messenger of God is among us and he recites His Book at dawn. He showed us guidance when we were blind. We believe that all he says will come to pass. He spends his nights so that his sides do not touch the bed, while the pagans sleep in the deepest slumber."

579. It was related that Ibn Umar said: "During the Prophet's life time I dreamt that I held a piece of silk in my hand and it flew with me to any part of Paradise I desired. I also saw two beings come to me who wanted to take me to the Fire. Then an angel encountered us and told me not to fear. He then told them to leave me. Hafsa told The Prophet (Prayers & peace be upon him) of my dream and The Prophet (Prayers & peace be upon him) said: 'Abd Allah is a good man, I wish he would pray the night prayer!' After that Abd Allah began to pray the night prayer."

26

The Book of Voluntary Prayer

580. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to teach us how to pray for guidance in a particular matter, as he taught us the chapters of the Qur'an. He instructed us: 'If any of you proposes to do any thing he should offer two Rak'at in prayer in addition to the obligatory prayer, and say: 'O God! I seek guidance from Your Knowledge. And power from Your Might, and I seek Your bounty, You are able and I am not, and You know the Unseen. O God! If You see that this endeavor is good for my religion and my subsistence and in my Hereafter, then You decree it for me and facilitate it for me, and bless me in it. And if You see that this endeavor is harmful for me in my religion and my subsistence and in the Hereafter then deter it from me and deter me from it. And decree for me what is good and make me satisfied with it.' Then The Prophet (Prayers & peace be upon him) added that the person should name his intention'."

581. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was most ardent in his voluntary prayers, particularly the two Rak'at at the dawn prayer."

582. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to pray the two Rak'at before the dawn prayer so quickly to the point that I used to wonder whether he had managed to read Al Fatihah."

583. It was related that Abu Huraira said: "My friend advised me to do three things and I shall not give them up until I die, they are; to fast for three day every month, to offer the pre-noon prayer and to pray Witr before going to sleep."

584. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) never missed four Rak'at before the noon prayer and two Rak'at before the dawn prayer."

585. It was related that Abd Allah Al Muzni said that The Prophet (Prayers & peace be upon him) said: "Pray before the sunset prayer." He repeated it three times and the third time he said: "Whoever wishes to offer it may do so." He said this so that the people would not assume it to be obligatory."

The Book of the Superiority of praying in the Mosque of Makkah and Madinah

586. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) said: 'Do not set off on a journey except for three Mosques; the Mosque of Makkah, the Mosque of the Messenger of God and the Mosque of Jerusalem'."

587. It was related that Abu Huraira said that the Messenger of God said: "One prayer in my Mosque is better than one thousand prayers in any other mosque except for the Mosque in Makkah."

588. It was related that Ibn Umar said: "I never offered the fore-noon prayer except on two occasions. When I arrived in Makkah and I always arrived in Makkah in the forenoon, so I used to perform the circumambulation of the Ka'ba and then offer two Rak'at behind the station of Abraham. And when I used to visit Quba' as I would visit it every Saturday. When I entered the Mosque I disliked to leave it without offering a prayer." Ibn Umar added: "The Messenger of God used to visit the Mosque of Quba' on foot or riding. And I used to say 'I do only what my companions used to do and I do not forbid anyone from praying at any time of the day or night except from intending to pray at sunrise or sunset."

589. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "There is a garden of the gardens of Paradise between my house and my pulpit, and my pulpit is upon my fountain."

27

The Book of Actions during Prayer

590. It was related that Ibn Mas'ud said: "We used to greet The Prophet (Prayers & peace be upon him) while he was in prayer and he used to answer our greeting. When we returned from Ethiopia we greeted him but he did not reply and after he said: 'One is occupied with more serious things when one is praying'." And it was related that Zaid ibn Arqam said: "During the Prophet's lifetime we used to speak while in prayer, and we would tell each other our needs, until the verse 'Attend constantly to your prayers, especially the middle prayer, and stand in a devout manner before God' (Surah 2 verse 238) was revealed. Thereafter we were ordered to remain silent while in prayer."

591. It was related that Mu'qaiqib said: "The Prophet (Prayers & peace be upon him) spoke about a man who leveled the earth out upon prostrating, and said: 'If you have to do so then do it only once'."

592. It was related that Shu'abah said that Al Azraq ibn Qais told us: "We were at Al Ahwaz fighting the Al Haruriya and while I was on the river bank a man was praying holding the reins of his mount in his hand. The beast was pulling itself away and he was trying to rein it in. Shu'abah said: 'He was Abu Barza al Aslamy'. A man from the Khawarij said: 'O God! Be severe upon that old man.' So when he finished his prayer he said: 'I heard what you were saying, and I have taken part in six, seven or eight battles with The Prophet (Prayers & peace be upon him) and have seen his tolerance, and no doubt, I would rather return with my mount than let it take itself back to its stable, as this would cause me much hardship on my return'."

593. It was related that Aisha said: "Once the sun went into an eclipse and the Messenger of God stood up to pray and recited a long chapter and then bowed down for a long time and then raised his head up and recited another chapter. Then he bowed and after finishing, he prostrated and did the same in the second Rak'a and then said: 'The eclipse of the moon and the sun are two of the signs from the signs of God and if you witness them, then pray until they pass. Indeed while I stood here I saw all things which

were promised to me by God and I beheld Paradise and I wanted to pick a bunch of its fruit, that was when you saw me move forward. Indeed I saw the Fire with its parts consuming each other, that was when you saw me stepping back, and I beheld Amr ibn Luhai, who began the tradition of freeing animals in the names of idols, in the Fire'."

594. It was related that Jabir ibn Abd Allah said: "The Messenger of God sent me on an errand and when I had done it I returned to The Prophet (Prayers & peace be upon him) and greeted him but he did not return my greeting. Only God knows how grieved I was and I said to myself: 'Perhaps the Messenger of God is angered because I took a long time, so I greeted him again but he did not reply. I was even more grieved than I had been at first. I greeted him again and he returned the greeting and said: 'What prevented me from returning your greeting was that I was praying.' At that time he was on his mount and his face was not turned towards the Qibla."

595. It was related that Abu Huraira said: "It was forbidden to pray with one's hands over one's hips."

28

The Book of Forgetfulness during Prayer

596. It was related that Abd Allah ibn Mas'ud said: "The Messenger of God once offered five Rak'at at the noon prayer and a person asked him whether there had been an increase in the prayer. The Messenger of God replied: 'Why do you ask that?' He said: 'Because you offered five Rak'at.' So the Messenger of God performed two prostrations of forgetfulness after the salutation."

597. It was related that Kuraib said: "Ibn Abbas, Al Miswar ibn Makhrama and Abd Al Rahman ibn Azhar sent me to Aisha and instructed me to greet her of their behalf and to ask her about offering two Rak'at after the afternoon prayer and to tell her: 'We were told that you offer those two Rak'at and we were told that The Prophet (Prayers & peace be upon him) had prohibited them.' Ibn Abbas said: 'Umar and I used to beat anyone who offered them.' I went to Aisha and conveyed the message. Aisha said: 'Go to Umm Salama and ask her about it.' So I returned and told them what she had said. They told me to go to Umm Salama and ask her the same question as they had conveyed to Aisha. Umm Salama replied: 'I heard The Prophet (Prayers & peace be upon him) prohibiting them, later I saw him offering them immediately after he had prayed the afternoon prayer. Then he entered my house when I had some of the Ansari women from the tribe of Bani Haram sitting with me, so I sent my servant girl to him having said to her, stand beside him and tell him that Umm Salama says: 'O Messenger of God! I have heard you forbid the offering of two Rak'at after the afternoon prayer but I have seen you offering them.' If he waves his hand then wait for him.' The servant girl did so and The Prophet (Prayers & peace be upon him) signaled her with his hand and she waited. When he had finished the prayer he said: 'O daughter of Bani Umayyah! You have questioned me about the two Rak'at after the afternoon prayer. The people of the tribe of Abdul Qais came to me and kept me busy and I could not offer the two Rak'at after the noon prayer. Those two Rak'at were for the ones I missed'."

29

The Book of Funerals

598. It was related that Abu Dhar said: "The Messenger of God said: 'A person came to me from my Lord and gave me the tidings that if any of my followers dies worshipping God alone, such a one will enter Paradise." I asked: 'Even if he committed adultery?' He replied: 'Even if he committed adultery and theft'."

599. It was related that Abd Allah said: "The Messenger of God said: 'Anyone who dies worshipping others with God will most certainly enter the Fire." I said: "Anyone who dies worshipping God alone will most certainly enter Paradise."

600. It was related that Al Bara' said: "The Messenger of God commanded us to do seven things and forbade us from seven. He ordered us to follow the funeral procession, to visit the sick, to accept the invitation, to help the oppressed, to honour the oaths, to return the greeting, and to respond to one who sneezes by saying 'May God have mercy upon you.' On condition that the one who has sneezed has first said 'Praise be to God.' He forbade us to use silver utensils and dishes or to wear golden rings and silk garments."

601. It was related that Umm Al Al'a, a woman of the Ansar who had pledged an oath before The Prophet (Prayers & peace be upon him) said: "The Emigrants were divided among us when we drew lots and we were given Uthman ibn Maz'un, he stayed with us in our house until he died from a fatal disease. After his death he was bathed and shrouded in his clothes. The Messenger of God came and I said: 'O Abu Al Sa'ib! I swear that God has honoured you.' The Prophet (Prayers & peace be upon him) asked: 'How do you know that God has honoured him?' I answered: 'O Messenger of God! Dearer to me than my father! On whom else will God bestow His honour?' The Prophet (Prayers & peace be upon him) said: 'Indeed, death came to him and by God I also wish him good, but by God I do not know what God will do with me even though I am God's Messenger.' By God, after that I never swore to anyone's piety again."

602. It was related that Jabir ibn Abd Allah said: "When my father was martyred I uncovered the sheet from his face and wept, the people forbade me from doing so but The Prophet (Prayers & peace be upon

him) did not forbid me. Then my aunt Fatimah started to weep and The Prophet (Prayers & peace be upon him) said: 'Whether you weep or not it is all the same, the angels continuously shaded him with their wings until you moved him from the field'."

603. It was related that Abu Huraira said: "The Messenger of God informed the people that An-Najashi had died on the same day of his death. He went towards the place of prayer and the people stood behind him aligned in rows. He said God is Great four times in prayer."

604. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) said: 'Zaid took over the standard and was martyred, then Jafar took it and was martyred as well. Then Abd Allah ibn Rawaha took the standard and he too was martyred,' and the Prophet's eyes were brimming with tears. 'Then Khalid ibn Al Walid took the standard although he had not been appointed as a bearer before hand, and he was granted victory'."

605. It was related that Anas said: "The Prophet (Prayers & peace be upon him) said: 'God, from His Mercy, will grant Paradise to the Muslim whose three children die before reaching the age of puberty."

606. It was related that Atiyya Al-Ansariah said: "The Messenger came to us while we were bathing his daughter's body and he said: 'Wash her three, five or more time with water and lotus and finally sprinkle camphor over her, when you have finished tell me.' So when we had finished we informed him and he gave us his waist wrapper and instructed us to shroud her in it. Aiyub said that Hafsa had related a similar account in which the washing was said to be done an uneven number of times, mentioning either three, five or seven. It was also related that they were told to begin at the right side of the body with the parts which were washed in ablution, and Atiyya also said: 'We combed her hair and braided it into three plaits'."

607. It was related that Aisha said: "The Messenger of God was shrouded in three pieces of white cotton cloth from Yemen, these were neither a shirt nor a turban."

608. It was related that Ibn Abbas said: "A man fell from his mount while he was upon Mount Arafat and broke his neck. The Prophet (Prayers & peace be upon him) said: "Wash him with water and lotus and shroud him in two pieces of cloth but do not perfume him or cover his head, for he will be raised on the Day of Resurrection saying: 'Here I am, at your service'."

609. It was related that Ibn Umar said: "When Abd Allah ibn Ubai died his son went to The Prophet (Prayers & peace be upon him) saying: 'O Messenger of God! Give me your shirt to shroud him in. Offer the

funeral prayer and seek God's forgiveness for him.' So the Messenger of God gave him his shirt and said: 'Tell me when you are ready for me to offer the funeral prayer.' So he told him and when The Prophet (Prayers & peace be upon him) went to offer the funeral prayer Umar grasped his hand and said: 'Did God not forbid you to offer funeral prayers for the hypocrites?' The Prophet (Prayers & peace be upon him) replied: 'I was given the choice, as God said: 'Whether you ask for forgiveness for such people or not, God will not forgive them, even if you ask for forgiveness for them seventy times. This is because they have no belief in God and His Messenger, and God guides not the perverted transgressors.' (Surah 9 verse 80) So The Prophet (Prayers & peace be upon him) offered the funeral prayer and then it was revealed: 'And never pray over any one of them when he is dead, nor stand over his grave, they disbelieved in God and His Messenger, and died when they were transgressors'. (Surah 9 verse 84)."

610. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) went to the grave of Abd Allah ibn Ubai after his burial. The body was brought out and The Prophet (Prayers & peace be upon him) put his saliva over it and clothed it in his shirt."

611. It was related that Khabbab said: "When we emigrated with The Prophet (Prayers & peace be upon him) in the cause of God, our reward was with God, some of us died without taking any reward in this life, such a one was Mus'ab ibn Umair, while others took their rewards. Mus'ab ibn Umair was martyred in the Battle of Uhud and we found nothing except his black dress-like garment to use as his shroud. Hamza or someone else was martyred and he was too was better than I and had nothing as his shroud except his black garment. I fear that I have taken the reward for my deeds in this life." Then he was overtaken by weeping.

612. It was related that Sahl said: "A woman brought a woven bordered sheet to The Prophet (Prayers & peace be upon him)." Then Sahl asked them if they knew what it was and they said it was a cloak and Sahl confirmed their response. The woman said: 'I wove it myself and brought it for you to wear.' The Prophet (Prayers & peace be upon him) accepted it and was in need of it at that time. He came out wearing it as a waist wrapper and a man admired it and said: 'How fine it is. Will you give it to me?' The people said: 'You should not have asked for it because The Prophet (Prayers & peace be upon him) needs it and you know he never refuses anyone's request.' The man replied: 'By God! I did not mean to ask for it to wear but to use as my shroud.' Later it was given and used as his shroud."

613. It was related that Umm Atiyya said: "We were prohibited from accompanying the funeral processions but not absolutely."

614. It was related that Umm Habiba, the wife of The Prophet (Prayers & peace be upon him), said: "I heard The Prophet (Prayers & peace be upon him) say: 'It is not lawful for a woman who believes in God and the Last Day to mourn for anyone who dies for more than three days except for her husband whom she may mourn for four months and ten days'."

615. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) encountered a woman weeping at a graveside. He told her to fear God and to be patient. She said to him: 'Go away, for you have not suffered the affliction I have suffered.' She had not recognised him and then she was told he was The Prophet (Prayers & peace be upon him), so she went to the house of The Prophet (Prayers & peace be upon him) and she found no one guarding it. Then said to him: 'I did not recognise you.' He said: 'Indeed, patience is at the first stroke of affliction when it strikes."

616. It was related that Usama ibn Zaid said: "The Prophet's daughter sent a messenger to The Prophet (Prayers & peace be upon him) asking him to come as her child was dying, but The Prophet (Prayers & peace be upon him) sent the messenger back telling him to convey his greetings to her and to say: 'Whatever God takes is for Him and whatever He gives is for Him, and all things have a term pre-determined with Him and so she must have patience and hope for God's reward.' She sent for him again and swore that he must go to her. The Prophet (Prayers & peace be upon him) got up and so did Sa'd ibn Ubada, Mu'adh ibn Jabal, Ubai ibn Ka'b, Zaid ibn Thabit and others with him. The child was brought to the Messenger of God and his breathing sounded irregular as if it was a leather waterskin. At this the eyes of The Prophet (Prayers & peace be upon him) filled with tears and Sa'd said: 'O Messenger of God! What is this?' He replied: 'It is the mercy God has put in the hearts of His servants and God is merciful only to those of His servants who have mercy'."

617. It was related that Anas ibn Malik said: "We were in the funeral of one of the Prophet's daughters and as he sat at the graveside I saw his eyes shedding tears. He said: 'Is there any one of you who did not have sexual relations with his wife last night?' Abu Talha replied in the affirmative. Then The Prophet (Prayers & peace be upon him) told him to go down into her grave and so he went down into her grave."

618. It was related that Umar said that The Prophet (Prayers & peace be upon him) said: "The deceased is punished by the weeping of his family." Ibn Abbas said: "When Umar died I related this to Aisha and she said: "May God have Mercy upon Umar! By God! The Messenger of God never said that a believer is punished by the weeping of his family, but he said: 'God increases the punishment of

an unbeliever because of the weeping of his family'." Aisha added: "This is borne out by the Qur'an where God says: 'And no bearer of burdens can bear another's burden...' (Surah 35 verse 18)'."

619. It was related that Aisha said: "The Messenger of God once passed by the grave of a Jewess while her relatives were weeping over it. He said: 'They are weeping over her and she is being tortured in her grave'."

620. It was related that Al Mughira said: "I heard The Prophet (Prayers & peace be upon him) say: 'Attributing falsehood to me is not the same as attributing falsehood to anyone else. Whoever attributes a lie to me intentionally has indeed secured his place in the Fire.' I heard The Prophet (Prayers & peace be upon him) say: 'The deceased is tortured for the lamentation made over him'."

621. It was related that Abd Allah said that The Prophet (Prayers & peace be upon him) said: "The one who strikes his face, rents his clothes and follows the ways and traditions of the days of ignorance is not of us."

622. It was related that Sa'd ibn Abi Waqqas said: "In the year of the Prophet's final Pilgrimage I was taken seriously ill and The Prophet (Prayers & peace be upon him) used to visit me to enquire about my health, I told him: 'I am beset with illness and I am wealthy but have no inheritors except one daughter, should I give two-thirds of my property in charity?' He replied: 'No.' I asked: 'Half then?' He said: 'No.' Then he added: 'One third, and even one third is a great deal. It is better to leave your inheritors wealthy rather than to leave them in poverty and obliged to beg from others. You will receive your reward for whatever you give for God's sake, even for what you put in the mouth of your wife.' I said: 'O Messenger of God! Will I be left alone after my companions have gone?' He said: 'If you are left behind, whatever you have done of good deeds will elevate you. And perhaps you will live a long life so that some people will benefit because of you and others be harmed because of you. O God! Complete the emigration of my companions and do not let them become renegades.' But the Messenger of God sorrowed for Sa'd ibn Khaula because he died in Makkah."

623. It was related that Abi Musa was taken gravely ill and fainted so that he could not reply to his wife as he lay with his head in her lap. When he recovered his senses he said: "I am free from those from whom the Messenger of God was free." The Messenger of God is free of the women who strike their faces and shave their heads and rent their clothes.

624. It was related that Aisha said: "When The Prophet (Prayers & peace be upon him) received news of Ibn Haritha, Ja'far and Ibn

Rawaha's deaths he sat down and appeared melancholy, and I looked at him through a crack in the door. A man came and informed him about the weeping of the women of Ja'far. The Prophet (Prayers & peace be upon him) ordered him to forbid them. The man went back and then returned saying that he had conveyed the order but they had ignored him. The Prophet (Prayers & peace be upon him) said: 'Forbid them.' So he went back again and returned for a third time saying: 'O Messenger of God! By God they would not listen at all.' The Messenger of God ordered him to go and put dust in their mouths."

625. It was related that Anas ibn Malik said: "One of Abu Talha's sons was taken ill and died while Abu Talha was not at home. His wife washed and shrouded him and laid him somewhere in the house. When Abu Talha came home he asked: 'How is the boy now?' She replied: 'The child is quiet and I hope he is in peace.' Abu Talha supposed she had told him the truth so he passed the night and in the morning he bathed and got ready to go out, then she told him his son had died. Abu Talha offered the prayer with The Prophet (Prayers & peace be upon him) and told him what had happened. The Messenger of God said: 'May God bestow His blessings on you for your night'." Sufyan said: "One of the Ansar said: 'They had nine sons and all of them recited the Qur'an by heart'."

626. It was related that Anas ibn Malik said: "We went with the Messenger of God to the blacksmith Abu Saif who was the husband of the wet-nurse of Ibrahim. The Messenger of God took Ibrahim and kissed him and smelt him and later on we entered the house of Abu Saif when Ibrahim was drawing his last few breaths, the Messenger of God's eyes were beginning to shed tears and Abd Al Rahman ibn Auf said: 'O Messenger of God, even you are weeping!' He said: 'O Ibn Auf this is mercy.' And he wept some more and said: 'The eyes are filled with tears and the heart is grieved, but we will not say anything which displeases our Lord. O Ibrahim! We are grieved by your departure'."

627. It was related that Abd Allah ibn Umar said: "Sa'd ibn Ubada was taken ill and The Prophet (Prayers & peace be upon him) together with Abd al Rahman ibn Auf, Sa'd ibn Abi Waqqas and Abd Allah ibn Mas'ud went to visit him to enquire of his health. When he arrived there he found him in the midst of his family and he asked: 'Has he died?' They said: 'No, O Messenger of God.' The Prophet (Prayers & peace be upon him) wept and when the people saw the Messenger of God weeping they all wept. He said: 'Listen. God does not mete out punishment for the tears you shed or for the grief you feel in your hearts, but he punishes or grants His mercy on account of this." And he pointed to his tongue and said: 'The deceased is punished for the lamentations that his family makes over him'."

628. It was related that Umm Atiyya said: "When one of us gave the pledge of allegiance to The Prophet (Prayers & peace be upon him) one of its conditions was that we would not utter lamentations, but it was not kept except by five women and they are Umm Sulaim, Umm Al Ala', the daughter of Ali Sabra, and two other women, or the daughter of Abi Sabra and the wife of Mu'adh and another woman."

629. It was related that Amir ibn Rabi'a said that The Prophet (Prayers & peace be upon him) said: "If any of you see a funeral procession and you are not joining it, then you should stand and remain standing until you are behind it or it leaves you behind, or until the casket is put down before it goes on ahead of you."

630. It was related that Sa'id Al Maqqburi said that his father said: "As we were accompanying a funeral procession Abu Huraira took hold of Marwan's hand and they sat down before the casket was put down. Then Abu Sa'id came and seized Marwan's hand and said: 'Get up, by God! You know that The Prophet (Prayers & peace be upon him) forbade us from doing that.' Abu Huraira said: 'He has spoken truly'."

631. It was related that Jabir ibn Abd Allah said: "When a funeral procession passed in front of us The Prophet (Prayers & peace be upon him) stood up and we stood too. We said: 'O Messenger of God! This is a funeral procession for a Jew.' He said: 'Whenever you see a funeral procession you should stand up'."

632. It was related that Abi Sa'id Al Khudri said that the Messenger of God said: "When the corpse is put in the casket and the men lift it up upon their shoulders, if the deceased was righteous it will say: 'Take me quickly.' And if it was unrighteous it will say: 'Woe is me! Where are they taking me.' Everything hears its voice but mankind, and if he were to hear it he would lose consciousness."

633. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Make haste with the corpse for if it was righteous you will expedite its good, and if it was other than that then you will avoid incurring sin upon yourselves."

634. It was related that Nafi'a said that Ibn Umar was informed that Abu Huraira said: "Those who accompany the funeral procession will gain a reward equivalent to one Qirat." Ibn Umar said: "Abu Huraira exaggerates." Aisha confirmed Abu Huraira's saying and said: "I heard the Messenger of God relate the same." Ibn Umar said: "We have missed many Qirats."

635. It was related that Aisha said: "When The Prophet (Prayers & peace be upon him) was gravely ill he said: 'God cursed the Jews and the Christians because they made the graves into places of prayer.'

Aisha added: 'Had it not been for that the Prophet's grave would have been designated as a prominent place, but I fear it may be taken as a place of prayer'."

636. It was related that Samura ibn Jundab said: "I offered the funeral prayer behind The Prophet (Prayers & peace be upon him) for a woman who had died in childbirth and he stood beside the middle of the casket."

637. It was related that Ibn Abbas offered the funeral prayer and recited Al Fatihah and said: "Know that its recitation is the tradition of The Prophet (Prayers & peace be upon him) Mohammed."

638. It was related that Anas bin Malik said that The Prophet (Prayers & peace be upon him) said: "When a human being is laid in his grave and his companions walk away he even hears their footsteps, then two angels come to him and make him sit up and they ask: 'What do you say about Mohammed?' He will say: "I bear witness that he is the Messenger of God and His servant.' Then it will be said to him: 'Look at your place in the Fire. God has given you a place in Paradise in its stead'." The Prophet (Prayers & peace be upon him) added: "The deceased will see both his places, but an unbeliever or hypocrite will say to the angels: 'I do not know, but I used to say what the people said.' It will be said to him: 'Neither did you know nor did you heed the guidance.' Then he will be struck between his ears with an iron mallet and he will cry out and his cry will be heard by anything that comes near him except mankind and Jinn."

639. It was related that Abu Huraira said: "The angel of death was sent to Moses and when he approached him Moses struck him violently putting out one of his eyes. The angel went back to his Lord and said: 'You have sent me to a servant who does not want to die.' God restored his eye and said: 'Go back and tell him to put his hand upon the back of an ox and he will be permitted to live for as many years as there are hairs under his hand.' Then Moses asked: 'O my Lord! What will be after that?' He said: 'Death will come to you.' He said: 'Let it be now.' He asked God to bring him to within a stone's throw of the Sacred Land. The Messenger of God said: "If I was there I would show you the grave of Moses on the wayside close to the red hillock of sand."

640. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) used to gather the martyrs each two together in one piece of cloth and then he asked: Which one knew more of the Qur'an?' When one of them was pointed out to him he used to bury that one first and say: 'I will be a witness for them on the Day of Resurrection.' He ordered them to be buried unwashed and bloodstained nor did he offer a funeral prayer for them."

641. It was related that Uqba ibn Amir said: "The Prophet (Prayers & peace be upon him) went out one day and offered the funeral prayer for the martyrs of Uhud and then ascended the pulpit and said: 'I will pave the way for you as your predecessor and I will be a witness for you. By God! I have just seen my Heavenly Fountain and I have been given the keys of the treasures of heaven and earth.' By God! I do not fear that you will take others in worship besides God after I die, but I do fear that you will fight each other for the things of this life."

642. It was related that Abd Allah ibn Umar said: "Umar accompanied The Prophet (Prayers & peace be upon him) along with a group of people going to Ibn Sayyad until they found him playing with some boys near the hillocks of Bani Mughala. Ibn Sayyad had almost attained his puberty at that time and he did not notice them until The Prophet (Prayers & peace be upon him) patted him with his hand and asked him: 'Do you bear witness that I am the Messenger of God?' Ibn Sayyad looked at him and replied: 'I bear witness that you are the Messenger of illiterates.' Then he asked The Prophet (Prayers & peace be upon him): 'Do you bear witness that I am the Messenger of God?' The Prophet (Prayers & peace be upon him) refuted him and said: 'I believe in God and His Messengers.' Then he said: 'What do you think?' Ibn Sayyad answered: 'Both the honest and the liars come to me.' The Prophet (Prayers & peace be upon him) said: 'You are confused in this matter.' And he added: 'Can you tell me what I have in my mind?' Ibn Sayyad replied: 'It is smoke.' The Prophet (Prayers & peace be upon him) said: 'Desist, and know your place.' At that Umar said: 'O Messenger of God! Let me strike his neck.' The Prophet (Prayers & peace be upon him) replied: 'If he is that one, then you could not overpower him, and if he is not then there is no good for you in killing him.' Ibn Umar added: 'A while later the Messenger of God and Ubayy ibn Ka'b went again to the date palm trees where Ibn Sayyad resided. The Prophet (Prayers & peace be upon him) wanted to hear what Ibn Sayyad was saying before Ibn Sayyad saw him, and The Prophet (Prayers & peace be upon him) found him lying there murmuring from beneath a velvet sheet. Ibn Sayyad's mother saw the Messenger of God as he stood behind the trunk of the date palm. She called to Ibn Sayyad: 'O Saf!' The name of Ibn Sayyad. 'Mohammed is here.' And at that Ibn Sayyad stood up. The Prophet (Prayers & peace be upon him) said: 'Had it not been for this woman's interference Ibn Sayyad would have disclosed his true purpose'."

643. It was related that Anas said: "A Jewish youth used to serve The Prophet (Prayers & peace be upon him) until he became very ill. So The Prophet (Prayers & peace be upon him) went to visit him, he sat

near his head and asked him to embrace Islam. The boy looked at his father, who was sitting with them, and he told his son to obey Abu-l-Qasim and the boy embraced Islam. The Prophet (Prayers & peace be upon him) emerged and said: 'All praise be to God Who has saved this boy from the Fire'."

644. It was related that Abu Huraira said that the Messenger of God said: "Every child is born a Muslim but his parents convert him to Judaism, Christianity or Maganism, just as the animals bring forth perfect offspring, do you see any imperfections?' Then Abu Huraira recited the verses: 'So set yourself steadfast to the Religion on a True Path. The instinctive Religion which God has created in mankind. There is no alteration in God's creation. This is the right Religion, but most of the people do not know'." (Surah 30 verse 30)

645. It was related that Sa'id ibn Al Musaiyab said that his father said: "When Abu Talib was about to die the Messenger of God went to him and found Abu Jahl ibn Hisham and Abd Allah ibn Abi Umaiya ibn Al Mughira at his side. The Messenger of God said to Abu Talib: 'O my uncle! Say there is no god but God, and I shall bear witness to this for you before God.' Abu Jahl and Abd Allah ibn Abi Umaiya said: 'O Abu Talib! Would you abandon the creed of Abd al Muttalib?' The Messenger of God repeatedly urged Abu Talib to say it and every time they repeated their words until Abu Talib spoke his last words saying that he would hold to the creed of Abd al Muttalib and refused to say that there is no god but God. Then the Messenger of God said: 'I will continue to seek God's forgiveness for you unless I am forbidden.' So the verse concerning him was revealed: 'It is not fitting for The Prophet (Prayers & peace be upon him) and the believers to ask for forgiveness for the unbelievers, even though they be near of kin, after it has become clear to them that those are the inhabitants of Hell'." (Surah 9 verse 113)

646. It was related that Ali said: "We were in Baqi-l-Gharqad accompanying a funeral procession and The Prophet (Prayers & peace be upon him) came to us and sat down and we sat around him. He held a small stick in his hand and began to scrape the ground with it, then he said: 'All of you and all created souls have a place in Paradise or Hell assigned for them and it is decreed for each of you whether you will be blessed or wretched.' A man said: 'O Messenger of God! Then should we not rely upon what is decreed for us and ignore our deeds as whoever is blessed will do the deeds of the blessed and whoever is wretched will commit the deeds of the wretched?' The Prophet (Prayers & peace be upon him) said: 'The good deeds are facilitated for the blessed and the evil deeds are facilitated for the wretched.' Then he recited the

verses: 'So he who gives and is Godfearing, and believes in that which is best, We shall facilitate for him the easy way....'." (Surah 92 verses 5-7)

647. It was related that Thabit ibn Al-Dahhak said that The Prophet (Prayers & peace be upon him) said: "Whoever intentionally swears an oath by a religion other than Islam then he is what he has sworn to. And whoever kills himself with a piece of iron will be punished with that same piece of iron in the Fire."

648. It was related that Jundab said that The Prophet (Prayers & peace be upon him) said: "A man was wounded and he killed himself and so God said: 'My servant has hurried his death upon himself, so Paradise is forbidden for him'."

649. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Whoever kills himself by throttling shall throttle himself forever in the Fire and whoever kills himself by stabbing shall stab himself forever in the Fire."

650. It was related that Anas said: "A funeral procession passed by and the people praised the deceased, The Prophet (Prayers & peace be upon him) said: 'It has been accepted for him.' Then another funeral passed by and the people spoke badly of the deceased, The Prophet (Prayers & peace be upon him) said: 'It has been accepted for him.' Umar ibn Al Khattab asked the Messenger of God: 'What has been accepted?' He replied: 'You praised, so he has been accepted for Paradise, and you spoke badly, so he has been accepted for Hell. You people are God's witnesses on the earth."

651. It was related that Umar ibn Al Khattab said that The Prophet (Prayers & peace be upon him) said: "If four people bear witness to the piety of a Muslim, God will grant him Paradise." We asked: "And what if three persons bear witness to his piety?" He replied: "Even three." Then we asked: "What if two?" He replied: "Even two." We did not ask him regarding only one."

652. It was related that Al Bara' ibn Azib said that The Prophet (Prayers & peace be upon him) said: "When a believer is made to sit up in his grave he will be questioned and he will bear witness that there is no god but God and that Mohammed is the Messenger of God. As God said in the Qur'an: 'God makes the believers hold firm to the Truth...' (Surah 14 verse 27)

653. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) was shown the people of the well and he said: 'Did you find your Lord's promise to be true.' It was said to him: 'Are you speaking to the dead?' He replied: 'They can hear better than you but they cannot answer'."

654. It was related that Aisha said: "Most surely The Prophet (Prayers

& peace be upon him) did not say other than: 'Now they know what I was saying was the truth.' And God Almighty has said: 'Certainly you cannot make the dead to hear...'." (Surah 27 verse 80)

655. It was related that Asma bint Abi Bakr said: "The Messenger of God stood up once to deliver a speech and he mentioned the trials which people will undergo in the grave. When he mentioned them, the Muslims began to cry out loud."

656. It was related that Abi Aiyub said: "The Prophet (Prayers & peace be upon him) went out just as the sun was setting and heard a voice, then he said: 'Jews are being punished in their graves'."

657. It was related that Abu Huraira said: "The Messenger of God used to invoke: 'I seek refuge in You from the torture of the grave, and from the torture of the Fire and from the trials of life and death and from trials of the anti-Christ'."

658. It was related that Abd Allah bin Umar said that the Messenger of God said: "When any of you dies, he will be shown his place in the morning and evening. If he is of the people of Paradise, then he is among the people of Paradise, and if he is from the people of the Fire, then he is among the people of the Fire. Then it will be said: 'This is your place until God raises you on the Day of Judgment'."

659. It was related that Al Bara' said: "When Ibrahim, peace be upon him, died, the Messenger of God said: 'There is a wet-nurse for him in Paradise'."

660. It was related that Ibn Abbas said: "The Messenger of God was questioned about the children of the pagans and he replied: 'God, since He created them, He is well aware of what they were going to do'."

661. It was related that Samura bin Jundab said: "Whenever The Prophet (Prayers & peace be upon him) prayed he used to face us and say: 'Which of you saw a vision last night?' So if anyone had seen a vision he used to relate it, The Prophet (Prayers & peace be upon him) used to say: 'With God's blessing.' Once he asked if any of us had seen a vision. We said: 'No.' The Prophet (Prayers & peace be upon him) said: 'But I saw a vision last night that two men came and took me to the Sacred Land where there was a man sitting and another standing holding an iron hook in his hand, he put the hook inside the mouth of the seated man until it reached the back of his throat, and then he ripped off the corner of his mouth, and then he did the same thing with the other corner of his mouth. As soon as he had ripped the other corner he saw that the first corner had healed, he turned back to it and ripped it again. I said: 'What is this?' They told me let us go, and we went on together until we reached a man sleeping on his back, and another man standing at his head holding a stone or a rock crushing his head with it. Every time he struck him

the stone rolled off, and the man ran to pick it up but he did not return to the other man until his head had healed and was restored to its former state. The man returned and crushed him. I said: 'Who is this?' They said: let us go, so we went on together until we reached a hole like the opening of an oven; narrow at its top and wide at its base, a fire was lit beneath it. Every time the flames rose up the people were raised to the point that they nearly got out of it, and every time the flames lessened, the people dropped down into it where they saw naked men and women. I said: 'Who are they?' They told me let us go. So we went on together until we reached a river of blood with a man standing in the middle of it. Yazid and Wahab bin Garir related that Garir bin Hazim said: 'There was man on the riverbank with stones in front of him. Every time the man in the river tried to get out, the other one threw a stone at his mouth and forced him back, and he went on doing the same, every time the man tried to get out the other threw a stone at his mouth and forced him back. I said: 'What is this?' They said let us go, so we went on together until we reached a green garden which had in it a massive tree, beneath it sat an old man and some children. Close to the tree was a man who was lighting a fire in front of himself. They took me up the tree and made me enter a house which was more beautiful than any house I had ever seen. There were in it old and young men, women and children. Then they took me out of the house and took me further up the tree and made me enter another house that was even better and more beautiful. There were in it old and young people. I said to them: 'You have taken me around all night, so explain to me what I have seen.' They said: Yes, the one whose mouth you saw being ripped, he is a liar who uttered nothing but lies, and the people related his lies and spread them all over the world. So he will suffer that until the Day of Resurrection. But the one whose head you saw being crushed is the one whom God had taught the Qur'an, but he ignored it and did not offer the night vigil and he did not conduct himself according to it by day, so he will suffer that until the Day of Resurrection. What you have seen in the hole, they are the adulterers. And what you saw in the river were those who devoured usury. The old man you saw beneath the tree is Abraham (peace be upon him) and the children around him are the children of the people. And the one who was lighting the fire is Malik, the keeper of Hell. And the first house you went to is the house of all believers, and the second house is the house of the martyrs. I am Gabriel and this is Michael. So raise your head.' I raised my head and there was a cloud above me. They said: This is your abode.' I said: 'Let me enter my abode.' They said: 'You still have time to live in your life which you have not completed and when its it completed you be taken to your abode'."

662. It was related that Aisha said: "A man said to The Prophet (Prayers & peace be upon him): 'My mother has died suddenly and I think if she had lived she would have given charity. So if I give charity for her will she get the reward?' The Prophet (Prayers & peace be upon him) answered: 'Yes'."

663. It was related that Aisha said: "While the Messenger of God was suffering his last illness he repeatedly asked: 'Where am I today? Where will I be tomorrow?' In anticipation of Aisha's day. God Almighty took his soul when it was my day as he rested upon my chest and arms and he was buried in my room'."

664. It was related that Umar bin Al-Khattab said: "I do not know of any one who deserves the Caliphate more than those with whom the Messenger of God was always pleased until he passed away. And whoever the people choose after me will become the Caliph and you must listen to him and obey him." He mentioned the names of Uthman, Ali, Talha, Al Zubair, Abd Al Rahman ibn Auf and Sa'd ibn Abi Waqqas.

665. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) said: 'Do not abuse the deceased for they have attained what they forwarded for themselves'."

30

The Book of Zakat

(Alms giving)

666. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) sent Mu'adh to Yemen and said: "Call the people to bear witness that there is no god but God, and that I am the Messenger of God, and if they obey you then instruct them in the five compulsory prayers, and if they obey you then tell them that God has commanded them to pay Zakat from their property and that it is to be taken from the rich and given to the poor."

667. It was related that Abu Aiyub said that a man asked The Prophet (Prayers & peace be upon him): "Tell me which deed will enable me to enter Paradise?" They said: "What is wrong with him? What is wrong with him?" The Prophet (Prayers & peace be upon him) said: "He needs to ask." And The Prophet (Prayers & peace be upon him) added: "Worship God and do not ascribe partners to Him, establish prayer, pay Zakat and keep your blood relationships."

668. It was related that Abu Huraira said: "A Bedouin came to The Prophet (Prayers & peace be upon him) and said: "Tell me which deed will enable me to enter Paradise?' The Prophet (Prayers & peace be upon him) said: "Worship God and none other beside Him, establish the five obligatory prayers, pay Zakat and fast the month of Ramadan." The Bedouin said: "By Him in Whose hands is my soul I will do none other than that." When he left The Prophet (Prayers & peace be upon him) said: "Whoever wishes to see a man of Paradise may cast his sight upon this man."

669. It was related that Abu Huraira said: "When the Messenger of God died and Abu Bakr became Caliph, some of the Arabs renegaded. Umar told Abu Bakr: 'How can you fight with them when the Messenger of God said: 'I have been commanded to fight the people until they say 'There is no god but God', and whoever says that will have his life and property spared by me except if he breaks the law, and his reckoning will be with God'.' Abu Bakr said: 'By God! I will fight those who reverse the prayer with the Zakat, the Zakat is the obligatory right to be taken from their property. By God! If they refuse to give as much as a

she-kid as they used to do during the lifetime of the Messenger of God, I will fight them for their refusal.' Then Umar said: 'By God, it was nothing, but God guided Abu Bakr to fight, and I came to realise that he was correct'."

670. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The camels will return to their owners in better form than they ever were in the life, and if he has not paid Zakat on them, they will crush him under their feet, and likewise, the sheep will return to their owners in better form than they ever were in the life, and if he has not paid Zakat on them, they will crush him under their hooves and butt him with their horns." The Prophet (Prayers & peace be upon him) also said: "It is their right to be milked while water is offered in front of them." The Prophet (Prayers & peace be upon him) added: "I do not want any of you to come to me on the Day of Judgment carrying a bleating sheep upon his neck, and then say to me: 'O Mohammed!' For I will say: 'I am unable to help you, as I conveyed the Message of God to you.' Likewise I do not want any of you to come to me carrying a grunting camel upon his neck, and then say to me: 'O Mohammed!' For I will say: 'I am unable to help you, as I conveyed the Message of God to you'."

671. It was related that Abu Huraira said that the Messenger of God said: "Whoever God makes wealthy and he does not pay Zakat on his wealth, on the Day of Judgment his wealth become like a bald headed venomous serpent with two black patches over the eyes. The serpent will tighten around his neck and bite his cheeks saying: 'I am your wealth, I am your treasure." Then The Prophet (Prayers & peace be upon him) recited the verses: "Those who are niggardly with the bounty God has given them should not reckon that it is better for them, but it is evil for them, on the Day of Resurrection they shall have hung around their necks that which they were niggardly with, and to God belongs the inheritance of the heavens and the earth, and God is well aware of what you do.' (Surah 3 verse 180)

672. It was related that Abi Sa'id Al-Khudari said that the Messenger of God said: "No Zakat is due on property which amounts to less than five Uqiyas, and no Zakat is due on less than five camels, and no Zakat is due on less than five Wasqs."

673. It was related that Abu Huraira said that the Messenger of God said: "If any of you give in charity the equivalent of one date out of money which you earned honestly. The God will takes it into His right hand and increase its reward for the one who gives it, in the same way as you raise a young foal, until it increases to the size of a mountain."

674. It was related that Hiritha bin Wahab said: "I heard The Prophet

(Prayers & peace be upon him) saying: 'O people! Give charity for a time is approaching when a person will seek to give in charity and will not find anyone to accept it, and any who are offered it will say, "If you had offered it yesterday, I would have taken it, but today I have no need of it'."

675. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The Hour will not come before wealth increases among the people to the point that the wealthy person will worry because he cannot find a needy person to take his charity. And even if he offers it to anyone such a one would reply: 'I have no need of it'."

676. It was related that 'Adi ibn Hatim said: "While I was sitting with the Messenger of God, two people approached him, one of them complained of poverty and the other complained about the prevalence of theft. The Messenger of God said: 'As for theft and waylaying, a time is approaching when caravans will go to Makkah unguarded. And as for poverty, the Hour will not come until a person will seek to give in charity and will not find anyone to accept it. And each one of you will stand before God and there will be neither a curtain nor an interpreter between him and God, and God will ask him: 'Did not I give you wealth?' He will answer: 'Yes.' Then God will ask: 'Did I not send a Messenger to you?' And again he will answer 'yes'. Then he will look to his right and he will see nothing but the Fire, and then he will look to his left and will see nothing but the Fire. And so you should all save yourselves from the Fire by giving even half of a date in charity. And if you do not have even half a date, then be charitable by saying a kind word to someone'."

677. It was related that Abi Musa said that The Prophet (Prayers & peace be upon him) said: "The time is approaching when a person will seek to give gold as Zakat and will find no one willing to accept it, and one man will be the guardian of forty women due to the scarcity of men and plentitude of women."

678. It was related that Abu Mas'ud Al Ansari said: "Whenever the Messenger of God commanded us to give charity, we would go to the marketplace and toil as porters to earn a measure of grain and then give it as charity, and now some of us have one hundred thousand."

679. It was related that Aisha said: "A lady and her two daughters approached me asking for charity, but I had nothing with me except one date which I gave her and she divided it between her daughters and did not eat anything herself. Then she got up and went away. The Prophet (Prayers & peace be upon him) came in and I told him what had happened, he said: 'Whoever is given daughters and treats them kindly then they will be as a shield for him from the Fire'."

680. It was related that Abu Huraira said: "A man came to The Prophet (Prayers & peace be upon him) and asked: 'O Messenger of God! Which charity will earn the better reward?' He replied: 'The charity you perform when you are healthy, niggardly and fear poverty and wish to become wealthy. Do not put it off until death approaches and then say: 'Give something to so and so and something to so and so.' It will be too late'."

681. It was related that Aisha said: "Some of the Prophet's wives asked him: 'Which of us will be the first to follow you?' He said: ' The one who has the longest hand.' So they began to measure their hands with a stick and Sauda had the longest hand. We later realised that a long hand meant giving in charity, and she was the first to follow The Prophet (Prayers & peace be upon him) because she loved to give charity."

682. It was related that Abu Huraira said that the Messenger of God said: "A man said he would give charity. He took his charity and went to find someone to give it to, but he put it in the hand of a thief, then the people said: 'He has given charity to a thief.' Then he said: 'All praise be to You O God! I will give another charity.' And he went out with his charity and put it in the hand of an adulteress. Then the people said: 'He has given charity tonight to an adulteress.' So he said: 'All praise be to You O God! For my giving charity to an adulteress. I will give another charity.' So he went out with his charity and put it in the hand of a rich man. So the people said: 'He has given charity to a rich man.' So he said: 'All praise be to You O God! For my giving charity to a thief, an adulteress and a rich man.' Someone came to him and said: 'The charity you gave to the thief may prevent him from stealing, as to the adulteress it may prevent her from committing adultery, and as for the rich man it may be an example he will take notice of so he would spend from what God has granted him'."

683. It was related that Ma'n bin Yazid said: "My grandfather, my father and I swore the oath of fealty to the Messenger of God. The Prophet (Prayers & peace be upon him) arranged my engagement and then my marriage. One day I went to The Prophet (Prayers & peace be upon him) complaining that my father Yazid had taken some Dinars to give in charity and had put them in the hands of a man in the mosque but I went and retrieved them and returned them to him. He said: 'By God! I did not mean these for you!' I came to complain about him to the Messenger of God, so he said: 'O Yazid, you will get what you intended. And you Ma'n, have what you have taken'."

684. It was related that Aisha said that the Messenger of God said: "When a woman gives some unspoiled food in charity, she will receive the reward for what she has given and her husband will receive the reward of what he earned, and the

storekeeper will receive a similar reward. The reward of one does not diminish the reward of others."

685. It was related that Hakim ibn Hizam said that The Prophet (Prayers & peace be upon him) said: "The hand that gives is better than the hand that takes. So give first to your dependants. The best charity is that which is given by the rich, and whoever refrains from asking others for money, God will give him, and God will spare him from needing to ask."

686. It was related that Abd Allah ibn Umar said: "I heard the Messenger of God speaking from the pulpit concerning charity and refraining from asking others for money, and about begging, he said: 'The hand which gives is better than the hand which takes."

687. It was related that Abi Musa said: "Whenever a beggar approached the Messenger of God or he was asked for anything, he would say: 'Help him and listen to him, and you will be rewarded, and God will bring to bear what He pleases through His Prophet's tongue'."

688. It was related that Asma' bint Abu Bakr said that she went to The Prophet (Prayers & peace be upon him) and he said: "Do not tighten your purse, or God will withhold His blessings from you."

689. It was related that Hakim ibn Hizam said that he said to the Messenger of God: "Before I became Muslim I used to perform charitable deeds, free the slaves and preserve good relations with my blood relatives, will I be rewarded for those deeds?" The Prophet (Prayers & peace be upon him) replied: "When you became Muslim all your good deeds remained with you."

690. It was related that Abi Musa said that The Prophet (Prayers & peace be upon him) said: "A Muslim storekeeper who honestly obeys his master and pays all that he has been ordered with a good heart and pays those who he has been ordered to pay, is one of the two kinds of charitable people."

691. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Two angels come down from Heaven every day and one of them says: 'O God! Reward every person who spends in Your Cause,' and the other one says: 'O God! Obliterate the misers'."

692. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The similitude of the miser and the one who gives charity is like the similitude of two people dressed in cloaks of iron." The Messenger of God also said: "The similitude of the one who gives charity and the miser is like the similitude of two people dressed in two iron cloaks from their chests to their collar bones, and when the charitable one wishes to give in charity, the armour spreads out until it covers his whole body and hides even his

fingertips and footprints. And whenever the miser wishes to give, it constricts and every ring becomes fixed and even if he tries to extend it, it does not extend." It was related that Abu Musa said that The Prophet (Prayers & peace be upon him) said: "All Muslims must give charity." The people asked: "O Messenger of God! If someone has nothing to give what should he do?" He replied: "He should work with his hands and earn something to give in charity." The people asked: "And if they cannot do that?" He replied: "He should help the needy who ask." Then the people asked: "And if he cannot do that?" He replied: "Then he should do good deeds and avoid sin and this will suffice as charity."

693. It was related that Umm Atiyya said: "I was sent a sheep and I sent some of it to Aisha. The Prophet (Prayers & peace be upon him) asked Aisha for something to eat and Aisha replied that there was nothing except the sheep which Nusaiba Al Ansariya had sent. The Prophet (Prayers & peace be upon him) said to her: 'Bring it, it has reached its destination'."

694. It was related that Anas said: "Abu Bakr wrote to him concerning God's command to His Messenger regarding the one who must make payment of one yearling she-camel as Zakat but has only a two year old she-camel. He replied that it was acceptable as Zakat and the one who collects the Zakat must return twenty Dirhams to him or two sheep, and if the one who was to pay the Zakat did not have a yearling she-camel but only a two year old he-camel, then it was acceptable as Zakat, but he would not be paid anything. Anas related that Abu Bakr wrote to him concerning what the Messenger of God had made obligatory as Zakat saying: 'If some property is jointly owned by two partners, they must pay the accumulative Zakat on it and it will be considered that they have both paid equally'."

695. It was related that Abu Sa'id Al-Khudri said: "A Bedouin asked the Messenger of God about emigration, The Prophet (Prayers & peace be upon him) replied: 'May God have mercy upon you! Emigration is extremely difficult, do you have any camels? Do you pay Zakat on them?' The Bedouin answered: 'Yes, I have some camels and I pay Zakat on them.' The Prophet (Prayers & peace be upon him) said: 'Strive abroad and God will not diminish any good deed you do'."

696. It was related that Anas said: "Abu Bakr wrote to him concerning God's command to His Messenger regarding one who has to make payment of one four year old she-camel as Zakat from his herd but he has only a three year old she-camel. He replied that the three year old camel is acceptable together with two sheep if he has them or twenty Dirhams, and whoever must pay a three year old she-camel as Zakat but has only a four year old she-camel, it is

acceptable, and the one who collects the Zakat must return twenty Dirhams to him or two sheep, and whoever had to pay a three year old she-camel as Zakat but had only a two year old she-camel, it is acceptable together with two sheep or twenty Dirhams, and whoever had to pay a two year old she-camel and had only a three year old she-camel, it is acceptable and the one who collects the Zakat must return twenty Dirhams to him or two sheep, and whoever had to pay a two year old she-camel but had only a one-year-old she-camel, it is acceptable together with twenty Dirhams or two sheep."

697. It was related that Anas said: "When Abu Bakr sent me to Bahrain to collect Zakat he wrote:

'In the name of God, the Merciful, the Compassionate. These are the orders for the Zakat which the Messenger of God has made obligatory upon every Muslim, and which God has commanded His Messenger to observe. Any Muslim who is asked to pay Zakat as is set out here, must pay it to the one who collects the Zakat, but if anyone is asked to pay more than what is set out here he should not pay it. For twenty four camels or less, the payment of sheep is due as Zakat, one sheep is to be paid for every five camels, and if they number between twenty five to thirty five camels, one yearling she-camel is to be paid, and if they number between thirty six to forty five, one two year old camel is to be paid, and if they number between forty six to sixty, one three year old she-camel is to be paid, and if they number between sixty one to seventy five, one four year old she-camel is to be paid and if they number between seventy six to ninety, two two-year old she-camels are to be paid, and if they number from ninety one to one hundred and twenty, two three year old camels are to be paid, and if they are over one hundred and twenty in number, one two year old she-camel is to be paid for every extra forty, and for every extra fifty over one-hundred-and-twenty, one three year old she-camel is to be paid, and whoever owns only four camels, pays nothing as Zakat unless he wishes to do so. If the number of camels increases to five, the owner must pay one sheep as Zakat. As for the Zakat on for a flock of sheep, if they number between forty and one hundred and twenty sheep, one sheep is to be paid, and if they number between one hundred and twenty to two hundred, then two sheep are to be paid, and if they number between two hundred to three hundred, three sheep are to be paid, and for over three hundred sheep, one sheep is to be paid as Zakat for every extra hundred sheep. And if anyone owns less than forty sheep, no Zakat is due unless he wishes to pay it. As for silver, Zakat is due on one-fortieth of the whole (2.5%) and if its value is less than two hundred Dirhams, no Zakat is due on it, unless the owner wishes to pay it'."

698. It was related that Anas said: "Abu Bakr wrote to me concerning what God commanded His Messenger: 'A male goat or defected animal is not acceptable as Zakat unless the one who collects the Zakat agrees to take it'."

699. It was related that Ibn Abbas said: "When the Messenger of God sent Mu'adh to Yemen, he told him: 'You are going to a people of the Book, you must first invite them to worship God alone and when they have understood tell them that God has enjoined upon them five prayers in each day and night, and if they begin to pray tell them that God has enjoined Zakat upon them, and that it is to be taken from the rich and given to the poor, and if they obey you in this then take Zakat from them but avoid taking their best property as Zakat."

700. It was related that Anas ibn Malik said: "Abu Talha owned more date palm tree gardens in Madinah than anyone else of the Ansar, and his favorite was the Bairuha' garden which was in front of the Mosque of The Prophet (Prayers & peace be upon him). The Messenger of God used to go there and drink its pleasant water." Anas also said: "When the verses were revealed: 'You will not attain piety until you expend from what you love, and whatever you spend surely God knows of it,' (Surah 3 verse 92) Abu Talha said to the Messenger of God: 'O Messenger of God! God most Blessed, the Almighty says: 'You will not attain piety until you expend from what you love,' and indeed the garden of Bairha' is my favourite property, so I wish to give it in charity in the cause of God. I seek its reward from God. O Messenger of God! Use it as God guides you.' The Messenger of God said: 'It is indeed a valuable property, I hear what you have said and I deem it fitting for you to give it to your close relatives.' Abu Talha said: 'I will do so, O Messenger of God.' And Abu Talha divided the garden between his relatives and his cousins."

701. It was related that Abi Sa'id Al-Khudri said: "On Eid al Fitr or Eid al Adha the Messenger of God used to go out to the place of prayer and after completing the prayer he gave the speech and ordered the people to give charity saying: 'O people, give charity!' Then he went over to the women and said: 'O women, give charity, for I have seen the Fire and the majority of its inhabitants are women.' They asked: 'Why, O Messenger of God?' He replied: 'You curse too much and are ungrateful to your husbands. I have not seen anyone of more fleeting memory and lessened in religion than you. Some of you could lead a sensible man to lose his sense.' Then he departed and when he arrived at his house, Zainab, the wife of Ibn Mas'ud, came and asked permission to enter. It was said: 'O Messenger of God! It is Zainab.' He asked: 'Which Zainab?' He was informed she was the wife of Ibn Mas'ud. He said: 'Yes, permit her to enter.' And she was allowed to come in. Then she said: 'O Prophet of God! You

ordered people this day to give charity and I had an ornament which I intended to give as charity, but Ibn Mas'ud said that he and his children were more deserving of it than anyone else.' The Prophet (Prayers & peace be upon him) said: 'Ibn Mas'ud has spoken in truth. Your husband and your children have more right to it than anybody else'."

702. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "No Zakat is due on a horse or a slave belonging to a Muslim."

703. It was related that Abu Sa'id Al-Khudri said: "The Prophet (Prayers & peace be upon him) once was seated upon a pulpit and we sat around him. Then he said: 'What I fear most for you is that you will indulge in the pleasures and delights of this worldly life.' Someone said: 'O Messenger of God! Can good produce evil?' The Prophet (Prayers & peace be upon him) remained silent for a while and it was said to that person: 'What is the matter with you? You speak to The Prophet (Prayers & peace be upon him) when he is not speaking to you?' Then we noticed that he was receiving Divine inspiration. The Prophet (Prayers & peace be upon him) tthen wiped away his sweat and said: 'Where is the one who asked the question?' It appeared that The Prophet (Prayers & peace be upon him) had liked his question. Then he said: 'Good never produces evil. It is as the growth upon the banks of a stream which either kills the animals or renders them ill, unless they eat their fill of it and face the sun and defecate and urinate and graze again. Indeed wealth is sweet and green, blessed is the wealth of a Muslim who gives from it to the poor, the orphan and those in need who are travelling. Indeed whoever takes it unlawfully is as the one who eats but is never satisfied and his wealth will bear witness against him on the Day of Resurrection'."

704. It was related that Zainab, the wife of Abd Allah ibn Mas'oud said: "I was in the Mosque and heard The Prophet (Prayers & peace be upon him) say: 'O women! Give charity, even from your ornaments.' Zainab used to provide for Abd Allah and other orphans who were in her care. So she said to Abd Allah: 'Will you ask the Messenger of God if it will be sufficient for me to spend part of the Zakat on you and the orphans who are in my care?' He replied: 'Will you ask the Messenger of God yourself?' So I went to The Prophet (Prayers & peace be upon him) and found an Ansari woman there who was standing at his door with a problem similar to mine. Bilal passed us by and we asked him: 'Ask The Prophet (Prayers & peace be upon him) if it is permissible for me to spend the Zakat on my husband and the orphans in my care?' And we asked Bilal not to inform The Prophet (Prayers & peace be upon him) of our presence. So Bilal went inside and asked The Prophet (Prayers &

peace be upon him) about our problem. The Prophet (Prayers & peace be upon him) asked: 'Which two are they?' Bilal replied that she was Zainab. The Prophet (Prayers & peace be upon him) said: 'Which Zainab?' Bilal said: 'The wife of Abd Allah.' The Prophet (Prayers & peace be upon him) said: 'Yes, and she will receive a double reward, one for helping her relatives and the other for giving Zakat'."

705. It was related that Umm Salama said: "O Messenger of God! Will I be rewarded for spending to provide sustenance for Abu Salama's offspring while they are also my sons? The Prophet (Prayers & peace be upon him) replied: 'Expend on them and you will be rewarded for what you have spent upon them'."

706. It was related that Abu Huraira said: "The Messenger of God ordered someone to collect Zakat and he returned saying that Ibn Jamil, Khalid ibn Al Walid and Abbas ibn Abd al Muttalib had refused to give Zakat.' The Prophet (Prayers & peace be upon him) said: 'Why did Ibn Jamil refuse to give Zakat, he used to be poor but was made rich by God and His Messenger. However you should not have asked Khalid to pay Zakat as he is keeping his armour for the Cause of God. As for Abbas ibn Abd al Muttalib, he is the uncle of the Messenger of God and Zakat is obligatory upon him and he should pay double'."

707. It was related that Abu Sa'id Al-Khudri said: "Some of the Ansar asked the Messenger of God for something and he gave it to them. They asked him again and he gave them. And then they asked him again and once more he gave them until all he had with him was finished. And then he said: 'If I had anymore I would not keep it from you. Whoever refrains from asking others, God will give him contentment, and whoever tries to make himself self-sufficient, God will make him self-sufficient. And whoever tries to be patient, God will make him patient. No one can be given a greater and better blessing than patience'."

708. It was related that Abu Huraira said that the Messenger of God said: "By Him in Whose Hand is my soul it is better for any of you to fetch a rope, cut and collect wood and carry it upon his back and sell it rather than to ask someone for something and that person may give it to him or may not." It was related that Al Zubair ibn Al Awwam said that The Prophet (Prayers & peace be upon him) said: "By Him in Whose hand is my soul it is better for any of you to fetch a rope and collect a bundle of wood upon his back and sell it and God will save his face because of that, rather than to ask the people who may give him or may not."

709. It was related that Hakim ibn Hizam said: "I asked the Messenger of God and he gave it to me. I asked again and he gave

me. I asked him once again and he gave me. And then he said: 'O Hakim! This property is like a succulent fruit and whoever takes it without greed, he is blessed in it, and whoever takes it with greed, he is not blessed in it, and he is like the one who eats but is never satisfied, and the hand which gives is better than the hand which receives'." Hakim also said: "I said to the Messenger of God: 'By Him Who sent you with the Truth, I shall never accept anything from anybody after you, until I depart from this life'." Then Abu Bakr summoned Hakim to take his share of the war spoils but he refused to accept anything. Then Umar summoned him to take his share but he refused. At this Umar said: "O Muslims! I call you to witness that I have offered Hakim his share of this war spoils and he has refused to take it." Thus Hakim never took anything from anyone after The Prophet (Prayers & peace be upon him) until he died."

710. It was related that Umar bin Al-Khattab said: "The Messenger of God would give me something but I used to say to him: 'Please give it to someone more poor and needy than me.' The Prophet (Prayers & peace be upon him) said to me: 'Take it. If you are given something from this property without having asked for it or having a greedy desire for it then take it, and if you are not given it, do not pursue it."

711. It was related that Abd Allah ibn Umar said that The Prophet (Prayers & peace be upon him) said: "A man persists in asking others for something until he appears on the Day of Resurrection without any flesh on his face." The Prophet (Prayers & peace be upon him) also said: "On the Day of Resurrection, the Sun will come so near that the sweat will brim to the middle of the ears, and when all people are engulfed in it, they will ask Adam for help, and then Moses, and then Mohammed."

712. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "The poor person is not the one who demands a morsel from others, but it is the one who has nothing and is ashamed to beg from the people."

713. It was related that Humaid Al Sa'idi said: "We participated in the Battle of Tabuk with The Prophet (Prayers & peace be upon him) and when we reached Wadi al Qura we found a woman in her garden. The Prophet (Prayers & peace be upon him) asked his companions to estimate the quantity of fruit in the garden, and the Messenger of God judged it to be ten measures. The Prophet (Prayers & peace be upon him) said to the woman: 'Assess what your garden will produce.' When we reached Tabuk The Prophet (Prayers & peace be upon him) said: 'There will be a strong wind tonight so whoever has a camel should secure it well.' So we secured our camels. A strong wind gusted that night and a man who stood up was blown away to the

mountain of Taiy. The King of Aila presented The Prophet (Prayers & peace be upon him) with a white mule and clothing for him to wear and wrote to The Prophet (Prayers & peace be upon him) saying that his people would remain where they were. When The Prophet (Prayers & peace be upon him) reached Wadi al Qura he asked the woman how much her garden had produced. She said: 'Ten measures', as the Messenger of God had estimated. Then The Prophet (Prayers & peace be upon him) said: 'I am in a hurry to reach Madinah, so whoever of you wishes to hurry there let him come with me.' The narrator said a word meaning: 'When The Prophet (Prayers & peace be upon him) neared Madinah he said: 'This is Taba.' And when he saw the mountain of Uhud, he said: 'This mountain loves us and we love it, shall I tell you who are the best families of the Ansar?' They replied: 'Yes.' He said: 'The family of Bani al Najjar, and then the family of Bani Abd al Ashal, then the family of Bani Sa'ida or Bani Al Harith bin Al-Khazraj. And there is goodness in all the families of the Ansar'."

714. It was related that Ibn Umar said that The Prophet (Prayers & peace be upon him) said: "One tenth of its produce in Zakat is obligatory on land irrigated by rain or a spring or land which is watered by a rivulet, and on land which is irrigated by a well half of one tenth of its produce is obligatory in Zakat."

715. It was related that Abu Huraira said: "The dates used to be placed before the Messenger of God as soon as they were picked. Various people used to bring their dates until a large pile of them was collected. One day Al Hasan and Al Husain were playing with the dates and one of them took one and put it in his mouth. The Messenger of God looked at him and said: 'Do you not know that the offspring of Mohammed do not eat from what is given as charity?' "

716. It was related that Umar said: "I rode out on a horse in the Cause of God, and its carer did not look after it well, so I wished to buy it from him thinking that he would sell it to me for a meager price. So I asked The Prophet (Prayers & peace be upon him) and he said: 'Do not buy it nor go back on your charity, even if he gives it to you for one Dirham, as the one who goes back on his charity is like the one who swallows his vomit.' "

717. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) saw a dead sheep which had been given in charity to a freed slave girl of Maimuna, the wife of The Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) asked: 'Why do you not make use of its fleece?' They said: 'Because it is dead.' He replied: 'It is only unlawful to eat its meat'."

718. It was related that Anas said: "The Prophet (Prayers & peace be upon him) was presented with some

meat which had been given to Barira in charity. He said: 'This meat is a charity for Barira, but for us it is a gift'."

719. It was related that Ibn Abbas said: "When the Messenger of God sent Mu'adh to Yemen, he told him: 'You are going to a people of the Book, so when you reach there, you must first invite them to worship God alone and to bear witness that Mohammed is His Messenger and if they obey you in that tell them that God has enjoined upon them five prayers in each day and night, and if they begin to pray tell them that God has enjoined Zakat upon them, and that it is to be taken from the rich and given to the poor, and if they obey you in that then avoid taking their best property as Zakat and fear the curse of one who is oppressed because there is no veil between his invocation and God Almighty."

720. It was related that Abd Allah ibn Abi Aufi said that when The Prophet (Prayers & peace be upon him) used to receive people coming to give their charity he said: "O God! Bless the family of so and so." My father went to him with his charity, so he said: "O God! Bless the family of Abi Aufi."

721. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "A man from the Children of Israel asked someone of the Children of Israel to lend him one thousand Dinars so he lent it to him. Then he went to the sea but could not find a ship, so he bought a piece of wood and bored it and put one the thousand Dinars inside it and threw it into the sea. The lender went out and found the piece of wood and took it to his family to use as kindling. - The Hadith mentioned - that when he sawed the piece of wood open he found the money."

722. It was related that Abu Huraira said that the Messenger of God said: "No recompense is due for those killed or wounded by animals or from falling down a well, or through mining; but one fifth is due on buried treasure of the earth."

723. It was related that Abi Hamaid al Sa'idi said: "The Messenger of God hired a man from the tribe of Bani Al Asad called Ibn al Lutabiya to collect Zakat from the Bani Sulaim. When he returned the Messenger of God checked the amount with him."

724. It was related that Anas ibn Malik said: "I took Abd Allah ibn Abi Talha to the Messenger of God to perform Tahnik for him. I saw The Prophet (Prayers & peace be upon him) holding a branding iron and branding the camels given in charity."

31

The Book of Charity due upon Eid al Fitr

725. It was related that Ibn Umar said: "The Messenger of God obligated the payment of one measure of dates or one measure of barley upon every Muslim whether free or slave, male or female, young or old, and he ordered it to be paid before the people go out to offer the Eid prayer."

726. It was related that Abi Sa'id Al Khudri said: "During the lifetime of the Messenger of God we used to go out on the morning of Eid al Fitr and give one measure of food, and Abu Sa'id said our food used to be, barley, raisins, ghee and dates."

727. It was related that Ibn Umar said: "The Messenger of God enjoined the charity due upon Eid al Fitr upon the young and old, the free and the slave to be a measure of barley or dates."

32

The Book of Pilgrimage

728. It was related that Abd Allah ibn Abbas said: "Al Fadl was riding behind the Messenger of God when a woman from the tribe of Khatham came and Al Fadl kept looking at her and she kept looking at him. The Prophet (Prayers & peace be upon him) kept turning Al Fadl's face to the other side. So she said: 'O Messenger of God! The obligation of Pilgrimage commanded by God upon His devotees has become due upon my father while he is old and weak and he cannot sit upon a mount, so may I perform the Pilgrimage on his behalf?' He said: 'Yes.' This was during the farewell Pilgrimage."

729. It was related that Ibn Umar said: "I have seen the Messenger of God riding his she-camel at Dhul Hulaifa and he used to utter exaltations 'Labbaik Allah huma Labbaik' when the she-camel stood up to go to the Pilgrimage."

730. It was related that Anas said that the Messenger of God traveled to performed the Pilgrimage on a she-camel carrying his baggage with him."

731. It was related that Aisha, the mother of the believers said: "O Messenger of God! We see Jihad as the greatest deed." The Prophet (Prayers & peace be upon him) said: "The greatest Jihad for women is to perform the Pilgrimage and have it accepted by God Almighty."

732. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Whoever performs the Pilgrimage for God's sake and abstains from sexual relations with his wife, and who does not commit sin, he will return as if he were born once again."

733. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) set Dhul-Hulaifa as the starting point for the people of Madinah to commence pilgrimage, Al-Juhfa for the people of al Sham; (Syria, Palestine, Lebanon and Jordan), Qarn-al-Manazil for the people of Najd and Yalamlam for the people of Yemen, these points are set for the people of those places, and for those pass through them on their way to perform Pilgrimage and Umra; and whoever comes from places other than these may commence pilgrimage from where he starts, even the people of Makkah may start from Makkah."

734. It was related that Abd Allah ibn Umar said: "The Messenger of God made his she-camel sit down at Dhul-Hulaifa and prayed." Abd Allah ibn Umar did likewise.

735. It was related that Abd Allah ibn Umar said that the Messenger of God used to depart to Makkah from the way of the tree and return from the way of Mu'arras, and that the Messenger of God used to pray in the mosque of the tree when departing to Makkah, and when he returned he used to pray at Dhul-Hulaifa in the valley and would spend the night there until morning.

736. It was related that Umar said: "I heard The Prophet (Prayers & peace be upon him) saying in the valley of Al-Aqiq: "A messenger came to me from my Lord tonight asking me to pray in this blessed valley, and saying 'Intend the Umra with the Pilgrimage'."

737. It was related that Ibn Umar said: "While he was resting in the valley of Mu'arras at Dhul-Hulaifa The Prophet (Prayers & peace be upon him) said he had been told in a vision: 'You are in a blessed valley'."

738. It was related that Ya'li ibn Omayah said to Umar: "Let me see The Prophet (Prayers & peace be upon him) when he is receiving Divine inspiration." When The Prophet (Prayers & peace be upon him) was at Jitrana someone came and asked him: "O Messenger of God, what is your opinion of the one who assumes pilgrim garb for Umra and wears perfume?" The Prophet (Prayers & peace be upon him) remained silent for a while and received Divine inspiration. Umar signaled Ya'li to come over, so he came and the Messenger of God was under the shade of a sheet. Ya'li put his head under it and saw that the face of the Messenger of God was red and his breathing was noisy. When this condition had passed from The Prophet (Prayers & peace be upon him) he asked: "Where is the one who asked about Umra?" The man was brought forward and The Prophet (Prayers & peace be upon him) said: "Wash the perfume off from your body three times and remove the cloak and do the same for Umra as your do for the Pilgrimage."

739. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "I used to perfume the Messenger of God when he wished to intend pilgrim and when he took off pilgrim garb before circumambulating the Ka'ba."

740. It was related that Ibn Umar said: "I heard that the Messenger of God intended pilgrim with his hair entwined."

741. It was related that Ibn Umar said: "The Messenger of God never commenced pilgrim anywhere except at the Mosque of Dhul-Hulaifa."

742. It was related that Ibn Abbas said: "Usama rode behind the

Messenger of God from Arafat to Al-Muzdalifa, and then Al Fadl rode behind the Messenger of God from Al-Muzdalifa to Mina." Ibn Abbas added: "The Prophet (Prayers & peace be upon him) repeated his intention to perform the pilgrimage until he threw pebbles at the pillars at Mina."

743. It was related that Abd Allah ibn Abbas said: "The Prophet (Prayers & peace be upon him) left from Madinah with his companions, after having combed and oiled his hair, wearing his waist wrapper and shirt. He did not prohibit the wearing of any type of waist wrapper or shirt except those dyed with saffron as they may leave a scent on the skin. He rose in the early morning and mounted his camel at Dhul-Hulaifa and set off until they reached Baida' where he and his companions repeated their intention to perform pilgrimage, then they performed the ritual of putting garlands around the necks of the sacrificial camels. This all took place on the 25th of Dhul Qa'da. And when he reached Makkah on the 4th of Dhul-Hijjah he circumambulated the Ka'ba and went to and from between Safa and Marwa. He did not remove his pilgrim garb because he had a garlanded sacrificial camel, he went on towards the highest points in Makkah close to Al-Hujun wearing pilgrim garb for the Pilgrimage and did not near the Ka'ba after circumambulating it until he returned from Arafat. Then he commanded his companions to circumambulate the Ka'ba and to go to and fro between Safa and Marwa, and to cut their hair short and take off their pilgrim garb. That was only for those who had not garlanded sacrificial camels. Those who had wives with them were permitted to approach them and to wear perfume and to put on their everyday clothes."

744. It was related that Abd Allah ibn Umar said that the response of the Messenger of God to the call of God for Pilgrimage was : " I respond to Your call O God, I respond to Your call O God, and I obey Your command, You have no partner, I respond to Your call. All praise and blessings are for You. All sovereignty is for You. And You have no partner."

745. It was related that Anas said: "The Messenger of God offered four Rak'at at noon prayer in Madinah and we were with him, and two Rak'at at the afternoon prayer at Dhul-Hulaifa where he spent the night until dawn; then he set off riding until when he reached Al-Baida he praised and glorified God and repeated 'God is Great'. Then he and those with him repeated the intention to perform pilgrimage and Umra. When we reached Makkah he ordered us to put off our pilgrim garb until the day of Tarwiya which is the 8th Dhul-Hijjah when they put on the pilgrim garb for Pilgrimage. The Prophet (Prayers & peace be upon him) sacrificed many camels by his own hands while standing. When the Messenger of God was in Madinah he sacrificed two black

and while horned rams in the Name of God."

746. It was related that Nafi'a said: "Whenever Ibn Umar completed his morning prayer at Dhul-Hulaifa he had his mount readied. Then he used to ride upon, and after it was readied to set off he used to face the Ka'ba while seated upon it. Then he used to repeat the intention to perform the Pilgrimage until he reached the borders of Makkah. Then he used to cease his recitation until he reached Tuwa where he used to spend the night until dawn. After offering dawn prayer, he used to bathe. He stated that the Messenger of God had done likewise."

747. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) said: "It was just as if I saw Moses entering the valley repeating the intention to perform the Pilgrimage."

748. It was related that Abi Musa said: "The Prophet (Prayers & peace be upon him) sent me to see some people in Yemen and when I returned to him I found him at Al-Batha. He asked me: "What is your intention in putting on the pilgrim garb?" I answered: "I have put on pilgrim garb with the same intention of The Prophet (Prayers & peace be upon him)." He asked: "Have you a sacrificial animal with you?" I replied: "No." He ordered me to perform the circumambulation of the Ka'ba and to go to and fro between Safa and Marwa and then to put off my pilgrim garb. I did so, and then a woman of my tribe combed my hair or washed my head for me."

749. It was related that Aisha said: "We set off with the Messenger of God in the months of Pilgrimage and in the night of Pilgrimage, and at the time and in the places of Pilgrimage and in a state of Pilgrimage. At Sarif we dismounted and The Prophet (Prayers & peace be upon him) spoke to his companions saying: "Anyone who has no sacrificial animal and who would prefer to perform Umra instead of the Pilgrimage and anyone who has a sacrificial animal should not put off their pilgrim garb after performing Umra." Aisha added: "The companions of The Prophet (Prayers & peace be upon him) obeyed the aforementioned order and some of them put off pilgrim garb after performing Umra. The Messenger of God and some of his companions had sacrificial animals with them, they could not perform Umra alone but performed the Pilgrimage as well." Aisha added: "The Messenger of God came and saw that I was weeping and asked: "Why are you weeping O Hantah?" I replied: "I heard you speaking with your companions and I cannot perform Umra." He asked: "What is the matter with you?" I answered: "I am not praying." He said: "It will not harm you, you are of the daughters of Adam, and God has decreed this for you. Hold your intention to

perform the Pilgrimage and may God reward you for that." Aisha also said: "Then we went on for Pilgrimage until we reached Mina and I became clean from menstruation. Then I went off from Mina and performed the circumambulation of the Ka'ba." And Aisha said: "I went together with The Prophet (Prayers & peace be upon him) in his final setting off for Pilgrimage until he dismounted at Al-Muhassab and we also dismounted with him." He summoned Abd Al Rahman ibn Abu Bakr and told him: "Take your sister outside the sanctuary of Makkah and let her put on pilgrim garb for Umra and when you have completed Umra return to this place and I will wait here for you both." Aisha added: "So we went off from the sanctuary of Makkah and after completing Umra and the circumambulation we returned to The Prophet (Prayers & peace be upon him) at dawn. He asked: "Have you performed Umra?" We replied: "Yes." Then he called his companions to ready themselves to depart and the people set off on the journey and The Prophet (Prayers & peace be upon him) departed for Madinah."

750. It was related that Aisha said: "We set off with The Prophet (Prayers & peace be upon him) with the intention of performing Pilgrimage alone, and when we arrived in Makkah we performed the circumambulation of the Ka'ba and then The Prophet (Prayers & peace be upon him) ordered those who did not have sacrificial animals with them to put off pilgrim garb. Thus the people who did not have sacrificial animals with them put off their pilgrim garb. The wives of The Prophet (Prayers & peace be upon him) also had not taken sacrificial animals with them, so they also put off pilgrim garb." Aisha added: "I began menstruating and could not perform the circumambulation of the Ka'ba." So on the night of Hasba I said: "O Messenger of God! Everyone is returning from performing Pilgrimage and Umra, but I am returning after performing Pilgrimage alone." He said: "Did you not perform the circumambulation of the Ka'ba on the night we arrived in Makkah?" I replied: "No." He said: "Go with your brother to Tan'im and put on pilgrim garb for Umra and come back to such and such a place." At this Safiya said: "I feel I will detain all of you." The Prophet (Prayers & peace be upon him) said with an expression of dismay: "Did you not perform the circumambulation of the Ka'ba on the day of sacrifice?" Safiya replied: "Yes." He said: "There is no harm in your coming with us."

751. It was related that Aisha said: "We set off with the Messenger of God in the year of the Prophet's final Pilgrimage. Some of us had put on pilgrim garb for Umra alone, and some for both the Pilgrimage and Umra, and others for the Pilgrimage alone. The Messenger of God put on pilgrim garb for Pilgrimage. Thus whoever had put on pilgrim garb for Pilgrimage or

for both Pilgrimage and Umra did not put off pilgrim garb until the day of sacrifice."

752. It was related that Marwan ibn Al-Hakiam said: "I saw Uthman and Ali. Uthman used to forbid the people to perform the Pilgrimage and Umra together and when Ali knew of this he put on pilgrim garb for the Pilgrimage and Umra together, repeating his intention to perform Umra and the Pilgrimage and said: 'I will not abandon the tradition of The Prophet (Prayers & peace be upon him) because of the sayings of others'."

753. It was related that Ibn Abbas said: "The people used to believe that the performance of Umra during the months of Pilgrimage was a grave sin. And they used to think that the month of Safar was sacred and they said: 'When the wounds on the camel's back heal and the scars disappear and the month of Safar is past, then it is permissible to perform Umra for those who wish to perform it.' The Prophet (Prayers & peace be upon him) and his companions reached Makkah on the morning of 4th Dhul-Hijjah and put on pilgrim garb and he ordered his companions to make their intentions for Umra alone. They were puzzled at his command and asked: "O Messenger of God! What state of pilgrimage is permitted?" The Prophet (Prayers & peace be upon him) replied: "Put off the state of pilgrimage completely as one who is not on pilgrimage."

754. It was related that Ibn Umar said that Hafsa, the wife of The Prophet (Prayers & peace be upon him) said: "O Messenger of God! Why have the people taken off their pilgrim garb after performing Umra but you have not removed your pilgrim garb after performing Umra?" He replied: "I have entwined my hair and garlanded my sacrificial animal. So I will not put off my pilgrim garb until I have slaughtered it."

755. It was related that Shu'aba said that Abu Jamra Nasr ibn Imran Al-Dubai said: "I had the intention to perform Pilgrimage and the people advised me not to. I asked Ibn Abbas about it and he ordered me to perform Pilgrimage. Later on I had a vision in which I saw someone telling me: 'Pilgrimage performed according to the tradition of The Prophet (Prayers & peace be upon him) without committing sin and accepted by God'. I recounted the dream to Ibn Abbas and he said: 'This is the tradition of Abu-l-Qasim'. Then he said to me: 'Stay with me and I shall give you a share of my property.' I asked: 'Why?' He said: 'Because of the vision'."

756. It was related that Jabir ibn Abd Allah said: "I performed the Pilgrimage with The Prophet (Prayers & peace be upon him) on the day he drove the camels with him. The people had put on pilgrim garb for Pilgrimage alone. The Prophet (Prayers & peace be upon him) ordered them to put off their pilgrim garb after

circumambulating the Ka'ba, and going to and fro between Safa and Marwa, and to cut their hair short and to remain there as those who were not on pilgrimage until the day of Tarwiya when they would put on pilgrim garb for Pilgrimage and they were ordered to make the state of pilgrimage with which they had come for Umra alone. They asked: "How can we make it Umra when we intended to perform Pilgrimage?" The Prophet (Prayers & peace be upon him) said: "Do as I order you. Had I not brought this sacrificial animal with me I would have done the same, but I cannot put off the state of pilgrimage until the sacrificial animal reaches its destination." So they did as he ordered.

757. It was related that Imran said: "We performed Pilgrimage without a sacrificial animal during the lifetime of the Messenger of God and then the Qur'an revealed concerning it and someone gave his own opinion regarding it."

758. It was related that Ibn Umar said: "The Messenger of God entered Makkah from Kada' from the highest place at Al-Batha and used to leave Makkah from the lowest place."

759. It was related that Aisha said: "I asked The Prophet (Prayers & peace be upon him) if the circular wall was a part of the Ka'ba. The Prophet (Prayers & peace be upon him) replied : "Yes." I asked him: "What is the matter with them then, why did they not include it in the building of the Ka'ba?" He said: " Your tribe ran short of funds?" I asked: "Why its gate, is it so high?" He replied: "Your people made it so to admit whoever they wished and to keep out whoever they wished. If your people had not been so close to the times before Islam and had I not been afraid that they would be disinclined, surely I would have included the wall inside the building of the Ka'ba and I would have lowered its gate to ground level."

760. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) told her: 'O Aisha! Had your people not been so close to the times before Islam, I would have ordered the demolishment of the Ka'ba and then restored it to its original size and made for it two doors one to the east and one to the west joining it to the original foundations laid by Abraham.

761. It was related that Usama ibn Zaid said: "I asked the Messenger of God: Will you stay in your house in Makkah?' He replied: 'Has Aqil left any property or house?' Aqil along with Talib had inherited property from Abu Talib. Jafar and Ali did not inherit anything as they were Muslims, but Aqil and Talib were unbelievers.

762. It was related that Abu Huraira said that when the Messenger of God reached the outskirts of Makkah he said: "If God pleases, tomorrow we shall stay at Khaif Bani Kinana where the unbelievers

pledged their paganism." He meant by that Al-Muhassab where the tribes of Quraish and Kinana took a pledge of allegiance together against Bani Hashim and Bani Abd Al Muttalib or Bani Al Muttalib that they would not inter-marry with them or conduct business with them until they handed The Prophet (Prayers & peace be upon him) over to them."

763. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "A black man with thin legs from the Abyssinian people will come and destroy the Ka'ba."

764. It was related that Aisha said: "Before fasting the month of Ramadan was enjoined upon the people, they used to fast on Ashura"a (10th of Muharram). That was the day on which the Ka'ba used to be covered. But when God enjoined fasting for the month of Ramadan, the Messenger of God said: 'Whoever wishes to fast it (Ashura"a) may do so, and whoever wishes to leave it may do so'."

765. It was related that Abi Sa'id Al-Khudri said that The Prophet (Prayers & peace be upon him) said: "Believers will continue to perform the Pilgrimage and Umra even after the coming of Gog and Magog."

766. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) said: "It is as if I see him, a black man with thin legs pulling out the stones of the Ka'ba one by one."

767. It was related that Umar approached the black stone and kissed it saying: "I know that you are only a stone which can do no harm or benefit. If it were not that I saw The Prophet (Prayers & peace be upon him) kissing you I would not have done so."

768. It was related that Abd Allah Abi Aufa said: "The Messenger of God performed Umra, he circumambulated the Ka'ba and prayed two Rak'at behind Abraham's station accompanied by someone who screened him from the people. So a man said to him: 'Did the Messenger of God enter the Ka'ba?' He said: 'No'."

769. It was related that Ibn Abbas said: "When the Messenger of God came to Makkah he refused to go into the Ka'ba as idols were still inside it. He ordered them removed, and so they were removed. The people took out the pictures of Abraham and Ismail holding arrows and the Messenger of God said: "May God obliterate these people. By God! They knew well that neither Abraham nor Ismail ever divined with arrows." Then he entered the Ka'ba and said God is Great at its corners but he did not pray in it."

770. It was related that Ibn Abbas said: "When the Messenger of God and his companions arrived in Makkah the polytheists said: 'They are coming to you while they are weakened by the fever of

Madinah.' The Prophet (Prayers & peace be upon him) ordered his companions to run on the first three rounds of the Ka'ba and to walk between the two corners. The Prophet (Prayers & peace be upon him) did not order them to run in all the rounds from his pity for them."

771. It was related that Ibn Umar said: "I saw the Messenger of God arrive in Makkah, he kissed the Black Stone first while circumambulating the Ka'ba and he ran the first three rounds of the seven."

772. It was related that Umar said: "We are not obliged to run while circumambulating, it is only to be seen by the pagans while God has cursed them." Then Umar said: "It was something The Prophet (Prayers & peace be upon him) did and we do not wish to abandon it."

773. It was related that Ibn Umar said: "I have never missed handling the two corners of the Ka'ba, whether in a crowd or alone, from the time I saw The Prophet (Prayers & peace be upon him) handle them."

774. It was related that Ibn Abbas said: "During his last Pilgrimage The Prophet (Prayers & peace be upon him) circumambulated the Ka'ba mounted upon a camel and he touched the corner with a crooked stick."

775. It was related that Al-Zubair bin Arabi said: "A man asked Ibn Umar about touching the Stone, so he said: 'I have seen the Messenger of God touching and kissing it.' The questioner said: 'But what should I do if it is very crowded there and I am unable to reach it?' He said: 'You should have stayed in Yemen, I saw the Messenger of God touching and kissing it'."

776. It was related that Aisha said: "Upon reaching Makkah The Prophet (Prayers & peace be upon him) always first made ablution and then circumambulated the Ka'ba and that was not Umra. Then Abu Bakr and Umar performed the pilgrimage in the same way."

777. It was related that Abd Allah ibn Umar said: "When the Messenger of God circumambulated the Ka'ba in the Pilgrimage, he would run for the first three rounds and walk in the last four rounds. Then after circumambulating he used to pray two Rak'at and then go to and fro between Safa and Marwa."

778. It was related that that Ibn Abbas said: "While The Prophet (Prayers & peace be upon him) was circumambulating the Ka'ba he passed a man who had his hands tied to another man with a rope or something similar. The Prophet (Prayers & peace be upon him) cut it with his hands and said: 'Lead him by the hand'."

779. It was related that Abu Huraira said: "In the year preceding the Prophet's Farewell Pilgrimage when The Prophet (Prayers & peace be upon him) appointed Abu Bakr Al Siddiq as Amir of the Pilgrimage, Abu Bakr sent me with

a group of people to proclaim that no polytheist will be permitted to perform pilgrimage after that year, nor will any naked person be allowed to circumambulate the Ka'ba."

780. It was related that Abd Allah Ibn Abbas said: "The Prophet (Prayers & peace be upon him) came to Makkah and circumambulated the Ka'ba and went to and fro between Safa and Marwa, and he did not approach the Ka'ba after circumambulating it until he returned from Mount Arafat."

781. It was related that Ibn Umar said: "Al Abbas bin Abd Al Muttalib sought the permission of the Messenger of God to stay in Makkah during the nights of Mina in order to provide the pilgrims with drinking water. So he allowed him to stay."

782. It was related that Ibn Abbas said that the Messenger of God came to the place of the drinking water and asked to drink. Al Abbas said: "O Fadl! Go to your mother and bring water from her for the Messenger of God to drink. The Messenger of God said: "Give me water to drink." Al Abbas said: "O Messenger of God! The people put their hands in it." The Messenger of God said: "Give me water to drink." Then he drank from it and then went to the well of Zam Zam and there the people were offering water to the others and drawing water from the well. He then said to them: "Continue, you are doing a righteous deed." And added: "Were it not that I fear that the people would compete with you, I would have come down and put the rope over this, and he indicated his shoulder."

783. It was related that Asim said that Al Sha'aby said that Ibn Abbas told him that he gave the Messenger of God water from Zam Zam, and he drank it while standing. Asim added that Ikrimah swore that that day The Prophet (Prayers & peace be upon him) was mounted upon a camel.

784. It was related that Urwa said that he asked Aisha: "What would you say about what God has said: 'Indeed! Safa and Marwa are among the religious ceremonies of Pilgrimage ordained by God, so whoever performs Pilgrimage to the Sacred House or pays a visit to it (Umra), there is no harm if he circumambulates them.'(Surah 2 verse 158) By God! There is no harm if he circumambulates Safa and Marwa?" Aisha said: 'O son of my sister! What you have said is wrong, had that been as you say it would mean there is no harm for the one who does not go to and fro between them. But it was revealed regarding the Helpers (Al Ansar) who before becoming Muslim used to jubilate for an idol named 'Manat' which they used to worship at a place called 'Al Mushallal', so whoever jubilated in idol worship was embarrassed to go to and fro between Safa and Marwa. When they became Muslim they asked the Messenger of God about this saying: 'O

Messenger of God, we were embarrassed to go to and fro between Safa and Marwa.' So God revealed: "Indeed! Safa and Marwa are among the religious ceremonies of Pilgrimage ordained by God." Aisha added: 'The Messenger of God set the tradition of going to and fro between them, so no one should abandon doing so'."

785. It was related that Ibn Umar said: "When the Messenger of God performed the first circumambulation he ran in the first three rounds and then walked for the remaining four rounds. While going to and fro between Safa and Marwa he used to run in the rain water channel."

786. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) and his companions put on pilgrim garb for Pilgrimage and no one except The Prophet (Prayers & peace be upon him) and Talha had a sacrificial animal with them. Ali arrived from Yemen with a sacrificial animal, he said: 'I have put on pilgrim garb as The Prophet (Prayers & peace be upon him) has done.' The Prophet (Prayers & peace be upon him) ordered his companions to perform Umra with the pilgrim garb that they had put on, and after circumambulating the Ka'ba and going to and fro between Safa and Marwa to cut their hair short and to put off their pilgrim garb except those who had a sacrificial animal with them. They said: "How can we go on to Mina after having approached our wives?" When The Prophet (Prayers & peace be upon him) heard of this he said: "Had I known before what I now know I would not have brought the sacrificial animals with me, I would have put off my pilgrim garb."

787. It was related that Abd Al Aziz ibn Rufai said: "I asked Anas ibn Malik: 'Tell me what you recall from the Messenger of God about where he offered the noon and afternoon prayers on the day of Tarwiya (8th of Dhul-Hijjah)?' He said: 'He prayed at Mina.' I asked: 'Where did he offer the afternoon prayer on the day of Nafr (departure from Mina 12th / 13th Dhul-Hijjah)?' He said: 'At Al-Abtah.' And he said: 'You should do as your leaders do'."

788. It was related that Umm Al-Fadl said: "The people were unsure as to whether The Prophet (Prayers & peace be upon him) was fasting on the day of Arafat, so I sent him something to drink and he drank it."

789. It was related that Ibn Umar said that he came on the day of Arafat when the sun abated at noon, and called out near Al-Hajjaj's tent. Al-Hajjaj came out wearing a waist wrapper dyed with saffron and said: 'O Abi Abd Al Rahman! What is wrong?' He said: 'If you would follow the tradition of The Prophet (Prayers & peace be upon him) then go on to Arafat.' Al-Hajjaj asked: 'Even at this hour?' Ibn Umar said: 'Yes.' He replied: 'Please wait for me to pour some

water over my head and I will come out.' Then Ibn Umar got off his mount and waited until Al-Hajjaj came out." So he walked between me and my father. I said to him: 'If you would follow the tradition of The Prophet (Prayers & peace be upon him) shorten your speech and hurry along to Arafat.' He began to look at Abd Allah and Abd Allah saw that he said that he had spoken truthfully.' Abd El Malik wrote to Al-Hajjaj urging him not to differ from Ibn Umar during the Pilgrimage."

790. It was related that Jubair ibn Mut'im said: "I lost my camel and went out to search for it on the day of Arafat, and I saw The Prophet (Prayers & peace be upon him) standing in Arafat. I told myself, by God he is from the strictly religious. What is he doing here?"

791. It was related that Usama ibn Zaid was asked: "What speed did the camel of the Messenger of God do during the Farewell Pilgrimage?" Usama said: "He used to walk at an even pace and when there was more space he would let his camel run fast." The relater said: "The speed was fast."

792. It was related that Ibn Abbas said: "I went out with The Prophet (Prayers & peace be upon him) on the day of Arafat and The Prophet (Prayers & peace be upon him) heard much commotion and beating of camels behind him. So he signaled to the people with his whip saying: "O people! Be quiet. Good deeds are not done by rushing."

793. It was related that Asma' bint Abi Bakr said: "One night I went down for congregational prayers at Al-Muzdalifa and stood in prayer for a while and then asked my son: 'Has the moon set?' He said: 'No,' so I prayed again and them asked: 'Has the moon set?' He replied: 'Yes,' so I told him we should depart and we set off and went on until I threw pebbles at the Jamra and then I returned to my house and offered the dawn prayer. He asked: "O mother! I think we have arrived early in the night.' I said: 'O my son! The Messenger of God permitted the women to do so.'."

794. It was related that Aisha said: "We dismounted at Al-Muzdalifa and Sauda asked The Prophet (Prayers & peace be upon him) for permission to depart early before the crowds of people. She was unable to move quickly so he gave her permission and she left before the crowds. We remained in Al-Muzdalifa until dawn, and set off with The Prophet (Prayers & peace be upon him) but I wished that I had taken the permission of the Messenger of God to do as Sauda had done, and that would have made me happier than anything else."

795. It was related that Abd Al Rahman ibn Yazid said: "I went out with Abd Allah ibn Mas'oud to Makkah and when we approached the congregation he offered the two prayers together, making the call to

prayer and the Iqama separately for each prayer. He ate his evening meal between the two prayers. He offered the dawn prayer as soon as the dawn broke. Some of the people said: 'The day has dawned,' and others said: 'The day has not dawned.' Abd Allah said: 'The Messenger of God said: 'These two prayers have been moved from their usual times only at this place, the sunset prayer and the evening prayer. The people should not gather until the evening prayer is due, and the dawn prayer is at this hour'." Then Abd Allah remained there until it became lighter and he said: 'If the Amir of the Believers hurried on to Mina now, then he would have followed the tradition.' I do not know which occurred first, his statement or Uthman's departure. And he kept repeating Talbiya until he threw pebbles at the jamrat-al-Aqaba on the day of slaughtering."

796. It was related that Umar offered the dawn prayer in congregation, then rose up and said: 'The unbelievers did not use to disperse until sunrise, and they used to say: 'Thabir is rising.' The Prophet (Prayers & peace be upon him) did the opposite of that and departed before sunrise."

797. It was related that Abu Huraira said that the Messenger of God saw a man leading his sacrificial camel. He said: "Ride it." The man said: "It is my sacrificial camel." The Prophet (Prayers & peace be upon him) repeated: "Ride it." He said: "It is my sacrificial camel." The Prophet (Prayers & peace be upon him) said for the third or second time: "Woe to you! Ride it."

798. It was related that Ibn Umar said: "The Messenger of God performed Umra and Pilgrimage during his Farewell Pilgrimage. He led a sacrificial animal from Dhul-Hulaifa, the Messenger of God began by putting on pilgrim garb for Umra and Pilgrimage. And the people performed Umra and Pilgrimage with The Prophet (Prayers & peace be upon him). Some of them had driven sacrificial animals with them and others had not. So when The Prophet (Prayers & peace be upon him) reached Makkah he said: "Whoever has driven a sacrificial animal should not put off his pilgrim garb until he completes his Pilgrimage. And those who have not brought sacrificial animals with them should circumambulate the Ka'ba and go to and fro between Safa and Marwa, then cut their hair short and put off their pilgrim garb, later they should again put on pilgrim garb for Pilgrimage after first offering a sacrificial animal. And if anyone cannot afford to buy a sacrificial animal then they may fast for three days while on Pilgrimage and for seven days when they return home."

799. It was related that Al-Miswar ibn Makhrama and Marwan said: "The Prophet (Prayers & peace be upon him) set off from Madinah together with more than one thousand companions and when they reached Dhul-Hulaifa, The Prophet

(Prayers & peace be upon him) garlanded his sacrificial animal and marked it and put on his pilgrim garb for Umra."

800. It was related that Aisha was told that Abd Allah ibn Abbas had said: "Whoever sends his sacrificial animal to the Ka'ba, then whatever is unlawful for a pilgrim becomes unlawful for him until he slaughters it. Aisha said: "It is not as Ibn Abbas has said, I twined the garlands of the sacrificial animals of the Messenger of God with my own hands. Then the Messenger of God put them around their necks with his own hands, and sent them with my father. But nothing was considered unlawful until he slaughtered the sacrificial animals which had been made lawful by God Almighty."

And it was related that she also said: "Once The Prophet (Prayers & peace be upon him) sent sheep as the sacrificial animals." And it was related in another narration that she also said: "I used to make the garlands for The Prophet (Prayers & peace be upon him) and The Prophet (Prayers & peace be upon him) used to garland the sheep and then stay with his family as a non-pilgrim." And it was related that she said: "I twined its garlands from the wool I had."

801. It was related that Ali said: "The Messenger of God ordered me to give the skin and covering sheet of the sacrificial animals I had slaughtered as charity."

802. It was related that Aisha said: "We went out with the Messenger of God five days before the end of Dhul-Qa'ada with the intention of performing Pilgrimage. When we neared Makkah the Messenger of God ordered those who did not have sacrificial animals with them to put off their pilgrim garb after circumambulating the Ka'ba and going to and fro between Safa and Marwa." Aisha added: "On the day of Nahr (slaughtering) we were brought some beef. I asked 'what is this?' It was said: 'The Messenger of God has slaughtered on behalf of his wives'."

803. It was related that Abd Allah ibn Umar used to slaughter his sacrificial animal at the place of slaughter which the Messenger of God used.

804. It was related that Ibn Umar passed a man who had made his sacrificial camel sit down in order to slaughter it. Ibn Umar said: "Slaughter it while it is standing with one leg tied up according to the tradition of Mohammed."

805. It was related that Ali said: "The Prophet (Prayers & peace be upon him) ordered me to supervise the slaughter of the sacrificial animals and not to give any part of them to the butcher in payment for slaughtering."

806. It was related that Jabir ibn Abd Allah said: "We never ate the meat of the sacrificial camels for more than the three days at Mina. Then The Prophet (Prayers & peace be upon him) permitted us saying:

'Eat some and stock some with you. So we ate some and took some with us'."

807. It was related that Ibn Umar said: "The Messenger of God shaved his head on completion of his Pilgrimage."

808. It was related that Ibn Umar also said: "The Messenger of God said: 'Please God! Have mercy upon those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said: 'Please God! Have mercy upon those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said: 'And those who cut their hair short'."

809. It was related that Abu Huraira said: "The Messenger of God said: 'Please God! Forgive those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said: 'Please God! Forgive those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said three times: 'And those who cut their hair short'."

810. It was related that Mu'awiya said: "I shortened the hair of the Messenger of God with a blade."

811. It was related that Wabra (may God have mercy on him) said: "I asked Ibn Umar: 'When should I cast the pebbles?' He said: 'When your leader does so.' I repeated the question again. He said: 'We used to wait until the sun declined and then cast the pebbles'."

812. It was related that Abd Allah bin Mas'oud said that he cast the pebbles from the centre of the valley. It was said to him that some people cast them from above it. He said: "By The One Whom there is no god but Him, this is the place from which the one to whom Surah 'The Heifer' was revealed used to cast." It was related that he also said: "When I reached the large stone I kept the Ka'ba on my left and Mina on my right and cast seven and said: 'Thus did the one to whom Surah 'The Heifer' was revealed'."

813. It was related that Ibn Umar used to cast pebbles at the lower stone with seven small pebbles and used to recite 'God is Great' upon every throw. Then he used to go on until he reached level ground where he would stand facing the Qibla and raise his hands and invoke God Almighty for a long time. Then he used to cast pebbles at the middle stone and go left towards the middle ground where he used to stand facing the Qibla. He used to stay there for a long time raising his hands and invoking God and stood again for a long time. Then he used to cast pebbles from the centre of the valley at the stone of Al-Aqaba, but he did not stay in it and then he used to depart and say: "Thus have I seen The Prophet (Prayers & peace be upon him) do."

814. It was related that Ibn Abbas said: "The people were ordered to

circumambulate the Ka'ba as the final act before departing from Makkah, except the menstruating women, who were excused."

815. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) offered the noon, afternoon, sunset and evening prayers and slept for some time at a place called Al-Mahassab, and then he rode to the Ka'ba and circumambulated it."

816. It was related that Ibn Abbas said: "A menstruating woman was permitted to leave Makkah if she had circumambulated the Ka'ba after returning from Mina." He said: "I heard Ibn Umar saying: 'She should not leave.' Then later I heard him say that The Prophet (Prayers & peace be upon him) had permitted them to leave.

817. It was related that Ibn Abbas said: "Staying at Al-Mahassab is not a ceremony of the Pilgrimage but Al-Mahassab is a place where the Messenger of God camped."

818. It was related that Ibn Umar said: "Whenever I neared Makkah I used to spend the night at Tuwa until dawn, and then I used to enter Makkah. On my return from Makkah I used to pass by Tuwa and spend the night there until dawn. Thus The Prophet (Prayers & peace be upon him) used to do."

33

The Book of Al-Umra

819. It was related that Abu Huraira said that the Messenger of God said: "Umra is an expiation for sins committed. And the reward of Pilgrimage is nothing less than Paradise."

820. It was related that Ibn Umar was asked about performing Umra before the Pilgrimage. He said: "There is no harm in it." He also said: "The Prophet (Prayers & peace be upon him) performed Umra before the Pilgrimage."

821. It was related that Mujahid (may God have mercy on him) said: "Urwa ibn Al Zubair and I entered the Mosque and saw Abd Allah ibn Umar seated close to Aisha's room and some people were praying the pre-noon prayer. We asked him about their prayer and he said that it was an invention. He then asked him how many times The Prophet (Prayers & peace be upon him) had performed Umra. He answered: 'Four, one of them was during the month of Rajab.' We did not wish to contradict him. Then we heard Aisha, the mother of the believers, cleaning her teeth with a siwak in her room. Urwa said: 'O mother! O mother of the believers! Have you heard what Abu Abd Al Rahman is saying?' She said: 'What did he say?' Urwa said: 'He said that the Messenger of God performed Umra four times and one of them was during the month of Rajab.' Aisha said: 'May God have mercy on Aba Abd Al Rahman! He was with The Prophet (Prayers & peace be upon him) on every Umra The Prophet (Prayers & peace be upon him) performed and he never performed any Umra in Rajab'."

822. It was related that Anas ibn Malik was asked how many times The Prophet (Prayers & peace be upon him) had performed Umra. He said: "Four, the Umra of Hudaibiya in Dhul-Qada when the unbelievers hindered him. And the Umra in the following year in Dhul-Qada after the truce with them. And the Umra of Al Ju'arana where he divided the war spoils. I think it is Hunain." I said: "How many times did he perform the Pilgrimage?" He said: "once." And it was related that he said: "The Prophet (Prayers & peace be upon him) performed Umra when the unbelievers made him return and the Umra of Al-Hudaibiya the following year and an Umra in Dhul-Qada, and Umra with his Pilgrimage."

823. It was related that Al Bara' ibn Azib said that the Messenger of God performed Umra twice in Dhul-Qada before the Pilgrimage."

824. It was related that and Al Rahman Ibn Abi Bakr said that The Prophet (Prayers & peace be upon him) commanded him to let Aisha ride behind him and to take her to perform her Umra from Al Tan'im.

825. It was related that Jabir ibn Abd Allah said: "Suraqa ibn Malik ibn Ju'sham met The Prophet (Prayers & peace be upon him) at Al-Aqaba while he was casting pebbles at it, so he asked him: 'O Messenger of God! Is that only for you?' He replied: 'No, it is for all and for ever'."

826. It was related that Aisha said: "We set off with the Messenger of God at the beginning of the month of Dhul-Hijjah. The Messenger of God said: 'Whoever wishes to intend Umra may do so and whoever wishes to intend Pilgrimage may do so. And had I not brought the sacrificial animals with me I would have intended Umra.' Some of them intended Umra and some intended Pilgrimage, and I was of those who intended Umra. Then I began menstruating before reaching Makkah and was menstruating until the day of Arafat. I complained to the Messenger of God about it and he said: 'Give up your Umra, untie and comb your hair and make your intention for Pilgrimage. I did so and when it was the night of Hasba The Prophet (Prayers & peace be upon him) sent Abd Al Rahman with me to Al-Tan'im'." He let her ride behind him. And she intended Umra to replace the one she had given up. God completed her Pilgrimage and Umra and no sacrificial animal or fasting or charity was due upon her." And it was related that she also said: "O Messenger of God! The people are returning after having performed the two ceremonies, Pilgrimage and Umra, while I return with one ceremony of the Pilgrimage." It was said to her: "Wait until you purify yourself and then go to Al-Tan'im and announce your intention for Umra. Then join at such and such a place, but it is according to your means or the hardships you endure."

827. It was related that Asma bint Abi Bakr said that whenever she passed by Al-Hajun she said: 'May God bless His Messenger Mohammed.' Once we dismounted there with him and at that time we were travelling with light baggage. We had a few riding animals and little food supplies. I, my sister Aisha, Al Zubair and so and so performed Umra, and when we had passed our hands over the Ka'ba we completed our pilgrim state. The same night we made our intention for Pilgrimage."

828. It was related that Abd Allah Ibn Umar said: "Whenever the Messenger of God returned from a battle, Pilgrimage or Umra he used to repeat 'God is Great' three times at every level of the ground and

then say 'There is no god but God, He is One and has no partner. All dominion is for Him, and all praise is for Him, and He is Omnipotent. We return repenting, worshipping, prostrating and praising our Lord. He has kept His promise and made His servant victorious, and He alone defeated all the tribes of the unbelievers."

829. It was related that Ibn Abbas said: "When The Prophet (Prayers & peace be upon him) arrived in Makkah some boys from the tribe of Bani Abd Al Muttalib went out to meet him and The Prophet (Prayers & peace be upon him) let them ride with him with one of them seated in front of him and one behind."

830. It was related that Anas said: "The Prophet (Prayers & peace be upon him) never returned to his wives from a night journey. He used always to return in the morning or in the afternoon."

831. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) prohibited those returning at night on a journey from going to their wives."

832. It was related that Anas said that whenever the Messenger of God returned from a journey and saw the heights of Madinah he used to spur on his she camel, and if it was another mount he used to make it move faster." Anas added that this was due to his love for Madinah.

833. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Travelling is a form of hardship as it prevents any of you from food, drink and sleep. So when you have completed the purpose of your journey, you should hurry back to your family."

34

The Book of Seige and the Penalty of Hunting

834. It was related that Ibn Abbas said: "The Messenger of God was hindered from performing Umra. So he shaved his head and visited his wives and slaughtered his sacrificial animal and performed Umra in the year that followed."

835. It was related that Ibn Umar said: "Is the Tradition of The Prophet (Prayers & peace be upon him) not sufficient for you? If any of you are hindered from performing the Pilgrimage, then he should circumambulate the Ka'ba and go to and from between Safa and Marwa and then complete his state of pilgrimage and all things which were illegal for him during his state of pilgrimage will be legal for him, and then he may perform the Pilgrimage in the year which follows and he should slaughter a sacrificial animal or fast if he cannot afford one."

836. It was related that Al-Miswar said: "The Messenger of God slaughtered the sacrificial animal before he had his head shaved and he commanded his companions to do likewise."

837. It was related that Ka'b ibn Ujra said: "The Messenger of God stood at my side in Al-Hudaibiya and great numbers of lice were falling from my head. He asked me: "Are you afflicted with lice?" I said: "Yes." He ordered me to shave my head. Ka'b added: "The verse of the Qur'an ...and if any of you are ill or have an ailment in his scalp...(Surah 2 verse 196) was revealed regarding me." The Prophet (Prayers & peace be upon him) then commanded me to either fast for three days or to feed six needy people with one measure of dates, or to slaughter a sheep."

838. It was related that Abi Qatada said: "We went out with The Prophet (Prayers & peace be upon him) in the year of Al-Hudaibiya and his companions made their intention for pilgrimage but I did not do so. We were told that enemies in were at Ghaiqa and we went out to confront them. My companions saw a wild ass and some of them began to laugh. I looked at it and pursued it on horseback and stabbed and caught it. I wanted my companions to help me but they refused. We all ate its meat. Then I followed the Messenger of God so

as not to be left behind. Sometimes I let my horse gallop and sometimes it ran slowly. At midnight upon the way I met a man from the tribe of Bani Ghifar, I asked him where he had left the Messenger of God. The man said he had left The Prophet (Prayers & peace be upon him) at a place called Ta Hun and he had intended to have the noontime rest at Al-Suqya. So I followed the Messenger of God until I reached him and said: "O Messenger of God! I have been sent by my companions who convey their salutations and greetings to you and ask for God's mercy and blessings for you. They feared the enemy might intervene between you and them." He did so. Then I said: "O Messenger of God! We hunted an onager and have some meat left." The Messenger of God told his companions to eat the meat although all of them were in a state of pilgrimage."

839. It was related that Abd Allah ibn Abbas said that Al-Sa'b ibn Jaththama Al Laithi presented a wild ass to the Messenger of God while he was at Al-Abwa or at Waddan, but he declined to eat it. On seeing signs of disappointment on his face The Prophet (Prayers & peace be upon him) said: "I have only declined it because I am in a state of pilgrimage."

840. It was related that Aisha said that the Messenger of God said: "There are five types of animal which are harmful and which may be killed in the Sanctuary. These are, the crow, the kite, the scorpion, the mouse and the rabid dog."

841. It was related that Abd Allah Ibn Mas'oud said: "We were with The Prophet (Prayers & peace be upon him) in a cave at Mina when the Surah 'Those sent Forth' (Surah 77) was revealed and he recited it and I heard it from his mouth as he recited it. Suddenly a snake sprang up at us and The Prophet (Prayers & peace be upon him) said: "Kill it!." We hurried to kill it but it escaped swiftly. The Prophet (Prayers & peace be upon him) said: "It has escaped your harm and you have escaped its harm."

842. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Messenger of God called the salamander a bad animal, but I did not hear him commanding it to be killed."

843. It was related that Ibn Abbas said: "On the day of the conquest of Makkah The Prophet (Prayers & peace be upon him) said: "There is no further emigration from Makkah, but for Jihad and the intention for it, and when you are called for Jihad, then you should go immediately."

844. It was related that Ibn Buhaina said: "The Prophet (Prayers & peace be upon him) was in a state of Pilgrimage and had his head cupped while at Liha-Jamal."

845. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) married Maimuna while he was in a state of pilgrimage."

846. It was related that Abd Allah ibn Hunain said: " Abd Allah ibn Al-Abbas and Al Miswar ibn Makhrama differed between themselves. Ibn Abbas said that a pilgrim could wash his head, while Al-Miswar held that he should not do so. Abd Allah ibn Abbas sent me to Abu Aiyub Al-Ansari and I found him bathing between the two wooden posts of the well and he was screened by apiece of cloth. I saluted him and he asked who I was. I said: "I am Abd Allah ibn Hunain and I have been sent to you by Ibn Abbas to ask you how the Messenger of God used to wash his head while he was in a state of pilgrimage." Abu Aiyub Al-Ansari caught hold of the piece of cloth and lowered it until I could see his head and then he told someone to pour water over his head. He poured the water on his head and Abu Aiyub rubbed his head with his hands by passing them from back to front and from front to back and said: "I saw The Prophet (Prayers & peace be upon him) do likewise."

847. It was related that Anas ibn Malik said: "The Messenger of God entered Makkah in the year of its Conquest wearing an Arabian helmet and when The Prophet (Prayers & peace be upon him) removed it someone came and said: 'Ibn Khatal is holding the covering of the Ka'ba.' The Prophet (Prayers & peace be upon him) said: 'Kill him'."

848. It was related that Ibn Abbas said: "A woman from the tribe of Juhaina came to The Prophet (Prayers & peace be upon him) and said: 'My mother had vowed to perform Pilgrimage but she died before doing so. May I perform Pilgrimage on my mother's behalf." The Prophet (Prayers & peace be upon him) replied: 'Perform Pilgrimage on her behalf. If your mother had owed a debt, would you not have paid it back? So pay God's debt as He has more right to be paid'."

849. It was related that Al-Sa'ib ibn Yazid said: "I was taken to perform the Pilgrimage with the Messenger of God and I was a seven year old boy at the time."

850. It was related that Ibn Abbas said: "When The Prophet (Prayers & peace be upon him) returned from Pilgrimage he asked Umm Sinan Al-Ansari: "What prevented you from performing the Pilgrimage?" She replied: "The father of so and so had two camels and he performed the Pilgrimage on one of them and the second is used for the irrigation of our land." The Prophet (Prayers & peace be upon him) said: "Perform Umra in the month of Ramadan, for that is equal to Pilgrimage or Pilgrimage with me."

851. It was related that Abi Sa'id, who partook in twelve battles with The Prophet (Prayers & peace be upon him), said: "I heard four things from the Messenger of God, or I relate them from The Prophet (Prayers & peace be upon him), which I like very much: One. No

lady should travel without her husband or without the company of a Mahram for a journey lasting two days. Two. No fasting is permitted on the days of Eid al Fitr and Eid al Adha. Three. No prayer may be offered after the afternoon prayer until the set sets and after the morning prayer until the sun rises. Four. Do not travel except to visit the mosque at Makkah, the mosque at Madinah and the mosque in Jerusalem."

852. It was related that Anas said: "The Prophet (Prayers & peace be upon him) saw an old man walking being supported by his two sons, so he asked about him. The people said that he had intended to go on foot to the Ka'ba. He said: 'God does not need for this elderly man to torture himself.' So he ordered him to ride."

853. It was related that Uqba ibn Amer said: "My sister intended to go to the Ka'ba on foot and she asked me to take the Prophet's opinion about it. I did so and The Prophet (Prayers & peace be upon him) said: "She should walk and ride as well."

35

The Book of the Virtues of Madinah

854. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "Madinah is a sanctuary from this place to that. No tree should be cut therein, nor any dissent, nor any sin committed, and whoever invents in apostasy or commits sin in it, will be cursed by God and the angels and all people."

855. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "I have designated Madinah to be a sanctuary between its two mountains." The Prophet (Prayers & peace be upon him) went to the tribe of Bani Haritha and said: 'I see that you have left the sanctuary.' Then he looked around and said: 'No, you are within the sanctuary'."

856. It was related that Ali said: "We have nothing less than the Book of God and this inscription on paper from The Prophet (Prayers & peace be upon him) stating that Madinah is a sanctuary from the Mountain of Air to such and such a place, and whoever invents in apostasy or commits sin or gives refuge to such a one who invents in it, will be cursed by God, the angels and all people, and none of his compulsory or voluntary good deeds of worship will be accepted from him, and whoever takes as a friend, other than those who freed him, without their permission, such a one incurs the curse of God, the angels and all people, and none of his compulsory or voluntary deeds of worship will be accepted."

857. It was related that Abu Huraira said that the Messenger of God said: "I was commanded to migrate to a town which will conquer other towns and it is Yathrib which is Madinah, and it ejects the bad people like a furnace ejects impurities from iron."

858. It was related that Abu Humaid said: "We arrived from Tabuk with The Prophet (Prayers & peace be upon him) and when we neared Madinah The Prophet (Prayers & peace be upon him) said: 'This is Tabah'."

859. It was related that Abu Huraira said: "I heard the Messenger of God say 'The people will leave Madinah although it will be in a better state, no one but the wild

birds and the beasts of prey will abide in it, and the last ones to die will be two shepherds of the tribe of Muzania while driving their sheep towards Madinah, but they will find no one there. And when they reach the valley of Thaniyat-al-Wada, they will fall down dead upon their faces."

860. It was related that Sufian Ibn Abu Zuhair said: "I heard the Messenger of God say: 'Yemen will be conquered and some people will migrate from Madinah and will urge their families, and they will follow them in migrating to Yemen, even though Madinah is better, if only they knew. And Sha'm will be conquered as well, and some people will migrate from Madinah and will urge their families and they will follow them in migrating, even though Madinah is better, if only they knew. And Iraq will be conquered and some people will migrate from Madinah and will urge their families, and they will follow them in migrating, even though Madinah is better, if only they knew."

861. It was related that Abu Huraira said that the Messenger of God said: "Indeed, belief returns and goes back to Madinah as the snake returns and goes back to its hole."

862. It was related that Sa'd said: "I heard The Prophet (Prayers & peace be upon him) say: 'No one plots against the people of Madinah but he will be dissolved like the salt is dissolved in water."

863. It was related that Usama said: "The Prophet (Prayers & peace be upon him) once stood at the top of one of the high buildings of Madinah and said: 'Do you see what I see? I see the places where trials will be visited among your houses and these trials will be as numerous as the places where the rain drops fall."

864. It was related that Abu Bakra said that The Prophet (Prayers & peace be upon him) said: "The terror of the false Messiah will not reach Madinah and at that time Madinah will have seven gates and two angels will guard each gate."

865. It was related that Abu Huraira said that the Messenger of God said: "There angels guarding the entrances of Madinah, neither plague nor the false Messiah will be able to approach it."

866. It was related that Anas ibn Malik said that The Prophet (Prayers & peace be upon him) said: "There will be no town which the false Messiah will not enter except Makkah and Madinah, and there will be no entrance to them but angels will stand guarding in ranks. Then Madinah will shake three times with its people and God will eject all the unbelievers and hypocrites from within it."

867. It was related that Abi Sa'id Al-Khudri said: "The Messenger of God related a long narrative to us about the false Messiah. Of the many things he told us, he said that the false Messiah will come near

but he will not be permitted to pass through the entrances of Madinah. He will arrive in a barren salty place outside Madinah, on that day the best man or one of the best men will approach him and say: 'I bear witness that you are the same false Messiah whose description was given to us by the Messenger of God. The false Messiah will say to the people: 'If I kill this man and bring him back to life, will you doubt me then?' They will say: 'No.' Then the false Messiah will kill the man and bring him back to life. The man will say: 'Now I know who you are even better than before.' The false Messiah will say: 'I want to kill him but I cannot'."

868. It was related that Jabir said: "One of the Bedouin came to The Prophet (Prayers & peace be upon him) and declared that he had embraced Islam. The next day he came back with a fever and said: 'Please cancel my pledge of embracing Islam.' The Prophet (Prayers & peace be upon him) refused his demand three times and said: 'Madinah is like a furnace it ejects the bad and keeps the good and perfects them'."

869. It was related that Anas said that The Prophet (Prayers & peace be upon him) said: "O God! Bless Madinah with twice the blessings You have bestowed upon Makkah."

870. It was related that Aisha said: "When the Messenger of God arrived in Madinah Abu Bakr and Bilal became ill. When Abu Bakr's fever worsened, he used to recite: 'Everyone remains alive with his people, but death is closer to him than his shoestrings.' And when Bilal's fever abated, he recited: 'If only I could stay overnight in a valley where I would be surrounded by fragrant grasses. If only I could drink the water of the Majanna, and if only the mountains of Tafil would appear to me!' The Prophet (Prayers & peace be upon him) said: "O God! Curse Shaiba ibn Rabi'a and Utba ibn Rabi'a and Umayia ibn Khalaf for evicting us from our land to the land of plague." Then the Messenger of God said: "O God! Make us love Madinah as we love Makkah or even more so." O God! Bless us in our measuring and make the climate of Madinah suit us and ward its fever away to Aljuhfa." Aisha added: "When we arrived in Madinah it was the most unhealthy of places and the valley of Bathan used to run with dirty water."

36

The Book of Fasting

871. It was related that Abu Huraira said that the Messenger of God said: "Fasting is a shield. So the fasting person should avoid approaching his wife intimately and should not behave in an unwise or impolite manner, and if anyone annoys him or fights with him, he should say twice: 'I am fasting'." The Prophet (Prayers & peace be upon him) added: "By Him is Whose hands is my soul, the smell which issues from the mouth of the fasting person is better than the scent of musk in the sight of God, he has left his food, drink and desires for My sake. 'This fast is for Me. Thus will I reward for it and the reward of good is multiplied ten times over'."

872. It was related that Sahl said that The Prophet (Prayers & peace be upon him) said: "There is a gate in Paradise called Al-Raiyan, which is reserved exclusively for those who fast, and on the Day of Resurrection they alone will enter it. It will be said: 'Where are those who used to fast?' They will rise up and no one except them will enter by it. After they have entered the gate will close and no one will pass through it."

873. It was related that Abu Huraira said that the Messenger of God said: "Whoever gives two kinds of charity in God's cause, will be called from the gates of Paradise and told: 'O servant of God! Here is prosperity.' So whoever used to offer their prayers will be called from the gate of prayer, and whoever used to take part in Jihad will be called from the gate of Jihad, and whoever used to observe fasts, will be called from the gate of Al-Raiyan, and whoever used to give in charity will be called from the gate of charity." Abu Bakr said: "O Messenger of God! Dearer to me than my father and mother! Indeed no trial will be endured by anyone who is called from those gates. Will anyone be called from all those gates?" The Prophet (Prayers & peace be upon him) replied: "Yes, and I hope you will be one of them."

874. It was related that Abu Huraira said that the Messenger of God said: "When Ramadan starts, the gates of Paradise are opened."

875. It was related that Ibn Umar said: "I heard the Messenger of God say: 'When you see the crescent begin fasting, and when you see the crescent again, stop fasting, and if

the sky is overcast then complete the month of Ramadan in thirty days."

876. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Whoever does not forsake false speech and evil deeds. God is not in need of his forsaking food and drink."

877. It was related that Abu Huraira said that the Messenger of God said that God Almighty said: "Every deed of the son of Adam is for himself except for fasting which is for Me, and I will reward for it." Fasting wards off the Fire and sin. On the day which any of you fasts, he should avoid approaching his wife intimately, and avoid arguing, and if anyone fights or argues with him he should say: 'I am fasting.' By Him in Whose hand is Mohamed's soul! The smell which issues from the mouth of the fasting person is better than the scent of musk in the sight of God. There are two pleasures for the one who fasts, one when he breaks his fast, and the other when he encounters his Lord, then he will rejoice because of his fasting."

878. It was related that Abd Allah said: "We were with The Prophet (Prayers & peace be upon him) and he said: 'The one who can afford to marry should marry, because it will help him to avoid casting his gaze upon other women, and save his private parts from committing unlawful sexual relations, and the one who cannot afford to marry should fast, as fasting will lessen his sexual desires."

879. It was related that Abd Allah ibn Umar said that the Messenger of God said: "The month can be twenty-nine nights, so do not fast until you sight the moon, and if the sky is overcast, then complete Sha'ban as thirty days."

880. It was related that Umm Salamah said: "The Prophet (Prayers & peace be upon him) pledged to stay apart from his wives for a period of one month, and after the completion of twenty-nine days he went to his wives in the morning or in the afternoon. It was said to him: 'You pledged to stay apart from your wives for a month.' He said: 'The month is twenty-nine days'."

881. It is related that Abi Bakra said that The Prophet (Prayers & peace be upon him) said: "Two months do not decrease, the two months of Eid, Ramadan and Dhul-Hijjah."

882. It was related that Ibn Umar said that The Prophet (Prayers & peace be upon him) said: "We are an illiterate nation, we cannot write or count, the month is so and so." He meant alternately twenty-nine days and thirty days.

883. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "You should not fast a day or two before the month of Ramadan unless you habitually fast, then you may do so."

884. It was related that Al-Bara' said: "If one of the companions of Mohamed was fasting, and the time for breaking the fast came and the food was presented, but he fell asleep before eating it, he used not to eat that night and would continue his fast until sunset the next day. Qais ibn Sirma-al-Ansari was fasting and came to his wife at the time of breaking the fast asking her: "Do you have food?" She said: 'No, But I can go and fetch some for you.' He was working during the day, so he was overtaken by sleep. When his wife came and saw him she said: 'What a disappointment! At noon the next day he fell unconscious and The Prophet (Prayers & peace be upon him) was told about it. Then the following verses were revealed: "It is lawful for you, on the nights of fasting to approach your wives..." (Surah 2 verse 187) So they were overjoyed at this. Then God also revealed: "and eat and drink until you can discern the white streak of dawn from the blackness of night..." (Surah 2 verse 187)

885. It was related that Adi ibn Hatim said: "When the verses were revealed: "until you can discern the white streak of dawn from the blackness of night." I took two headbands, one black and one white and put them under my pillow and I kept on looking at them all the night but could not discern anything of them. So in the morning I went to the Messenger of God and told him about it. He said: 'It is meant by that the blackness of the night and the whiteness of day'."

886. It is related that Zaid ibn Thabit said: "We took our pre-dawn meal with The Prophet (Prayers & peace be upon him). Then he rose up to pray. I asked: 'How long was the length of time between the pre-dawn meal and the call to prayer?' He replied: 'The length of time was sufficient to recite fifty verses of the Qur'an'."

887. It was related that Anas ibn Malik said that The Prophet (Prayers & peace be upon him) said: "Take your pre-dawn meal as there is blessing in it."

888. It was related that Salamah ibn Al-Akwa said: "The Prophet (Prayers & peace be upon him) sent a man to proclaim to the people on the day of Ashura': 'Whoever has eaten, let him complete or fast, and whoever has not eaten he should not eat."

889. It was related that Aisha and Umm Salamah said: "Sometimes the dawn call to prayer was made while the Messenger of God was in a state of ritual impurity from having approached his wife. Then he would bathe and fast."

890. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to kiss and embrace his wives while he was fasting, and he was able to control his desire more than any of you."

891. It was related that Abu Huraira said that The Prophet (Prayers &

peace be upon him) said: "If any of you eat or drink in absentmindedness then let him complete his fast, as what he ate and drank was from God."

892. It was related that Abu Huraira said: "While we were sitting with The Prophet (Prayers & peace be upon him) a man came to him saying: 'O Messenger of God! I am ruined.' He asked: 'What happened to you?' He said: 'I have been intimate with my wife while I was fasting.' Then the Messenger of God said: 'Do you have a slave to set free?' He said: 'No.' He said: 'Then can you fast for two consecutive months?' He said: 'No.' Then he said: 'Can you feed sixty needy persons?' He said: 'No.' The Prophet (Prayers & peace be upon him) remained silent and while we remained in the same state a large basket of dates was brought to The Prophet (Prayers & peace be upon him). He said: 'Who is the one who was asking?' The man said: 'It is me.' He said: 'Take this and give it in charity.' The man said: 'O Messenger of God! There is no one more needy than I. By God! There is no family between its two mountains who are more needy than I.' The Prophet (Prayers & peace be upon him) laughed widely, then said: 'Feed it to your family'."

893. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) was cupped when he was in a state of pilgrimage and when he was fasting."

894. It was related that Ibn Abi Aufa said: "We were on a journey with the Messenger of God. He told a man: 'Dismount and mix flour and water for me.' The man said: 'O Messenger of God! The sun has not set.' The Prophet (Prayers & peace be upon him) told him again: 'Dismount and mix flour and water for me.' The man said once more: 'The sun!' The Prophet (Prayers & peace be upon him) said to him: 'Dismount and mix flour and water for me.' The man dismounted and mixed flour and water for him. The Prophet (Prayers & peace be upon him) drank it and then signaled towards the East and said: 'When you see the night falling from this side, then you should break your fast'."

895. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "Hamza ibn Amr al-Aslami, who used to fast a lot, asked The Prophet (Prayers & peace be upon him): 'Should I fast while travelling?' He said: 'If you wish to fast do so, and if you do not wish to fast, do not fast'."

896. It was related that Ibn Abbas said: "The Messenger of God set off towards Makkah in the month of Ramadan and he fasted, when he reached Al-Kadid he broke his fast and the people with him broke their fast also."

897. It was related that Abu al Darda' said: "We set off on a journey with the Messenger of God on a day which was very hot, it was so hot we had to shade our heads with

our hands from the heat. None of us was fasting except The Prophet (Prayers & peace be upon him) and Ibn Rawaha."

898. It was related that Jabir ibn Abd Allah said: "The Messenger of God was on a journey when he saw a crowd of people and they were shading a man. He said: 'What is it?' They said: 'A man is fasting.' Then he said: "It is not a good thing to fast while you are travelling."

899. It was related that Anas ibn Malik said: "We were travelling with The Prophet (Prayers & peace be upon him), and those who were fasting did not criticise those who were not fasting, nor did those who were not fasting criticise those who were."

900. It was related that Aisha said that the Messenger of God said: "Whoever has died and has missed days of fasting then his near of kin should fast for him."

901. It was related that Ibn Abbas said: "A man came to The Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! My mother died and missed one month of Ramadan, should I fast for her?' He said: 'Yes, what is owed to God deserves to be paid."

902. It was related that Abd Allah ibn Abi Aufa said: "We were on a journey with the Messenger of God while he was fasting and when the sun set, he told him: 'Dismount and mix flour and water for us.' He said: 'O Messenger of God! Can we wait until evening?' He said: 'Dismount and mix flour and water for us.' He replied: 'O Messenger of God! It is still day.' He said: 'Dismount and mix flour and water for us.' So he dismounted and did so.' The Prophet (Prayers & peace be upon him) then said: 'When you see night fall from this side, the one who fasts should break his fast,' and he signaled with his finger towards the East."

903. It was related that Sahl ibn Sa'd said that the Messenger of God said: "The people will remain on the right path as long as they hasten to break their fast."

904. It was related that Asma' bint Abi Bakr said: "During the lifetime of The Prophet (Prayers & peace be upon him) we broke our fast on a cloudy day but then the sun came out."

905. It was related that Al-Rabi'a bint Mu'awadh said: "The Prophet (Prayers & peace be upon him) sent an envoy to the villages of the Helpers (al Ansar) on the morning of the day of Ashura' to proclaim: 'Whoever has awoken while not fasting should complete his day, and whoever has awoke fasting should fast'. She added: 'Ever since then we fasted on that day and we made our children fast. We used to make for them toys of wool and if they cried for food we gave them the toys until it was time to break the fast'."

906. It was related that Abi Sa'id said that he heard The Prophet (Prayers & peace be upon him) say: "Do not

fast continuously, but if you intend to prolong your fast then continue it only until the pre-dawn meal."

907. It was related that Abu Huraira said: "The Messenger of God prohibited continuous fasting. So one of the Muslims said: 'But you fast continuously O Messenger of God!' The Prophet (Prayers & peace be upon him) replied: 'Which of you is like me, I am given food and drink by my Lord during my sleep.' When the people refused to stop continuous fasting The Prophet (Prayers & peace be upon him) fasted day and night continuously with them for a day and then another day and then they sighted the crescent moon. The Prophet (Prayers & peace be upon him) told them: 'Had it not appeared, I would have made you fast longer.' To punish them when they refused to stop."

908. It was related that Abu Juhaifa said: "The Prophet (Prayers & peace be upon him) sealed a bond of brotherhood between Salman and Abu Al-Darda'. Salman went to visit Al-Darda' and found Umm al-Darda' dressed in shabby clothing, he asked her why she was dressed like that. She answered: "Your brother Abu Al-Darda' is not concerned with the fineries of this life.' Meanwhile Abu Al-Darda' arrived and prepared food for Salman. Salman asked Abu Al-Darda' to eat with him, but Abu Al-Darda' said: 'I am fasting.' Salman said: 'I will not eat unless you eat.' So Abu Al-Darda' ate. When it was night and some of the night had passed, Abu Al-Darda' got up, but Salman told him to sleep and Abu Al Darda' slept. After a while Abu Al-Darda' got up again but Salman told him to sleep. During the final hours of the night Salman told him to get up and they both offered the prayer. Salman told Abu Al-Darda': 'Your Lord has a right upon you, your soul has a right upon you, and your family has a right upon you, so you should give due right to those who have a right upon you.' Abu Al-Darda' came to The Prophet (Prayers & peace be upon him) and recounted the matter. The Prophet (Prayers & peace be upon him) said: 'Salman has spoken truthfully'."

909. It was related that Aisha said: "The Messenger of God used to fast until one would think he will never stop fasting, and he would abandon fasting until one would think that he would never fast. I never saw the Messenger of God fasting for an entire month except for the month of Ramadan, and I did not see him fasting in any month more than he did in the month of Sha'ban."

910. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) never fasted in any month more than he did in the month of Sha'ban. He used to fast the entire month of Sha'ban and he would say: 'Do the deeds you can easily do, as God will not cease giving rewards until you cease doing good deeds.' The prayer which The Prophet (Prayers & peace be upon him) liked most was the one which

was done regularly even if it were short. And whenever The Prophet (Prayers & peace be upon him) offered a prayer he would offer it regularly."

911. It was related that Anas was asked about the Prophet's fasting. He said: "Whenever I wished to see The Prophet (Prayers & peace be upon him) fasting in any month, I saw him fasting, and whenever I wished to see him not fasting, I saw him not fasting, and if I wished to see him praying on any night, I saw him doing so, and if I wished to see him sleeping, I saw him doing so." Anas added: "I never touched silk or velvet and found it softer than the hand of the Messenger of God, and I never smelt musk or perfume more pleasing than the scent of the Messenger of God."

912. It was related that Abd Allah ibn Arm ibn Al As said: "The Messenger of God told me: 'O Abd Allah! Have I not been told that you fast every day and pray every night." Abd Allah answered: "Yes, O Messenger of God!" The Prophet (Prayers & peace be upon him) said: "Desist from doing so, fast a few days and leave it for a few days, offer prayers and sleep at night, for your body has a right upon you, and your wife has a right upon you, and your guest has a right upon you. And it is enough for you to fast for three days a month, as the reward of a good deed is multiplied ten times, thus it will be as you fasted all year." I insisted upon fasting and so I was given a hard lesson. I said: "O Messenger of God! I have the ability." The Prophet (Prayers & peace be upon him) said: "Fast like the fasting of The Prophet David and do not exceed that." I said: "What was the fasting of David, the Prophet of God?" He said: "Half the year." Later when Abd Allah grew old he used to say: "It would have been better if I had taken the Prophet's advice."

913. It was related that Anas said: "The Prophet (Prayers & peace be upon him) visited Umm Sulaim and she offered him dates and ghee. The Prophet (Prayers & peace be upon him) said: 'Put the dates and ghee back in their containers, for I am fasting.' Then he stood at a place in her house to offer a voluntary prayer and he prayed to God to bless Umm Sulaim and her family. Then Umm Sulaim said: 'O Messenger of God! I have a special request.' He said: 'What is it?' She said: 'Pray for your servant Anas.' The Messenger of God prayed to God to bestow all good in the world and in the Hereafter upon me and said: 'O God! Give him property and offspring and bless him.' Thus I am among the wealthiest of the Ansar and my daughter Umainah told me that when Al-Hajjaj of Basra invaded Madinah, more than one hundred and twenty of my offspring were killed and buried."

914. It was related that Imran Ibn Husain said that The Prophet (Prayers & peace be upon him) asked him or another man and

Imran was listening: "O Abu so and so! Did you fast the last ten days of this month?" The man said: "No. O Messenger of God!" The Prophet (Prayers & peace be upon him) said to him: "When you finish fasting, fast two days of Shawwal."

915. It was related that it was said to Jabir: "Did The Prophet (Prayers & peace be upon him) prohibit fasting on Fridays?" He answered: "Yes."

916. It was related that Juwairiya bint Al-Harith said: "The Prophet (Prayers & peace be upon him) visited me on a Friday and I was fasting. He asked: "Did you fast yesterday?" I said: "No." He said: "Then break your fast."

917. It was related that Aisha was asked: "Did the Messenger of God prefer certain days for fasting?" She said: "No, but he used to be constant. Who is there among you who could endure what the Messenger of God used to endure?"

918. It was related that Aisha and Ibn Umar said: "No one was permitted to fast on the days of slaughtering the sacrificial animals (11th, 12th, 13th of Dhul-Hijjah) except those who could not afford a sacrificial animal."

919. It was related that Aisha said: "The Quraish used to fast on the day of Ashura' before Islam, and the Messenger of God also used to fast on that day. When he arrived in Madinah he fasted on it and ordered that day to be fasted. Later when fasting in Ramadan became obligatory, he ceased to fast on the day of Ashura' and whoever wished to fast on it was free to do so and whoever did not was free to leave it."

920. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) came to Madinah and saw the Jews fasting on the day of Ashura'. He asked them: 'Why do you fast?' They said: 'This is a good day, it is the day which God saved the Children of Israel from their enemy, so Moses fasted it.' He said: 'I have better claim to Moses than you.' Then he fasted on it and ordered the Muslims to fast upon that day."

37

The Book of Tarawih Prayers

921. It was related that Aisha said: "The Messenger of God went out in the middle of the night and prayed in the mosque and some men prayed behind him. It was spoken of in the morning and the next night several people gathered and prayed behind him. The following morning it was spoken of again and on the third night the mosque was filled with people. The Messenger of God came out and the people prayed behind him. On the fourth night the mosque was filled to capacity and there were yet more outside, but The Prophet (Prayers & peace be upon him) came out only for the dawn prayer. After completing the morning prayer he recited 'All praise, prayers and goodness is due to God, peace be upon you O Prophet and God's mercy and blessings be upon you. Peace be upon us and upon the pious servants of God. I bear witness that there is no god but God and that Mohammed is the Messenger of God' and then said: 'Your presence was not veiled from me, but I feared that the night prayer might become obligatory and that you might not be able to continue it.' So after the Messenger of God died it was left that way."

The virtue of the night of Alqadr

922. It was related that Ibn Umar said: "Some of the companions of The Prophet (Prayers & peace be upon him) were shown in a vision that the night of Al Qadr was one of the last seven days of Ramadan. The Messenger of God said: 'It appears that all your visions accede that it is the last seven days and whoever wishes to find it should look in the last seven days."

923. It was related that Abi Sa'id Al-Khudri said: "We used to go into seclusion for prayer in the mosque with The Prophet (Prayers & peace be upon him) in the middle third of the month of Ramadan. In the morning of the twentieth of Ramadan The Prophet (Prayers & peace be upon him) came out and spoke to us saying: 'I was told of the date of the night of Al Qadr but I was made to forget it, so look for it in the uneven dates in the last ten days of Ramadan. I saw myself in a vision prostrating in mud and water, so whoever was in seclusion should return to it with me.' So we returned. There were no clouds in the sky at that time but suddenly a cloud appeared and it rained until the rainwater came through the palm leaf roof of the mosque. Then

I saw the Messenger of God prostrating in the mud and water and I saw the traces of mud upon his forehead."

924. It was related that Ibn Abbas said that The Prophet (Prayers & peace be upon him) said: "Look for the night of Al Qadr during the last ten nights of Ramadan."

925. It was related that Ibn Abbas said that the Messenger of God said: "The night of Al Qadr is in the last ten nights of the month of Ramadan, either on the first nine or in the last seven nights of Ramadan."

926. It was related that Aisha said: "When the last ten nights of Ramadan began The Prophet (Prayers & peace be upon him) used to tighten his waistband and would pray all night and keep his family awake to pray."

38

The Book of Al-Itikaf

Al-Itikaf in the last ten days of Ramadhan And Al-Itikaf at all mosques

927. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Prophet (Prayers & peace be upon him) used to go into seclusion for the last ten days of Ramadan until his death, and thereafter his wives used to go into seclusion."

928. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "The Prophet (Prayers & peace be upon him) used to bend his head towards me while he was in seclusion in the mosque and I used to comb and oil his hair. While he was in seclusion he did not enter the house except out of necessity."

929. It was related that Ibn Umar said that he asked The Prophet (Prayers & peace be upon him): 'I pledged before Islam to stay in seclusion for one night in the Mosque at Makkah." The Prophet (Prayers & peace be upon him) said: "Fulfil your promise."

930. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) intended to go into seclusion and when he arrived at the place he intended to perform it he saw the tents of Aisha, Hafsa and Zainab. He said: "Do you say that they intended righteousness in doing this?" So he departed and did not go into seclusion, but performed it in the month of Shawwal for ten days."

931. It was related that Safiya, the wife of The Prophet (Prayers & peace be upon him) said: "I went to the Messenger of God to visit him while he was in seclusion in the mosque for the last ten days of Ramadan. I spoke with him for a while and then got up to return home. The Prophet (Prayers & peace be upon him) came with me and when we reached the gate of the mosque opposite the door of Umm Salamah, two men from the Helpers were passing by and they saluted the Messenger of God. He said to them: 'Do not run away, she is my wife Safiya bint Huyai.' They both said: 'Glory be to God, O Messenger of God, we did not think any evil.' The Prophet (Prayers & peace be upon him) told them: 'Satan reaches everywhere in the body of mankind just as the blood reaches everywhere in it, I feared Satan might cast an evil thought into your minds'."

932. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) used to go into seclusion in the mosque every year in the month of Ramadan for ten days, and the year he died, he stayed in seclusion for twenty days."

39

The Book of Selling

933. It was related that Abd Al Rahman ibn Auf said: "When we arrived in Madinah as emigrants, the Messenger of God set up a bond of brotherhood between me and Sa'd ibn Al Rabi. Sa'd ibn Al Rabi said: 'I am the wealthiest of the Helpers, so I will give you half my wealth. You may see my two wives and the one you chose I will divorce, and when she has completed her prescribed period you may marry her.' Abd Al Rahman said: 'I am not in need of all that, is there a market place where things are sold?' He replied: "The market of Qanaiqa.' Abd Al Rahman went to the market the next day and bought some dried buttermilk and butter, thereafter he went there frequently. Some days later Abd Al Rahman came with traces of henna on his body. The Messenger of God asked him: 'Have you just married?' He said: 'Yes.' The Prophet (Prayers & peace be upon him) asked: 'Who have you married?' He said: 'A woman of the Helpers (the Ansar).' Then The Prophet (Prayers & peace be upon him) asked: 'How much did you pay her?' He said: 'A piece of gold the weight of a date stone.' Then The Prophet (Prayers & peace be upon him) said: 'Give a wedding feast even with a sheep'."

934. It was related that Al-Numan ibn Bashir said that The Prophet (Prayers & peace be upon him) said: "The lawful and the unlawful are both clear, and between them are doubtful matters. So whoever avoids doubtful things in case he commits a sin will avoid the unlawful. And whoever engages in doubtful things is prone to commit unlawful things. Sins are the private pasture of God and whoever leaves his sheep to graze in it is prone to enter it."

935. It is related that Aisha said: "Utba ibn Abu Waqqas took a solemn pledge from his brother Sa'd ibn Abu Waqqas to take the son of the slave-girl of Zam'a as his ward. In the year of the Conquest of Makkah Sa'd ibn Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. Abd ibn Zam'a rose up and said: 'He is my brother and the son of the slave-girl of my father and he was born on my father's bed.' Then they both went to The Prophet (Prayers & peace be upon him) and Sa'd said: 'O Messenger of God! He is the son of my brother and he has made a solemn pledge from me that I will take him.' Abd ibn Zam'a said: 'He is my brother and the son of my

father's slave-girl and he was born on my father's bed.' The Messenger of God said: 'The son is to the bed he was born upon and stones are for the one who has committed fornication.' The Prophet (Prayers & peace be upon him) told his wife Sauda bint Zam'a to screen herself from the boy as he saw a likeness to Utba in him. So the boy never saw her until the day he died.'

936. It was related that Aisha said: 'It was said: 'O Messenger of God! Meat is offered to us by some people and we do not know if it has had the Name of God pronounced over it or not.' The Messenger of God said: 'Pronounce the Name of God over it and eat it'."

937. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "There is a time coming when no one will care how they earn their money, whether lawfully or unlawfully."

938. It was related that Al-Bara' ibn Azib and Zaid ibn Arqam were asked about exchanging money. They said: "We used to trade in the lifetime of the Messenger of God and asked the Messenger of God about money exchange. He said: 'If it is from hand to hand, there is no harm in it, otherwise it is forbidden'."

939. It was related that Ubaid Allah ibn Umair said that Abu Musa asked Umar to allow him to enter but he did not do so as Umar was busy, so Abu Musa returned. When Umar had finished his job he said: "Did I hear the voice of Abd Allah ibn Qais? Let him come in." Umar was told he had left, so he sent for him and when he arrived he said: "We were commanded to leave if permission was not given." Umar said: "Bring a witness to prove your statement." Abu Musa went to the Helper's (al Ansar) meeting places and asked them. They said: "None of us will witness this except the youngest of us, Abu Sa'id Al Khudri." Then Abu Musa took Abu Sa'id Al Khudri to Umar and Umar said: "Has this command of the Messenger of God been veiled from me?" And he added: "I used to be busy trading in the markets."

940. It was related that Anas ibn Malik said: "I heard the Messenger of God say: 'Whoever wishes to increase his sustenance should keep good relations with his near of kin."

941. It was related that Anas said that he went to The Prophet (Prayers & peace be upon him) with barley bread soaked with fat and he had liened his amour to a Jew in Madinah and took barley from him for his family. Anas heard him say: "Mohammed's house has not even one measure of wheat or grain for their evening meals and he has nine wives to support."

942. It was related that Al-Miqdam said that The Prophet (Prayers & peace be upon him) said: "No one has ever eaten a better meal than that which he has earned by the work

of his own hands." The Prophet of God, David, used to eat from the earning of his own hands."

943. It was related that Jabir ibn Abd Allah said that the Messenger of God said: "May God have mercy on the one who is lenient in his buying, selling and when he demands his money back."

944. It was related that Hudhaifah said that The Prophet (Prayers & peace be upon him) said: "Once while the angels were seizing the soul of a man who had died before your time, they asked him: 'Have you done anything good?' He said: 'I used to order my employees to respite the person who has difficulty in repaying his debts and to forget the debt of the rich." He said: "So God forgave him his sins."

945. It was related that Hakim ibn Hizam said that The Prophet (Prayers & peace be upon him) said: "The one who buys and the one who sells have the option to cancel or to confirm the deal, as long as they have not parted or until they part, and if they have been honest and described what they sell truthfully, then there will be blessings in their bargain. But if they were dishonest and concealed the truth, then the blessing of their bargain would be wiped out."

946. It was related that Abi Sa'id said: "We used to be given mixed dates from the war spoils and we used to sell two measures of them for one measure of good dates. The Prophet (Prayers & peace be upon him) said: 'It is not permissible to barter two measures for one measure or two Dirhams for one Dirham'."

947. It was related that Abu Juhaifa said: "My father bought a slave who used to let blood as a profession and broke his instruments. I asked my father why he had done that, and he said: 'The Prophet (Prayers & peace be upon him) prohibited the acceptance of the price of a dog or blood and also prohibited the profession of tattooing, getting tattooed and the acceptance or giving of usury, and he cursed those who make pictures."

948. It was related that Abu Huraira said: "I heard The Prophet (Prayers & peace be upon him) say: 'The oaths of the one who sells might convince the buyer to purchase the goods but it will deprive him of God's blessing."

949. It was related that Khabbab said: "I was a blacksmith before Islam and Asi ibn Wa'il owed me some money, so I went to him to ask for it. He said: 'I will not pay you unless you disbelieve in Mohammed.' I said: 'I will not disbelieve in Mohammed until God kills you and then you are resurrected.' He said: 'Leave me until I die and am resurrected, then I will be given wealth and children and I will pay you back your debt.' Then the verses were revealed: "Have you seen him who disbelieves in Our Revelations and says: 'I shall certainly be given

wealth and children.'? * Has he observed the Unseen or taken a covenant with God Most Compassionate?"

950. It was related that Anas ibn Malik said: "A tailor invited the Messenger of God to a meal which he had prepared. I went with the Messenger of God to the meal, he served The Prophet (Prayers & peace be upon him) bread and soup made with marrow and dried meat. I saw The Prophet (Prayers & peace be upon him) taking the pieces of marrow from the dish. Ever since that day I have always liked marrow."

951. It was related that Jabir ibn Abd Allah said: "I was with The Prophet (Prayers & peace be upon him) on an expedition and my camel was tired and slow. The Prophet (Prayers & peace be upon him) said to me: 'O Jabir!' I said: 'Yes.' He said: 'What is the matter?' I said: 'My camel is exhausted and slow so I am getting left behind.' He dismounted and poked the camel with his stick and then ordered me to ride. I rode the camel and it went so fast that I had to hold it back from overtaking the Messenger of God. Then he asked: 'Are you married?' I said: 'Yes.' He asked: 'A virgin or a matron?' I answered: 'A matron.' The Prophet (Prayers & peace be upon him) said: 'Why have you not married a virgin so that you may play with her and she may play with you?' Jabir answered: 'I have young sisters so I preferred to marry a matron who could look after them and comb their hair for them.' The Prophet (Prayers & peace be upon him) said: 'Since you are returning, when you have arrived home, be nice, be nice to your wife.' Then he asked: 'Would you like to sell your camel?' I said: 'Yes.' Then The Prophet (Prayers & peace be upon him) bought it from me for one ounce of gold. The Messenger of God arrived before me and I arrived in the morning, and when I went to the mosque I found him at the door of the mosque. He said: 'Have you just arrived?' I said: 'Yes.' He said: 'Leave your camel and enter the mosque and pray two Rak'at.' I entered and prayed. He ordered Bilal to weigh an ounce for me, then Bilal weighed generously and I left. After I left he said: 'Call Jabir to me.' I thought that he would return the camel to me, and there was nothing I disliked more than that camel. He said: 'Take your camel and its price is a present for you'."

952. It was related that Abd Allah ibn Umar ibn Al Khattab said: "A man named Nawwas had some camels which suffered from a disease giving them extreme and insatiable thirst. Ibn Umar went to the partner of Nawwas and purchased the camels. The man returned to Nawwas and told him that he had sold them. Nawwas asked him: 'To whom did you sell them?' To Shaikh so and so.' Nawwas said: 'May God be merciful to you, by God that Shaikh was Ibn Umar.' Nawwas went to Ibn Umar and said to him: 'My partner sold you camels suffering from the disease

of extreme thirst and he did not know who your were.' Ibn Umar told him to take them back. When Nawwas went to take them, Ibn Umar said: 'Leave them here for I am content with the decision of the Messenger of God and there is no oppression."

953. It was related that Anas ibn Malik said: "Abu Taiba cupped the Messenger of God and he ordered that he be paid one measure of dates and he ordered his masters to reduce his tax."

954. It was related that Ibn Abbas said: "Once The Prophet (Prayers & peace be upon him) had his blood let and paid the one who did it for him. If it had been unlawful The Prophet (Prayers & peace be upon him) would not have paid him."

955. It was related that Aisha, the mother of the believers said: "I bought a cushion with drawings on it. When the Messenger of God saw it he remained standing in the doorway of the house and did not enter. I saw a look of dislike upon his face so I said: 'O Messenger of God! I repent to God and His Messenger, what sin have I done?' The Messenger of God said: 'What is this cushion?' I said: 'I bought it for you to recline upon.' The Messenger of God said: 'The ones who draw these pictures will be punished on the Day of Resurrection. It will be said to them: 'Make the images you drew come alive.' The Prophet (Prayers & peace be upon him) added: 'The angels to not enter a house where there are pictures'."

956. It was related ibn Umar said: "I bartered my property in Khaibar to Uthman in exchange for his property in Al-Wadi. When we concluded the deal I left straight away from his house in case he should cancel the deal, as the custom was that the buyer and seller had the option of canceling the deal before they parted. When our deal was concluded, I heard that I had been unfair to Uthman as the land I had sold him was in the land of Thamud which was a distance of three days journey from Madinah, while his land made me nearer to Madinah by a three day journey from my former land."

957. It was related that Abd Allah ibn Umar said: "A man came to The Prophet (Prayers & peace be upon him) and told him that he was always cheated when buying. The Prophet (Prayers & peace be upon him) told him to say when buying: 'No cheating'."

958. It was related that Aisha said: "The Messenger of God said: 'An army will attack the Ka'ba and when the infiltrators reach Al-Baida, the ground will subside and swallow all of them. I said: 'O Messenger of God! How will they sink into the ground while there will be among them the markets and people who are not with them?' The Prophet (Prayers & peace be upon him) said: 'All the people will be swallowed but they will be resurrected and judged according to their intentions'."

959. It was related that Anas ibn Malik said: "When The Prophet (Prayers & peace be upon him) was in the market it was said: 'O Abu al Qasim." The Prophet (Prayers & peace be upon him) turned towards him. The man said: 'I have called another.' The Prophet (Prayers & peace be upon him) said: 'Call yourselves by my name by not by my epithet.'

960. It was related that Abu Huraira Al-Dausi said: "Once The Prophet (Prayers & peace be upon him) went out in the daytime, he did not speak to me nor did I speak to him until we reached the market of Bani Qainuqa, then he sat in the compound of Fatimah's house and asked about his young grandson, but Fatimah kept the boy inside for some time. I thought she was changing his clothes or bathing him. After some time the boy appeared running and The Prophet (Prayers & peace be upon him) embraced and kissed him and said: 'O God! Love him and love whoever loves him'."

961. It was related that Ibn Umar said: "The people used to buy food from the caravans during the Prophet's lifetime. The Prophet (Prayers & peace be upon him) forbade them to sell it at the place they had bought it but to take it to the market where provisions were sold. Ibn Umar said: 'The Prophet (Prayers & peace be upon him) also forbade the re-sale of provisions by the one who had bought it unless he had received it in exact full measure'."

962. It was related that Ata' ibn Yasar, may God have mercy upon him, said: "I met Abd Allah ibn Amr ibn Al As and asked him: 'Tell me how the Messenger of God is described in the Torah.' He said: 'Yes, by God, he is described in the Torah with some of the same attributes as he is described in the Qur'an, which are: "O Prophet! We have sent you as a witness, and a bearer of glad tidings, and a Warner." Guardian of the illiterates. You are My servant and My Messenger. I have named you 'Al-Mutawakkil.' You are neither ill mannered, harsh nor do you make commotion in the markets, and you do not do evil to those who do evil to you, but you deal with them in mercy and kindness. God will not permit him to die until he makes straight the crooked by making them say: 'There is no god but God.' And with it open the eyes that are blind, and the ears that are deaf and hearts which are enwrapped."

963. It was related that Jabir said: "Abd Allah ibn Amr ibn Haram died owing a debt. So I sought the help of The Prophet (Prayers & peace be upon him) to ask the creditors to forgive his debt. The Prophet (Prayers & peace be upon him) asked them but they refused. So The Prophet (Prayers & peace be upon him) said to me: 'Go and sort your dates into kinds, the crushed ones to one side and the whole ones on another side and then send for me.' I did so and sent for The Prophet (Prayers & peace be upon him) and he came and sat on top of it or in the midst of it, then said:

'Measure them out to the people.' So I measured them out until I paid them back. My dates remained as if nothing had been taken from them."

964. It was related that Al-Miqdam ibn Ma'd yakrib said that The Prophet (Prayers & peace be upon him) said: "Measure your provisions and you will be blessed."

965. It was related that Abd Allah ibn Zaid said that The Prophet (Prayers & peace be upon him) said: "The Prophet (Prayers & peace be upon him) Abraham made Makkah a sanctuary and sought God's blessings for it. I made Madinah a sanctuary as Abraham made Makkah a sanctuary and I sought God's blessing in all its environs as Abraham sought for Makkah."

966. It was related that Ibn Umar said: "In the lifetime of The Prophet (Prayers & peace be upon him), I saw the people who used to buy provisions without measuring them punished if they sold it before taking it to their houses."

967. It was related that Ibn Abbas said: "The Messenger of God prohibited the sale of provisions before its measurement and transfer to the first purchaser's possession." I asked Ibn Abbas: "Why is that so?" He said: "It would be like selling money for money, if the provisions are not handed over to the possession of the first purchaser before he sells them."

968. It was related that Umar ibn Al Khattab said that the Messenger of God said: "The bartering of gold for silver is usury except if it is from hand to hand, and wheat grain for wheat grain is usury except if it is from hand to hand, and dates for dates is usury except if it is from hand to hand, and barley for barley is usury except if it is from hand to hand."

969. It was related that Abu Huraira said: "The Messenger of God prohibited the sale of things by a town dweller on behalf of a desert dweller, and likewise offering a high price for something without the intention of buying it was prohibited. And one should not urge anyone to return goods to the seller in order to sell him your own goods, nor should one demand the hand of a girl who is already betrothed to someone else, and a woman should not try to bring about the divorce of another woman in order to take her place."

970. It was related that Jabir ibn Abd Allah said: "A man intended that a slave of his would be freed after his death but later on he was in need of money, so The Prophet (Prayers & peace be upon him) took the slave and said: 'Who will buy this slave from me?' Nu'aim ibn Abd Allah bought him for a certain sum and The Prophet (Prayers & peace be upon him) gave him the slave."

971. It was related that Abd Allah ibn Umar said: "The Messenger of God prohibited the sale of an unborn animal as was the custom before Islam when one would pay the

price of a she-camel for the unborn offspring of a live she-camel."

972. It was related that Abu Huraira said that the Messenger of God said: "Anyone who purchases a sheep which has not been milked for a long time and then milks it, may retain it if he is satisfied, but if he is not satisfied he may return it, but he should pay one measure of dates for the milk."

973. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "If a slave girl commits fornication and it is proven beyond doubt, then her owner should whip her and should not blame her after the legal punishment. And if then she repeats the fornication he should whip her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a little as a rope of hair."

974. It was related that Ibn Abbas said that the Messenger of God said: "Do not go to meet the caravan on the way to purchase their goods before it reaches the town. A town dweller should not sell the goods of a desert dweller on his behalf." I asked Ibn Abbas: "What did he mean by a town dweller not selling the goods of a desert dweller?" He said: "He should not be his broker."

975. It was related that Abd Allah ibn Umar said that the Messenger of God said: "You should not try to negate the purchases of each other, and do not go out to meet the caravan until it reaches the market."

976. It was related that Abd Allah ibn Umar said: "The Messenger of God prohibited the sale of fresh dates for dried old dates by measure, and the sale of fresh grapes for dried old grapes by measure."

977. It was related that Malik ibn Aus said: "I was in need of change for one hundred Dinars. Talha ibn Ubaid Allah called me and we talked about it. He agreed to change my Dinars, so he took the gold in his hands and played with them and then said: 'Wait until my storekeeper comes back from the forest.' Umar was listening to what he said and he said: 'By God! You should not separate from Talha until you get the money from him, for the Messenger of God said: 'The sale of gold for gold is usury unless if it is from hand to hand, and likewise the sale of wheat for wheat, barley for barley and dates for dates, is usury unless it is from hand to hand'."

978. It was related that Abu Bakra said that the Messenger of God said: "Do not sell gold for gold unless it is equal in weight, nor silver for silver unless it is equal in weight, but you may sell gold for silver or silver for gold as you wish."

979. It was related that Abi Sa'id Al Khudri said that the Messenger of God said: "Do not sell gold for gold unless it is equal in weight, and do not sell a lesser amount for a greater amount or vice versa, and

do not sell silver for silver unless equal in weight, and do not sell a lesser amount for a greater amount or vice versa and do not sell gold or silver that is not present at he time of exchange for gold and silver that is not present."

980. It was related that Abi Salih Al-Zaiyat, may God have mercy upon him, said: "I heard Abu Sa'id Al Khudri say: 'The sale of a Dinar should be for a Dinar, and a Dirham for a Dirham.' I said to him: 'Ibn Abbas did not say so.' Abu Sa'id replied: 'I asked Ibn Abbas if he had heard that from The Prophet (Prayers & peace be upon him) or seen it in the Book of God, Ibn Abbas replied.' 'I did not say all that and you know the Messenger of God better than I, but Usama told me that The Prophet (Prayers & peace be upon him) had said: 'There is no usury except in Al Naseeya' (the taking of interest of lent money)'."

981. It was related that Abi Al Minhal, may God have mercy upon him, said: "I asked Al Bara' ibn Azib and Zaid ibn Arqam about money exchanging. Each one of they said: 'He knows better than I.' And they both said: 'The Messenger of God has prohibited the sale of gold for silver on credit'."

982. It was related that Abd Allah ibn Umar said that the Messenger of God said: "Do not sell fruit until it is has ripened and appears wholesome, and do not sell fruit for dates." It was also related that Abd Allah ibn Umar said: "Zaid ibn Thabit said that the Messenger of God later permitted the sale of fruit for dates or dried dates in Al Araya but did not permit it for anything else."

983. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) prohibited the sale of fruit until it was ripe and nothing of it should be sold except for Dinars and Dirhams except in Al Araya."

984. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) permitted the sale of dates in Al Araya as long as they were about five measures or less."

985. It was related that Zaid ibn Thabit said: "During the lifetime of The Prophet (Prayers & peace be upon him) the people used to trade in fruit. When they harvested their date fruit and the buyers came to take their dues, they used to say: 'The dates have rotted, they are blighted with disease, they are afflicted with blight.' They would carry on complaining about the defects of their purchases. So when there was too much dispute regarding this and the matter was put before the Messenger of God, he said: 'This is not the right way to deal with each other, so do not sell the fruit before it is clearly wholesome,' to advise them as they argued excessively."

986. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) prohibited

the sale of fruit until it was ripe and fit for consumption." Then it was asked: "What is ripe?" He said: "When it becomes red and yellow and you can eat it."

987. It was related that Anas ibn Malik said that the Messenger of God prohibited the sale of fruit until it was almost ripened. It was said to him: "How do we know when it is ripe?" He said: "When it becomes red." The Messenger of God said: "If God fated that the fruit did not ripen, then for what would any of you take the money of his brother?"

988. It was related that Abi Sa'id Al Khudri and Abu Huraira said: "The Messenger of God appointed a man as governor of Khaibar. So he came with the best dates. Then the Messenger of God said: 'Are all the dates of Khaibar like this?' He said: 'By God, No, O Messenger of God. But we take one measure of these for two measures and the two measures for three measures." So the Messenger of God said: "Do not do that, sell all of it for Dirhams and then buy good dates with the Dirhams."

989. It was related that Anas ibn Malik said: "The Messenger of God prohibited the sale of wheat while still on the ear for pure wheat, and the sale of grain or vegetables before they are ripe, and the sale by touching, and the sale in which the deal is completed when the buyer has no opportunity to see or check the thing sold, and the sale of fresh dates for dried dates and the sale of fresh grapes for dried grapes by measure."

990. It was related that Aisha, may God be pleased with her, said: "Hind the mother of Mu'awiya said to the Messenger of God that Abu Sufyan is a miser, and asked if there was a blame on her if she took some of his money without his knowledge." He said: "Take what suffices you and your children within reason."

991. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) decreed the right of preemption in all joint undivided property, but if the boundaries had been set or the road were marked then there was no right to preemption."

992. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Abraham and Sara emigrated and entered a village where there was a king or tyrant. It was said that Abraham had arrived with a woman who was the best of women. So he sent for him and asked him: 'O Abraham! Who is this woman with you?' He said: 'My sister.' Then he returned and said to her: 'Do not deny what I have said, as I told them you are my sister. By God there is no believer on this earth except me and you." Then he sent her to the king, and she washed to pray and prayed saying: 'Please God if I have believed in You and Your Messenger and have kept my chastity except with my husband,

then do not allow this pagan to overpower me.' At that the king fell into a bad mood until he started to move his legs nervously. Abu Salamah ibn Abd Al Rahman, the narrator of the Hadith said that Abu Huraira said: 'Sara said: 'Please God if he dies they will say she killed him.' The king regained his composure and moved towards her, but she got up and she washed to pray and prayed saying: 'Please God if I have believed in You and Your Messenger and have kept my chastity except with my husband, then do not allow this pagan to overpower me.' At that the king fell into a bad mood until he started to move his legs nervously. Abu Salamah, may God have mercy upon him, said: 'Abu Huraira said: 'Sara said: 'Please God if he dies they will say she killed him.' The king regained his composure for the second or third time and said: 'By God, you have not sent to me any but a Satan. Take her back to Abraham and give her a reward.' So she returned to Abraham and said: 'I feel that God has restrained this pagan and given us a slave-girl."

993. It was related that Abu Huraira said that the Messenger of God said: "By The One in Whose hands is my soul, the son of Mary will soon descend among you as a just ruler and he will break the cross and kill the pig and abolish Jizya, and money will be so abundant to the degree that no one will need it."

994. It was related that Abd Allah Ibn Abbas said that a man came to him and said: "O Aba Abbas! I am a person who lives from his own labour and I make pictures." Then Ibn Abbas said: "I will only tell you what I heard the Messenger of God saying: 'Whoever makes a picture God will punish him until he blows life into it and he will never be able to blow life into it." At this the man sighed deeply and his face turned yellow. Ibn Abbas said: "What a shame! If you persist in making something then you can make from this tree anything which does not have life in it."

995. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "God said: 'There are three to whom I will be their adversary on the Day of Judgment: A man who has been given My Name but he is deceitful. A man who sells a free person then devours his price and a man who hires a worker who fulfills his work and he does not pay him his wages."

996. It was related that Jabir Ibn Abd Allah said that I heard the Messenger of God saying while he was in Makkah in the year of the Conquest: "God and His Messenger prohibit the sale of intoxicants, carrion, the pig and idols." It was said: "O Messenger of God! What about the fat of the carrion, it is used for painting ships and hides, and it is used for lamps?" He said: "No. It is prohibited." He added that the Messenger of God then said: "May

God destroy the Jews, when God prohibited its fat they melted it and sold it and devoured its price."

997. It was related that Abi Masoud Al-Ansari said that the Messenger of God prohibited the price of the dog, or money derived from prostitution and the earnings of a fortune teller."

40

The Book of Peace

998. It was related that Ibn Abbas said: "The Messenger of God came to Madinah while the people were paying for the fruit a year or two in advance. Then he said: 'Whoever pays in advance for dates should pay for a specified weight and measure." And it was related that: "In an appointed time."

999. It was related that Ibn Abi Aufa said: "During the lifetime of the Messenger of God, Abu Bakr and Umar, we used to pay in advance for wheat, barley, dried grapes and dates." And it was related that he said: "We used to pay in advance to the people of Al Sham for wheat, barley and oil in an appointed measure and time." It was said to him: "Is it to the one it originated from?" He said: "We never asked them about that."

41

The Book of Preemption

1000. It was related that Abi Rafa, the freed slave of The Prophet (Prayers & peace be upon him), came to Sa'd ibn Abi Waqqas and said: "O Sa'd would you buy my house as barter for your house. Sa'd said: 'By God, I shall not barter them.' Al Miswar said: 'By God! You shall barter them.' Sa'd said: 'By God, I will not pay more than four thousand Dirhams upon terms.' Abu Rafi said: 'I have been offered five hundred Dinars and had I not heard The Prophet (Prayers & peace be upon him) say: 'The neighbour has better right than anyone else due to his proximity. I would not give it to you for four thousand Dirhams while I am offered five hundred Dinars. ' So he gave it to him."

1001. It was related that Aisha said: " I said O Messenger of God! I have two neighbours, so which one of them should I give a gift? He said: 'To the one nearest to your door.'

42

The Book of Hiring

1002. It was related that Abu Musa said: " I went to the Prophet (Prayers & peace be upon him) with two Al-Ash'ari men, I said: 'All I know is that they have come seeking jobs.' The Prophet (Prayers & peace be upon him) said: 'No.' or: 'We do not hire those who pursue jobs eagerly'."

1003. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "All the Prophets that God sent used to shepherd sheep." His companions said: "And you?" He said: "Yes, I used to shepherd sheep for a few Qirats for the people of Makkah."

1004. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "The example of Muslims, Jews and Christians is as the example of a man who hired people to work for him from morning until night for a set wage. They worked for him until midday and then said: 'We do not need the wages you have set for us and let whatever we have done be rendered void." He said: "Do not do that, but stay and complete the rest of your work and take your wages in full." They refused and left. So he hired another two and told them: "Complete the rest of today's work and I will pay you the set wages of the people before you." So they worked until the afternoon prayer time and then said: "What we have done for you is null and void and keep the wages you set for us." He told them: "Complete the rest of your work, since there only remains little of the day." But they refused. So he hired other people to work for him the rest of the day. So they worked the rest of the day until sunset and received the wages of the two parties before them. Thus was their example and the example of those who embraced the light of guidance."

1005. It was related that Abd Allah ibn Umar said: "I heard the Messenger of God say: 'Once three men from those before you set off together until they reached a cave at nightfall and they entered it. It happened that a rock rolled down the mountainside and closed off the cave's entrance. They said: 'Our only hope to be saved from this rock is to beseech God to have mercy upon us because of the good deeds we formerly did for His sake.' So the first one said: 'O God! When my parents were old I never gave milk to my wife, children or slaves before first

giving them. Once I was late and by the time I came they had slept. I milked the animals for them and took the milk to them, but I found them asleep. I could not bring myself to give my family and slaves before them, so I waited with the bowl of milk in my hand until the dawn broke. Then they awakened and drank the milk. O God! If You see that I did so for Your Sake alone, then save us from the danger were are facing because of this rock.' Then the rock moved slightly, but they still could not get out of the cave. The Prophet (Prayers & peace be upon him) said: 'The second man said: 'O God! My uncle had a daughter who I loved. I desired to be intimate with her but she refused me. Later when she suffered hardship during a year of famine she came to me and I offered her one hundred and twenty pounds providing she agreed to be intimate with me. As I was about to fulfil my desire she said: 'It is unlawful for you to breach my chastity except by marriage. So I deemed it a sin to be intimate with her and I left although I loved her more than anyone and I left to her the gold I had given her. O God! If You see that I did so for Your sake alone, then save us from the danger we are facing." Then the rock moved again slightly, but they still could not get out of the cave.' Then the Prophet (Prayers & peace be upon him) said: 'The third man said: 'O God! I hired some people and I paid them their wages except for one man who went away without taking his money.' I invested his wages and I made much gain from it. He came to me and said: 'O servant of God! Pay me my wages.' I told him: 'All the camels, cows, sheep and slaves before you are yours.' He said: 'O servant of God! Do not mock me.' I said: 'I do not mock you.' So he took the herds and drove them all off, leaving nothing behind. O God! If You see that I did so for Your sake alone, then save us from the danger we are facing.' Then the rock rolled away completely and they walked free."

1006. It was related that Abu Sa'id said: "The companions of the Prophet (Prayers & peace be upon him) set off on a journey until they arrived at one of the Arab tribes. They asked them for hospitality but they refused. The leader of the tribe was bitten by a snake or stung by a scorpion and they tried to cure him without success. Then one of them said: 'There is no way we can help him, go to the people who were here in the night and see if they have anything.' They went to the companions and said: 'Our leader has been bitten by a snake or stung by a scorpion and we have tried everything without success. Have you anything?' One of them said: 'Yes, by God! I can heal him with a Ruqya, but by God! Since we sought your hospitality and you refused, I will not do so until you set something for it in return.' So they agreed to pay them a flock of sheep, and he performed the Ruqya and read: 'All praise be to God the Lord of the Worlds,' then the leader was

immediately healed and he stood up walking as if he had never been ill and said: 'Pay them what you agreed to pay them.' Some of them said: 'Let us divide it between ourselves.' So the one who performed the Ruqya said: 'Do not do so until we reach the Prophet (Prayers & peace be upon him) and tell him what happened, then we shall see what he orders us to do.' So when they arrived and saw the Messenger of God and told him of the matter he said: "Who told you that it was Ruqya?' Then he said: 'You were right, divide and make a share for me with you. Then the Messenger of God smiled."

1007. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) prohibited charging for animal husbandry."

43

The Book of Al-Hawala

(The Transfer of a Debt)

1008. It was related that Abu Huraira said that the Messenger of God said: "It is wrong for the wealthy to delay in paying a debt. So if your debt is transferred from the debtor to a rich debtor you should accept."

1009. It was related that Salama ibn Al-Akwa' said: "We were sitting with the Prophet (Prayers & peace be upon him) when a funeral was brought in. They said: "Pray on him." Then he said: "Does he owe any debts?" They said: "No." He said: "Did he leave anything?" They said: "No." Then he prayed on him, then another funeral was brought in, then they said: "O Messenger of God! Pray on him." He said: "Does he own any debt?" It was said: "Yes." He said: "Did he leave anything?" They said: "Three Dinars." So he prayed on him and then they brought the third one in and said: "Pray on him." He said: "Did he leave anything?" They said: "No." He said: "Does he own any debt?" They said: "Three Dinars." He said: "You pray on your fellow." Abu Qatada said: "O Messenger of God! Pray on him and I will pay his debt." So he prayed on him."

44

The Book of Al-Kafalah

(Sponsoring a Debtor)

1010. It was related that Anas ibn Malik said: "Did you ever hear the Prophet (Prayers & peace be upon him) say 'There is no alliance in Islam'?" He said: "The Prophet (Prayers & peace be upon him) made alliance between the Quraish and the Ansar in my house."

1011. It was related Jabir ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "If the revenue from Bahrain arrives, I will give you part of it." The Prophet (Prayers & peace be upon him) took his last breath before the money from Bahrain came. When the money from Bahrain arrived, Abu Bakr proclaimed: "Whoever was promised by the Prophet (Prayers & peace be upon him) should come." I went to Abu Bakr and said: "The Prophet (Prayers & peace be upon him) promised me." Abu Bakr gave me a handful of coins and when I counted them I found five hundred in all. Then Abu Bakr said: "Take double the amount you have taken."

45

The Book of Authorization

1012. It was related that Uqba ibn Amir said that the Prophet (Prayers & peace be upon him) had given him sheep to be shared between his companions and afterwards a male kid remained. He told the Prophet (Prayers & peace be upon him) of this and he said: "Offer it as a sacrifice."

1013. It was related that Ibn Ka'b ibn Malik said: My father told me: "We used to leave our sheep to pasture at Sala, once a sheep was dying and one of our slave-girls smashed a stone and slaughtered the sheep with it." My father told the people: "Do not eat it until I ask the Prophet (Prayers & peace be upon him)." So he sent a man to the Prophet (Prayers & peace be upon him) to ask him and the Prophet (Prayers & peace be upon him) gave permission for it to be eaten."

1014. It was related that Abu Huraira said: "A man came to the Prophet (Prayers & peace be upon him) demanding his debts in a rude manner. The companions of the Prophet (Prayers & peace be upon him) wanted to deal with him severely but the Messenger of God said: 'Leave him alone, the creditor has a right to speak.' Then the Messenger of God said: 'Give him a camel of the same age as the one he had.' The people said: 'O Messenger of God! The only camel we have is older than his.' The Messenger of God said: 'Give it to him, the best of you is the one who returns the rights of others in a better way'."

1015. It was related that Al-Miswar ibn Makhrama said: "After they embraced Islam, when the delegates from the tribe of Hawazin came to the Messenger of God he rose up. They pleaded with him to return their property and captives. The Messenger of God said: 'A truthful word is most dear to me, so you may choose to have either your property or your captives returned to you, for I have not shared them out as yet.' He added: "The Messenger of God had waited more than ten days after his return from Ta'if. When they saw that the Messenger of God would only return one or the other of the two, they said: 'We choose to have our captives.' So the Messenger of God rose up in the gathering of Muslims, gave due praise to God and said: 'And so, your brothers have come to you in repentance and I see fit to return their captives to them.

Whoever of you wishes to do so as a favour may do so, and whoever of you wishes to keep his share until we pay him from the next booty God will give us, may do so.' The people answered: 'We wish to give our shares as a favour for the Messenger of God.' The Messenger of God said: 'We do not know which of you have agreed or which of you who have not. Return and let your leaders tell us.' So they returned and their leaders discussed the matter and then came to the Messenger of God saying that they had given up their shares with all content and willingness."

1016. It was related that Abu Huraira said: "The Messenger of God appointed me to take charge of the Alms of the month of Ramadan. A devil came and stole fistfuls of the provisions. I grabbed him and said: 'By God, I will take you to the Messenger of God.' He said: 'I am needy and have many dependants.' So I let him go and the next morning the Messenger of God asked me: 'What did your prisoner do yesterday?' I said: 'O Messenger of God, he said he was needy and had many dependants so I felt sorry for him and released him.' The Messenger of God said: 'Indeed, he lied to you and he will return.' I knew he would come back as the Messenger of God had told me. I watched and waited and when he appeared and began to steal fistfuls of provisions I grabbed him again and said: 'I will surely take you to the Messenger of God.' He said: 'I am needy and have many dependants, and I swear I will never come back.' So I felt sorry for him and released him. The next morning the Messenger of God asked: 'What did your prisoner do?' I said: 'O Messenger of God! He said he was needy and had many dependants so I felt sorry for him and released him.' The Messenger of God said: 'Indeed, he lied to you and he will return.' So I watched and waited a third time and when he appeared and began to steal fistfuls of provisions I grabbed him and said: 'I will surely take you to the Messenger of God since you have broken your promise not to return.' He said: 'Pardon me and I will teach you some words by which God will protect you.' I asked: 'What are they?' He said: 'When you go to sleep recite the verse "God, there is no god but He, The Ever-Living, the Eternal Power. No slumber can seize Him, nor sleep. To Him belongs all that is in the heavens and on earth. Who is there that can intercede in His presence except by His permission. He knows their future and their past, nor shall they attain any of His Knowledge except as He wills, His Sovereignty and Knowledge extend over the heavens and the earth, and He feels no fatigue in preserving them, and He is the Most High. The Limitless." (Surah 2 verse 255) And God will appoint a guardian over you the whole night and no devil will approach you until the morning.' So I released him. The next morning the Messenger of God asked: 'What did your

prisoner do yesterday?' I said: 'He said he would teach me some words by which God would protect me, so I released him.' The Messenger of God said: 'What are they?' I said: 'He told me when I go to sleep I should recite the verse "God, there is no god but He", until the end of the verse. And he told me if I did so God would appoint a guardian over me the whole night and no devil would approach me until the morning.' It was added that the companions were anxious to perform good deeds. The Prophet (Prayers & peace be upon him) said: 'He did speak the truth although he is really a liar. O Abu Huraira! Do you know to whom you have been speaking these last three nights?' Abu Huraira said: 'No.' He said: 'It was Satan'."

1017. It was related that Abu Sa'id Al-Khudri said: "Bilal brought some Barni dates to the Prophet (Prayers & peace be upon him) and the Prophet (Prayers & peace be upon him) asked him: 'Where did you get these from?' Bilal said: 'I had some dates of a lesser quality and I exchanged two measures of them for one measure of these dates for the Prophet (Prayers & peace be upon him) to eat.' At this the Prophet (Prayers & peace be upon him) said: 'Beware! Beware! That is surely usury! That is surely usury! Do not do so, but if you wish to buy a superior kind then sell the inferior dates for money and then buy the superior kind of dates with that money'."

1018. It was related that Uqba ibn Al-Harith said: "When Al-Nua'man or his son was found in a drunken state, the Messenger of God ordered all those present in the house to beat him. I was one of those who beat him. We beat him with shoes and the stalks of palm leaves."

46
The Book of Agriculture

1019. It was related that Anas ibn Malik said that the Messenger of God said: "Any Muslim who plants a tree or sows seeds and then a bird or a person or an animal eats from it, it is considered as if he has given in charity."

1020. It was related that Abu Umama Al-Bahili saw some equipment used for agriculture and said: "I heard the Prophet (Prayers & peace be upon him) say: 'Any house which permits such equipment to enter, God will cause humiliation to enter therein."

1021. It was related that Abu Huraira said that the Messenger of God said: "Whoever keeps a dog loses one Qirat every day of the reward for his good deeds, unless the dog is kept for guarding a farm or cattle." Abu Huraira also said that the Prophet (Prayers & peace be upon him) said: "Unless it is kept for guarding sheep or a farm or for hunting." It was related that Abu Hazem said that Abu Huraira said: "A dog for guarding cattle or for hunting."

1022. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Once a man was riding a cow and it turned to him and said: 'I was not created for this purpose, I was created for the plough'." The Prophet (Prayers & peace be upon him) also said: "I, Abu Bakr and Umar believe the story." The Prophet (Prayers & peace be upon him) added: "A wolf caught a sheep and as the shepherd pursued it the wolf said: 'Who will guard it on the day of the wild beasts when there will be no shepherd but me?' When it was told to the Prophet (Prayers & peace be upon him), he said: 'I, Abu Bakr and Umar believe it.' Abu Salama said: "Abu Bakr and Umar were not there at the time." It was related that Unais ibn Amr said that Ahban ibn Aus said: "I was guarding my sheep when a wolf suddenly caught a sheep and I shouted at it. The wolf sat back upon its haunches and spoke to me saying: 'Who will guard it when you are busy and not able to? Do you prohibit me the bounty God has provided for me?" Ahban said: 'I clapped my hands and said: 'By God, I have never seen anything more amazing than this!' At that the wolf said: 'There is something more amazing than this. The Messenger of God under those palm trees invites people to God.' Unais ibn Amr added:

"Then Ahban went to the Messenger of God and told him what had happened and became Muslim."

1023. It was related that Abu Huraira said: "The Helpers (the Ansar) told the Prophet (Prayers & peace be upon him): 'Share out the date palms between us and our brothers the Emigrants.' He said: 'No.' The Ansar said: 'Look after the trees and share their produce with us.' The Emigrants said: 'We hear and we obey'."

1024. It was related that Rafie ibn Khadij said: "We laboured on farmland more than anyone in Madinah. We used to rent the land and at harvest a specific portion was given to the landlord. Often that portion was spoilt by blight while the rest was wholesome or vice versa, so the Prophet (Prayers & peace be upon him) prohibited that practice. In those days we did not use gold or silver."

1025. It was related that Abd Allah ibn Umar said: "The Prophet (Prayers & peace be upon him) made a contract with the people of Khaibar for them to use the land in return for half of the produce that it would bear. The Prophet (Prayers & peace be upon him) used to give his wives one hundred Wasqs each comprising eighty Wasqs of dates and twenty Wasqs of barley. When Umar succeeded the Prophet (Prayers & peace be upon him) as Caliph he offered the wives of the Prophet (Prayers & peace be upon him) the land and water as their share or to continue with the practice of the Prophet (Prayers & peace be upon him). Some of them choose the land and water and others choose the Wasqs, Aisha choose the land as her share."

1026. It was related that Amr said: "I told Tawus: 'I wish you would abandon share-cropping, as people say that the Prophet (Prayers & peace be upon him) prohibited it.' At that Tawus said: 'O Amr! I give the land to sharecroppers as assistance. Indeed the most knowledgeable one, Ibn Abbas, told me that the Prophet (Prayers & peace be upon him) had not prohibited it, but had said: 'It is more beneficial for one to give his land free to his brother than it is to charge him a rent'."

1027. It was related that Umar said: "If it had not been for future generations of Muslims, I would have shared out the land of the villages I conquer between the soldiers, as the Prophet (Prayers & peace be upon him) did with the land of Khaibar."

1028. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The one who cultivates land that has no owner is more entitled to it."

1029. It was related that Ibn Umar said: "Umar expelled the Jews and Christians from Hijaz. When the Messenger of God conquered Khaibar he wished to expel the Jews from it as its land had become

the property of God, His Messenger and the Muslims. The Messenger of God intended to expel the Jews but they asked him to allow them to stay on condition that they would labour on it and receive half its produce. The Messenger of God said: 'We will permit you to stay on these terms for as long as you wish.' So they remained there until Umar forced them to move to Taima and Ariha."

1030. It was related that Rafi ibn Khadij said: "My uncle Zuhair said: 'The Messenger of God prohibited us from something which was useful to us.' I said: 'Whatever the Messenger of God ordered was right.' He said: 'The Messenger of God summoned me and asked: 'What are you doing with your farms?' I said: 'We rent out our farms in return for the produce from the banks of the streams, or for some Wasqs of barley and dates.' The Messenger of God said: 'Do not do so, but cultivate it yourselves or let it be cultivated by others rent free, or leave it uncultivated.' I said: 'We hear and we obey'."

1031. It was related that Nafi'a said: "Ibn Umar used to rent his farms during the time of the Prophet, Abu Bakr, Umar and Uthman, and in the early days of Mu'awiya. Then he was told what Rafi'a ibn Khadij had related from the Prophet (Prayers & peace be upon him) concerning the prohibition on renting farms. Ibn Umar went to Rafi'a with me. He asked Rafi'a about it and he said that the Prophet (Prayers & peace be upon him) had prohibited the renting of farms. Ibn Umar said: 'During the time of the Prophet (Prayers & peace be upon him), we used to rent our farms in return for the produce from the banks of the streams and for measures of fodder." Also It was related that ibn Umar said: 'I knew during the time of the Messenger of God (Prayers & peace be upon him), that the farmland used to be rented. But Abd Allah feared that perhaps the Prophet had said something new about it which he did not know, so he abandoned the renting of farmland.

1032. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) was once relating an account while a Bedouin sat with him. He said: 'One of the dwellers of Paradise asked God to permit him to cultivate the land. God asked him: 'Do you not live among all that you desire? He said: 'Yes, but I wish to cultivate the land'." The Prophet (Prayers & peace be upon him) said: "The man was permitted and when he sowed the seeds the plants grew and ripened and were ready for harvest in the wink of an eye. God said to him: 'O son of Adam! Here you are, nothing satisfies you'." At that the Bedouin said: 'He must have been from the Quraish or the Ansar, for they are farmers while we are not.' The Prophet (Prayers & peace be upon him) smiled."

47

The Book of Sharing Water

1033. It was related that Sahl ibn Sa'd said: "The Prophet (Prayers & peace be upon him) was offered a tumbler and he drank from it, seated to his right was a boy who was the youngest there and on his left were old men. The Prophet (Prayers & peace be upon him) asked: 'O boy will you permit me to offer it to the old men?' The boy said: 'O Messenger of God! I do not prefer anyone before myself to drink what remains of what you have drunk.' So the Prophet (Prayers & peace be upon him) handed it to him."

1034. It was related that Al-Zuhri said that Anas ibn Malik said: "A sheep was milked for the Messenger of God when he was in Anas ibn Malik's house. The milk was mixed with water drawn from the well in Anas's house. A tumbler of it was offered to the Messenger of God and he drank from it. Abu Bakr was seated at his left and a Bedouin at his right. When the Prophet (Prayers & peace be upon him) put down the tumbler, Umar feared that the Prophet (Prayers & peace be upon him) would give it to the Bedouin, so he said: 'O Messenger of God! Give it to Abu Bakr who is seated beside you.' But the Prophet (Prayers & peace be upon him) handed it to the Bedouin seated to his right and said: 'You should begin with the one on your right'."

1035. It was related that Abu Huraira said that the Messenger of God said: "Do not withhold the surplus water, for that will prevent people from letting their cattle graze."

1036. It was related that Abd Allah ibn Masud said that the Prophet (Prayers & peace be upon him) said: "Whoever swears falsely in order to strip someone of his property will encounter God when He will be angry with him." For God Almighty has revealed: "Those who sell their own oaths for a worldly profit, they shall have no share of the Hereafter, not will God speak to them, nor look at them on the Day of Resurrection, nor will He purify them and they shall have a painful chastisement." (Surah 3 verse 77) Al Ash'ath came and said: "What did Abd Al Rahman tell you? That verse was revealed concerning me. I had a well in my cousin's land. The Prophet (Prayers & peace be upon him) asked me to produce witnesses for my claim. I said: "I do not have any witnesses." He

said: "Then let the defendant swear an oath." I said: "O Messenger of God! He will swear falsely." Then the Prophet (Prayers & peace be upon him) related the foregoing and God revealed the verse confirming it."

1037. It was related that Abu Huraira said that the Messenger of God said: "There are three people whom God will not look at on the Day of Resurrection, nor will He purify them and they shall have a painful chastisement; the one who had surplus water on a way but he withheld it from the travelers. The one who swore allegiance to a ruler only for worldly gain and was satisfied if he received anything from him, but if he got nothing from him he was dissatisfied. The one who offered his wares for sale after the afternoon prayer and said: 'By God, there is no god but Him, I have been offered so much for my wares." Then someone believes him and buys them." The Prophet (Prayers & peace be upon him) recited: "Those who sell their own oaths for a worldly profit, they shall have no share of the Hereafter, nor will God speak to them, nor look at them on the Day of Resurrection, nor will He purify them and they shall have a painful chastisement." (Qur'an Surah 3 verse 77)

1038. It was related that Abu Huraira said that the Messenger of God said: "As a man was walking he felt thirsty so he went down to a well and took a drink of water from it. When he came out of it he saw a dog licking the mud and panting from thirst. He said: "The dog is suffering as I was." So he went down into the well and filled his shoe with water, carried it back up between his teeth and gave the water to the dog. God rewarded him for his good deed and forgave him." The people said: "Is there a reward for helping the animals?" He said: "Yes indeed, there is a reward for helping any living thing."

1039. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "By Him in Whose hand is my soul, I will expel some people from my fountain on the Day of Resurrection as foreign camels are driven from a private watering trough."

1040. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "There are three kinds of people with whom God will not speak, not look towards, on the Day of Resurrection: The one who swears a false oath that he has been offered more than he got for his goods. The one who swears a false oath after the afternoon prayer in order to strip a Muslim of his property and the one who withholds his surplus water, God will say to him: 'I withhold My mercy to you today as you withheld the surplus of that you did not create'."

1041. It was related that Al-Sa'b ibn Jaththama said that the Messenger of God said: "There is no sanctuary except for God and His Messenger."

1042. It was related that Abu Huraira said that the Messenger of God said: "To keep horses can be to some a means of reward, or a means of livelihood, or to another a burden. The one who keeps the horse as a means of reward is the one who keeps it for God's sake and who leaves it to pasture on a lengthy tether. Such a one will be rewarded to the extent that the tether permitted it to eat it in the pasture. If the horse breaks free of its rope and traverses the hills, every footstep it takes and every dung it drops will be considered a good deed for its owner, and if it comes to a river and drinks from it, that will also be considered a good deed for its owner even if he did not intend to water it then. The one who keeps horses as a means of livelihood is the one who keeps them in order to be spared from asking others, while he pays the due right of God from what he earns, and does not overburden them. To the one who keeps horses just for show and as a means of causing harm to Muslims, his horses will be a cause of sin." The Messenger of God was asked concerning donkeys and he said: "I have not had a specific Revelation about donkeys but the verse which concerns all things applies: "Whoever does an atom's weight of goodness shall see it." (Surah 99 verse 7)

1043. It was related that Ali ibn Abi Talib said: "I was given a she-camel a my share of the booty on the day of Badr, and the Messenger of God gave me another she-camel. I let both of them kneel at the door of one of the Helpers (the Ansar), intending to carry *Idhkhir* upon them to sell to pay for my wedding feast upon my marriage to Fatimah. A goldsmith from Bani Qainqa was with me, Hamza ibn Abd Al Muttalib was in the house drinking wine and a lady was singing a rhyme: 'O Hamza! Slaughter the two fat she-camels and serve them to your guests.' So Hamza unsheathed his sword, went to the two she-camels and cut off their humps, slit their flanks open and took out their livers. I asked: 'Did he take part of their humps?' Ali said: 'When I saw the awful sight I went to the Prophet (Prayers & peace be upon him) and told him about it.' The Prophet (Prayers & peace be upon him) came out with Zaid ibn Haritha, who was with him, and I accompanied them. He went to Hamza and spoke harshly to him, Hamza looked up and said: 'Are you not only the slaves of my ancestors?' The Prophet (Prayers & peace be upon him) went out and left. This incident took place before the prohibition on intoxicants was revealed."

1044. It was related that Anas said: "The Prophet (Prayers & peace be upon him) summoned the Helpers (the Ansar) in order to grant them some land in Bahrain. They said: 'O Messenger of God! If you grant

us that, then have a similar deed written down for our brothers from Quraish.' But the Prophet (Prayers & peace be upon him) did not have enough grants, and said: 'After me you will see the people giving preference to others, so have patience until you meet me'."

1045. It was related that Abd Allah ibn Umar said: "I heard the Messenger of God say: 'Whoever buys pollinated date palms trees, then its fruit for that year will be the property of the seller unless the buyer insists otherwise. And whoever buys a slave who owns property, then that property is due to the one who sold him unless the buyer insists otherwise'."

48

The Book of Loans, Repayment of Debts, the Placement of Property under Guardianship and Bankruptcy

1046. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Anyone who takes money from another with the intention of paying it back again, then God will repay if for him, and anyone who takes money from another for the purpose of ruin, then God will cause him to be ruined."

1047. It was related that Abu Dhar said: "I was with the Prophet (Prayers & peace be upon him) when he looked at the Mountain of Uhud and said: 'I wish for this mountain to be turned to gold for me and then I would spend it all in three days, except one Dinar I would keep to repay any debt.' He then said: 'The wealthy of this world will have little reward in the Hereafter except those who expend of their wealth here and there – Abu Shehab indicated to his front and his right and left - and they are but few.' Then he told me to stay where I was and he walked a little way forward. I heard a voice and wanted to go to him but I recalled his command: 'Remain where you are until I return to you.' When he came back I said: 'O Messenger of God! What was that I heard?' or he said: 'What was that voice I heard?' He said: 'Did you hear something?' I said" 'Yes.' He said: 'Gabriel came to me and said: 'Anyone among the Muslim nation who dies worshipping no one but God, will be admitted to Paradise'.' I said: 'Even if he committed such and such a thing?' He said: 'Yes'."

1048. It was related that Jabir ibn Abd Allah said: "I came to the Prophet (Prayers & peace be upon him) when he was in the Mosque before noon. He told me to pray two Rak'at, then he paid me back the debt he owed me and gave me extra."

1049. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "I am worthier of every believer than anyone, in this life and in the Hereafter, and God Almighty has said: 'The Prophet (Prayers & peace be upon him) is worthier of

the believers than their own selves...' (Surah 33 verse 6). So when a believer dies and leaves property behind, it is for his beneficiaries, and if he owes any debts or leaves needy offspring behind, then they should come to me, for I am the guardian of those who have passed away."

1050. It was related that Al Mughira ibn Shu'ba said that the Prophet (Prayers & peace be upon him) said: "God has prohibited you to be undutiful towards your mothers, to bury your daughters alive, to neglect paying the rights of others. And God dislikes for you to beg from people, to engage in vain talk or for you to ask persistently or to be extravagant."

49

The Book of Adversaries

1051. It was related that Abd Allah ibn Masoud said: "I heard a man reciting a verse but I heard the Prophet (Prayers & peace be upon him) recite it differently. So I took him by the hand and led him to the Messenger of God who said: 'Both of you are doing well, so do not differ between yourselves, as the people before you differed and were destroyed'."

1052. It was related that Abu Huraira said: "Two men, one a Muslim and the other a Jew, argued. The Muslim said: 'By the One Who chose Mohamed above the Worlds!' Then the Jew said: 'By The One Who chose Moses above the Worlds!' So the Muslim raised his hand and slapped the face of the Jew, then the Jew went to the Prophet (Prayers & peace be upon him) and told him about what happened between himself and the Muslim. The Prophet (Prayers & peace be upon him) called for the Muslim and asked him about it, and he told him what had happened. Then the Prophet (Prayers & peace be upon him) said: 'Do not excel me over Moses, for the people will be stunned on the Day of Judgment and I will be stunned with them. Then I will be the first to awaken and I will see Moses standing beside the Throne. I will not know whether he was among those stunned and he awoke before me, or whether he was exempted by God from it'."

1053. It was related that Anas said: "A Jew crushed the head of a girl between two stones. They asked her who had crushed her head and they repeated several names to her, when the name of the Jew was mentioned, she nodded. The Jew was captured and he confessed, so the Prophet (Prayers & peace be upon him) ordered that his head be crushed between two stones."

1054. It was related that Abd Allah said that the Messenger of God said: "Whoever swears falsely in order to strip someone of his property will encounter God when He will be angry with him." Al Ash'ath said: "By God, that referred to me. I shared land with a Jew and later the Jew denied my share, so I took him to the Prophet (Prayers & peace be upon him) who asked me whether I had proof of my ownership. I replied: 'No.' The Prophet (Prayers & peace be upon him) asked the Jew to swear an oath and I said: 'O Messenger of God! He will swear falsely and deprive me of my property.' So

God revealed: 'Those who sell the Covenant of God and their own oaths for a worldly profit, they shall have no share of the Hereafter, and God will not speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful chastisement'." (Surah 3 verse 77)

50

The Book of that which is Picked up

1055. It was related that Ubai ibn Ka'b said: "In the lifetime of the Prophet (Prayers & peace be upon him), I found a purse with one hundred Dinars in it, so I took it to the Prophet (Prayers & peace be upon him) and he said: 'Announce it to the people for one year.' Then I did so for one year but no one came to claim it, then I went to him again and he said: 'Announce it to the people for another year.' I did so but no one came to claim it. Then I went to him a third time, and he said: 'Keep the purse and count out the money, and if its owner comes, return it to him, otherwise use it'."

1056. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "I return home and find a date upon my bed, I pick it up to eat it, then I fear that it may be charity, so I leave it."

51

The Book of Oppression

1057. It was related that Abi Sa'id Al Khudri said that the Messenger of God said: "When the believers are saved from the Fire they will be kept upon a bridge between Paradise and Hell, there they will take retribution from each other for the oppression they did in the life, and when they are purified of their sins, they will be admitted to Paradise. By The One in Whose Hand is the life of Mohamed, each one of them will know his dwelling place in Paradise better than he knew his own house in the life of this world."

1058. It was related that Ibn Umar said: "I heard the Messenger of God say: 'God will bring each believer near Him and shelter him with His Screen and ask: 'Did you commit this or that sin?' He will say: 'Yes, my Lord.' God will continue to ask him until he confesses all his sins and think himself lost. Then God will say: 'I did screen your sins in the worldly life and I forgive you for them today.' Then he will be given the book of his good deeds. But for the unbelievers and the hypocrites their deeds will be exposed and the witnesses will say: 'These are the ones who lied against their Lord. See! The curse of God is upon the evil doers'."

1059. It was related ibn Umar said that the Messenger of God said: "The Muslims are brothers to one another, so they should not oppress each other, nor hand him over to an oppressor. Whoever meets the needs of his brother, God will meet his needs, whoever helps his brother in time of distress, God will rescue him from the distress of the Day of Resurrection, and whoever shields a Muslim, God will shield him on the Day of Resurrection."

1060. It was related that Anas said that the Messenger of God said: "Assist your brother, whether he is an oppressor or one who is oppressed." The people asked: "O Messenger of God! We should assist him if he is oppressed, but how should we assist him if he is an oppressor?" The Prophet (Prayers & peace be upon him) said: "Assist him by preventing him from oppressing others."

1061. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Oppression will appear as a darkness on the Day of Resurrection."

1062. It was related that Abu Huraira said that the Messenger of God

said: "Whoever oppresses another person in respect of his reputation or anything else, he should implore him to forgive him before the Day of Resurrection, when there will be no means to do so, for then if he has done good, those deeds will be taken from him according to the oppression he has committed, and if he has done no good deeds, the sins of the oppressed person will be heaped upon him."

1063. It was related that Sa'id ibn Zaid said that the Messenger of God said: "Whoever unfairly deprives another of his land, his neck will be tied down with it to the seven earths."

1064. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever unfairly deprives another of a piece of land, he will descend to the seven earths on the Day of Resurrection."

1065. It was related that Jabala said: "We were in Madinah with some people from Iraq when a famine struck, and Ibn Al Zubair used to give us dates. Ibn Umar would pass by and say: 'The Prophet (Prayers & peace be upon him) prohibited us from eating dates two at a time, unless we take the consent of our companions'."

1066. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The quarrelsome are the most despised of people in the sight of God."

1067. It was related that Umm Salamah, the wife of the Prophet (Prayers & peace be upon him), said: "The Messenger of God heard people quarrelling outside the door of his house. He went out and said: 'I am no more than a human being, and adversaries come to me. If one of you is able to put his argument forward more persuasively than the other so that I deem him truthful and rule in his favour, and thus the right of one Muslim is mistakenly given to another, such is a portion of the Fire, and he has the choice of taking it or of renouncing it'."

1068. It was related that Uqba ibn Amir said: "We told the Prophet (Prayers & peace be upon him): 'You send us to the people and sometimes when we have to stay, certain people do not offer us hospitality. What is your opinion about that?' He said: 'If you stay with people who offer you hospitality, accept it, but if they do not, then take the right of the guest from them'."

1069. It was related that Abu Huraira said that the Messenger of God said: "No one should prevent his neighbour from fixing a wooden peg in his wall." He asked: "Why is it that you are opposed to that? By God I will surely remind you of that saying."

1070. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "Take heed! Avoid sitting on the thoroughfares." The people

said: "We have no option as we need to sit there to conduct our discussions." The Prophet (Prayers & peace be upon him) said: "If you have to sit there, then observe the rights of the thoroughfare." They said: "What are the rights of the thoroughfare?" He said: "To lower your gaze, to avoid causing harm to people, to return salutations, to encourage good and to prohibit evil."

1071. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) ruled that seven cubits should be left as a public way when there was a dispute over land."

1072. It was related that Abd Allah ibn Yazid Al Ansari said: "The Prophet (Prayers & peace be upon him) prohibited robbery and forbade the mutilation of the dead."

1073. It was related that Abd Allah ibn Amr ibn Al As said: "I heard the Prophet (Prayers & peace be upon him) say: 'Whoever is killed defending his property dies a martyr'."

1074. It was related that Anas said: "The Prophet (Prayers & peace be upon him) was with one of his wives when one of the mothers of the believers sent a wooden bowl of food with a servant. The wife struck the bowl with her hand and it broke, the Prophet (Prayers & peace be upon him) picked up the broken pieces and put the food back in it and said: 'Eat it.' He kept the servant and the bowl until they had finished the food, then the Prophet (Prayers & peace be upon him) gave the servant another bowl and kept the broken one."

52

The Book of Partnership in Food, Cost of Journey and Sharing Goods

1075. It was related that Salama Ibn Al-Akwa'a said: "Once the food for the journey ran out and the people were famished. They went to the Prophet (Prayers & peace be upon him) and asked his permission to slaughter their camels, and he consented. Umar met them and they told him about it and he said: 'How will you live after killing your camels?' Then he went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! How will they live after killing their camels?' The Messenger of God ordered Umar: 'Summon the people to bring what is left of their food.' A sheet was laid out and all the food for the journey was collected up and piled upon it. The Messenger of God rose up and invoked God's blessings upon it, and then he ordered the people to bring their utensils and they began to take from it until they all had taken enough for themselves. The Messenger of God then said: 'I bear witness that there is no god but God and I am His Messenger'."

1076. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "When the Ash'ari tribespeople ran short of food during the battles, or their families in Madinah ran short of food, they used to collect all their remaining provisions in a sheet and then share it out among themselves by measuring it out by the bowlful. Such people are from me, and I am from them."

1077. It was related that Rafi ibn Khadij said: "We were with the Prophet (Prayers & peace be upon him) at Dhul-Hulaifa. The people were hungry so they captured some camels and sheep. The Prophet (Prayers & peace be upon him) was behind the people and they hurriedly slaughtered the animals and began to cook their meat in their cooking pots. When the Prophet (Prayers & peace be upon him) arrived he ordered the pots to be overturned and the he distributed the animals, counting ten sheep as one camel. A camel escaped and the people pursued it until they were exhausted as they had few horses at that time.

A man shot an arrow at the camel and God halted the camel with it. The Prophet (Prayers & peace be upon him) said: 'Many of these animals are like wild beasts, so if you lose control over such an animal, deal with it like that'."

1078. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever frees his share in a slave which he jointly owns, he must have the slave freed completely by paying the remaining price for him. And if he has not enough funds to free him, then the price of the slave should be estimated fairly and he should be permitted to work and earn the amount estimated to free himself."

1079. It was related that Al-Nu'man ibn Bashir said that the Prophet (Prayers & peace be upon him) said: "The similitude of the one who abides by God's Commands and prohibitions as compared to those who contravene them, is as the similitude of those who cast lots for a seat in a boat. Some gained seats in the upper decks and others in the lower decks. When the latter needed water they had to go up to fetch it, so they said: 'Let us make a hole in our part of the boat so that we will not bother those above us.' So, if those above them allow them to do so, all the people in the boat would drown, but if they prevent them, all will be saved."

1080. It was related that Abd Allah ibn Hisham said that his mother, Zainab bint Humaid, took him to the Prophet (Prayers & peace be upon him) and said: "O Messenger of God! Take the pledge of allegiance from him." He said: "He is still too young to make the pledge." And he stroked his hand on his head and invoked God's blessing upon him. Zuhra ibn Ma'bad said that he used to go to the market to purchase food with his grandfather, Abd Allah ibn Hisham. Ibn Umar and Ibn Al-Zubair used to meet him and say: 'Be our partner, for the Prophet (Prayers & peace be upon him) invoked God's blessing upon you.' So he became their partner and he often used to win a camel's load and send it back home.

53
The Book of Mortgaging

1081. It was related that Abu Huraira said that the Messenger of God said: "The mortgaged animal can be ridden on condition that it is fed and the milk of the milking animal can be drunk in accordance with the amount spent on it. The one who rides the animal or drinks its milk should provide for it."

1082. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) ruled that the defendant must swear an oath."

54

The Book of Freeing Slaves

1083. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever frees a Muslim slave, God will save every part of his body from the Fire because he freed the body of that slave."

1084. It was related that Abu Dhar said: "I asked the Prophet (Prayers & peace be upon him): 'What is the best deed?' He said: 'To believe in God and to fight in His Cause.' Then I asked: 'What is the best freeing of slaves?' He said: 'The freeing of the most expensive slave and the one best liked by his master.' I said: 'And if I do not have the means to do that?' He said: 'Help the weak or do good for someone who is unable to work.' I said: 'And if I do not have the means to do that?' He said: 'Refrain from causing harm to others, as that will be considered a deed of charity for you'."

1085. It was related that Abd Allah ibn Umar said that the Messenger of God said: "Whoever frees his share in a slave he jointly owns and he has enough money to free him completely, then let his price be estimated by a just man and give his partners the price of their shares and free the slave. Otherwise he will free the slave partially."

1086. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God has accepted my prayer to forgive the tempting whispers in the hearts of my followers as long as they do not put their thoughts into deeds or say them out loud."

1087. It was related that Abu Huraira and his slave set off with the intention of embracing Islam when they lost each other on the way. The slave appeared when Abu Huraira was seated with the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) said: 'O Abu Huraira! Your slave has returned.' Abu Huraira said: 'Indeed, I would like you to witness that I have freed him.' When that happened, Abu Huraira said: 'What a long and tiring night! But, after all it has brought us out of the land of disbelief'."

1088. It was related that Hakim ibn Hizam freed one hundred slaves before Islam, in the days of ignorance, and slaughtered one hundred camels. When he embraced Islam he once again

slaughtered one hundred camels and freed one hundred slaves. Hakim said: "I asked the Messenger of God: 'O Messenger of God! How do you regard the good deeds I used to do in the days before Islam?' The Messenger of God said: 'You have embraced Islam together with all the good deeds you have done'."

1089. It was related that Abd Allah ibn Umar said: "The Prophet (Prayers & peace be upon him) attacked the Bani Mustaliq without warning while they were unaware and their cattle were being watered. Their warriors were killed and their women and children were made captive. That was the day the Prophet (Prayers & peace be upon him) got Juwairiya."

1090. It was related that Abu Huraira said: "I have loved the tribe of Bani Tamim from the time I heard the Prophet (Prayers & peace be upon him) say about them: 'These people will stand firm against the false Messiah.' When the gifts of charity came from them, the Messenger of God said: 'These are the gifts of charity from our people.' Aisha had a slave girl from that tribe and the Prophet (Prayers & peace be upon him) told her: 'Free her, for she is a descendant of Ismail'."

1091. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Do not say 'Feed your lord, help your lord' when performing ablution, or 'give water to your lord', but you should say, 'master' or 'guardian'. And do not say 'my slave' or 'my slave-girl', but say 'my boy' or 'my girl'."

1092. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When your servant brings your meals to you, if you do not permit him to sit down and share the meal with you, then at least give him a mouthful or two of it, or a meal or two, as he prepared it himself."

1093. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If anyone has to fight, then he should avoid striking the face."

The Conditions for Freeing a Slave, and those who Impose other than that given in the Book of God

1094. It was related that Aisha said that Buraira came to her seeking help in writing her deliverance from bondage saying that she had to pay five Uqiyas of gold in five yearly payments. Aisha said to her: "If I pay off the whole amount at once, do you think your masters would sell you to me, so then I can free you and your loyalty will be for me?" Buraira went to her masters and told them of the offer. They said they would not agree unless her loyalty would be for them. Aisha added: "I went to the Messenger of God and told him about it." The Messenger of God said: "Buy Buraira and free her and her loyalty will be for the liberator." The Messenger of God

rose up and said: "What of those who impose conditions which are not given in the Law of God? If anyone imposes conditions which are not given in the Law of God, then what he imposes is null and void. God's Laws are the Truth and inviolable."

55

The Book of Gifts and the Superiority of Giving Gifts

1095. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "O Muslim women! Do not look down at the gift your neighbour sends, even if it is no more than a sheep's trotter."

1096. It was related that Urwa said: "Aisha said to me: 'O my nephew! We used to see the crescent, and then see the crescent, and then see the crescent, and so we would see the crescent three times in two months while no fire was lit in the houses of the Messenger of God.' I said: 'O my aunt! What did you live off?' Aisha said: 'The two black things, dates and water, the Ansar had some milking sheep or camels and they used to give some of their milk to the Messenger of God and he would make us drink it."

1097. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "I shall accept an invitation even if I am invited to a meal consisting of a sheep's trotter, and I shall accept a gift even if it is a sheep's arm or trotter."

1098. It was related that Anas said: "We pursued a rabbit at Mar-al-Zahran and the people ran after it until they were exhausted. I grabbed it and caught it, then I gave it to Abu Talha who slaughtered it and sent its legs to the Messenger of God. The Prophet (Prayers & peace be upon him) accepted it."

1099. It was related that Ibn Abbas said: "Umm Hufaid, the aunt of Ibn Abbas, sent some dried yogurt, ghee and a mastigar to the Prophet (Prayers & peace be upon him) as a gift. The Prophet (Prayers & peace be upon him) ate the dried yogurt and the butter but left the mastigar because he did not like it. Ibn Abbas said: "The mastigar was eaten at the Messenger of God's table, and if it had been unlawful to eat it, it would not have been eaten at the table of the Messenger of God."

1100. It was related that Abu Huraira said: "Whenever a meal was offered to the Messenger of God, he used to ask if it was a gift or charity. If he was told it was charity, he used to tell his companions to eat it, but if it was a gift, he used to join them in eating it."

1101. It was related Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) was offered some meat and it was mentioned that the meat had been given in charity to Buraira. He said: 'It was charity for Buraira, but for us it is a gift'."

1102. It was related that Aisha said: "The wives of the Messenger of God were in two groups. One comprised Aisha, Hafsa, Safiyya and Sauda, the other comprised Umm Salamah and the other wives of the Messenger of God. The Muslims were aware that the Messenger of God loved Aisha, so if any of them wished to give a gift to the Messenger of God, they used to wait until he was in the house of Aisha and then send the gift to the Messenger of God while he was at her house. The group with Umm Salamah discussed this matter and resolved that Umm Salamah should ask the Messenger of God to inform the people that they should send their gifts to him in whichever house he was. Umm Salamah told the Messenger of God their request, but he did not answer. Then they asked Umm Salamah, she said: 'He did not reply to me.' They asked her to speak to him again. She asked him again when it was her day but he did not reply. When they asked her she told them he had not replied. They said to her: 'Speak to him until he answers.' When it was her turn again she asked him, then he said to her: 'Do not hurt me in respect of Aisha, for I receive Divine Inspiration on her bed alone.' At that Umm Salamah said: 'I seek God's forgiveness for hurting you.' Then the group with Umm Salamah called Fatimah, the daughter of the Messenger of God, and sent her to the Messenger of God with the words: 'Your wives request that you treat them on equal terms with the daughter of Abu Bakr.' Fatimah conveyed the message to him. The Prophet (Prayers & peace be upon him) said: 'O my daughter! Do you not also love those I love?' She said: 'Yes.' Then she returned and informed them of what had happened. They asked her to go back to him again but she refused. Then they sent Zainab bint Jahsh and she went to him speaking harshly: 'Your wives ask that you treat them equally with the daughter of Ibn Abu Quhafa.' And she raised her voice and spoke abusively to Aisha until the Prophet (Prayers & peace be upon him) looked at Aisha to see how she would respond. Aisha replied until she silenced Zainab. The Prophet (Prayers & peace be upon him) then looked at Aisha and said: 'She is indeed the daughter of Abu Bakr'."

1103. It was related that Anas said: "The Prophet (Prayers & peace be upon him) did not reject gifts of perfume."

1104. It was related that Al-Numan ibn Bashir said: "My father gave me a gift, but Amra bint Rawaha said that she would not agree to it unless he asked the Messenger of God to witness it. So my father went to the Messenger of God and

said: 'O Messenger of God! I gave my son a gift from Amra bint Rawaha but she ordered me to make you a witness to it.' The Messenger of God said: 'Have you given the same amount to your other sons?' He said: 'No.' The Messenger of God said: 'Fear God and be fair between your children.' My father then returned and took back his gift'."

1105. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "The one who takes back his gift is like a dog who swallows vomit."

1106. It was related that Maimuna bint Al Harith said: "I freed a slave-girl without taking the permission of the Prophet (Prayers & peace be upon him). On the day when it was my turn to be with the Prophet (Prayers & peace be upon him) I said: 'O Messenger of God, did you know that I have freed my slave-girl.' He said: 'Have you indeed?' I said: 'Yes.' He said: 'You would have been rewarded more if you had given her to one of your maternal uncles'."

1107. It was related that Aisha said: "When the Messenger of God was going to set out on a journey he used to draw lots to decide which of his wives would accompany him. He used to take the one whose name was picked. He would fix a day and a night for each of the, but Sauda bint Zam'a gave up her day and night for Aisha, the wife of the Prophet (Prayers & peace be upon him), in the hope of making the Prophet (Prayers & peace be upon him) content and pleased with her."

1108. It was related that Al Miswar ibn Makhrama said: "The Messenger of God gave out some cloaks but did not give any of them to Makhrama. Makhrama told me: 'O son! Come with me to the Messenger of God.' When I accompanied him, he said: 'Call him to me.' I called him for my father. He came out wearing one of the cloaks and said: 'We kept this for you.' Makhrama looked at the cloak and said: 'Makhrama is pleased.' Or the Prophet (Prayers & peace be upon him) said: 'Is Makhrama pleased?'

1109. It was related that Ibn Umar said: "Once the Prophet (Prayers & peace be upon him) went to Fatimah's house but did not enter it. Ali came and she told him of it. When Ali asked the Prophet (Prayers & peace be upon him) he said: "I saw a decorative curtain on her door, I am not interested in worldly things.' Ali went back to Fatimah and told her about it. Fatimah said: 'I am prepared do with it whatever he suggests.' The Prophet (Prayers & peace be upon him) ordered her to send it to some needy people."

1110. It was related that Ali said: "The Prophet (Prayers & peace be upon him) gave me a silk garment as a gift and I wore it. When I saw the anger in his face I cut it into pieces and shared it between my wives."

1111. It was related that Abd Al Rahman ibn Abu Bakr said: "One hundred and thirty of us were accompanying the Prophet (Prayers & peace be upon him) and he asked if anyone had some food. There was a man who had about a measure of wheat, which we mixed with water. An extremely tall pagan man came driving sheep, the Prophet (Prayers & peace be upon him) asked him: 'Will you sell us one or give it as a gift?' He said; 'I will sell you one.' The Prophet (Prayers & peace be upon him) bought a sheep and it was slaughtered. The Prophet (Prayers & peace be upon him) ordered that its liver and the offal from it be roasted. By God, the Prophet (Prayers & peace be upon him) gave everyone present of the one hundred and thirty a piece of it, and saved the shares of those who were not there. The Prophet (Prayers & peace be upon him) then put the meat into two large basins and all of them ate until they were satiated, and still there was food left over in the basins which were carried on the camel."

1112. It was related that Asma bint Abu Bakr said: "During the lifetime of the Messenger of God, my mother came to me and she was a pagan. I said to the Messenger of God: 'My mother has come to me and she is hoping that I give her something, shall I retain good relations with her?' The Prophet (Prayers & peace be upon him) said: 'Yes, retain a good relationship with her'."

1113. It was related that Abd Allah ibn Ubaid Allah ibn Abu Mulaika said: "The sons of Suhaib the freed slave of Ibn Jud'an, claimed that the Messenger of God had given two houses and one room to Suhaib. Marwan asked: 'Who will testify to your claim?' They replied that Ibn Umar would do so. Marwan sent for Ibn Umar who bore witness that the Messenger of God had indeed given Suhaib two houses and a room. So Marwan ruled in favour of Suhaib's sons by virtue of Umar's testimony."

1114. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) ruled that a gift given for a person's use during thier lifetime is for the one to whom it is given."

1115. It was related that Abd Al Wahid ibn Ayman said that his father said: "I went to Aisha and saw that she was wearing a five Dirham course dress. Aisha said: 'Look at my slave girl, she refuses to wear it in the house, although in the lifetime of the Messenger of God I had a similar dress which all the women who wanted to look becoming borrowed from me'."

The Superiority of the Milking She-Camel or Sheep lent to someone to benefit from its milk and to return it afterwards

1116. It was related that Anas ibn Malik said: "When the Emigrants arrived in Madinah they had nothing while the Helpers had land and property. The Helpers

gave them their land on condition that the Emigrants gave them half the year's produce and worked the land and supplied the necessities for its cultivation. My mother gave some date palms to the Messenger of God who gave them to his freed slave girl who was the mother of Usama ibn Zaid. When the Prophet (Prayers & peace be upon him) ceased fighting the people of Khaibar and returned to Madinah, the Emigrants returned the fruit gifts to the Helpers that they had given them. The Prophet (Prayers & peace be upon him) also returned the date palms to Anas's mother. The Messenger of God gave Umm Aiman other trees from his garden in place of the gifts."

1117. It was related that Abd Allah Ibn Amr said that the Messenger of God said: "There are forty good deeds and the best of them is the gift of the milking she-goat, and whoever does one of these deeds hoping for the reward of God with the expectation that he will get it, then God will enter him into Paradise."

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The Book of Witnesses

1118. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "The best of all people are the people of my generation, then those who come after them, then those whom come after them. Thereafter, there will come people whose witness will precede their oaths and their oaths will precede their witness."

1119. It was related that Abu Bakr said that the Prophet (Prayers & peace be upon him) said three times: "Shall I tell you of the greatest of the major sins?" They said: "Yes, O Messenger of God!" He said: "To associate partners with God and to be undutiful to your parents." The Prophet (Prayers & peace be upon him) sat upright from the cushion he was reclining on, and said: "And I warn you from swearing false testimony," and he repeated this warning until we thought he would not cease.

1120. It was related that Aisha said that the Prophet (Prayers & peace be upon him) heard a man reciting the Qur'an in the Mosque and he said: "May God have mercy upon him. Indeed he reminded me of the verses of a Chapter I had forgotten." Also it was related that Aisha said: "The Prophet (Prayers & peace be upon him) performed the supplementary night prayers in my house and he heard the voice of Abbad while he was praying in the Mosque. He said: "O Aisha! Is that Abbad's voice?" I said: "Yes." He said: "O God! Have mercy upon Abbad!"

Hadith Concerning the Slander against Aisha

1121. It was related that Aisha said: "When the Messenger of God used to travel on a journey he would draw lots between his wives and take one to whom the lot fell with him. Once during a battle he drew lots between us and the lot fell to me, and I set off with him after God had commanded the women to wear veils. I was carried in a Howdah and dismounted from it. The Prophet (Prayers & peace be upon him) completed the battle and returned home and we drew near to the city of Madinah, the Messenger of God ordered us to proceed by night. When the order to set off was given I walked on until I had passed the army to answer the call of nature. When I had finished I returned to the camp to leave with the others, then I realised that my necklace was missing. So I went back to search

for it and was delayed. The people who used to bear my Howdah to the camel came and lifted it up upon the back of the camel thinking I was inside it. At that time women were light being thin and lean because they ate little. So the people did not notice any difference in the weight of the Howdah when they raised it up and put it upon the camel. I was a young lady at that time. They made the camel move off and went on they way. I found my necklace after the army had left, and arrived at the camp to find everyone gone. So I went to the place I used to stay at thinking they would find me missing and come back to search for me. While there I felt drowsy and fell asleep. Safwan ibn Mu'attal Al-Sulami Al-Dhakwani was journeying behind the army and came to the place where I was in the morning. When he saw someone asleep he came over to me, and he used to see me before we were veiled. I got up when I heard him say 'We are to God and to Him is our return'. He made his camel sit and he dismounted and put his leg on the camel's front legs, then I rose and sat upon it. Safwan set off walking leading the camel by its reins until we reached the army where they had stopped to rest at noon. Then false accusations were cast against me, and the leader of those who levied the lies was Abd Allah ibn Ubai ibn Salul. After that we returned to Madinah and I was ill for one month while the people repeated the false accusations made by the lying accusers. While I was ill I felt that the Prophet (Prayers & peace be upon him) was not behaving in his usual kind way towards me as he used to do whenever I was unwell. But he used to come with a salutation and say: 'How is that girl?' I was not aware of what was happening until I felt better and went out with Umm Mistah to the Manasi where we used to answer the call of nature, and we only used to go to answer the call of nature at night before we had lavatories close to our houses. In this way our custom was the same as that of the Arabs in rural areas. So I and Umm Mistah bint Ruhm set off walking, Umm Mistah tripped upon her long dress and said: 'May Mistah be ruined.' I said: 'That is a bad thing to say, why do you abuse a man who participated in the Battle of Badr?' She said: 'O Hanata, did you not hear what they are saying?' Then she told me about the slander of the lying accusers. My malady worsened and when I returned home, the Messenger of God came to me and after salutation he said: 'How is that girl?' I asked him to let me go to my parents, I wanted them to verify the news to me. The Messenger of God permitted me to go and I went to my parents and asked my mother: 'What are the people saying?' She said: 'O daughter! Do not fret over this matter, by God, whenever a captivating woman is loved by her husband and he has other wives, the women invent such slander about her.' I said: 'Glory be to God! Do the people really talk about

that?' That night I wept continuously and did not sleep until the morning. The Messenger of God called Ali ibn Abu Talib and Usama ibn Zaid in the morning when he saw a pause in Divine Inspiration, and he consulted with them about divorcing his wife. Usama ibn Zaid said what he knew of the good reputation of his wives and said: 'O Messenger of God! Keep your wife, for by God, we know only good about her.' Ali ibn Abu Talib said: 'O Messenger of God! God has not imposed restrictions upon you, and there are many women besides her, yet you may ask the servant woman who can tell you the truth.' At that the Messenger of God called Buhaira and said: 'O Buhaira! Did you ever witness anything which gave rise to your suspicion about her?' Buhaira said: 'No, by God, Who sent you with the Truth, I have never seen any fault in her except that she is still a young girl who sometimes sleeps and lets the goats eat the dough.' At that the Messenger of God climbed up the pulpit and asked for someone to support him in punishing Abd Allah ibn Ubai ibn Salul. The Messenger of God said: 'Who will support me in punishing the one who has injured me by slandering the reputation of my family?' By God, I know nothing but good from my family, and they have accused someone of whom I have known nothing but good, and he never entered my house except in my presence.' Sa'id ibn Mu'adh rose up and said: 'O Messenger of God! By God, I will unburden you of him. If he is from the tribe of Aus, then we will cut his head off, and if he is from our brothers the Khazraj, then command us and we will fulfil your command. At that Sa'd ibn Ubada, the leader of the Khazraj, who before this incident had been a godfearing man, rose up zealously and said: 'By God, you have lied, you cannot kill him and you will never be able to kill him.' At that Usaid ibn Al-Hadir rose up and said: 'By God! You are the liar, by God, we will kill him, and you are a hypocrite who defends the hypocrites.' At this the two tribes of Aus and Khazraj were riled and almost fought each other while the Messenger of God stood on the pulpit. He descended and calmed them down until they became silent and he remained quiet. That day I wept so much that I could not sleep from my tears. My parents were with me in the morning and I had been weeping for two nights and one day, until I felt that my liver would burst from weeping. While they were sitting with me as I wept, an Ansari woman asked my permission to come in, and I let her enter. She sat down and began to weep with me. As we were in this state, the Messenger of God came and sat down and he had not sat with me since the day they made up the slander. For a month no Revelation had come to him about my case, he recited: 'There is no god but God and Mohammed is the Messenger of God', and then he said: 'O Aisha! I have been told something about you, if you are

innocent, then God will soon reveal your innocence, and if you have committed a sin, then repent to God and ask Him to forgive you, as when someone confesses his sins and asks God for forgiveness, God accepts his repentance.' When the Messenger of God finished speaking my tears dried, not one tear fell. I asked my father to reply to the Messenger of God for me, my father said: 'By God, I do not know what to say to the Messenger of God.' I said to my mother: 'Speak to the Messenger of God for me.' She said: 'By God, I do not know what to say to the Messenger of God.' I was a young girl and did not know very much of the Qur'an. I said: 'By God, I know that you have heard what people have said and that has been placed in you mind and taken as true. Now if I say that I am innocent and God knows that I am innocent, you will not believe me, and if I confess to you falsely that I am guilty and God knows that I am innocent, you would believe me. By God, I do not see my plight except in comparison to the plight of Joseph's father, who said: 'Patience is best for me against that which you assert and no help can be sought except the help of God.' Then I turned to the other side of my bed hoping that God would reveal my innocence. By God I never thought that God would reveal His Inspiration concerning me, as I saw myself too insignificant to be spoken of in the Qur'an. But I did hope that the Messenger of God might have a dream in which God would prove my innocence. By God, the Messenger of God had not risen and no one left the house before Divine Inspiration came to the Messenger of God. Thus was he overtaken by the same condition he always underwent upon receiving Divine Inspiration. He was perspiring so much that the beads of sweat dropped as if they were pearls, although it was a winter's day. When the Messenger of God emerged from this condition, he smiled and the first words he spoke were: 'Aisha, thank God, for God has declared your innocence.' My mother told me to go to the Messenger of God, I said: 'By God, I will not go to him and I will thank none but God.' Then God revealed: 'Those who invented the slander are a band from among you...' (Surah 24 verse 11) When God gave the declaration of my innocence, Abu Bakr, who used to provide for Mistah ibn Uthatha as he was related to him, said: 'By God, I will never provide for Mistah again because of what he said about Aisha.' But God revealed later: "And let not those among you who are endowed with bounty and plenty, swear by oath against giving near of kin and the poor and those who have emigrated in the cause of God, but let them pardon and forgive. Do you not love that God should forgive you? And God is All-Forgiving, Most Merciful." Thereafter, Abu Bakr said: 'Yes, by God! I love that God would forgive me.' After afterwards he continued to help Mistah as he had done before. The

Messenger of God asked Zainab bint Jahsh about me saying: 'What do you know and what did you see?' She said: 'O Messenger of God! I do not claim to have heard or seen what I have not heard or seen. By God, I know nothing but good of Aisha.' Aisha said: 'Zainab was vying with me but God protected her because she was godfearing'."

1122. It was related that Abu Bakra said: "One man praised another in the presence of the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) said: 'Woe to you, you have struck off your companion's neck, you have struck off your companion's neck,' he repeated this several times and then said: 'If any of you wishes to praise his brother he should say: 'I believe he is such a person, and God only knows the truth, and I do not vouch for anyone's conduct before God, but I believe him to be such a person,' if he is sure he knows what he says about him'."

1123. It was related that Ibn Umar said: "The Messenger of God summoned me to present myself before him on the night preceding the Battle of Uhud, I was fourteen years old at that time and he did not permit me to participate in the battle, but he summoned me before him on the night preceding the Battle of the Trench when I had reached fifteen years of age and he permitted me to participate in that battle."

1124. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) asked some people to swear an oath and they hastened to do it. The Prophet (Prayers & peace be upon him) ordered that lots be drawn between them to see who would take the oath first."

1125. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever has cause to take an oath should swear by God or he should keep silent."

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The Book of Reconciliation

1126. It was related that Umm Kulthum bint Uqba said that she heard the Messenger of God say: "The one who makes peace between people by inventing good or by saying good things is not a liar."

1127. It was related that Sahl ibn Sa'd said: "The people of Quba fought each other until they cast stones at each other. When the Messenger of God was told of it he said: 'Let us go to reconcile them to each other'."

1128. It was related that Al-Bara' ibn Azib said" When the Prophet (Prayers & peace be upon him) intended to perform Umra in the month of Dhul-Qada, the people of Makkah did not permit him to enter Makkah until he had settled the matter with them by pledging to stay there for only three days. When the treaty was written down it was specified in it: 'These are the conditions upon which Mohammed the Messenger of God has agreed.' They said: 'We do not agree to that, for if we believed that you are the Messenger of God we would not prevent you, but you are Mohammed ibn Abd Allah.' The Prophet (Prayers & peace be upon him) said: 'I am the Messenger of God and I am also Mohammed ibn Abd Allah.' Then he said to Ali: 'Erase the words 'Messenger of God,' but Ali said: 'No, by God, I will never erase your name.' So the Messenger of God took the document and then Ali wrote: 'This is what Mohammed ibn Abd Allah has agreed upon. No weapons will be brought into Makkah except in their boxes, and none of the people of Makkah will be permitted to go with him even if they wish to follow him, and he will not prevent any of his companions from staying in Makkah if they wish to stay.' When the Prophet (Prayers & peace be upon him) entered Makkah and the time had elapsed, the Makkans went to Ali saying: 'Tell your friend to leave since the period has elapsed.' So the Prophet (Prayers & peace be upon him) left Makkah. The daughter of Hamza ran after them calling: 'O Uncle! O Uncle!' Ali took her hand and said to Fatimah, peace be upon her: 'Take your cousin and carry her.' Ali, Zaid and Ja'far argued about her, so Ali said: 'I am more entitled to her because she is my cousin.' But Ja'far said: 'She is my cousin and her aunt is my wife.' Zaid said: 'She is the daughter of my brother.' But the Prophet (Prayers & peace

be upon him) ruled that she should be with her aunt as the aunt is like the mother. Then he said to Ali: 'You are of me and I am of you.' And said to Ja'far: 'You are similar to me in nature and looks.' And he said to Zaid: 'You are our brother in Islam and our companion'."

1129. It was related that Abi Bakra said: "I saw the Messenger of God upon the pulpit with Al Hasan ibn Ali beside him. The Prophet (Prayers & peace be upon him) was glancing at the people and then at Al Hasan saying: 'This my son is a master and God may make him a cause of reconciliation between two large parties of Muslims'."

1130. It was related that Aisha said: "The Messenger of God heard noisy voices of people quarreling together at the door. One of them was asking the other to reduce his debt and pleading with him for clemency, but the other was saying: 'By God I will not.' The Messenger of God went out to them and said: 'Who is swearing by God that he will not be clement?' The man said: 'It is I, O Messenger of God! I will give my adversary whatever he seeks'."

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The Book of Conditions

1131. It was related that Uqba ibn Amir said that the Messenger of God said: "The most deserving of all conditions to be fulfilled are those on which you have married."

1132. It was related that Abu Huraira and Zaid ibn Khalid Al Juhaini said: "A Bedouin came to the Messenger of God and said: 'O Messenger of God! I implore you to judge for me by the Book of God.' So his adversary, who was more learned than he, said: 'Yes, judge between us according to the Book of God and permit me to explain.' The Messenger of God said: 'Speak.' He said: 'My son was hired by this man to work and he committed adultery with his wife. I was told that my son must be stoned to death, so I redeemed his life by a hundred sheep and a slave girl. Then I asked the learned people about it and they told me that all that is due on my son is one hundred lashes and to be exiled for one year, and the wife of this man must be stoned to death.' The Messenger of God said: 'By The One in Whose Hand is my soul, I will judge between you according to the Book of God. The slave and the sheep are to return to you, and your son is to be whipped one hundred lashes and one year exile. You, Unais, go and ask the wife of this man and if she admits then stone her to death.' He said he went and asked her and she admitted, so the Messenger of God ordered her to be stoned to death and so she was stoned to death."

1133. It was related that Ibn Umar said: "When the people of Khaibar dislocated the hands and feet of Abd Allah ibn Umar, Umar rose up and gave a speech saying: 'Indeed, the Messenger of God concluded a treaty with the Jews in respect of their property and said to them: 'We permit you to remain for as long as God permits you.' Now when Abd Allah ibn Umar went to his land he was attacked at night and his hands and feet were dislocated, and we have no enemies there but the Jews, they are our enemies and the sole people who we suspect. I have resolved to exile them.' When Umar intended to implement his decision one of Al Haqiq's sons came and spoke to Umar saying: 'O leader of the Believers, will you exile us when Mohammed permitted us to remain in our lands and concluded a treaty with us in respect of our property, and agreed upon the conditions of our

remaining upon our land?' Umar said: 'Do you think I have forgotten what the Messenger of God has said? "How will it be for you when you are expelled from Khaibar and your camel will carry you night after night?" He said: 'That was meant as a joke when Abu Al Qasim said it.' Umar said: 'O enemy of God! You lie." Umar then expelled them and paid them the price of their property in fruit, money, camel saddles and rope and other such things."

1134. It was related that Al-Miswar ibn Makhrama and Marwan whose narration's confirm each other said: "At the time of Hudaibiya the Messenger of God set off on a journey and when they had gone on some way he said: 'Khalid ibn Al Walid is leading the cavalry of Quraish at the front of the army at a place called Al Ghamim, so take the way on the right.' By God, Khalid did not notice the Muslims when they neared until the dust thrown up by the Muslim army reached him, and then he retraced his steps quickly to inform Quraish. The Prophet (Prayers & peace be upon him) continued to advance until he reached the mountain pass through which one could reach them. The Prophet's (Prayers & peace be upon him) she-camel sat down and the people tried every way they could to make it get up but to no avail, so they said: 'Al-Qaswa has become stubborn!' The Prophet (Prayers & peace be upon him) said: 'Al-Qaswa has not become stubborn, for she is not stubborn by nature. She was halted by He Who halted the elephant.' Then he said: 'By the Name of the One in Whose Hands is my soul, if they ask me anything which shows respect for the Laws of God, I will grant it to them.' The Prophet (Prayers & peace be upon him) then scolded the she-camel and she rose up. The Prophet (Prayers & peace be upon him) changed his course until he dismounted at a well which held little water at the far end of Al Hudaibiya. The people used to ration the water from it and soon they had used all its water and complained to the Messenger of God of their thirst. The Prophet (Prayers & peace be upon him) took out an arrow from his case and ordered them to place the arrow in the well. By God, the water gushed out and continued flowing until all the people had quenched their thirsts and were satisfied. While they were still doing this, Budail ibn Warqa'a al Khuza'i arrived with some people from his tribe of Khuza'i who were the advisors of the Messenger of God. They were from the people of Tihama and used not to keep any secrets from the Messenger of God. Budail said: 'I have left Ka'b ibn Lu'ai and Amer ibn Lu'ai at the spring of Al-Hudaibiya and they had their milking camels and women and children with them and they are preparing to fight you and to hinder you from the Ka'ba.' The Messenger of God said: 'We did not come to fight anyone, but we came to perform Umra. The war has ruined Quraish and harmed me severely. So if they

wish I can conclude a treaty with them in which they should not interfere between me and the people, and if I conquer the unbelievers, then if they wish they may believe in what my people have believed or they may ready themselves to fight, and if they reject, by God in Whose Hands is my life, I will fight them in the cause of God until I die or God fulfils His Command. Then Budail said: 'I will tell them what you say.' So he went to Quraish and said: 'I have come to you from that man who we heard making you an offer, if you wish we will tell you of it.' Their fools said: 'We do not need you to tell us anything from him.' But their wise people said: 'Tell us what you heard him say.' Budail said: 'I heard him say such and such a thing.' He related what the Prophet (Prayers & peace be upon him) had told him. Urwa ibn Mas'ud rose up and said: 'O people! Are you not our sons?' They said: 'Yes.' He said: 'Am I not your father?' They said: 'Yes.' He said: 'Do you mistrust me?' They said: 'No.' He said: 'Do you not know that I asked the people of Ukaz to help you and when they refused I brought my relatives and children and those who follow me?' They said: 'Yes.' He said: 'This man has made you a fair offer and you would be better off to accept it and permit me to meet with him.' They said: 'You may meet with him.' So he went to the Prophet (Prayers & peace be upon him) and began to talk with him. The Prophet (Prayers & peace be upon him) told him the same he had told Budail. Then Urwa said: 'O Mohammed! Do you not hesitate to destroy your relatives? Did anyone ever among the Arabs destroy his relatives before you? Alternatively, if the opposite should befall you, by God, I do not see with you any but people from diverse tribes who would abandon you and leave you in the lurch.' At that Abu Bakr censured him and said: 'Do you say we would abandon the Prophet (Prayers & peace be upon him) and leave him in the lurch?' Urwa said: 'Who is that man?' They said: 'He is Abu Bakr.' Urwa said to Abu Bakr: 'By Him in Whose Hands is my life, had it not been for the favour you did for me which I have not returned, I would reply to you.' Urwa continued speaking to the Prophet (Prayers & peace be upon him) and pulling the Prophet's (Prayers & peace be upon him) beard as he spoke while Al-Mughira ibn Shu'ba stood beside the Prophet's (Prayers & peace be upon him) head wearing a helmet and clasping a sword. Every time Urwa stretched out his hand towards the Prophet's (Prayers & peace be upon him) beard, Al-Mughira would strike his hand with the butt of his sword and say: 'Remove your hand from the Prophet's (Prayers & peace be upon him) beard.' Urwa raised his head and asked: 'Who is he?' The people said: 'He is Al-Mughira ibn Shu'ba.' Urwa said: 'O treason! Am I not trying to prevent the harm of your betrayal?' Al-Mughira had been with some people before he had become

Muslim, he had killed them and taken their property and come to embrace Islam. The Prophet (Prayers & peace be upon him) had told him: 'As for your Islam, that I accept, but as for the property, I do not accept any of it.' Urwa began to look at the companions of the Prophet (Prayers & peace be upon him). By God, whenever the Messenger of God spat, the spittle would fall in the hand of one of them and he would rub it on his face and skin, if he commanded them they would heed his orders instantly, if he performed ablution they would vie to take what remained of the water, and when they spoke to him they would lower their voices and not gaze for a prolonged time in his face in respect. Urwa returned to his people and said: 'O people! By God! I have been to kings and to Caesar, to Kisra and Al Najashi, but I have never seen any respected by his courtiers as Mohammed is respected by his companions. By God! If he spits, the spittle falls in the hand of one of them and he will rub it on his face and over his skin. If he orders them they will heed his command instantly, if he performs ablution they vie to take what remains of the water, and when they speak they lower their voices and do not gaze at his face for a prolonged time in respect.' Urwa added: 'Indeed he has made you a fair offer, so accept it.' A man from the tribe of Bani Kinana said: 'Let me go to him.' And they permitted him, and when he approached the Prophet (Prayers & peace be upon him) and his companions, the Messenger of God said: 'He is such and such a person from the tribe who respect the sacrificial camels, so bring the camel before him.' The camel was brought before him and the people received him while they were reciting Talbiya. When he witnessed that, he said: "Glory be to God! It is unfair to hinder these people from visiting the Ka'ba.' When he returned to his people he said: 'I saw the sacrificial camel with garlands and markings. I do not think we should prevent them from visiting the Ka'ba.' A man named Mikraz ibn Hafs rose up and asked for permission to see Mohammed and they permitted him as well. When he approached the Muslims the Prophet (Prayers & peace be upon him) said: 'This is Mikraz and he is a malicious man.' Mikraz started speaking with the Prophet (Prayers & peace be upon him) and as he spoke Suhail ibn Amr arrived. When Suhail ibn Amr came the Prophet (Prayers & peace be upon him) said: 'Now the matter is easy.' Suhail said to the Prophet (Prayers & peace be upon him): 'Please make a treaty with us.' So the Prophet (Prayers & peace be upon him) summoned the scribe and said to him: 'Write: In the Name of God, the Merciful, the Compassionate.' Suhail said: 'As for 'Compassionate' I do not know what that means, so write: 'By Your Name O God,' as you used to do before.' The Muslims said: 'By God, we will not write anything except: 'In the Name of God, the Merciful, the

Compassionate.' The Prophet (Prayers & peace be upon him) said: 'Write; 'By Your Name O God.' Then he dictated: 'This is the treaty of peace which Mohammed the Messenger of God has concluded.' Suhail said: 'By God, if we believed you were the Messenger of God we would not prevent you from visiting the Ka'ba nor would we fight you. So write: 'Mohammed ibn Abd Allah.' The Prophet (Prayers & peace be upon him) said: 'By God! I am the Messenger of God even if you do not believe it, write: 'Mohammed ibn Abd Allah.' The Prophet (Prayers & peace be upon him) said: 'On condition that you permit us to visit the Ka'ba to perform circumambulation around it.' Suhail said: 'By God, we will not permit you this year, so that the Arabs can say we have given in to you, but we will permit you next year.' So the Prophet (Prayers & peace be upon him) had that written down, then Suhail said: 'We also demand that you return to us any of our people even if they come to you and embrace your religion.' The Muslims said: 'Glory be to God! How can we return such a person to the unbelievers after he has become Muslim?' While this was happening Abu Jandal ibn Suhail ibn Amr staggered in from the valley of Makkah in fetters and fell down in the midst of the Muslims. Suhail said: 'O Mohammed! This is the first of our conditions for peace, return Abu Jandal to me.' The Prophet (Prayers & peace be upon him) said: 'The treaty has not yet been written.' Suhail said: 'I will never leave him for you.' The Prophet (Prayers & peace be upon him) said: 'Leave him.' He said: 'No I will not.' Mikraz said: 'We permit you to keep him.' Abu Jandal said: 'O Muslims! Will you return me to the unbelievers after I have become Muslim?' Do you not see how I have suffered?' Abu Jandal had been severely tortured in God's Cause. Umar ibn Al Khattab said: 'I went to the Prophet (Prayers & peace be upon him) and said: 'Are you not the Messenger of God?' The Prophet (Prayers & peace be upon him) said: 'Yes indeed.' I said: 'Is not our cause just and the cause of the enemy unjust?' He said: 'Yes.' I said: 'Then why should we humble ourselves in our Religion?' He said: 'I am the Messenger of God and I do not disobey Him, He will give me victory.' I said: 'But you told us we would circumambulate the Ka'ba?' He said: 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said: 'No.' He said: 'You will visit it and circumambulate it.' Umar said: 'I went to Abu Bakr and said: 'Is he really the Messenger of God?' He said: 'Yes.' I said: 'Is not our cause just and the cause of our enemy unjust?' He said: 'Yes.' I said: 'Then why should we humble ourselves in our Religion?' He said: 'Indeed he is the Messenger of God and he does not disobey his Lord, and He will give him victory. Abide by him, by God he is right.' I said: 'Did he not tell us that we would circumambulate the Ka'ba?' He

said: 'Yes, but did he tell you it would be this year?' I said: 'No.' He said: 'You will circumambulate the Ka'ba.' When the treaty had been concluded, the Messenger of God told his companions: 'Arise and slàughter your sacrificial animals and shave your heads.' By God, none of them rose up and the Prophet (Prayers & peace be upon him) repeated the order three times. When none of them moved he left them and went to Umm Salama and told her of the people's attitude towards him, umm Salama said: 'O Prophet of God! Do you want your order to be obeyed? Go out and do not say anything to anyone until you have slaughtered your sacrifice and had your barber shave your head.' So the Prophet (Prayers & peace be upon him) went out and did not speak to anyone before he did that. When they saw that the companions of the Prophet (Prayers & peace be upon him) got up and slaughtered their sacrificial animals and shaved the heads of one another, and there was such a rush they were in peril of killing each other. Then some of the believing women came to the Prophet (Prayers & peace be upon him) and God Almighty revealed: "O you who believe! When believing women come to you as emigrants, examine their faith..." (Surah 60 verse 10) Umar then divorced two of his wives who were unbelievers. Later Mu'awiya ibn Abu Sufyan married one of them, and Safwan ibn Umaya married the other. When the Prophet (Prayers & peace be upon him) returned to Madinah, Abu Basir, from Quraish, who had newly embraced Islam, came to him. The unbelievers sent two men after him demanding his return saying: 'Adhere to the treaty you made with us.' So the Prophet (Prayers & peace be upon him) handed him back to them. They took him out until they reached Dhul-Hulaifa and there they dismounted to eat some dates they had brought with them. Abu Basir said to one of them: 'By God, I see you have a fine sword.' The other withdrew it from its scabbard and said: 'By God it is very fine and I have used it often.' Abu Basir said: 'Let me have a look at it.' When he handed it to him he struck him with it until he died, and his companions ran off until he reached Madinah. He entered the Mosque and when the Messenger of God saw him he said: 'This man seems frightened.' When he reached the Prophet (Prayers & peace be upon him) he said: 'My companion has been killed and I was nearly killed as well.' Abu Basir came and said: 'O Messenger of God, by God, God has made you fulfil your commitments by returning me to them, but God has saved me from them.' The Prophet (Prayers & peace be upon him) said: 'Woe to his mother! How he can spark the flames of war, if only he had followers.' When Abu Basir heard that he knew that the Prophet (Prayers & peace be upon him) would return him again, so he set off until he reached the coast. Abu Jandal ibn Suhail made good his

release from them and joined Abu Basir. So whenever a man of Quraish embraced Islam he would follow Abu Basir until they formed a strong group. By God, whenever they knew that a caravan of Quraish was heading towards Al Sham, they would hold it up and kill them and take their goods. The people of Quraish sent a message to the Prophet (Prayers & peace be upon him) asking him for the sake of God and their relations to send for Abu Basir and his companions, pledging that whoever went over to the Prophet (Prayers & peace be upon him) from among them would be unharmed. So the Prophet (Prayers & peace be upon him) sent for them, and God revealed: 'And God is the One Who restrained their hands from you, and your hands from them in the valley of Makkah, after that He granted you victory over them. ... * While the unbelievers set in their hearts fierceness, the fierceness of paganism...' (Surah 48 verses 24-26) And their pride and fierceness was in that they did not admit that he was the Prophet (Prayers & peace be upon him) of God and that they refused to write 'In the Name of God, the Merciful, the Compassionate', and that they hindered the Muslims from visiting the Ka'ba."

1135. It was related that Abu Huraira said that the Messenger of God said: "God has ninety-nine names and whoever knows them will enter Paradise."

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The Book of Wills

1136. It was related that Abd Allah ibn Umar said that the Messenger of God said: "Any Muslim who has anything to bequeath should not let two nights pass without having his will written down."

1137. It was related that Amr ibn Al Harith, the brother of the wife of the Messenger of God, Juwairiya bint Al Harith, said: "When the Messenger of God died he left no Dirham or Dinar, no slave or slave woman nor anything but his white mule, his armor and a piece of land which he had assigned to charity."

1138. It was related that Abd Allah ibn Abu Aufa asked: "Did the Prophet (Prayers & peace be upon him) draw up a will?" He said: "No." I asked: "Why then is the making of a will enjoined upon the people?" He said: "The Prophet (Prayers & peace be upon him) bequeathed the Book of God."

1139. It was related that Abu Huraira said: "A man asked the Prophet (Prayers & peace be upon him): 'O Messenger of God! What is the best kind of charity?' He said: 'To give charity while you are healthy, eager, hoping to be rich and in fear of poverty, and do not slacken in giving charity until when the soul reaches the throat you say: 'I was going to give so and so how much and to so and so how much, and it was going to be for so and so'."

1140. It was related that Abu Huraira said: "The Messenger of God stood up when God Almighty revealed: 'Warn your closest relatives,' and said: 'O people of Quraish! Save yourselves from the Fire, I can not avail you anything with God. O you Bani Abd Manaf! I can not avail you anything with God! O you Abbas ibn Abd Al Muttalib, I can not avail you anything with God! O you Safiyah, the aunt of the Messenger of God! I can not avail you anything with God. O you Fatimah bint Mohammed, ask me anything you please of my wealth, but I can not avail you anything with God!"

1141. It was related that Ibn Umar said: "During the lifetime of the Messenger of God, Umar gave some of his wealth in charity, it was a plantation of palm-trees called Thamgh. Umar said: 'O Messenger of God, I have some property which is dear to me and I wish to give it in charity.' Then the Prophet (Prayers & peace be upon him) said: 'Give it all in charity providing that the land

and trees will neither be sold not gifted nor bequeathed, but its produce alone is to be spent in charity.' So Umar assigned it for charity and his charity was in the Cause of God, for the freeing of slaves, for the needy, the guests, the wayfarers and near of kin. And there is no blame on his trustee if he eats from it fairly or permits his friends to eat from it without payment."

1142. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Avoid the most destructive seven." They said: "O Messenger of God! What are they?" He said: "Taking partners with God, sorcery, killing the soul which God has forbidden except with right, devouring usury, devouring the wealth of the orphans, deserting the battlefield and slandering married chaste women behind their backs."

1143. It was related that Abu Huraira said that the Messenger of God said: "My inheritors will not inherit a Dinar of anything I leave after maintenance of my wives and the wages of my servants, for anything else will be given in charity."

1144. It was related that when Uthman was besieged he looked at them from above and said: "I ask you by God, and I do not ask except the companions of the Prophet (Prayers & peace be upon him), are you not well aware that the Messenger of God has said: 'Whoever digs the well of Ruma will be admitted to Paradise', and I have dug it. are you not well aware that he said: 'Whoever supplies the army of Al Usra will be admitted to Paradise.' He said: 'They believed him'."

1145. It was related that Ibn Abbas said: "A man from Bani Sahm journeyed with Tamim Al Dari and Udi ibn Badd'a. The man of Bani Sahm died in a land where there were no Muslims. When Tamim and Udi returned bringing the property of the deceased, they asserted that they had lost a silver bowl engraved with gold. So the Messenger of God made them swear an oath to that effect, then the bowl was found in Makkah with some people who said they had bought it from Tamim and Udi. Two relatives of the deceased swore that their testimony was worthier than that of the others, and that the bowl of silver belonged to their deceased relative. He said: 'For this the verse was revealed: 'O you who believe! When death approaches any of you, take witnesses from among yourselves on making your will, if you are on a journey in the land and the affliction of death befalls you, detain them after prayer and they should swear by God: 'We do not desire any worldly gain in this, even if the (beneficiary) is near of kin, and if we hide our testimony before God we would surely be sinners'. * But if it is found that both of them have committed perjury, then the other two witnesses should stand in their place and swear by God: 'Our

testimony is truer than the testimony of the former two witnesses, and if we transgress then surely we would be wrongdoers.' * It is likelier that they will give true evidence, or at least they will fear that their oaths would be contradicted by subsequent oaths. And fear God and hearken, and God does not guide the wicked people'." (Surah 5 verses 106-108)

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The Book of Jihad and Marching Out in the Cause of God

1146. It was related that Abu Huraira said that a man came to the Messenger of God and asked: "Tell me of a deed which is equal to Jihad." He said: "I do not know of such a deed." Then he added: "Could you enter your mosque and pray without ceasing and fast without breaking your fast while the Muslim fighters are on the battlefield?" The man said: "But who could do that?"

1147. It was related that Abu Sa'id Al Khudri said: "A person asked: 'O Messenger of God! Who are the best of people?' The Messenger of God answered: 'A believer who strives with all his effort in God's Cause with his life and his possessions.' They asked: 'Who is the next best?' He said: 'A believer who secludes himself on a mountainous way worshipping God alone and keeping his mischief away from the people'."

1148. It was related that Abu Huraira said: "I heard the Messenger of God say: 'The similitude of one who performs Jihad in the Cause of God, and God knows best who strives in His Cause, is as the one who fasts and prays continuously. God promises that the one who performs Jihad in His Cause will enter Paradise if he is killed, or He will reward him and return him home in safety with war spoils."

1149. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever believes in God and His Messenger, establishes prayer and fasts for the month of Ramadan, will be duly admitted to Paradise regardless of whether he fought in the Cause of God or remained in his homeland." The people said: 'O Messenger of God! Shall we tell the people this good news?' He said: 'Paradise has one hundred levels which God has set aside for those who fight in His Cause, and the distance between each two levels is as the distance between the Heaven and the Earth. So if you ask God, ask for Al-Firdous, which is the best and highest part of Paradise.' The sub-narrator added: 'I think the Prophet (Prayers & peace be upon him) also said: 'Above Al-Firdous is the Throne of the Merciful and from it springs the rivers of Paradise'."

1150. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A place in Paradise as small as a bow is better than all things over which the sun rises and sets." And he said: "One endeavor for God's Cause in the afternoon or forenoon is better than all things over which the sun rises and sets."

1151. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "A place in Paradise as small as a bow is better than all things over which the sun rises and sets." And he said: "One endeavor in the Cause of God in the afternoon or forenoon is better than all things over which the sun rises and sets."

1152. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "If a houri from Paradise appeared to the people of earth, she would diffuse the space between Heaven and Earth with light and sweet perfume and her head covering is better than the world and all that it in it."

1153. It was related that Anas said: "The Prophet (Prayers & peace be upon him) sent seventy men from Bani Salim to the Bani Amir. When they were nearby the brother of my mother said to them: 'I will go on before you and if they permit me to convey the message of the Messenger of God, then it is well, otherwise stay close to me.' So he went on ahead and the unbelievers promised him safe passage. But as he conveyed the message of the Messenger of God they signaled to one of their men who stabbed him to death. My maternal uncle said: 'God is Great! By the Lord of the Ka'ba, I am successful.' Thereafter they fell upon the remainder of the party and killed them all except one lame man who went to the peak of the mountain. Gabriel told the Prophet (Prayers & peace be upon him) that they had met their Lord and that He was pleased with them and He had made them well pleased. We used to invoke: 'Let our people know that we have met our Lord, He is pleased with us and He has made us well pleased.' Later we ceased this invocation. For forty days the Prophet (Prayers & peace be upon him) invoked God to destroy the murderers of the tribe of Ra'l, Dhakwan, Bani Lihyan and Bani Usaiya who opposed God and His Messenger."

1154. It was related that Jundab ibn Sufyan said: "During one of the battles one of the Prophet's (Prayers & peace be upon him) fingers was wounded, he said: "You are only a finger that shed blood, and what you received is in the Cause of God."

1155. It was related that Abu Huraira said that the Messenger of God said: "By Him in Whose Hand is my soul! Whoever is wounded in the Cause of God and God is well aware of who is wounded in His Cause, will appear on the Day of Resurrection with his wound showing the colour of blood but its scent will be that of musk."

1156. It was related that Anas said: "My uncle Anas ibn Al Nadj missed the Battle of Badr. He said: 'O Messenger of God! I missed the first battle you fought against the unbelievers, if God permits me another chance to fight the unbelievers, without doubt, God will see how valiantly I will fight.' Then on the day of Uhud when the Muslims deserted and fled he said: 'O God! I seek Your forgiveness for what they have done and I denounce what the unbelievers have done.' Then he went forward and Sa'd ibn Mu'adh met him, he said: 'O Sa'd ibn Mu'adh! By the Lord of Al Nadr, Paradise is near. I perceive its scent from the side of Uhud.' Later Sa'd said: 'O Messenger of God! I cannot do what he did. We found him with over eighty wounds in his body inflicted by swords and arrows. He was dead when we found him and his body was so badly mutilated that no one could identify him except his sister from his fingers.' We thought that this verse was revealed about him and others like him: 'Of the believers are men who have been true to their pledge to God.....'." (Surah 33 verse 23) His sister, Al-Rubayya broke the front tooth of another woman and the Messenger of God ordered retaliation. At that Anas said: 'O Messenger of God! By Him Who sent you with the Truth, my sister's tooth shall not be broken.' Then the adversaries of Anas's sister accepted compensation instead of retaliation. So the Messenger of God said: 'Among the servants of God there are some whose oaths are fulfilled when they are made'."

1157. It was related that Zaid ibn Thabit said: "When the Qur'an was compiled from all the various manuscripts, a verse from Surah 'The Parties' was missing, which I used to hear the Messenger of God reciting. I was unable to locate it except with Khuzaima ibn Thabit al Ansari, who the Messenger of God regarded an equal witness to that of two men, the verse was: "Among the servants of God there are some whose oaths are fulfilled when they are made'." (Surah 33 verse 23)

1158. It was related that Al Bara' said: "A man clad in an iron mask came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! Shall I fight or embrace Islam first?' The Prophet (Prayers & peace be upon him) said: 'Embrace Islam first and then fight.' So he embraced Islam and was martyred. The Messenger of God said: 'He did very little but his reward will be immense'."

1159. It was related that Anas ibn Malik said: "Umm Al Rubai bint Al Bara', the mother of Hartha ibn Suraqa, came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! Tell me about Hartha?' Hartha was martyred on the day of Badr by an arrow shot by someone unknown. She said: 'If he is in Paradise I will bear patiently, if not I will grieve bitterly for him.' He

said: 'O mother of Hartha! There are Gardens in Paradise and your son has the highest place there'."

1160. It was related that Abu Musa said: "A man came to the Prophet (Prayers & peace be upon him) and said: 'One man fights for war spoils, another for fame and another for show, which of them fights in the Cause of God?' The Prophet (Prayers & peace be upon him) said: 'The one who fights so that Islam overcomes is the one who fights in the Cause of God'."

1161. It was related that Aisha said: "When the Messenger of God returned on the day of the Trench, he laid down his weapons and bathed. Then Gabriel came to him with his head covered in dust saying: 'You have laid down your weapons, by God I have not laid my weapons down yet!" The Messenger of God said: 'Where?' Gabriel said: 'That way.' Indicating towards the Bani Quarayzah. So the Messenger of God set off towards them."

1162. It was related that Abu Huraira said that the Messenger of God said: "God welcomes two kinds of men smiling, the one who kills the other and both of them enter Paradise. One fights in God's Cause and is killed and the other is forgiven by God when he is martyred later."

1163. It was related that Abu Huraira said: "I went to the Messenger of God when he was at Khaybar after the Muslims had conquered it and I said: 'Give me a share.' One of Sa'id ibn Al As's sons said: 'O Messenger of God! Do not give him a share.' I said: 'He is the murderer of ibn Qauqal.' The son of Sa'id ibn Al As said: 'How strange! A guinea pig who has descended to us from the mountain of Qadum reprimands me for killing a Muslim who was elevated by God due to me, and God did not disgrace me at his hands'."

1164. It was related that Anas ibn Malik said: "During the lifetime of the Prophet (Prayers & peace be upon him) Abu Talha did not fast because of Jihad, but after the Prophet (Prayers & peace be upon him) died I never saw him not fasting except on Eid al Fitr and Eid al Adha."

1165. It was related that Anas ibn Malik said that the Prophet (Prayers & peace be upon him) said: "Every Muslim who dies of the plague is a martyr."

1166. It was related that Sahl ibn Sa'd Al Sa'idi said that Zaid ibn Thabit had told him that the Messenger of God had dictated the following verses to him: "Those people from among the believers who stay at home without any genuine excuse, are not equal in rank with those who exert their utmost with their lives and wealth in God's Cause." (Surah 4 verse 95) Zaid said: "Ibn Umm Maktum came to the Prophet (Prayers & peace be upon him) while he was dictating that verse to me. At that Ibn Umm

Maktum said: 'O Messenger of God! If I had the means I would certainly participate in Jihad.' He was blind, so God sent down a Revelation to His Messenger while his thigh was upon mine and it became so heavy for me that I feared my leg would break. Then the Prophet (Prayers & peace be upon him) was restored to his former state after God had revealed: 'Except those who are disabled'."

1167. It was related that Anas said: "The Messenger of God went out towards the Trench and saw the Emigrants and the Helpers digging on a very cold morning for they did not have slaves to do the work for them. When he saw their exhaustion and hunger he said: 'O God! The only life is the life of the Hereafter, forgive the Helpers and the Emigrants.' The Helpers and the Emigrants replied: 'We are of those who have made a pledge of allegiance to Mohammed that we will strive in Jihad for as long as we live'. And Anas also said: 'The Emigrants and the Helpers began to dig the Trench around Madinah and carried the soil upon their backs saying: 'We are of those who have made a pledge of allegiance to Mohammed for Islam for as long as we live.' The Prophet (Prayers & peace be upon him) replied: 'O God, there is no good except the good of the Hereafter, so bless the Helpers and the Emigrants'."

1168. It was related that Al Bara' said: "On the day of The Parties I saw the Prophet (Prayers & peace be upon him) carrying soil, and the soil was covering the whiteness of his abdomen, and he said: 'Without You, O God, we would have no guidance, nor would we have given in charity, nor prayed. So bless us with tranquility and make us firm when we encounter our enemies. Indeed people have oppressed us but we shall never give in if they try to afflict us with adversity."

1169. It was related that Anas said: "When the Prophet (Prayers & peace be upon him) was in a battle he said: 'Some people have stayed behind in Madinah and we have not crossed a mountain path or valley, but they were with us, as they have been prevented for a valid reason."

1170. It was related that Abu Sa'id said: "I heard the Prophet (Prayers & peace be upon him) say: 'Indeed whoever fasts for one day for God's sake, God will avert his face from the Fire for a distance of a journey of seventy years."

1171. It was related that Zaid ibn Khalid Al Jahni said that the Messenger of God said: "The one who prepares a fighter going to fight in the Cause of God is himself given the reward of a fighter, and the one who safeguards the property of the dependants of a fighter who fights in the Cause of God is himself given the reward of a fighter."

1172. It was related that Anas said: "The Prophet (Prayers & peace be upon

him) did not enter any house in Madinah except the house of Umm Sulaim, other than the houses of his wives, when he was asked why he said: 'I have pity for her as her brother was killed when he was with me."

1173. It was related that Anas said that on the day of Yamama he went to Thabit ibn Qais who was lifting up his garments to apply embalming oil to his body. He said: "O Uncle, what prevented you from coming?" He said: "Now, son of my brother." And he continued rubbing himself with oil until he finished and came to sit down. He mentioned during the talks that the people had fled the battlefield, so he said: "Make way for me to go to fight the enemy, we never would do that in the company of the Messenger of God. What a miserable custom you have picked up from your enemies!"

1174. It was related that Jabir said that on the day of Al Ahzab (the Parties) the Prophet (Prayers & peace be upon him) said: "Who will bring me news of the enemy?" Al Zubair said: "I will." Then the Prophet (Prayers & peace be upon him) said: "Who will bring me news of the enemy?" Al Zubair said: "I will." So the Prophet (Prayers & peace be upon him) said: "For each Prophet is a disciple and my disciple is Al Zubair."

1175. It was related that Urwas Al Bariqi said that the Prophet (Prayers & peace be upon him) said: "Good will remain a permanent trait in the horse until the Day of Resurrection, as they are the cause of either a reward or war spoils."

1176. It was related that Anas Ibn Malik said that the Messenger of God said: "There is blessing in the forehead of the horse."

1177. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever keeps a horse only for the Cause of God from his deep faith in God and belief in His promise, on the Day of Resurrection he will be rewarded for what he fed the horse, the water he gave it and for its excrement and urine."

1178. It was related that Sahl ibn Sa'd said: "The Prophet (Prayers & peace be upon him) kept a horse named Al Llhaif in our garden". Some people said: "Al Llkhaif."

1179. It was related that Mu'adh said: "I was riding with the Prophet (Prayers & peace be upon him) on a donkey called Ufair. The Prophet (Prayers & peace be upon him) said: 'O Mu'adh! Do you know what are God's rights on His servants, and what rights His servants have on Him?' I said: 'God and His Messenger know best.' He said: 'God's rights on His servants are that they should worship Him alone, and no other than Him. And the servants rights on God are that He shall never torment the one who worships no

other than Him alone.' I said: 'Shall I tell the people of these glad tidings?' He said: 'Do not tell them of it in case they depend upon that alone'."

1180. It was related that Anas ibn Malik said: "The city of Madinah was in a state of fear so the Prophet (Prayers & peace be upon him) borrowed one of our horses named Mandub, he returned and said: 'I did not find anything to fear there and I found this horse very swift'."

1181. It was related that Abd Allah ibn Umar said: "I heard the Prophet (Prayers & peace be upon him) say: 'The evil portent may be in three: The horse, the woman and the house'."

1182. It was related that Ibn Umar said: "The Messenger of God portioned two shares for the horse and one share for its rider."

1183. It was related that a man asked Al Bara' ibn Azib: "Did you desert the Messenger of God during the Battle of Hunain." Al Bara' said: "But the Messenger of God did not take flight. The tribespeople of Hawazin were skilful archers, when we encountered them, we attacked and they fled. When the Muslims began to seize the war spoils the unbelievers rained arrows upon us, but the Messenger of God did not take flight. Indeed I saw him upon his white mule and Abu Sufyan was holding its reins and the Prophet (Prayers & peace be upon him) was saying: 'I am the Prophet (Prayers & peace be upon him) in truth, I am the son of Abd Al Muttalib'."

1184. It was related that Anas said: "The Prophet (Prayers & peace be upon him) had a she camel named Al-Adba which had no match in a race. Once a Bedouin came riding a camel of less than six years of age which surpassed it in the race. The Muslims were so upset that the Prophet (Prayers & peace be upon him) noticed their sorrow. He said: 'It is the Law of God that He lowers whatever is elevated in this life'."

1185. It was related that Umar distributed some clothing between the women of Madinah. One good garment was left so someone with him said: 'O Leaders of the Believers! Give it to your wife the daughter of the Messenger of God.' They meant Umm Kulthum the daughter of Ali. Umar said: 'Umm Salit is more deserving of it.' Umm Salit was one of the women of the Helpers who had given the oath to the Messenger of God. Umar said: 'She carried the waterskins for us on the day of Uhud'."

1186. It was related that Al Rabi bint Mu'auwidh said: "We used to participate in the battles with the Prophet (Prayers & peace be upon him) by fetching water for the people and serving them with it and by bringing the dead and wounded back to Madinah."

1187. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was performing a vigil at night and when he arrived in Madinah he said: 'If only a Godfearing man from my companions would stand guard for me this night!' All of a sudden the sound of clattering armour was heard. He said: 'Who is there?' The newcomer said: 'I am Sa'd ibn Abi Waqqas and I have come to stand guard for you.' So that night the Prophet (Prayers & peace be upon him) slept."

1188. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Let the slave of the Dirham and the Dinar, of the soft cloth and woolen blanket, perish, for he is joyous if he is given these things, and if not he is despondent. Let such a one perish and decay, and if a thorn pricks him let him find no one to remove it. Paradise is for those who lead their horses by their reins striving in God's Cause, his hair untidy and his feet dusty, if he is charged with guarding, he is content with his post, and if he is charged to guard the rear he is content, if he seeks permission he is not permitted and if he interceded, his intercession is rejected."

1189. It was related that Anas ibn Malik said: "I went to Khaybar with the Prophet (Prayers & peace be upon him) in order to serve him. When the Prophet (Prayers & peace be upon him) returned, he saw mount Uhud and said: 'This mountain loves us and is loved by us'."

1190. It was related that Anas said: "We were journeying with the Prophet (Prayers & peace be upon him) and the only shade we found was that of our own garments. Those who were fasting did not work and those who were not fasting tended the camels and fetched water for them and helped the sick and wounded. The Prophet (Prayers & peace be upon him) said: 'Today all those who were not fasting gained all the reward'."

1191. It was related that Sahl ibn Sa'd Al Sa'di said that the Messenger of God said: "To guard the Muslims from the unbelievers in the Cause of God for one day is better than all the world and everything upon it, and a place in Paradise as small as a whip is better than all the world and everything upon it, and a morning or evening's journey made by a servant in the Cause of God is better than all the world and everything upon it."

1192. It was related that Mus'ab ibn Sa'd said: "At one time Sa'd thought he was superior to those below himself in rank. At this the Prophet (Prayers & peace be upon him) said: 'You do not gain any victory or livelihood except by means of the poor people among you."

1193. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "There will be a time when parties of people will go for Jihad

and it will be asked: 'Were any of you in the company of the Prophet (Prayers & peace be upon him)?' They will answer: 'Yes.' So they will be given victory because of that. Then there will be a time when it will be asked: 'Were any of you in the company of the companions of the Prophet (Prayers & peace be upon him)?' They will answer: 'Yes.' So they will be given victory because of that. Then there will be a time when it will be said: 'Were any of you in the company of the companions of the companions of the Prophet (Prayers & peace be upon him)?' They will answer: 'Yes.' And they will be given victory because of that."

1194. It was related that Abu Usaid said: "On the day of the Battle of Badr when we were aligned in ranks against the Quraish and they stood in ranks against us, the Prophet (Prayers & peace be upon him) said: 'When they near you, then fire your arrows at them'."

1195. It was related that Umar said: "The property of the Bani Al Nadir which God had given to His Messenger as war spoils, was not gained by the Muslims with their horses and camels. Thus the property belonged to the Messenger of God and so he used to provide his family their yearly expenses, and spend the remainder on arms and horses for the Cause of God."

1196. It was related that Ali said: "I never saw the Prophet (Prayers & peace be upon him) redeem a man except Sa'd. I heard him say to him: 'Shoot! I redeem you with my father and mother'."

1197. It was related that Abu Umama said: "People have vanquished many lands and their swords were not embellished with gold or silver, but decorated with leather, lead and iron."

1198. It was related that Ibn Abbas said: "When he was in a tent on the day of Badr the Prophet (Prayers & peace be upon him) said: 'O God! I ask you for the fulfillment of Your Covenant and Promise. O God! If You wish to destroy the believers, You would never be worshipped after this day.' Abu Bakr took hold of his hand and said: 'That is enough, O Messenger of God! You have persisted in asking God.' The Prophet (Prayers & peace be upon him) was dressed in his armour and he went out saying: 'Their multitude will be made to give flight and turn their backs, no, but the Hour is the appointed time and that Hour will be more distressful and more harsh for them.' Khalid said that was on the day of the Battle of Badr."

1199. It was related that Anas said: "The Prophet (Prayers & peace be upon him) permitted Abd Al Rahman ibn Auf and Al Zubair to wear silk shirts because they had a skin malady which caused irritation." It was also related that Anas said: "Abd Al Rahman ibn Auf and Al Zubair complained to the Prophet (Prayers & peace be upon him)

about lice, so he permitted them to wear silk garments."

1200. It was related that Umm Haram said that she heard the Prophet (Prayers & peace be upon him) say: "Paradise is granted to the first of my followers who will participate in a naval expedition." Umm Haram also said: "I said: 'O Messenger of God! Will I be one of them?'" He said: 'You will be one of them." Then the Prophet (Prayers & peace be upon him) said: "The first army of my followers who will invade the City of Caesar will be forgiven all their sins.' I asked: 'Will I be one of them, O Messenger of God?' He said: "No."

1201. It was related that Abd Allah ibn Umar said that the Messenger of God said: "You will fight with the Jews until they will hide behind rocks. The rocks will say: 'O servant of God! There is a Jew hiding behind me, so come and kill him'."

1202. It was related that Abu Huraira said that the Messenger of God said: "The Hour will not come before you fight with the Jews, and the rock behind which a Jew is hiding will say: 'O Muslim! There is a Jew hiding behind me, so come and kill him'."

1203. It was related that Abu Huraira said that the Messenger of God said: "The Hour will not come until you fight with the Turks, people with small eyes, reddish faces and flat noses. Their faces will appear like shields covered with leather. The Hour will not come until you fight with people whose shoes are made of hair."

1204. It was related that Abd Allah ibn Abi Aufa said: "The Messenger of God invoked against the unbelievers on the day of The Parties, saying: 'O God! The Revealer of the Book, the Swift-Reckoner, O God defeat The Parties, O God defeat them and shake them'."

1205. It was related that Aisha said: "The Jews came to the Prophet (Prayers & peace be upon him) and said: 'Death be upon you.' So I cursed them. The Prophet (Prayers & peace be upon him) said: 'What is wrong?' I said: 'Did you not hear what they said?' The Prophet (Prayers & peace be upon him) said: 'Did you not hear what I replied?' ."

1206. It was related that Abu Huraira said: "Tufail ibn Amr Al Dausi and his friends came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! The people of Daus disbelieve in you and refuse to follow you, so invoke God against them.' The people said: 'The tribe of Daus is destroyed.' The Prophet (Prayers & peace be upon him) said: 'O God! Guide the people of Daus and permit them to embrace Islam'."

1207. It was related that Sahl ibn Sa'd said that he heard the Prophet (Prayers & peace be upon him) say

on the day of Khaybar: "I will give the ensign to someone at whose hands God will grant victory." So the companions of the Prophet (Prayers & peace be upon him) rose up expectantly to see which of them would be given the flag and each of them hoped to be the one. But the Prophet (Prayers & peace be upon him) asked for Ali. Someone told him that he was suffering from an ailment in his eye, so he ordered them to bring Ali before him. The Prophet (Prayers & peace be upon him) then put some of his saliva in his eyes and his eyes were immediately cured. Ali said: 'We will fight them until them become Muslim.' The Prophet (Prayers & peace be upon him) said: 'Have patience, until you confront them and invite them to Islam and tell them of what God has enjoined upon them. By God! If one person embraces Islam at your hands it will be better for you than the best of all blessings."

1208. It was related that Ka'b ibn Malik said: "The Messenger of God hardly ever set off on a journey on any day except a Thursday."

1209. It was related that Abu Huraira said: "The Messenger of God sent us out on a military expedition and told us: 'If you find so and so burn them with fire.' Then we started to bid him farewell as we began to set out and he said: 'I told you to burn so and so with fire before, but to punish by fire is not for anyone but God, so if you capture them, kill them."

1210. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "One is obliged to hearken and obey for righteous things as long as the order does not command sin, but if an order commands sin, then there is no hearkening or obedience."

1211. It was related that Abu Huraira said that he heard the Messenger of God say: "We are the last but we will be the first." The Prophet (Prayers & peace be upon him) also said: "The one who obeys me, obeys God, and the one who disobeys me, disobeys God. The one who obeys the leader, obeys me, and the one who disobeys the leader, disobeys me. The Imam is as a sanctuary for whose security you should fight and where they should seek protection. If the Imam orders the people in justice and judges fairly, then he will be rewarded for that, and if he does other than that, he will be responsible."

1212. It was related that Ibn Umar said: "When we returned the following year not even two of us could agree on which tree we had made the pledge of allegiance under, and that was from the mercy of God. It was said to him: 'On what did they swear allegiance to him, was for death?' He said: 'No, but it was for perseverance'."

1213. It was related that Abd Allah ibn Zaid said that during the time of Al Harra someone came to him and told him: "Ibn Hanzala is taking an allegiance of death from

the people." So he said: "I do not give allegiance for that to anyone after the Messenger of God."

1214. It was related that Salama said: "I gave allegiance to the Messenger of God and then I went to the shade under a tree. When the crowd around the Prophet (Prayers & peace be upon him) had lessened, he said: 'O Ibn Al Akwa! Will you not give me allegiance?' I said: 'O Messenger of God! I have already given it to you.' He said: 'Do it again.' So I gave allegiance again for the second time. It was said: 'O Aba Muslim! For what did you used to give allegiance at that time?' He said: 'For death'."

1215. It was related that Mujashi said: "My brother and I went to the Prophet (Prayers & peace be upon him) and I asked him to take allegiance from us for migration. He said: 'Migration is no longer with us.' I asked: 'For what will you take allegiance from us?' He said: 'I will take it for Islam and Jihad'."

1216. It was related that Ibn Masoud said: "A man came to me today and asked me a question to which I do not know the answer." He said: 'Tell me if a rich active man who is well armed, goes out on military expeditions with out leaders and orders us to do something we are unable to do, should we obey him?' I said: 'By God, I do not know what to say to you except that we were with the Prophet (Prayers & peace be upon him), and he used to command us to do something only once until we had done it. And without doubt every one of you will remain safe as long as you obey God. If you are in doubt about the legality of anything, ask someone who can tell you, but there will come a time before long when you will not find such a person. By Him, to Whom all worship is due, I see the similitude of what has passed of this life as a pond where the fresh water has been used up leaving nothing but water which is muddy."

1217. It was related that Abd Allah ibn Abi Aufa said: "The Messenger of God waited until the sun had declined and then he rose up among the people and said: 'O people! Do not wish to encounter the enemy and ask God to save you, but if you do encounter the enemy, then have patience and know that Paradise is under the shade of the sword.' Then he said: 'O God! The Revealer of the Book, the Driver of the clouds, the Defeater of The Parties, defeat them and grant us victory'."

1218. It was related that Al Abbas told Al Zubair: "The Prophet (Prayers & peace be upon him) ordered us to fix the ensign here."

1219. It was related that Ya'li said: "I took part in the Battle of Tabuk with the Messenger of God and I donated a young camel to be ridden in Jihad, and I saw that as one of the best deeds I had done. Then I employed a worker who

argued with another man, one bit the hand of the other and the latter pulled his hand from his mouth knocking out his front tooth. Then the first one insulted the other in front of the Prophet (Prayers & peace be upon him) and he said: 'Do you expect him to give you his hand for you to bite off they way a male camel bites'."

1220. It was related that Abu Huraira said that the Messenger of God said: "I have been sent with the most concise expressions having the greatest meanings, and I have been made victorious by casting terror, and while I slept I was given the keys of the treasures of the world in my hand." Abu Huraira also said: "The Messenger of God has departed this world and now you are gaining those treasures."

1221. It was related that Asma' said: "I prepared the food for the journey for the Messenger of God in the house of Abu Bakr when he prepared to emigrate to Madinah. I could not find anything with which to tie up the food container and waterskin, so I said to Abu Bakr: 'By God, I can not find anything except my waistband.' He said: 'Cut it into two and tie the waterskin with one piece and the food container with the other'." It was said: "She did so and for that she was known as 'the two-belted woman'."

1222. It was related that Usama ibn Zaid said: "The Messenger of God rode a donkey upon which there was a saddle covered with a velvet cloth and he let Usama ride behind him."

1223. It was related that Abd Allah Ibn Umar said: "The Messenger of God reached Makkah through the high ground on the day of the Conquest, riding his she-camel with Usama behind him. Bilal and Uthman ibn Talha, a servant of the Ka'ba, were also with him until he made his camel kneel down in the Mosque. He ordered the servant to bring the key of the Ka'ba, he opened the door of the Ka'ba and the Messenger of God entered with Usama, Bilal and Uthman and stayed inside for a long time. When he came out the people crowed to it and Abd Allah ibn Umar was the first to enter it, he found Bilal standing behind the door. He asked him: 'Where did the Prophet (Prayers & peace be upon him) pray?' He indicated towards the place where he had offered his prayer. Abd Allah said: 'I forgot to ask him how many Rak'at he had performed."

1224. It was related that Abd Allah ibn Umar said: "The Messenger of God prohibited the people from travelling to a hostile country with copies of the Qur'an."

1225. It was related that Abu Musa Al Ash'ari said: "We were with the Messenger of God, every time we passed a valley we used to call repeated in loud voices: 'God is Great, God is Great.' So the Prophet (Prayers & peace be upon him) said: 'O you people! Be at

ease. Do not raise your voices too loudly, you are not calling one who is deaf or absent, surely He is with you and He is the All-Hearing, the Near, Blessed is His Name and Glory be to Him."

1226. It was related that Jabir ibn Abd Allah said: "When we ascended any place we use to say 'God is Great' and whenever we descended from any place we used to say 'Glory be to God'."

1227. It was related that Abu Musa said that the Messenger of God said: "When a servant becomes ill or travels he receives a reward similar to that he would get for a good deed done at home when he enjoys good health."

1228. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: 'If the people only knew what I know about travelling alone no one would ever travel alone at night."

1229. It was related that Abd Allah ibn Amr said: "A man went to the Prophet (Prayers & peace be upon him) and asked for his permission to participate in Jihad. The Prophet (Prayers & peace be upon him) said: 'Are your parents living?' He said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'Then strive to serve them'."

1230. It was related that Abu Bashir Al Ansari said that he was with the Messenger of God on some of his journeys. The Messenger of God sent a messenger saying: 'Cut any necklace of string or any sort of necklace from around the necks of the camels'."

1231. It was related that Ibn Abbas said that he heard the Prophet (Prayers & peace be upon him) say: "It is not permissible for a man to be alone with a woman and no woman should travel except with a Mahram." A man stood up and said: 'O Messenger of God! I have joined the army for the battle of so and so, and my wife had to leave for Pilgrimage.' The Messenger of God said: 'Go and perform the Pilgrimage with your wife'."

1232. It was related that Abu Huraria said that the Prophet (Prayers & peace be upon him) said: "God delights in those who will enter Paradise in chains."

1233. It was related that Al Sa'b ibn Jaththama said: "The Prophet (Prayers & peace be upon him) passed me by at a place called Al Abwa' or at Waddan and was about the people in a house who lay in wait for the unbelievers at night while their women and children were unprotected. He said: 'They are of them.' And I heard him say: 'There is no protection except from God High Exalted, and His Messenger'."

1234. It was related that Abd Allah Ibn Umar said: "In a battle of the Prophet (Prayers & peace be upon him) a woman was found killed, so the Messenger of God

prohibited the killing of women and children."

1235. It was related that Ibn Abbas said that when he learned that Ali had burnt people, he said: "If it had been me I would not have burnt them because the Prophet (Prayers & peace be upon him) said: 'Do not punish with the punishment of God.' And I would have killed them, as the Prophet (Prayers & peace be upon him) said: 'Whoever renegades from his Religion, kill him'."

1236. It was related that Abu Huraira said: "I heard the Messenger of God say: 'An ant bit one of the Prophets (Prayers & peace be upon him), so he ordered the anthill to be burnt. Then God inspired him: 'Do you burn a nation from the nations which praise Me because one ant bit you?'"

1237. It was related that Jarir Ibn Abd Allah said: "The Messenger of God told me: 'Will you get rid of Dhul-Khalasa for me?" It was a house in Khath'am called Ka'bat al Yamaniya. So I went out with one hundred and fifty knights from Ahmas who were horsemen. I was unable to sit upon a horse so he stroke me on my chest to the point that I saw the marks of his fingers on my chest, and he prayed for me saying: 'O God! Make him steady and make him a guide who is guided.' So he went out and demolished it and burnt it. Then he sent to the Messenger of God informing him of what he had accomplished. Jarir's envoy said: 'By The One Who sent you in Truth, I did not come to you until I had left it like a disemboweled camel or ruined.' He said: 'Then he invoked blessings upon the horses and men of Ahmas five times."

1238. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Kisra will be ruined and there will be no Kisra after him, and Caesar will perish and there will be no Caesar after him and you will share their treasure in the Cause of God." He also said that the Prophet (Prayers & peace be upon him) said: "War is deceit."

1239. It was related that Al Bara' said: "The Prophet (Prayers & peace be upon him) appointed Abd Allah ibn Jubair as commander of fifty infantrymen on the day of Uhud. He ordered them: 'Hold your position and do not desert it before I send for you, even if you see birds snatching us away, and if you see that we have defeated the unbelievers and made them take flight, even then you should not desert your position before I send for you.' Then the unbelievers were defeated, by God, I saw the women taking flight with their anklets and their legs bared, lifting their skirts. So the companions of Abd Allah ibn Jubair said: 'The war spoils! O people, the war spoils! Your companions have gained victory, what are you waiting for?' Abd Allah ibn Jubair said: 'Have you forgotten what the

Messenger of God told you?' They said: 'By God! We will go to the enemy and gather our share of the war spoils.' But when they approached them they were compelled to turn back. The Messenger of God was then at the rear calling them to return. Only twelve men stayed beside the Prophet (Prayers & peace be upon him) and the unbelievers martyred seventy of our men. On the day of Badr the Prophet (Prayers & peace be upon him) and his companions had caused the unbelievers to lose one hundred and forty men, seventy had been taken prisoner and seventy had been killed. Abu Sufyan asked three times: 'Is Mohammed here?' The Prophet (Prayers & peace be upon him) ordered his companions not to reply. Then he asked three times: 'Is the son of Abu Quhafa here?' Then he asked three times: 'Is the son of Al Khattab here?' Then he returned to his companions and said: 'Those men have been killed.' Umar could not contain himself and said: 'By God! You have lied! O enemy of God! All those you have made mention of are living and the thing which grieves you remains.' Abu Sufyan said: 'Today our victory equalises yours in the Battle of Badr, and war has its turns, and you will find that some of your men have been mutilated, while I did not encourage my men to do that I do not regret their action.' Thereafter he repeated gleefully: 'O Hubal, be exalted! O Hubal, be exalted!' At that the Prophet (Prayers & peace be upon him) said: 'Why do you not respond?' They said: 'What should we say?' He said: 'Say, God is Greater and most Exalted.' Abu Sufyan said: 'We have Al-Uzza and you have no Uzza.' The Prophet (Prayers & peace be upon him) said: 'Why do you not respond?' They said: 'O Messenger of God! What should we say?' He said: 'Say God is our Helper and you have no helper'."

1240. It was related that Salama said: "I set off from Madinah for Al Ghaba, when I reached the mountain track of Al Ghaba I encountered a slave of Abd Al Rahman ibn Auf. I said to him: 'Woe to you, what brings you here?' He said: 'The Prophet's (Prayers & peace be upon him) she-camels have been taken away.' I said: 'Who has taken them?' He said: 'Ghatafan and Fazara.' So I cried out three times: 'O Sabahah! O Sabahah!' in such a loud voice that the people between the two mountains heard me. Then I made haste until I caught up with them. I began to shoot arrows at them saying: 'I am the son of Al Akwa, today the thieves will perish!' So I rescued the camels from them before the thieves could drink water. When I returned the camels the Prophet (Prayers & peace be upon him) met me and I said: 'O Messenger of God! Those people are thirsty and I have prevented them from drinking so send people to drive them off.' The Prophet (Prayers & peace be upon him) said: 'O son of Al Akwa, you have overcome them

so forgive them. They are now in the company of their own people'."

1241. It was related that Abu Musa said that the Messenger of God said: "Free the prisoners, feed the hungry and visit the sick."

1242. It was related that Abu Juhaifa said: "I asked Ali: 'Do you know of any revelation besides that which is in the Book of God?' Ali said: 'No, by He Who splits the grain and creates the soul! We have not been given such knowledge, but God has given us the capability of understanding, so that we may understand the Qur'an and that which is written on these papers. I asked: 'What is written on them?' He said: 'What is prescribed for bloodmoney, for the freeing of prisoners, and ruling that a Muslims should not be killed for the killing of an unbeliever'."

1243. It was related that Anas ibn Malik said: "Some of the Helpers asked the Messenger of God: 'O Messenger of God! Permit us to forgo the ransom of our nephew Al Abbas.' The Prophet (Prayers & peace be upon him) said; 'Do not leave as much as a Dirham of it'."

1244. It was related that Salama ibn Al Akwa said: "A spy from the unbelievers came to the Prophet (Prayers & peace be upon him) when he was journeying. The spy sat with the companions of the Prophet (Prayers & peace be upon him) and began to speak and then left. The Prophet (Prayers & peace be upon him) said: 'Follow him and kill him.' So I killed him. Then the Prophet (Prayers & peace be upon him) gave him the possessions of the spy he had killed."

1245. It was related that Ibn Abbas said: "Thursday! What came to pass on Thursday!" He began to weep until his tears soaked the stony ground. Then he said: "The Prophet's (Prayers & peace be upon him) illness worsened on Thursday and he said: 'Bring me writing implements so that I may dictate something to you which will keep you from going astray thereafter.' The people disputed about this and they should not have disagreed in front of a Prophet. They said: 'The Messenger of God is gravely ill.' The Prophet (Prayers & peace be upon him) said: 'Leave me alone, for I am better as I am now than what you bide me to.' The Prophet (Prayers & peace be upon him) was on his deathbed and gave three orders saying: 'Expel the unbelievers from the Arabian Peninsula, respect foreign emissaries, and give them gifts as you have seen me do'."

1246. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) rose up among the people, praised God Almighty as is His due, and mentioned the False Messiah, saying: 'I warn you from him and there is no Prophet who did not warn his nation of him, and Noah warned his nation

of him, but I will tell you something that no Prophet told his nation. You should know that he is a one-eyed man and God does not have one eye'."

1247. It was related that Hudhaifa said that the Prophet (Prayers & peace be upon him) said: "Compile a list of the names of those people who have embraced Islam.' So we compiled a list of one thousand and five hundred men. Then we thought: 'Should we fear the unbelievers even though we are one thousand and five hundred in all?' Indeed we had seen such affliction and adversity to the point that we had had to offer prayers alone out of fear."

1248. It was related that Abu Talha said: "When the Prophet (Prayers & peace be upon him) vanquished a people, he would remain in their city for three days."

1249. It was related that Abd Allah ibn Umar said: "One of Ibn Umar's horses ran away and the enemy seized it. Then the Muslims vanquished that enemy and the horse was returned to him in the life time of the Messenger of God."

1250. It was related that Jabir ibn Abd Allah said that he said: "O Messenger of God! We have slaughtered one of our young sheep and have ground one measure of barley, so I invite you with some other people." The Prophet (Prayers & peace be upon him) called out: 'O people of the Trench! Come along, Jabir has prepared a meal for us."

1251. It was related that Umm Khalid, the daughter of Khalid ibn Sa'id said: "I went to the Messenger of God with my father and I was wearing a yellow garment. The Messenger of God said: 'Good! Good!' I began to play with the seal of Prophethood which lay between the Prophet's (Prayers & peace be upon him) shoulders and my father scolded me. The Messenger of God said: 'Leave her.' And then the Messenger of God said three times: 'Wear this dress until it wears out and then wear another dress until it wears out'."

1252. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) rose up among us and spoke of the theft of war spoils before their distribution, he stressed the gravity of it and said it was a great sin, he said: 'Do not steal the war spoils before distribution, for I should not like to see anyone of you on the Day of Resurrection carrying a bleating sheep around his neck or a grunting camel. Such a one will say: 'O Messenger of God! Intervene with God for me!' And I shall say: 'I cannot help you for I conveyed the Message of God to you.' Or one carrying garments which will flutter and he will say: 'O Messenger of God! Intervene with God for me!' And I will say: 'I cannot help you for I conveyed the Message of God to you'."

1253. It was related that Abd Allah ibn Amr said: "There was a man named Karkara who used to take care of the family and possessions of the Prophet (Prayers & peace be upon him). When he died the Messenger of God said: 'He is in the Fire.' The people went to look at him and found in his place a cloak he had stolen from the war spoils."

1254. It was related that Ibn Al Zubair said to Ibn Ja'far: "Do you recall when you and I and Ibn Abbas went out to meet the Messenger of God?" Ibn Ja'far said: 'Yes.' Ibn Al Zubair said: 'And the Messenger of God made us ride along with him and left you'."

1255. It was related that Al Sa'ib ibn Yazid said: "Some youths and I went out to meet the Messenger of God at Thaniyat al Wada."

1256. It was related that Anas ibn Malik said: "We were with the Prophet (Prayers & peace be upon him) returning from Usfan and the Messenger of God was mounted on his she-camel with Safiya bint Huyay riding behind him. His she-camel slipped and they both fell down. Abu Talha sprung from his camel and said: 'O Messenger of God! May God sacrifice me for you.' The Prophet (Prayers & peace be upon him) said: 'Attend to the lady.' So Talha covered his face with a garment and went to Safiya and covered her with it, and then he righted the she-camel and both of them rode, and we circled the Messenger of God. When we neared Madinah the Prophet (Prayers & peace be upon him) said: 'We return in repentance and worshiping and giving praise to our Lord.' He repeated this until he entered Madinah."

1257. It was related that Ka'b said: "When the Prophet (Prayers & peace be upon him) returned from a journey in the fore-noon, he used to enter the Mosque and offer two Rak'at before sitting."

61

The Book of Obligation in War Spoils

1258. It was related that Malik ibn Aus said: " I was at home and the sun rose high and it became hot. Then the envoy of Umar ibn Al Khattab came to me and said: 'The Leader of the Believers has sent for you.' So I departed with him and went to the place where Umar was sitting upon a couch made of date palm leaves without a mattress, and he leant upon a leather cushion. I saluted him and sat down. He said: 'O Malik, some of your people who have families came to me and I have ordered that they should receive a gift. So take it and distribute it between them.' I said: 'O Leader of the Believers! I wish you would order someone else to do that.' He said: 'Take it!' As I sat there with him his usher Yarfa came in and said: 'Uthman, Abd Al Rahman ibn Auf, Al Zubair and Sa'd ibn Abi Waqqas seek your permission to come in, may I admit them?' Umar said: 'Yes.' So they were admitted and they entered and saluted him and sat down. A while later Yarfa came in again and said: 'May I admit Ali and Abbas?' Umar said: 'Yes.' So they were admitted and they entered and saluted him and sat down. Then Abbas said: 'O Leader of the Believers! Rule between me and Ali.' They were disputing about the property of Bani Al Nadir which God had given to His Messenger as war spoils. The party of Uthman said: "O Leader of the Believers! Rule between them and let them part company.' Umar said: 'Patience! I implore you by God by Whose permission the Heaven and Earth exist, do you not know that the Messenger of God said: 'Our property will not be inherited and anything we leave is for charity, and the Messenger of God referred to himself in this?' The party said: 'He did say so.' Umar turned to Ali and Abbas and said: 'I implore you by God, do you not know that the Messenger of God said that?' They said: 'He said so.' Umar then said: 'So I will speak to you concerning this matter. God favoured His Messenger with the kind of war spoils which He gave to no other. Umar then recited the Verse: "And whatever spoils of war God bestowed upon His Messenger from them, you urged not any horse or riding camel for the sake thereof but God prevails His Messengers over whom He pleases." (Surah 59 verse 6) Umar

also said: 'So that property was given to the Messenger of God as a special case, but by God, he did not take possession of it and exclude you, nor did he prefer himself with it and exclude you, but he gave it to all of you and distributed it between you until this is all that was left from it. The Messenger of God used to provide for the expenses of his family from it every year and used to keep the remainder as funds for the Cause of God. The Messenger of God did this all his life. I ask you by God, do you not know that?' They said: 'Yes.' Umar then said to Ali and Abbas: 'I ask you by God, do you not know that?' Umar also said: 'When God took His Prophet to Him, Abu Bakr said: 'I am the successor of the Messenger of God, so Abu Bakr took over the property and dealt with it in the same way as the Messenger of God had done, and God knows that he was truthful, godfearing and rightly guided, and he followed what is right. Then God took Abu Bakr to Him and I became Abu Bakr's successor, and I kept the property in my possession for the first two years of my Caliphate, I dealt with it in the same way as the Messenger of God had done and as Abu Bakr had done, and God knows that I have been truthful, godfearing and have followed what is right. So now you both come to me putting forward the same claim and offering the same argument, you Abbas came to me asking for your share of your nephew's property, and the other came to me asking for his wife's share from her father's property. I told you both that the Messenger of God said: 'Our property is not to be inherited, and anything we leave is to be given in charity." When I saw that it was right for you that I should hand over this property to you I said: 'I am prepared to hand over this property to you if you wish, providing that you swear an oath that you will deal with it in the same way as the Messenger of God used to do and as Abu Bakr used to do, and as I have done since I have been charged with it.' So you both said to me: 'Hand it to us,' and on that condition I handed it to you.' The party said: 'Yes.' Then Umar turned to Ali and Abbas and said: 'I ask you by God, did I hand it over to you on that condition?' They said: 'Yes.' He said: 'Do you seek a different decision?' By God, by Whose permission both the Heaven and Earth exist, I will never give any decision other than the one I have given. And if you are unable to look after it then return it to me, and I will manage it for you'."

1259. It was related that Anas showed us two worn out leather shoes with shredded leather straps and said: "These were the shoes of the Prophet (Prayers & peace be upon him)."

1260. It was related that Aisha showed us a patched woolen garment and said: "The soul of the Messenger of God was taken while he was wearing this." It was also said:

"Aisha showed us a thick waist wrapper similar to those made in Yemen, and a garment called a Al-Mulabbada."

1261. It was related that Anas ibn Malik said: "When the Messenger of God's cup was broken he mended it with a silver wire in the crack."

1262. It was related that Jabir ibn Abd Allah Al Ansari said: "One of our men fathered a boy who he called Al Qasim. At this the Helpers said: 'We will never call you Abu Al Qasim and we will never oblige you with that blessed name." So he went to the Prophet (Prayers & peace be upon him) and said: "O Messenger of God! I have fathered a boy who I called Al Qasim and the Helpers said: 'We will never call you Abu Al Qasim, nor will we oblige you with that name." The Prophet (Prayers & peace be upon him) said: "The Helpers have acted correctly, you may name after my name, but not by calling someone as if he were my father, for I am Qasim."

1263. It was related that Abu Huraira said that the Messenger of God said: "I do not give you anything nor do I withhold anything from you, I am merely one who distributes, and I give as I am commanded."

1264. It was related that Khawla Al Ansariyah said: "I heard the Messenger of God say: 'Some expend God's wealth unjustly, such a one will be thrown into the Fire on the Day of Resurrection."

1265. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "One of the Prophets intended to make an expedition, so he said to his followers: 'If any of you have married a woman and you wish to consummate the marriage but have not yet done so, then you should not accompany me, or if a man has constructed a house but has not completed its roof, or if a man has sheep or she-camels expecting young.' So the Prophet (Prayers & peace be upon him) went out on the expedition and reached a town just before the time of the afternoon prayer, he said to the sun: 'O sun! You are subject to God's Command. O God! Do not let it set.' It did not set until God granted him victory, then he amassed the war spoils and the fire came to burn it, but it was not burnt. He said to his men: 'Some of you have stolen from the war spoils, so a man from every tribe should swear a pledge of allegiance with me. They did so and the hand of one man got stuck to the Prophet's (Prayers & peace be upon him) hand. The Prophet (Prayers & peace be upon him) said: 'The theft has been committed by your people. So you must all give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck on the Prophet's (Prayers & peace be upon him) hand and he said: 'You are the thieves.' Then they brought a golden head fashioned like a cow and placed it there, and the fire came and consumed the war

spoils. Then God made the spoils legal for us, God saw our failings and weakness, so He legalised the war spoils for us."

1266. It was related that Ibn Umar said: "The Messenger of God sent a company of soldiers to Najd with Abd Allah Ibn Umar. They gained many camels as war spoils, each one of them had a share of eleven or twelve camels, and they were each given an additional camel."

1267. It was related that Jabir ibn Abd Allah said: "When the Messenger of God was distributing the war spoils at Al Ja'rana, it was said to him: 'Be fair.' The Prophet (Prayers & peace be upon him) said: 'Indeed it would cause me grief if I was not fair'."

1268. It was related that Ibn Umar said: "Umar gained two female prisoners of war from Hunain as captives and left them in houses at Makkah. When the Messenger of God released the captives without ransom they walked out onto the street. Umar said: 'O Abd Allah! See what is wrong.' Abd Allah said: 'The Messenger of God has released the captives without ransom.' He said: 'Go and release the two slave girls'."

1269. It was related that Abd Al Rahman ibn Auf said: "I was aligned in the ranks on the day of Badr, when I looked towards my right and left I saw two young boys of the Helpers, and I wished I was stronger than they. One of them surprised me saying: 'O Uncle! Do you know Abu Jahl?' I said: 'Yes, what do you want from him, my nephew?' He said: 'I have been told that he insults the Messenger of God, by He in Whose Hands is my life, if I should see him, I will not leave his body until one of us meets his fate.' I was astounded at his speech, then the other boy caught surprised me by saying the same as the other had said. After some time I saw Abu Jahl walking among the people. I said to the boys: 'Look! There is the man you enquired about.' So both of them set upon him with their swords and struck him until he died and then returned to the Messenger of God to tell him about it. The Messenger of God said: 'Which one of you killed him?' They both said: 'I killed him.' The Messenger of God said: 'Have you cleansed your swords?' They said: 'No.' He looked at their swords and said: 'Indeed, you have both killed him and the spoils of the deceased will be given to Mu'adh ibn Amr ibn Al Jamuh.' The two boys were Mu'adh ibn Afra and Mu'adh ibn Amr ibn Al Jamuh."

1270. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "I give to the people of Quraish to keep them in Islam, because they are closer to the life of ignorance."

1271. It was related that Anas ibn Malik said: "When God endowed His Messenger with the property of the Hawazin as war spoils, he began to give some men of Quraish as much as one hundred

camels each. At this some men of the Helpers said of the Messenger of God: 'May God forgive His Messenger! He is giving the men of Quraish and forgetting us, even though the blood on our swords has not dried.' When the Messenger of God was told of this he called the Helpers and gathered them in a leather tent and did not summon anyone else. When they had assembled the Messenger of God came and said: 'What is it I have been told you are saying?' The wiser ones among them said: 'O Messenger of God! The wise ones among us did not say anything, but the youths said: 'May God forgive His Messenger! He is giving the men of Quraish and forgetting us, even though the blood of the unbelievers on our swords has not dried.' The Messenger of God said: 'I give to those people who are still close to the life of ignorance. Are you not happy to see them go off with treasure while you return with the Messenger of God to your homes? By God, what you return with is better than that which they return with.' The Helpers said: 'Yes, O Messenger of God, we are satisfied.' The Prophet (Prayers & peace be upon him) said: 'You will find after me others preferred to you, so be patient until you meet God and His Messenger at the Heavenly Fountain.' Anas said: 'But we did not remain patient'."

1272. It was related that Jubair ibn Mut'im said that when he was with the Messenger of God being accompanied by the people on their return from Hunain, the Bedouin began to ask the Messenger of God for things so much that he was forced under a Samura tree until his outer garment was pulled away from him. At that, the Messenger of God rose up and said: 'Return my garment to me. If I had as many camels as these trees I would have shared them out between you, and you will not find me a miser or a liar or a coward."

1273. It was related that Anas ibn Malik said: "I was walking with the Prophet (Prayers & peace be upon him) and he wore a Najrani outer garment with a heavy border, a Bedouin came up to the Prophet (Prayers & peace be upon him) and snatched his garment so violently that I saw the marks of the borders on his shoulders. Then he said: 'Decree something to me from the bounty God has given you.' The Prophet (Prayers & peace be upon him) turned to him smiling and ordered that he be given a gift."

1274. It was related that Abd Allah said: "The Messenger of God favoured some people on the day of Hunain in the distribution of the war spoils, he gave Al Aqra ibn Habis one hundred camels and Uyaina the same number, and he gave preference to some of the notables among the Arabs. Then someone came and said: 'By God! This distribution has not been done fairly nor has the pleasure of God been sought in it.' I said: 'By God! I will tell the Prophet (Prayers &

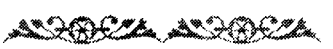
peace be upon him).' So I went and told him and he said: 'If God and His Messenger did not act with fairness, who else is there to act fairly? May God have Mercy upon Moses, he was harmed more than that, yet he was patient'."

1275. It was related that Ibn Umar said: "We used to get honey and grapes during the battles as war spoils, and we used to eat them and did not store them."

62

The Book of Jizya

(A Tax taken from Non-Muslims by the Islamic State)



1276. It was related that Umar Ibn Al Khattab wrote a letter to the people of Basrah one year before he died, and it read: "Annul every marriage contract made among the Magians between relatives of close kinship." Umar did not take Jizya from the Magian unbelievers until Abd Al Rahman ibn Auf testified that the Messenger of God had taken Jizya from the Magians of Hajar.

1277. It was related that Amr ibn Auf Al Ansari who was an ally of Bani Amr ibn Lu'ai and one of those who had taken part in the battle of Badr said: "The Messenger of God sent Abu Ubaida ibn Al Jarrah to Bahrain to collect the Jizya. The Messenger of God had made peace with the people of Bahrain and appointed Al Ala' ibn Al Hadrami as governor. When Abu Ubaida returned from Bahrain with the money the Helpers came to know of his arrival which coincided with the time of the morning prayer with the Prophet (Prayers & peace be upon him). When the Messenger of God led the morning prayer and completed it, the Helpers approached him and he looked at them and smiled at seeing them and said: 'I feel you have heard that Abu Ubaida has returned with something?' They said: 'Yes, O Messenger of God.' He said: 'Be glad, and hope for what pleases you! By God I do not fear poverty for you, but I fear that you will lead a life of luxury as former nations did, and you will vie will each other for it, as they vied for it, and it will destroy you as it destroyed them'."

1278. It was related that Jubair ibn Haiya said: "Umar sent the Muslims to the major countries to confront the unbelievers. When Al Hurmuzan embraced Islam Umar said to him: 'I wish to consult with you regarding the countries which I intend to invade.' Al Hurmuzan said: 'Yes, the similitude of these countries and their peoples who are enemies of the Muslims, is as a bird with a head, two wings and two legs. If one wing is broken it will stand on its legs, with one wing and its head, if the other wing is broken it will stand on its legs with its head. But if its head is destroyed then two legs, two wings and the head will be useless. The head represents Kisra and the wing represents Faris. So command the Muslims to confront Kisra.' So Umar dispatched us and appointed Al Numan ibn Muqrin

as our commander. When we reached the land of our enemy, the representative of Kisra came out with forty thousand fighters, and an interpreter rose up saying: 'One of you may speak to me!' Al Mughira said: 'Ask anything you like.' The other said: 'Who are you?' Al Mughira said: 'We are Arab people who have led a hard, rough and unfortunate life, we used to suck our hides and dates stones from hunger, we were accustomed to wearing garments made from camel hair and goat hair, and to worship trees and stones. Then as we were in that condition, the Lord of the Heavens and the Earth, Exalted is His Remembrance and Sublime is His Majesty, sent to us from among ourselves, a Prophet, whose father and mother we know. Our Prophet, the Messenger of our Lord has commanded us to fight you until you worship God alone or pay the Jizya, and our Prophet has told us that our Lord has said: 'Whoever among you is killed will go to Paradise and lead such a pleasurable life as he has never seen, and whoever among us lives shall become your master.' Al Numan said to Al Mughira: 'If you had taken part in a similar battle, with the Messenger of God, he would not have blamed you for waiting, nor would he have disgraced you. But I went with the Messenger of God many times in battle and it was his habit that if he did not fight early in the day, he would wait until the wind began to blow and the time for prayer was due'."

1279. It was related that Abu Humaid Al Sa'idai said: "We went with the Prophet (Prayers & peace be upon him) in the battle of Tabuk and the king of Aila presented the Prophet (Prayers & peace be upon him) with a white mule and a cloak. The Prophet (Prayers & peace be upon him) concluded a peace treaty with him permitting him to retain authority over his land."

1280. It was related that Abd Allah ibn Amr said that the Prophet (Prayers & peace be upon him) said: "Whoever kills anyone who has a treaty with the Muslims will not smell the scent of Paradise, even though its perfume can be perceived from a distance of forty years."

1281. It was related that Abu Huraira said: "When Khaybar was conquered the Jews offered the Prophet (Prayers & peace be upon him) a poisoned roast sheep. The Prophet (Prayers & peace be upon him) ordered: 'Let all the Jews who were here be brought before me.' The Jews were assembled and the Prophet (Prayers & peace be upon him) said: 'I will ask you a question. Will you answer truthfully?' They said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'Who is your father?' They said: 'So and so.' He said: 'You have lied, your father is so and so.' They said: 'You are correct.' He said: 'Now will you tell the truth if I ask you something else?' They said: 'Yes, O Abu Al Qasim, and if we lie you will know as you did regarding our father.'

At that he said: 'Who are the people of the Fire?' They said: 'We shall stay in the Fire for a little while and then you will replace us.' The Prophet (Prayers & peace be upon him) said: 'May you be cursed and humiliated in it! By God! We will never replace you in it.' Then he said: 'Will you now tell me the truth if I ask you a question?' They said: 'Yes, O Abu Al Qasim.' He said: 'Did you poison this sheep?' They said: 'Yes.' He said: 'Why did you do that?' They said: 'We wished to know if your were a liar so that if that was the case we would be rid of you, or if you are a Prophet in which case the poison would not hurt you'."

1282. It was related that Sahl ibn Abi Hathma said: "Abd Allah ibn Sahl and Muhaiyisa ibn Mas'ud ibn Zaid departed for Khaybar. At that time the inhabitants had a peace treaty with the Muslims. They separated from each other and later on Muhaiyisa found Abd Allah ibn Sahl lying dead in a pool of blood. He buried him and returned to Madinah. Abd Al Rahman ibn Sahl, Muhaiyisa and Huwaiyisa the sons of Mas'ud went to the Prophet (Prayers & peace be upon him) and Abd Al Rahman started to speak but the Prophet (Prayers & peace be upon him) said: 'Let your eldest speak.' Abd Al Rahman was the youngest. Abd Al Rahman remained silent and the other two spoke. The Prophet (Prayers & peace be upon him) said: 'If you swear that you know who had committed the murder it is your prerogative to take your rights from the murderer.' They said: 'How can we swear when we did not witness the murder or see the murderer?' The Prophet (Prayers & peace be upon him) said: 'Then the Jews may deny the charges by fifty of their men swearing that it was not them who committed the murder.' They said: 'How can we believe the oaths of unbelievers?' So the Prophet (Prayers & peace be upon him) paid the blood money himself."

1283. It was related that Aisha said: 'The Prophet (Prayers & peace be upon him) was bewitched so that he imagined he had done something that he had not done." *(This narration contradicts the Prophetic (Prayers & peace be upon him) infallibility in their acts and in their conveying, as it also contradicts the Qur'an which states that the Prophet (Prayers & peace be upon him) was never bewitched. The Qur'an states that the polytheists were lying in their claim against the Prophet (Prayers & peace be upon him), as if says in Surah 17 verse 47-48: "...the evildoers say, 'you only follow a man bewitched.' * 'See! What similitudes they strike for you, but they have gone astray and they will never be guided to the right way." Since this narration contradicts with the Qur'an, then we believe that it has been wrongly attributed to the narrator.*

1284. It was related that Auf ibn Malik said: "I went to the Prophet (Prayers & peace be upon him) during the Battle of Tabuk while

he sat inside his leather tent and he said: 'The six signs that indicate the coming of the Hour are; my death, the conquest of Jerusalem, a plague which will afflict you like the plague which afflicts sheep, the increase in wealth to the point that if someone is given one hundred Dinars he will not be satisfied, then an affliction which no Arab house will avoid, and then a amnesty between you and Bani Al Asfar who will then turn on you in attack under eighty flags, and under each flag there will be twelve thousand soldiers."

1285. It was related that Abu Huraira said: "How will you be when you will derive no Dirham or Dinar.' He was asked: 'How do you know this will happen, O Abu Huraira?' He said: 'By Him in Whose Hands is my life, I know it to be true as the one who is truthful and inspired said so.' The people said: 'What did he say about that?' He said: 'They will violate the trust they have with God and His Messenger so God will make the hearts of the non-Muslims who pay Jizya so defiant that they will refuse to pay the Jizya they should pay."

1286. It was related that Abd Allah and Anas said that the Prophet (Prayers & peace be upon him) said: "Every traitor will have an ensign on the Day of Resurrection." One of the sub-narrators said that the ensign would be mounted and the other said it would be displayed on the Day of Resurrection so that the traitor would be known by it. Ibn Umar said that the Prophet (Prayers & peace be upon him) said: 'Every traitor will have an ensign which will be mounted on the Day of Resurrection and the ensign's prominence will show the treason he committed."

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The Book of The Creation

1287. It was related that Imran ibn Husain said: "Some of the Bani Tamim went to the Prophet (Prayers & peace be upon him) and he said: 'O Bani Tamim! Be glad, good tidings!' They said: 'You gave us good tidings, now give us something else.' At this the Prophet's (Prayers & peace be upon him) face changed. Then the people of Yemen went to him and he said: 'O people of Yemen! Accept the good tidings for Bani Tamim has rejected it.' The people from Yemen said: 'We accept it.' Then the Prophet (Prayers & peace be upon him) began to speak about the Creation and the Throne of God. Meanwhile a man came in saying: 'O Imran! Your she-camel has run away!' I wished I had not gone away from there." Imran ibn Husain also said that the Messenger of God said: "In the beginning there was nothing but God, and His Throne was over the water, and He wrote everything in the Book and created the Heavens and the Earth." Then a man called out: 'O Ibn Husain! Your she-camel has run away!' So I went away but could not find the she-camel due to the mirage. By God, I wished I had left the she-camel instead."

1288. It was related that Abu Huraira said that the Messenger of God said: "God High Exalted said: 'The son of Adam disrespects Me, and he should not disrespect Me, and he disbelieves in Me and he should not do so. As for his disrespect towards Me, it is that he says I have a son, and his disbelief in Me is shown when he claims that I shall not recreate him as I created at first."

1289. It was related that Abu Huraira said that the Messenger of God said: "When God Almighty completed the Creation, He wrote on His Throne: 'My Mercy overpowers My Anger'."

1290. It was related that Abu Bakra said that the Prophet (Prayers & peace be upon him) said: "Time has reverted to its original span as it was when God Almighty created the Heavens and the Earth. The year is twelve months from which four months are sacred, three are in succession, Dhul-Qada, Dhul-Hijja and Muharram and the fourth is Rajab of Mudar which lies between Jumada Al Thani and Sha'ban."

1291. It was related than Abu Dhar said: "At sunset the Prophet (Prayers &

peace be upon him) asked me: 'Do you know where the sun goes to when it sets?' I said: 'God and His Messenger know best.' He said: 'It goes down until its prostrates itself under the Throne and then takes permission to rise again, and it is permitted and then it will be about to prostrate itself but its prostration will not be accepted and it will seek permission to continue its course but it will not be permitted, but it will be commanded to return to where it came from and so it will rise in the West. And that is the meaning of the verse: "And the sun runs its course to a settled place, this is the Decree of The Almighty, the All-Knowing."

1292. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The sun and the moon will be coiled up on the Day of Resurrection."

1293. It was related that Aisha said: "When the Prophet (Prayers & peace be upon him) saw a cloud in the sky he used to walk to and fro, and go in and out, and his face used to change, and then if it rained he used to feel relaxed. Aisha informed him of that and so the Prophet (Prayers & peace be upon him) said: 'And how would I know, it maybe as a people said: "Then, when they saw it as a dense cloud coming towards their valleys they said: 'This is a cloud that shall give us rain.' But it is that which you did seek to hasten, a wind wherein is a painful torment." (Surah 46 verse 24)

1294. It was related that Abd Allah ibn Masoud said that the Messenger of God, and he is the truthful and inspired, said: "Everyone is formed in the womb of his mother for forty days, then he becomes a zygote for a similar time, then he becomes a chewed lump of flesh for the same time, then God sends an angel who is commanded to write down four words. It will be said to him to write his work, his bounty, his lifespan, and whether he is happy or unhappy. Then blow into him the spirit, so any of you will perform deeds until there is between him and Paradise an armspan, but what is written for him will determine his conduct and he will commit deeds like the people of Hell. And any of you may commit deeds until there is between him and the Fire an armspan and then what is written for him will determine his conduct and he will perform deeds of the people of Paradise."

1295. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If God loves someone, He calls Gabriel saying: 'God loves so and so, O Gabriel, love him.' Gabriel will love him and announce before the dwellers of Heaven: 'God loves so and so, so you should love him as well.' And so all the dwellers of the Heaven will love him, and then he is granted the pleasure of the people on the earth."

1296. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him) said: "I heard the

Messenger of God say: 'The angels descend in the clouds and mention this or that matter in Heaven. The devils listen secretly to such matters and come down to inspire the fortune-tellers with it, and they add on to it one hundred lies of their own."

1297. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Every Friday the angels take their stand at every gate of the mosques to write the names of the people in order of their arrival for the Friday prayer, and when the Imam sits they fold up their scrolls and prepare to listen to the speech."

1298. It was related that Al Bara' said that the Prophet (Prayers & peace be upon him) said to Hassan: "Satirize them and Gabriel is with you."

1299. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said to her: "O Aisha! This is Gabriel and he sends his salutations to you." Aisha said: "Salutations to him, and may God have Mercy upon him and Bless him." And she said to the Prophet (Prayers & peace be upon him): "You can see what I do not see."

1300. It was related that Ibn Abbas said: "The Messenger of God asked Gabriel: 'Why do you not visit us more often?' Then the verse was revealed: "And we do not descend except at the Command of your Lord, to Him belongs all that is in the future, and all that is in the past, and all that is in the present. And your Lord is never forgetful." (Surah 19 verse 64)

1301. It was related that Ibn Abbas said that the Messenger of God said: "Gabriel read the Qur'an to me in a certain dialect and I asked him to read it in different ways until he read it in seven different dialects."

1302. It was related that Ya'li said: "I heard the Prophet (Prayers & peace be upon him) recite the following verse on the pulpit: "And they shall call: 'O Malik, let your Lord put an end to us!' He will say: 'Surely you be abide'."

1303. It was related that Aisha said that she asked the Prophet (Prayers & peace be upon him): "Have you encountered a day worse than the day of Uhud?' The Prophet (Prayers & peace be upon him) said: 'Your tribes have aggrieved me much and the worse distress was the distress on the day of Aqaba when I went to Ibn Abd Yalail ibn Abd Kulal and he did not respond to my demand. So I left overtaken with grief and I went on bewildered and could not rest until I found myself at Qarnath Tha'alib where I glanced towards the sky and saw a cloud shading me all of a sudden. I looked up and saw Gabriel in it, he called to me saying: 'God has heard what your people said to you, and He has heard the response. God has sent the Angel of the Mountains to you for you to command him to do whatever

you desire to them.' The Angel of the Mountains called and greeted me and said: 'O Mohammed, command whatever you wish. If you like I will let the two mountains fall upon them.' The Prophet (Prayers & peace be upon him) said: 'No, I only hope that God will permit them to beget children who will worship God alone, and none beside Him'."

1304. It was related that Abd Allah ibn Masoud said: "God Almighty said: 'So he was in nearness to him most near, so did God convey the Revelation to His servant, that which He revealed.' (Surah 53 verse 9-10) At that Zir said: "Ibn Masoud told us that the Prophet (Prayers & peace be upon him) had seen Gabriel with six hundred wings."

1305. It was related that Abd Allah said of the verse: "And indeed he saw of the greatest Signs of his Lord." (Surah 53 verse 18) That the Prophet (Prayers & peace be upon him) had seen a green carpet outspread over the entire horizon in the sky.

1306. It was related that Aisha said: "Whoever says that Mohammed saw his Lord is committing a grievous error, for he only saw Gabriel in the form in which he was created and he covered the entire horizon."

1307. It was related that Abu Huraira said that the Messenger of God said: "If a husband calls his wife to bed and she refuses and makes him sleep in anger, the angels will curse her until the morning."

1308. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "On the night of my Journey to the Heaven, I saw Moses who was a tall brown curly haired man like the men of the Shan'awa tribe, and I saw Jesus who was of middling height and medium complexion, slightly reddish and white, with soft straight hair. I also saw Malik, the keeper of the gates of the Fire, and the False Messiah among the signs which God showed me. Then he recited: "And We have given to Moses the Book, so be not in doubt about receiving it, and We made it a guidance to the Children of Israel." (Surah 32 verse 23)

1309. It was related that Abd Allah ibn Umar said that the Messenger of God said: "When any of you dies, he will be shown his destiny in the morning and in the evening, and if he is of the people of Paradise, he will be shown his place in Paradise, and if he is of the people of Hell, he will be shown his place in Hell."

1310. It was related that Imran ibn Husain said that the Prophet (Prayers & peace be upon him) said: "I looked at Paradise and saw that the majority of its dwellers were the poor, and I looked at the Fire and saw that the majority of its dwellers were women."

1311. It was related that Abu Huraira said: "We were with the Prophet

(Prayers & peace be upon him) and he said: 'When I was sleeping I saw myself in Paradise and a woman was performing ablution next to a palace, I asked: 'To whom does this palace belong?' It was said: 'To Umar ibn Al Khattab.' Then I recalled Umar's jealousy and I went away quickly from the palace.' Umar wept and said: 'Do you really believe I would be jealous of you, O Messenger of God?' ."

1312. It was related that Abu Huraira said that the Messenger of God said: "The faces of the first party to be admitted into Paradise will shine like the moon on the night when it is full. They will not spit or blow their noses nor attend to the call of nature. Their utensils will be of gold, their combs will be of gold and silver, their braziers will be of scented wood, and their sweat will be musk. For each one of them will have two wives, the bone marrow of their wives' legs will be visible through the flesh from its beauty. They will not dispute nor hate each other, their hearts will be as if they are one heart, and they will praise God in the morning and in the evening."

It was related that he also said that the Messenger of God said: "The faces of the first party to be admitted into Paradise will shine like the moon on the night when it is full. Those who follow them will shine like the brightest star. Their hearts will be as if they are one heart, They will not dispute nor hate each other, For each one of them will have two wives, the bone marrow of their wives' legs will be visible through the flesh from its beauty. They will not feel ill, nor spit or blow their noses. Their utensils will be of gold and silver, their combs will be of gold, the fuel of their braziers will be of scented wood – Abu Al Yamani said: "This means Al Uood" - and their sweat will be musk."

1313. It was related that Sahl ibn Sa'd said that the Prophet (Prayers & peace be upon him) said: "Seventy thousand or seven hundred thousand of my followers will be admitted to Paradise, the first of them will not enter until the last of them has entered, their faces will shine like a moon in its fullest phase."

1314. It was related that Anas said: "The Prophet (Prayers & peace be upon him) was presented with a cloak of silk and he use to prohibit the wearing of silk by men. The people admired the cloak, so he said: 'By the One in Whose Hands is the life of Mohammed, the handkerchief of Sa'd ibn Mu'adh in Paradise is better than this."

1315. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "There is a tree in Paradise which a rider could ride beneath its shade for one hundred years and still not traverse it."

1316. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "There is a tree in Paradise which a rider could ride beneath its shade for

one hundred years, and if you wish read: "And extended shade." (Surah 56 verse 30) and a place in Paradise the size of a bow is better than all over which the sun rises and sets."

1317. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "The people of Paradise will look at the dwellers of the lofty mansions as the way one gazes at a distant shining star on the eastern or western horizon, for they are superior over one another." At that the people said: "O Messenger of God! Are the lofty mansions the mansions of the Prophets which no one else can attain?" The Prophet (Prayers & peace be upon him) said: "By God in Whose Hand is my life, some who believe in God and trust His Messenger will attain them."

1318. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "Fever comes from an increase in the flames of the Fire and emanates from its heat, so douse it with water."

1319. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Fire is one part of seventy parts of Hell Fire." It was asked: 'O Messenger of God! Our fire is sufficient.' The Messenger of God said: 'Hell Fire has sixty nine more parts than the fire of this world, each part is as hot as the fire of this world."

1320. It was related that Usama ibn Zaid said that the Messenger of God said: "A man will be summoned on the Day of Resurrection and cast into the Fire, so that his intestines will come out and he will go round as a donkey goes round a millstone. The people of the Fire will gather around him and say: 'O so and so, what is the matter with you? Did you not order us to do good deeds and forbid us from doing bad deeds?' He will say: 'Yes, I used to order you to do good deeds but I did not do them myself, and I used to forbid you from doing bad deeds but I used to do them myself'."

1321. It was related that Aisha said: "'The Prophet (Prayers & peace be upon him) was bewitched so that he imagined he had done something that he had not done. One day he called upon God for a long time and then said: 'God has shown me in a vision how to cure myself. Two people appeared to me in a vision and sat down, one at my head and the other at my feet. One said to the other: 'What does this man suffer from?' The other said: 'He has been bewitched.' The first asked: 'Who has bewitched him?' The other said: 'Lubaid ibn Al A'sam.' The first asked: 'What did he use for it?' The other said: 'A comb with hair in it and the husks of a male date palm.' The first said: 'Where are they?' The other said: 'In the well of Dharwan.' " So the Prophet (Prayers & peace be upon him) left for the well and came back and said: 'Its dates palms are like the heads of devils.' I said: 'Did you remove the things which were

used in the magic?' He said: 'No, as God has cured me and I fear that if I did so, wrongdoing might spread among the people.' The well was later sealed with earth."

1322. It was related that Abu Huraira said that the Messenger of God said: "Satan comes to you and says: 'Who created so and so?' until he says: 'Who has created your Lord?' So when he instills such a question in you, you should seek refuge in God from such thoughts."

1323. It was related that Abd Allah ibn Umar said: "I saw the Messenger of God indicating towards the east and saying: 'Indeed afflictions will appear from here, afflictions will indeed appear from here where Satan appears."

1324. It was related that Jabir Ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "At dusk keep your children near you, for the devil goes about then. After an hour you may let them run about, and close the doors of your house at night and mention the Name of God upon it, and cover your utensils, and mention the Name of God upon them, you can cover them with anything."

1325. It was related that Sulaiman ibn Surd said: "I was with the Prophet (Prayers & peace be upon him) when two men insulted each other and the face of one turned red in anger until his jugular bulged. At that the Prophet (Prayers & peace be upon him) said: 'I know a word which will make him relax if he says it. If he says: 'I seek refuge with God from Satan the accursed, all his anger will disappear." It was said: 'The Prophet (Prayers & peace be upon him) said: 'Seek refuge from Satan the accursed.' The angry man said: 'Am I mad?'"

1326. It was related that Abu Huraria said that the Prophet (Prayers & peace be upon him) said: "Yawning is from Satan, so when any of you yawns, he should try to restrain it as much as he can, as when any of you says 'haa' Satan laughs at him."

1327. It was related that Abu Qatada said that the Prophet (Prayers & peace be upon him) said: "A true vision is from God and a dream is from Satan, so if any of you has a dream which makes him frightened, he should spit to his left side and seek refuge with God from its harm, then it will not harm him."

1328. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If any of you awakes from slumber and performs ablution, he should wash his nose by drawing water into it and then blow it out three times, as Satan was staying in the uppermost part of his nose all night."

1329. It was related that Ibn Umar said he heard the Prophet (Prayers & peace be upon him) giving a speech on the pulpit saying: "Kill

the snakes and kill the one with two white marks on its back and the one with a stunted tail, as they blind the sight and induce abortion." He also said: "I chased a snake intending to kill it, but Abu Lubaba said: 'Don't kill it.' I said: 'The Messenger of God ordered us to kill the snakes.' He said: 'But later he prohibited the killing of snakes which live inside the houses'."

1330. It was related that Abu Huraira said that the Messenger of God said: "The chief cause of disbelief is in the east. Conceit and arrogance are traits of those who possess horses and camels, and the Bedouin are so occupied with their camels they pay no heed to Religion, while humility and gentleness are the traits of those who own sheep."

1331. It was related that Uqba ibn Umar and Abu Mas'ud said: "The Messenger of God indicated with his hand towards Yemen and said: 'Yemen has true faith, but harshness and heartlessness are the traits of those who are busy with their camels and pay no heed to Religion, where the two sides of Satan's head will appear. Such traits are found in the tribes of Rab'ia and Mudar."

1332. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When you hear the cock crow, seek God's blessings for it has seen an angel. And when you hear a donkey bray seek refuge with God for it has seen a devil."

1333. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A party of Israelites were lost, no one knows what they did, but I do not see other that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat it will not drink it." I related this to Ka'b and he asked me: 'Did you hear that from the Prophet (Prayers & peace be upon him)?' I said: 'Yes.' Ka'b asked me the same question many times, until I told him: 'Did you see me read the Torah?'"

1334. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If a housefly falls into the drink of any of you, then you should dip it wholly into the drink, for if there is harm on one of its wings, the other wing has the antidote for it."

1335. It was related that Abu Huraira said that the Messenger of God said: "God forgave a prostitute because she found a dog panting from thirst near a well and saw that the dog was dying of thirst, so she removed her shoe and strung her head cover around it, and drew out some water for it, so God forgave her."

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The Book of The Prophets (Prayers & peace be upon him)

1336. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God created Adam and made him sixty cubits in height. When He created him He said: 'Go and salute those angels and listen to their reply, for it will be your salutation and the salutation of your descendants.' So Adam said to the angels: 'Peace be upon you.' The angels said: 'Peace and God's Mercy be upon you.' So the angels added: 'and God's Mercy be upon you.' Everyone who enters Paradise will look like Adam, humanity has been progressively decreasing in height since Adam was created."

1337. It was related that Anas said: "When Abd Allah ibn Salam knew that the Prophet (Prayers & peace be upon him) had arrived in Madinah he went to him and said: "I will ask you three things which no one knows except a prophet: What is the first Sign of the Hour? What will be the first meal of the people of Paradise? Why does a child look like its father, and why does it look like its maternal uncle?' The Messenger of God said: 'Gabriel has just told me of the answers.' Abd Allah said: 'He is, of all the angels, the most vehement enemy of the Jews.' The Messenger of God said: 'The first Sign of the Hour will be a fire that will bring the people of the east and the west together, the first meal of the people of Paradise will be the caudal lobe of fish liver. As for the child's resemblance to its parents, if a man is intimate with his wife and his discharge is first, the child will look like its father, and if the woman's discharge is first the child will look like her.' At that Abd Allah ibn Salam said: 'I bear witness that you are the Messenger of God.' Abd Allah ibn Salam added: 'O Messenger of God! The Jews are liars, and if they become aware of my embracing Islam before you ask them, they will lie to you about me.' The Jews came to the Messenger of God and Abd Allah went into the house. The Messenger of God asked the Jews: 'What sort of man is Abd Allah ibn Salam?' They said: 'He is the most knowledgeable of us and the best of us and the son of the best of all of us." The Messenger of God said: 'What will you do if he embraces Islam?' The Jews said: 'May God save him from it.' Then Abd Allah ibn Salam

came out before them and said: 'I bear witness there is no god but God and that Mohammed is the Messenger of God.' At that they said: 'He is the most evil of us and the son of the most evil of us.' And they continued to speak badly about him."

1338. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If it had not been for the Israelis, meat would never decay, and if it had not been for Eve, wives would never betray their husbands."

1339. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "God will say to the person in the Fire who receives the lightest punishment: 'If you were given everything on earth would you redeem yourself with it?' He said: 'Yes.' God Almighty will say: 'I asked you for less than that when your were in the back of Adam, that you do not worship others beside me, and you insisted on worshipping others beside Me'."

1340. It was related that Abd Allah said that the Messenger of God said: "When anyone is murdered without just cause, the first son of Adam bears part of the blame, as he initiated murder."

1341. It was related that Zainab bint Jahsh said that the Prophet (Prayers & peace be upon him) came to her distressed and said: "There is no god but God. Woe to the Arabs from an imminent danger. A fissure like this has been made in the wall which retains Gog and Magog." And he joined his thumb and index finger together making a circle. Zainab bint Jash said: 'O Messenger of God! Will we be destroyed even if there are Godfearing people among us?' He said: 'Yes, when the wicked people will outnumber'."

1342. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "On the Day of Resurrection God will say: 'O Adam.' Adam will say: 'I hear and I obey and all bounty is in Your Hand.' God will say: 'Summon the people of the Fire!' Adam will say: 'O God! How many are the people of the Fire?' God will say: 'From every one thousand, take nine hundred and ninety nine.' Then the children will turn white haired, every pregnant female will abort and you will see mankind as if they are intoxicated, but they will not be intoxicated, so awful will be the Wrath of God.' The companions of the Prophet (Prayers & peace be upon him) said: 'O Messenger of God! Who will be the one?' He said: 'Be glad at the good tidings, one person will be from you and one thousand will be from Gog and Magog.' The Prophet (Prayers & peace be upon him) also said: 'By Him in Whose Hands is my life, I hope that you will be one-fourth of the people in Paradise.' We called out: 'God is Great!' and he said: 'I hope you will be one-third of the people of Paradise.' We

called out: 'God is Great!' and he said: 'I hope you will be one half of the people of Paradise.' We called out: 'God is Great!' He said: 'You are like a black hair on the hide of a white ox or a white hair on the hide of a black ox'."

1343. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "You will be gathered barefoot, naked and uncircumcised." He then recited: "On the Day when We shall roll up heaven as a scroll is rolled for the books, as We originated the first creation so shall We bring it back again, a promise binding on Us, truly We shall fulfil it." (Surah 21 verse 104) He then said: 'The first to be dressed on the Day of resurrection will be Abraham, and some of my companions will be taken to the left and I will say: 'My companions! My companions!' It will be said: 'They reneged from Islam after you left them.' Then I will say as the righteous servant of God said: '...And I was witness over them while I remained among them, but when You ended my term on the earth, You were the Watcher over them, You are The Witness over all things. * If You chastise them, they are Your servants, and if You forgive them, indeed You are the Almighty, the All-Wise'." (Surah 5 verse 117-118)

1344. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "On the Day of Resurrection Abraham will meet his father Azar whose face will be blackened and covered with dust. Abraham will say: 'Did I not tell you not to disbelieve in me?' His father will say: 'Today I will not disbelieve in you.' Abraham will say: 'O Lord! You promised me that You would not disgrace me on the Day of Resurrection, and what is more disgraceful than for my father to be cursed and dishonoured?' God will say: 'I have forbidden Paradise to the unbelievers.' Then he will be told: 'O Abraham! Look, what is beneath your feet?' He will look and see a blood stained creature which will be caught and thrown into the Fire by its legs."

1345. It was related that Abu Huraira said: "The people said: 'O Messenger of God! Who is the most honoured in the sight of God?' He said: 'The most righteous of them.' They said: 'We are not asking about that.' He said: 'Thereafter Joseph, the Prophet (Prayers & peace be upon him) of God, the son of the Prophet (Prayers & peace be upon him) of God, the son of the 'friend' of God.' They said: 'We are not asking about that.' He said: 'Then you are asking about the Arabs. Those who were best before Islam in the days of ignorance will be best in Islam as long as they understand the Religion."

1346. It was related that Ibn Jundob said that the Messenger of God said: "Two people came to me at night and we passed by a tall man who was so tall that I was not able to see his head, and he was Abraham."

1347. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "If you wish to see Abraham then look at your companion, Moses was a brown skinned curly headed man, who had a red camel whose reins were made of palm fibre. It is as if I can see him now going down a valley."

1348. It was related that Abu Huraira said that the Messenger of God said: "At the age of eighty, Abraham did his circumcision with an axe."

1349. It was related that Abu Huraira said that the Messenger of God said: "Abraham only lied on three occasions. Twice in the cause of God when he said: 'I am ill,' and he said,: 'I did not do it but the big idol has done it.' And when Abraham and Sarah were on a journey when they entered the land of a tyrant. It was said to the tyrant: 'This man has a beautiful woman with him.' So he sent for Abraham and asked him about Sarah, saying: 'Who is the lady?' Abraham said: 'She is my sister.' Abraham went to Sarah and said: 'O Sarah! There are no believers on the face of the earth except you and me. This man has asked me about you and I have told him that you are my sister, so do not contradict me.' The tyrant summoned Sarah and she went to him, he tried to grasp her with his hand but he was thwarted. He asked Sarah: 'Pray to God for me and I shall not hurt you.' So Sarah prayed to God for him and he went. He tried to grasp her a second time but he was thwarted even more or harder. He asked Sarah again: 'Pray to God for me and I will not hurt you.' Sarah prayed to God again and he went. Then he summoned one of his guards and said: 'You did not bring me a human but a devil.' The tyrant then gave her Hajar to serve her. So she returned to Abraham while he was praying, Abraham indicated with his hand asking: 'What happened?' She replied: 'God has thwarted the evil plot of the unbeliever or the tyrant and has given me Hajar to serve me.' Abu Huraira said: 'That was your mother, O sons of the sky's water'."

1350. It was related that Umm Sharik said that the Messenger of God commanded that the salamander be killed saying: "It blew the fire on Abraham."

1351. It was related that Ibn Abbas said: "The first girdle was worn by the mother of Ismail when she tied on a girdle so that she might hide her footprints from Sarah. Abraham took her and her son Ismail, as she was giving him to suck, to a place at the Ka'ba under a tree near Zam Zam, at the highest place in the mosque. At that time there were no people in Makkah and there was no water there. So he left them sitting there and placed a leather bag of dates and a small waterskin beside them and set off for home. Ismail's mother began to follow him saying: 'O Abraham! Where are you going, will you leave us in this valley where there are no

people to keep us company nor anything at all for us?' She repeated this many times but he did not look back. Then she asked him: 'Did God command you to do this?' He said: 'Yes.' She said: 'Then He will not desert us,' and she went back while Abraham went forward, and when he reached the incline where they could not see him, he faced the Ka'ba and raised his hands and invoked God with these words: 'Our Lord, I have settled some of my offspring in a valley where there is no sown land, by Your Sacred House, our Lord, so that they may establish regular prayers, so make the hearts yearn towards them, and provide them with sustenance, that they may be grateful.' (Surah 14 verse 37) The mother of Ismail continued to suckle him and drink the water until it was finished. Then she felt thirsty and her son became thirsty, she looked at him writhing. She left him there as she could not bear looking at him, and she saw the mountain of Safa the nearest mountain to her in that place. She stood upon it and began to look at the valley intensely in case she could see anyone, but she did not see a soul. Then she went down from Safa and when she reached the valley, she tucked up her garment and ran across the valley like someone distressed, until she reached the mountain of Marwa where she stood and looked, hoping to see anyone, but she did not see anyone. She repeated this seven times." Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "This is the origin of the tradition of the people running between them. When she reached Marwa she heard a voice, and she quieted herself and listened. She heard the voice again and said: 'O you, you have let me hear your voice, can you help?' And thereupon she saw the angel at Zam Zam digging the earth with his heel or wing, until the water flowed from that place. She began to build a ridge of earth around it with her hands like this, and started to fill her waterskin with water, and the water was gushing out after she scooped some of it." Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "May God have mercy upon the mother of Ismail! Had she left Zam Zam – or he said: "If she had not scooped the water" - it would have been a river flowing upon the surface of the earth." He said: "Then she drank and suckled her son. The angel said to her: 'Do not fear from being lost, for this is the House of God which will be raised by this boy and his father, and God never forgets his people.' At that time the House was on a high place like a hill and when the rains came, the torrents flowed to its right and left. She lived in that way until some companions from Jurhum or a family from Jurhum passed by her and her son, as they were coming by the way of Kada'. They reached the nether regions of Makkah where they saw a bird flying around. They said: 'That bird must be flying around water, although we know there is no water in this valley.' They sent one

or two scouts who discovered the source of the water and they returned to tell them of it. So they all came to it." The Prophet (Prayers & peace be upon him) said: "The mother of Ismail was seated close to the water, they asked her: 'Would you permit us to settle in this place with you?' She said: 'Yes. But you have no rights to the water.' They said: 'Yes.' Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "That suited the mother of Ismail because she liked company." So they settled there and sent for their people to settle there with them until they were many families. The boy grew up and learnt Arabic from them and they loved and admired him, when he grew up and reached manhood they offered him one of their women to marry. The mother of Ismail died, Abraham came to visit Ismail but did not find him there. He asked Ismail's wife about him and she said: 'He has gone to seek our livelihood.' Then he asked her about the conditions under which they were living, and she said: 'We are living in hardship and poverty,' and she complained to him. He said: 'When your husband returns give him my greetings and tell him to change his doorstep.' When Ismail returned, he perceived something unusual, so he asked his wife: 'Has someone visited you?' She said: Yes, an old man who looked like so and so came and asked me about you and I told him, and he asked about our living conditions and I told him we were living in hardship and poverty.' He said: 'Did he ask you to tell me anything?' She said: 'Yes, he asked me to convey his greetings to you and to tell you to change your doorstep.' He said: 'That was my father and he has ordered me to divorce you. So return to your family.' So he divorced her and married another one from them. Then Abraham stayed away from them as God pleased, then returned and did not find Ismail. He asked his wife about him and she said: 'He has gone to seek our livelihood.' The he asked her: 'How are you?' And he asked her about the conditions under which they were living. She said: 'We are very well and have plenty and thanks to God." So he said: 'What is your food?' She said: 'Meat.' He said: 'What is your drink?' She said: 'Water.' He said: 'O God, bless for them the meat and the water.' The Prophet (Prayers & peace be upon him) said: "And at that time there was no grain, or he would have prayed to God to bless it.' The Prophet (Prayers & peace be upon him) said: 'If anyone has only these two as his food in any place other than Makkah, they will not suit him." Abraham said: 'When your husband returns give him my greetings and ask him to make firm his doorstep.' When Ismail returned he said: 'Has anyone visit you?' She said: 'Yes, a good-looking old man came.' And she praised him and said: 'He asked me about you and I told him, and he asked me about out living conditions and I told him we are in a good condition.' Ismail

said: 'Did he ask you to tell me anything?' She said: 'Yes, he told me to convey his greetings to you and asked me to tell you to make firm your doorstep.' He said: 'That was my father and you are the doorstep, and he has ordered me to keep you.' Then he stayed away from them for a long as God pleased and then returned. He saw Ismail sharpening arrows under a tree near Zam Zam. When he saw Abraham he got up and ran to greet him as a father does to his son and as a son does to his father. Abraham said: 'O Ismail! God has commanded me.' Ismail said: 'Do what your Lord has commanded you to do.' Abraham said: 'Will you help me?' He said: 'Yes I will help you.' He said: 'God has commanded me to build a House here in this place.' And he pointed to a hill which was higher than the land around it. The Prophet (Prayers & peace be upon him) said: "At that place they raised the foundations of the House. Ismail carried the stones and Abraham built it, and when the building was raised, Ismail brought this stone and put it down for Abraham who stood upon it while he was building and Ismail handed him the stones, and they were saying: 'O our Lord! Please accept this from us, indeed You are The All-Hearing, The All-Knowing.' " (Surah 2 verse 127)

1352. It was related that Abu Dhar said I said: "O Messenger of God! Which was the first mosque to be constructed on the face of the earth?" He said: 'The Mosque in Makkah.' I said: 'Which was next?' He said: 'The Mosque in Jerusalem.' I said: 'How long was the time between the building of the two?' He said: 'Forty years.' He said: 'Whenever the time for prayer is due, perform the prayer wherever you are, for it is best to do so'."

1353. It was related that Abu Humaid Al Saidi said that the people asked: "O Messenger of God! How should we invoke blessings upon you?" The Messenger of God said: 'Say, O God! Send Your Mercy upon Mohammed and upon his wives and upon his offspring, as You sent Your Mercy upon the family of Abraham, and send Your Blessings upon Mohammed and upon his offspring as You sent Your Blessings upon the family of Abraham, for You are the Worthy of All Praise, the Most High."

1354. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) used to seek refuge with God for Al Hasan and Al Husain saying: 'Your forefather used to seek refuge with God for Ismail and Isaac by reciting: 'O God! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful envious eye.' "

1355. It was related that Abu Huraira said that the Messenger of God said: "We are more likely to doubt than Abraham was when he said: 'My Lord! Show me how You

revive the dead?' He said: 'Do you not then believe?' He said: 'Yes indeed, but to assure my heart.' (Surah 2 verse 260) And may God send His Mercy upon Lot! He wished for powerful assistance. If I was to remain in jail for a long as Joseph did, I would have accepted their offer."

1356. It was related that Salama ibn Al Akwa said: "The Prophet (Prayers & peace be upon him) passed by some people from Aslam while they were shooting arrows. The Messenger of God said: 'O descendants of Ismail! Practice archery, as your father was a superb archer. I am with the son of so and so.' When they heard that, one of the two teams stopped. The Messenger of God said: 'Why did you stop?' They said: 'O Messenger of God! How can we shoot while you are on the other team?' He said: 'Shoot, I am with all of you'."

1357. It was related that Ibn Umar said that when the Messenger of God stayed at Al Hijr during the Battle of Tabuk, he ordered them not to drink from its well, nor take any water from it. They said: "We have already prepared the dough from it, and have taken water from it." So he ordered them to throw the dough away and to discard the water.

1358. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "The honourable is the son of the honourable, the son of the honourable, the son of Jacob, the son of Isaac, the son of Abraham."

1359. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Al Khidr was so named because when he sat upon an infertile white land it turned green with growth after he sat there."

1360. It was related that Jabir ibn Abd Allah said: "We were with the Messenger of God picking fruit from the Arak trees when the Messenger of God said: 'Pick the black fruit as it is the best.' The companions asked: 'Were you a shepherd?' He said: 'There was never any prophet who was not a shepherd?' "

1361. It was related that Abu Musa said that the Messenger of God said: 'Many men have attained perfection but no woman except Asiya, the wife of Pharaoh and Mary, the daughter of Imran. And indeed, the superiority of Aisha to other women is like the superiority of Tharid to other meals."

1362. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "No servant of God should say I am better than Yunus ibn Matta." So the Prophet (Prayers & peace be upon him) mentioned his father's name with his name.

1363. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The

recital of the Psalms was facilitated for David. He would order that his mounts be saddled and would complete the recitation before they were saddled. And he never ate except of what he had earned by his own hands."

1364. It was related that Abu Huraira said that the Messenger of God said: "My similitude and the similitude of the people is as a person who lit a fire and let the butterflies and insects fall into it." He also said: "There were two women, each of whom had a child. A wolf came and took the child of one away, at that the other said: 'It has taken your child.' So they brought the matter before David who ruled that the living child should be given to the older woman. So they both went to Solomon the son of David and told him about it. He said; "Bring me a sword to divide the child between the two.' The younger woman said: 'May God have Mercy upon you! Do not do it! For it is her child.' So he gave the child to the younger woman."

1365. It was related that Ali said: "I heard the Prophet (Prayers & peace be upon him) say: 'Mary the daughter of Imran was the best of all women and Khadija is the best of these women."

1366. It was related that Abu Huraira said: "I heard the Messenger of God say: 'Of all the women who ride camels, the ladies of Quraish are the best, they have mercy and kindness for their children and they are the best guardians of their husband's property."

1367. It was related that Ubada said that the Prophet (Prayers & peace be upon him) said: "If anyone bears witness that there is no god but God and Mohammed is His servant and Messenger, and that Jesus is the servant of God and His word which He bestowed upon Mary and a spirit from Him, and that Paradise is true, and that Hell is true, God will admit him into Paradise with the deeds he has done even if those deeds are few in number."

1368. It was related that Abu Huraira said that the Messenger of God said: 'Only three spoke in the cradle; Jesus, a man from a Bani Israel named Juraij. As he was praying his mother came and called him, he asked himself: 'Should I answer her or continue praying.' His mother said: 'O God! Do not let him die until he sees the faces of prostitutes,' So when he was in recluse, a woman came and tried to seduce him, but he refused. So she went to a shepherd and offered herself to him and she gave birth to a child and claimed it belonged to Juraij. So the people came and destroyed his hermitage and evicted him and insulted him. Juraij performed ablution and prayed and then went to the child and said: 'O child! Who is your father?' The child said: 'The shepherd.' The people said: 'We will restore your hermitage in gold.' He said; 'No, do it only of mud.' The third was a woman

from Bani Israel who was suckling her child when a handsome rider passed her by. She said: 'O God! Make my child like him.' At that the child left her breast and looked at the rider and said: 'O God! Do not make me like him.' The child returned to suck again.' He said: "It is as if I am looking at the Prophet (Prayers & peace be upon him) sucking his finger. After some time they passed a lady slave and she said: 'O God! Do not make my child like her.' At that the child left her breast and said: 'O God! Make me like her!' When she asked why, the child said: 'The rider is a tyrant while the slave girl has been falsely accused of theft and fornication'."

1369. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "I saw Moses, Jesus and Abraham. Jesus was of reddish complexion, with straight hair and a broad chest, Moses was brown skinned with curly hair and tall like the people of Al Zutt."

1370. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) mentioned the False Messiah to the people saying: 'God is not one-eyed but the False Messiah is blind in the right eye and his eye looks like a floating grape. As I slept near the Ka'ba last night I had a vision in which I saw a man of brown colour with hair so long that it fell between his shoulders. His hair was straight and water dripped from his head as he placed his hands on two men who were circumambulating the Ka'ba. I asked: 'Who is that?' They said: 'This is Jesus, the son of Mary." Behind him I saw a man with very curly hair who was blind in his right eye who looked like Ibn Qatan. He was placing his hands on the shoulders of someone while circumambulating the Ka'ba, I asked: 'Who is that?' They said: 'The False Messiah.' " And it is related that he also said: "No, by God, the Prophet (Prayers & peace be upon him) did not say that Jesus was of reddish complexion but he said: 'When I slept and circumambulated the Ka'ba in my vision, I suddenly saw a man of brown complexion and straight hair walking between two men with water dripping from his head. I asked: 'Who is that?' The people said: 'He is the son of Mary.' Then I looked behind and saw a red-complexioned fat curly man who was blind in the right eye which looked like a floating grape. I asked: 'Who is that?' They said: 'The False Messiah.' The one who looked like him from his people was Ibn Qatan."

1371. It was related that Abu Huraira said: "I heard the Messenger of God say: 'I am the closest of all people to the son of Mary, and all the Prophets are paternal brothers, and there has been no prophet between him and I." And it was related that he also said that the Messenger of God said: "In this world and in the Hereafter I am the closest of all people to Jesus the son of Mary. The Prophets are paternal brothers, their mothers

are different, but their Religion is one."

1372. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Jesus saw a man stealing and said: 'Did you steal?' He said: 'No, by God to Whom all worship is due Alone.' Jesus said: 'I believe in God and suspect my eyes'."

1373. It was related that Umar said: "I heard the Prophet (Prayers & peace be upon him) say: 'Do not misconstrue in your praise for me as the Christians praised the son of Mary, I am only a servant. So call me the servant of God and His Messenger'."

1374. It was related that Abu Huraira said that the Messenger of God said: "How will it be for you when the son of Mary descends among you and judges by the Law of the Qur'an and not by the law of the Gospel."

1375. It was related that Hudhaifa said that he heard the Messenger of God say: "When the False Messiah appears, he will have fire and water with him. What the people will take to be cold water will be fire which will burn. So if any of you see this, he should fall in that which appears to be fire, for it will really be cold water."

1376. It was related that Hudhaifa said that the Prophet (Prayers & peace be upon him) said: "A man was upon his death bed and having no hope of living he said to his family: 'When I die, collect a large pile of wood and make a fire. When the fire consumes my flesh and meets my bones and when my bones have burnt, take them and crush them into dust and await a windy day and cast it over the sea. They did as he asked but God assembled it all again and asked him: 'Why did you do that?' He said: 'In fear of You.' So God forgave him."

1377. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Israelites used to be ruled and guided by prophets, when one prophet died another would replace him. There will be no prophet after me, but there will be Caliphs whose number will increase." The people said: "O Messenger of God! What do you command us." He said: 'Obey the one who will be given the pledge of allegiance first. Furnish their rights for God will ask them about their rule over those whom God has put under the custodianship."

1378. It was related that Abu Sa'id said that the Prophet (Prayers & peace be upon him) said: "You will follow the errors of your forebears so utterly that if they should enter the hole of a mastergar you will enter it." We said: "O Messenger of God! Do you mean the Jews and the Christians?" He said: "Who else?"

1379. It was related that Abd Allah ibn Amr said that the Prophet (Prayers

& peace be upon him) said: "Convey to the people even if only a sentence, and tell others the tales of Bani Israel, for it is no sin to do so. And whoever lies about me purposely will surely have a place in the Fire."

1380. It was related that Abu Huraira said that the Messenger of God said: "The Jews and the Christians do not dye their white hair, so do the contrary to what they do."

1381. It was related that Jundub ibn Abd Allah said that the Messenger of God said: "There was a man among the nations before you who was wounded and he could not bear it patiently, so he cut his wrist with a knife and the blood did not cease until he died. God said: 'My servant has sought to advance death to himself, so I have prohibited Paradise to him'."

1382. It was related that Abu Huraira said that he heard the Messenger of God say: "God intended to test three Israelis, one was a leper, one was blind and one was bald. So He sent an angel to the leper saying: 'What do you wish for most of all?' He said: 'I would like to be a good colour and have a healthy skin as the people find me most loathsome." The angel touched him and his malady was cured, his colour became good and his skin became healthy. The angel asked him: 'What kind of property do you prefer?' He said: 'Camels.' Or he said: 'Cows.' So he was given a pregnant she-camel and the angel said: 'May God bless you in it.' The angel then went to the bald man and said: 'What do you wish for most of all?' He said: 'I would like good hair and to be cured of this malady for the people find me most loathsome.' The angel touched him and his malady was cured, and he was given good hair.' The angel asked him: 'What kind of property do you prefer?' He said: 'Cows.' So the angel gave him a pregnant heifer and said: 'May God bless you in it.' The angel went to the blind man and said: 'What do you wish for most of all?' He said: 'I would like God to restore my sight so that I may see the people.' The angel touched his eyes and God restored his sight. The angel asked him: 'What kind of property do you prefer?' He said: 'Sheep.' The angel gave him a pregnant sheep. Thereafter the three pregnant animals gave birth to their young and their numbers increased so that the men had a herd of camels filling the valley, and a herd of cows filling the valley and a herd of sheep filling the valley. Then the angel disguised himself as a leper and appeared to the leper and said: 'I am a poor man who has lost all means of livelihood while I was travelling. So no one will fill my needs but God and you. In the Name of He Who has given you a good colour and healthy skin and great property, I ask you to give me one camel so that I may reach my destination. The man said: 'I regret, I have so many commitments.' The angel said: 'I think I know you, were you not a leper before whom the people

found most loathsome? Were you not poor and then God gave you all this?' He said: 'I gained this property from the inheritance of my forebears.' The angel said: 'If you are lying, then let God return you to your former state.' Then the angel disguised himself as a bald man and appeared to the bald man and said the same as he had said to the first one. The angel said: 'If you are lying, then let God return you to your former state.' The angel disguised himself as a blind man and appeared to the blind man and said: 'I am a poor man on a journey and my livelihood has been exhausted while I was travelling. I have no one to help me except God and after Him, you. I ask you in the Name of He Who has restored your sight, to give me one sheep, so that by means of it I may reach my destination.' The man said: 'Indeed I was blind and God restored my sight, I was poor and God made me rich, so take whatever you need of my property. By God I will not commend you if you leave anything of my property which you need in the cause of God.' The angel said: 'Keep your property, you have been tested and God is well pleased with you but angered by your two companions'."

1383. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "There was a man from Bani Israel who murdered ninety nine people. Then he set off to ask. He encountered a monk and asked him if his repentance would be accepted. The monk said: 'No.' And so the man killed him. He kept on asking until a man told him to go to a certain village. But death reached him before he got there, as he was dying he turned his heart towards the village and so the angels of mercy and the angels of punishment argued about him. God commanded the village to come closer to him, and ordered the place he had come from to go further away, and then He commanded the angels to measure the distance between his body and the two villages. When he was one span nearer the village he was forgiven."

1384. It was related that Abu Huraira said that the Messenger of God said: "One man purchased a plot of land from another, and the buyer found a clay jar filled with gold on the land. The buyer said to the seller: 'Take your gold, I bought only the land from you, I did not buy this gold.' The seller said: 'I sold you the land with all that is in it.' So they took the matter to a man who asked: 'Do you have children?' One of them said: 'I have a son.' The other said: 'I have a daughter.' The man said: 'Let them marry and spend the money on them and give the rest in charity'."

1385. It was related that Usama ibn Zaid said that the Messenger of God said: "Some people of Israel were punished by the plague, so if you hear that it has spread in any land, do not go there, and if it occurs in

a land where you are, do not leave to escape from it."

1386. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: 'I asked the Messenger of God about plague. He said that it was a punishment that God sends on whoever He pleases. And God has made it a means of mercy for the believers, for if someone remains in his land when an epidemic occurs, in the hope that God will reward him and believing that nothing will happen to him except what God has decreed, he will be rewarded the reward of a martyr."

1387. It was related that Ibn Mas'ud said: "It is as if I see the Prophet (Prayers & peace be upon him) talking about one of the Prophets who had been beaten by his people until he bled. Who, while he wiped the blood from his face said: 'O God! Forgive my people for they have no knowledge'."

1388. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "One of the sayings of the Prophets which the people have retained is: 'If you have no shame, do anything you like'."

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1389. It was related that Abu Huraira said that the Messenger of God said: "People are of different natures, those who were the best in the times before Islam are also the best in Islam if they understand the Religion. You see the best of the people are those who disdain to rule. And you see the worst of the people are the two-faced who show one face to one and another face to the other."

1390. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Quraish has precedence over the people. The Muslims follow the Muslims of them, and the unbelievers follow the unbelievers of them. People are of different natures. The best of them in the times before Islam are the best in Islam if they understand the Religion. You will see the best of the people are those who most disdain to rule until he is given the pledge of allegiance."

1391. It was related that Mu'awiya heard the news that Abd Allah ibn Mar ibn Al As said that a king would arise from the Qahtan. At that Mu'awiya was angry and rose up and praised God as is His due and said: "Listen, I have heard that some of you are relating things which do not exist in the Book, and which have not been related by the Messenger of God. Such men are ignorant. Beware of the hopes which lead the people astray, for I have heard the Messenger of God say: 'The Quraish will retain precedence of rule, and God will destroy whoever is hostile towards them, as long as they hold to the Law of the Religion."

1392. It was related that Abu Huraira said that the Messenger of God said: "The Quraish, the Helpers, the Juhaina, Muzaina, Aslam, Asja' and Ghifar are my followers and have no protectors but God and His Messenger."

1393. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Precedence of rule will remain with Quraish even if only two of them remain."

1394. It was related that Jubair ibn Mat'im said: "Uthman ibn Affan went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! You gave property to Bani Al Muttalib and left us even though we are of equal nearness to you. The Prophet (Prayers & peace be upon him) said: 'Only Bani Hashim and Bani Al Muttalib are equal.' It was related that Urwa ibn Al Zubair said: 'Abd Allah ibn Al Zubair went to Aisha with some women of the Bani Zuhra, for she used to treat them well because of their relationship to the Messenger of God'."

1395. It was related that Abu Dhar said that the Prophet (Prayers & peace be upon him) said: "If anyone deliberately claims to be the son of any other than his true father, he has disbelieved in God, and if anyone claims to be of a people to whom he does not belong, let him take his place in the Fire."

1396. It was related that Wathila ibn Al Aqsa said that the Messenger of God said: "Indeed, one of the most grievous lies is to falsely claim to be the son of other than one's true father, or to claim to have had a vision one has not had, or to attribute to me something I have not said."

1397. It was related that Abd Allah said: "When the Messenger of God was on the pulpit he said: 'May God forgive the Ghifar! And may God spare the Aslam! The Usaiya has disobeyed God and His Messenger'."

1398. It was related that Abu Bakra said: "Al Aqra ibn Habis said to the Prophet (Prayers & peace be upon him): 'No one has given you the pledge of allegiance except those who used to rob the pilgrims from the Aslam, Ghifar and Muzaina, (and Juhaina).' The Prophet (Prayers & peace be upon him) said: Do you not think that the Aslam, Ghifar and Muzaina and Juhaina are better than the Bani Tamim, Bani Amir, Asad and Ghatafan?' It was said: 'They failed and were unsuccessful.' The Prophet (Prayers & peace be upon him) said: 'Indeed, by Him in Whose Hand is my life, they are better'."

1399. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Bani Aslam, Ghifar and some of the Muzaina (or Juhaina) are better in the Sight of God on the Day of Resurrection than the Asad, Tamim, Hawazin and Ghatafan'."

1400. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The hour will not come to pass until a man from Qahtan appears driving the people with his rod."

1401. It was related that Jabir said: "We were with the Prophet (Prayers & peace be upon him) during a battle, a great number of Emigrants joined him and among them was one who like to jest, so he struck a man from the Helpers on his hip. The Helper became so angry that they both summoned

their people, the Helper said: 'Help! O Helpers.' And the Emigrant said: 'Help! O Emigrants.' The Prophet (Prayers & peace be upon him) came out and said: 'What is the matter with the people of ignorance?' Then he said: 'What is wrong with them?' So he was told about the Emigrant who had struck the Helper. The Prophet (Prayers & peace be upon him) said: 'Stop it, for it is a call for harm.' Abd Allah ibn Ubai ibn Salul said: 'The Emigrants have called and rallied against us, so when we return to Madinah the most noble people will expel the inferior from there.' At that Umar said: 'O Messenger of God! Let us kill this evil man.' The Prophet (Prayers & peace be upon him) said: 'No, in case the people say that Mohammed kills his companions'."

The Story of Khuza'a

1402. It was related that Abu Huraira said that the Messenger of God said: "Amr ibn Luhai ibn Qam'a ibn Khindif was the father of Khuza'a." Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "I saw Amr ibn Amir ibn Luhai Al Khuza'a dragging his intestines around in the Fire, because he was the first man to begin the habit of delivering animals to idols."

1403. It was related that Ibn Abbas said that Abu Dhar said: "I was with a man from Ghifar and we heard that someone had appeared in Makkah claiming to be the Prophet (Prayers & peace be upon him). I said to my brother: 'Go to the man and speak to him and tell me what he says.' He set off and met with him and returned. I asked: 'What news have you?' He said: 'By God, I saw a man enjoining good and forbidding evil.' I said to him: 'I am not content with only that news.' So I took a waterskin and set out for Makkah. I did not know him nor did I ask anyone about him. I carried on drinking from Zam Zam and staying in the Mosque. Then Ali passed me by and said: 'You seem to be a stranger here?' I said: 'Yes.' He went on to his house and I went with him. He did not ask me anything nor did I tell him anything. The next morning I went to the Mosque to ask about the Prophet (Prayers & peace be upon him), but no one told me anything about him. Ali passed me by again and asked: 'Has the man not recognised his dwelling place yet?' I said: 'No.' He said: 'Come with me.' He asked: 'What is your business here and what has brought you to this town?' I said: 'If you guard my secret, I will tell you.' He said: 'I will.' I said: 'We have heard that someone has appeared here claiming to be a Prophet. I sent my brother to speak to him and when he returned he brought me little news, so I considered that I should meet him myself.' Ali said: 'You have attained your objective, I am going to him now, so follow me and wherever I enter, enter after me. If I see anyone who looks as if he will trouble you, I will stand near a

wall pretending to fix my shoes and then you should go away.' Ali went on and I followed him until he entered a place, and I entered with him to the Prophet (Prayers & peace be upon him) and I said to him: 'Tell me about Islam.' When he did so I embraced Islam on the spot. He said to me: 'O Abu Dhar! Keep your conversion secret and go back to your town, and when you have news of our victory come back to us.' I said: 'By Him Who has sent you with the Truth, I will proclaim my conversion to Islam among them.' Abu Dhar went to the Mosque where some of the Quraish had gathered, and said: 'O people of Quraish! I bear witness that there is no god but God and I bear witness that Mohammed is His servant and Messenger.' The men of Quraish rose up and said: 'Get him! They got up and beat me almost to death. Al Abbas saw me and threw himself upon me to protect me. He then confronted them saying: 'Woe to you! You seek to kill a man of Ghifar, even though you trade and pass through the territory of Ghifar?' Then they left me alone. The next morning I went back to the Mosque and repeated the same thing I has said the day before. The said: 'Get him!' And I was given the same treatment as I had received the day before, and again Al Abbas came and threw himself upon me to protect me and told them the same as he had told them the day before.' So that was how Abu Dhar embraced Islam."

1404. It was related that Ibn Abbas said when the verse: "And warn your nearest relations," was revealed, the Prophet (Prayers & peace be upon him) began to call: 'O Bani Fihr, O bani Adi.' Making mention first of the various tribes of the Quraish."

1405. It was related that Aisha said: "Hassan ibn Thabit asked the Prophet (Prayers & peace be upon him) for permission to ridicule the unbelievers, the Prophet (Prayers & peace be upon him) said: 'What about my shared heritage with them?' Hassan said: 'I shall remove you from them as a hair is picked out of the dough'."

1406. It was related that Jubair ibn Mut'im said that the Messenger of God said: "I have five names, I am Mohammed and Ahmad, I am Al Mahi through whom God will eradicate unbelief, I am Al Hashir who will be the first to be resurrected before the people, and I am the Al Aqib."

1407. It was related that Abu Huraira said that the Messenger of God said: "Are you not amazed at how God protects me from the insults and slander of the Quraish? They insult Modhammam and curse Modhammam while I am Mohammed."

1408. It was related that Jabir ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "My similitude as compared to the other prophets is as a man who constructed a house

completely except for one brick. When the people enter the house they admire its beauty but say: 'Except for this brick the house would be magnificent!"

1409. It was related that Abu Huraira said that the Messenger of God said: "My similitude as compared to other prophets before me is as a man who has constructed a house perfectly except for one brick in the corner. The people go around it and marvel at its beauty and say: 'If only that brick was put in its place!' So I am that brick, and I am the final Prophet."

1410. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was sixty three years old when he died."

1411. It was related that Al Ju'aid ibn Abd Al Rahman said: "I saw Al Sa'ib ibn Yazid when he was ninety four years old, he was upright and still strong. He said: 'I know I have enjoyed my powers of hearing and sight only because of the invocation of the Messenger of God. My aunt took me to him and said: 'O Messenger of God! My nephew is ill, will you invoke God for him?' So he invoked God for me."

1412. It was related that Uqba ibn Al Harith said: "Abu Bakr offered the afternoon prayer and went out and saw Al Hasan playing with some boys. He carried him up to his shoulders and said: 'May my father and mother be redeemed for you! You look like the Prophet (Prayers & peace be upon him), not Ali.' And Ali was smiling."

1413. It was related that Abu Juhaifa said: "I saw the Prophet (Prayers & peace be upon him) and Al Hasan ibn Ali looked like him." I said to Abu Juhaifa: 'Describe him for me.' He said: 'He was fair and his beard was black with a few white hairs. He promised to give us thirteen young she-camels, but he died before we were able to get them."

1414. It was related that Abd Allah ibn Busr, the companion of the Prophet (Prayers & peace be upon him) was asked: "Did you see the Prophet (Prayers & peace be upon him) when he was old?" He said: "He had a few white hairs between his lower lip and chin."

1415. It was related that Anas ibn Malik described the Prophet (Prayers & peace be upon him) saying: "He was of middling height, neither too short nor too tall, he was a rosy colour, neither completely white nor deep brown, his hair was neither completely curly nor straight. Divine Inspiration was revealed to him when he was forty years of age. He stayed ten years in Makkah receiving Divine Inspiration and in Madinah for another ten years. When he died, he had fewer than twenty white hairs in his hair and beard." Rabi'a said: "I saw some of his hair and it was red, when I asked about that I was told it had become red from perfume." And it was also related that Anas said: "The Messenger of

God was neither completely white nor deep brown, his hair was neither curly nor straight. God gave him his mission when he was forty years old, thereafter he stayed in Makkah for ten years and then in Madinah for another ten years. When God took him back to Him, there were fewer than twenty white hairs in his hair and beard."

1416. It was related that Al Bara' said: "The Messenger of God was the most handsome of men, and he had the best appearance, he was neither too short nor too tall."

1417. It was related that someone asked Anas: "Did the Prophet (Prayers & peace be upon him) dye his hair?" He said: "No, as there were only a few white hairs around his temples."

1418. It was related that Al Bara' Ibn Azib said: "The Prophet (Prayers & peace be upon him) was of medium height and had broad shoulders and long hair which reached the lobes of his ears. I saw him once wearing red cloak and I have never seen a more handsome man." It was also related that Al Bara' was asked: "Was the Prophet's (Prayers & peace be upon him) face as bright as a sword?" He said: "No, but it was as bright as the moon."

1419. It was related that Abu Juhaifa said: "The Messenger of God went to Al Batha at noontime, performed ablution and offered two Rak'at in the noon prayer and two Rak'at for the afternoon prayer while fixing a speared stick in front of himself and the people passed in front of it. The people rose up and held the Prophet's (Prayers & peace be upon him) hands and stroked them over their faces. I too took his hand and put it over my face and I noticed that his hand was colder than ice, and its scent was of musk."

1420. It was related that Abu Huraira said that the Messenger of God said: "I have been sent in the best of all the generations of the offspring of Adam since the Creation."

1421. It was related that Ibn Abbas said: "The Messenger of God used to leave his hair hanging down because the unbelievers used to part their hair. The People of earlier Scripture used to leave their hair hanging down and the Messenger of God liked to do the same as the people of earlier Scripture in that which God had not commanded him, then later he parted his hair."

1422. It was related that Abd Allah ibn Amr said: "The Prophet (Prayers & peace be upon him) never used foul language. He used to say: 'The best of you are those who have good manner and character'."

1423. It was related that Aisha said: "When the Messenger of God was given the choice between two things he used to choose the easier of the two, on condition that it was not a sin, but if it was sinful he

would not do so. The Messenger of God never revenged for his own sake but only did so when God's Laws had been contravened, then he would take revenge for God's sake."

1424. It was related that Anas said: "I have never felt fine silk or heavy silk softer than the hands of the Prophet (Prayers & peace be upon him), and I have never smelt a scent or a sweat sweeter than the scent of the Prophet's (Prayers & peace be upon him) sweat."

1425. It was related that Abu Sa'id Al Khudri said: "The Prophet (Prayers & peace be upon him) was more shy than a virgin girl in a veil." And it was also related: "If he disliked a thing, it would be apparent in his face."

1426. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) never criticized any food, but if he liked it he ate it, and if he disliked it he would leave it."

1427. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to speak with such clarity that if you wished to count his words you could do so." And it was related that Aisha said: "The Prophet (Prayers & peace be upon him) never spoke hurriedly and unclearly as you do."

1428. It was related that Anas ibn Malik told us about the night when the Prophet (Prayers & peace be upon him) journeyed from the Mosque at the Ka'ba. Three angels came to the Prophet (Prayers & peace be upon him) before he received Divine Inspiration as he slept in the Mosque. The first said: 'Which one is he?' The second said: 'He is the best of them all.' That all happened without his knowledge and he did not see them until they returned on another night, then he felt their presence in his heart, for the eyes of the Prophet (Prayers & peace be upon him) were closed when he slept, but his heart was awake. That is a trait of all prophets, their eyes sleep but their hearts are awake. Then Gabriel took the Prophet (Prayers & peace be upon him) and went up with him to Heaven."

1429. It was related that Anas said: "A dish of water was brought to the Prophet (Prayers & peace be upon him) when he was at Al Zawra. He put his hand into it and the water began to gush from his fingers. All the people performed ablution with it. Qatada asked Anas: 'How many were you?' Anas said: 'We numbered three hundred or almost three hundred'."

1430. It was related that Abd Allah ibn Mas'ud said: "We used to think that the miracles were God's blessings, but you see them as a warning. When we were travelling with the Messenger of God and we were short of water, he said: 'Bring the water that remains.' The people brought a small dish with a little water in it. He put his hand into it and said: 'Come to the blessed water and the Blessing is

from God.' I saw the water gush from the fingers of the Messenger of God and indeed, we heard the food glorifying God while it was being eaten'."

1431. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Hour will not come to pass until you fight a nation who wear shoes of hair, and until you fight the Turks, who have small eyes, reddish faces and flattened noses, and their faces will appear to be like flat shields. And you will find the best of people are those who hate the burden of rulership until they are chosen to rule. And people are of different nature, the best in the times before Islam are the best in Islam. A time will come when any one of you will prefer to see me rather than to have his family and property increased two-fold."

1432. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Hour will not come to pass until you fight with the Khudh and the Kirman from the non-Arabs. They will have red faces, flat noses and small eyes, their faces will look like flattened shields and their shoes will be made of hair."

1433. It was related that Abu Huraira said that the Messenger of God said: "The branch of the Quraish will destroy the people." The companions of the Prophet (Prayers & peace be upon him) said: "What do you command us to do?" He said: "I urge you to tell the people to avoid them."

1434. It was related that Abu Huraira said: "I heard the trustworthy one who is inspired say: 'The downfall of those who follow me will be at the hands of some youths of Quraish.' Marwan said: 'Youths?' Abu Huraira said: 'If you want I can name them, they are the children of so and so and the children of so and so'."

1435. It was related that Hudhaifa ibn Al Yaman said: "The people used to ask the Messenger of God about good, but I asked him about evil in fear that it may overtake me. I said: 'O Messenger of God! We were ignorant and doing evil and God gave us good, will there be evil after this good?' He said: 'Yes.' I said: 'Will there be good after that evil?' He said: 'Yes, but it will be tarnished with evil.' I asked: 'What will that evil be?' He said: 'Some people will lead according to principles not in my tradition. You will see what they do and disapprove of them.' I said: 'Will there be any evil after that good?' He said: 'Yes, there will be people who will call others to the gates of Hell and whoever hearkens them will be cast into it.' I said: 'O Messenger of God! Tell us who are those people.' He said: 'They will be from us and speak our language.' I said: 'What do you command me to do if this happens in my lifetime?' He said: 'Be close to the Muslims and their Leader.' I said: 'If there is no leader nor Muslims?' He said: 'Avoid those

differing parties even if you have to bite on to a root of a tree until you encounter God like that'."

1436. It was related that Ali said: "I convey the traditions of the Messenger of God to you, as I would prefer to fall from the sky than to attribute something falsely to him. But when I tell you of something which is between you and I, then without doubt, war is deception. I heard the Messenger of God say: 'In the final era of this world there will be some foolish youths who will use the Qur'an and they will abandon Islam like an arrow pierces game. Their belief will not extend further than their throats, so when you encounter them, kill them, for the one who kills them will have a great reward on the Day of Resurrection."

1437. It was related that Khabbab ibn Al Arat said: "We complained to the Messenger of God when he sat in the shade of the Ka'ba, we leant over his covering sheet and said to him: 'Will you implore help for us? Will you pray to God for us?' He said: 'During the nations before you, a man would be lowered into a ditch which had been dug for him, and a saw would be placed over his head and he would be cut in two, but that did not make anyone abandon his religion. His body would be torn up with iron claws which would tear the flesh from his bones and nerves, but that did not make anyone abandon their religion. By God, this Religion will prevail until one who travels from San'a to Hadramout fears no one but God, or as a wolf looks upon sheep, but you people are in haste'."

1438. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) noticed that Thabit ibn Qais was not there. Someone said: 'O Messenger of God! I will get you news of him.' So he went and found him in his house with his head hung in despair. He said: 'What is wrong?' Thabit said: 'A disaster, a man used to raise his voice above the voice of the Prophet (Prayers & peace be upon him) and so all his good deeds have been cancelled and he will be from the people of Hell.' The man returned to the Prophet (Prayers & peace be upon him) and told him what Thabit had said. The Prophet (Prayers & peace be upon him) said: 'Go to Thabit and tell him he is not from the people of the Fire but from the people of Paradise'."

1439. It was related that Al Bara ibn Azib said: "A man recited Surah 'The Cave' and a mount in the house was frightened and began to jump. The man completed the prayer with the salutation but suddenly a cloud hung around him. He told the Prophet (Prayers & peace be upon him) of this and the Prophet (Prayers & peace be upon him) said: 'O so and so, recite, for that was a sign of peace descending because of the recitation of the Qur'an'."

1440. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) went to visit a sick Bedouin. When he visited someone ill the Prophet (Prayers & peace be upon him) used to say: 'No harm will come to you! May God cure you! May God cure you!' So the Prophet (Prayers & peace be upon him) said to the Bedouin: 'No harm will come to you. May God cure you!' The Bedouin said: 'You say, may God cure me? No, it is a fever boiling in an old man which will take him to his grave.' The Prophet (Prayers & peace be upon him) said: 'Yes, then it may be as you have said'."

1441. It was related that Anas said: "A Christian embraced Islam and read Surah 'The Heifer' and 'The Family of Imran,' he used to be a scribe for the Prophet (Prayers & peace be upon him). Later he went back to Christianity and he would say: 'Mohammed knows nothing except what I have written for him.' Then God caused him to die and the people buried him, but the next morning they saw that the earth had cast his body out. They said: 'This is the doing of Mohammed and his companions. They dug open the grave of our companion and exhumed his body because he left them.' So they dug the grave even deeper but the next morning they saw that the earth had cast his body out. They said: 'This is the doing of Mohammed and his companions. They dug open his grave and exhumed his body because he left them.' They dug the grave again more deeply but in the morning they saw that the earth had cast his body out. So they believed that what had happened had not been done by any human and they left him as he was'."

1442. It was related that Jabir said that the Prophet (Prayers & peace be upon him) said: "Have you any carpets?" I said: 'From where shall I get carpets?' He said: 'You shall soon have carpets.' I used to say to my wife: 'Take your carpets out of my sight.' But she said: 'Did the Prophet (Prayers & peace be upon him) not tell you that you will soon have carpets?' So I gave up asking.

1443. It was related that Abd Allah ibn Mas'ud said: "Sa'd ibn Mur'adh went to Makkah with the intention of performing Umra, he stayed in the house of Umaaiya ibn Khalaf Abi Safwan, for Umaiya used to stay himself at Sa'd's house whenever he went through Madinah on his way to Al Sham. Umaiya said: 'Will you wait until noon when the people are inside then go and circumambulate the Ka'ba?' So while Sa'd was circumambulating the Ka'ba, Abu Jahl came and asked: 'Who is that circumambulating the Ka'ba?' Sa'd said: 'I am Sa'd.' Abu Jahl said: 'Are you circumambulating the Ka'ba in security while you have given refuge to Mohammed and his companions?' Sa'd said: 'Yes,' and they began to argue. Umaiya said: 'Do not shout at Abi Al Hakam, he is the chief of the

valley.' Sa'd then said: 'By God, if you hinder me from circumambulating the Ka'ba I will ruin your trade with Al Sham.' Umaiya repeated: 'Do not shout,' and took hold of him. Sa'd got furious and said: 'Begone! I have heard Mohammed say that he will kill you.' Umaiya said: 'He will kill me?' Sa'd said: 'By God! When Mohammed says something he never lies.' Umaiya went to his wife and said: 'Do you know what my brother from Yathrib has told me?' She said: 'What has he told you?' He said: 'He says that he heard Mohammed saying that he will kill me.' She said: 'By God! Mohammed never lies.' So when the unbelievers began to set off for Badr and proclaimed war against war, his wife said: 'Do you not recall what your brother from Yathrib told you?' Umaiya resolved not to go, but Abu Jahl said: 'You are one of the nobles of the valley, so you must come with us for a day or two.' He went with them and so God caused him to be killed."

1444. It was related that Usama ibn Zaid said: "I received news that Gabriel came to the Prophet (Prayers & peace be upon him) when Umm Salama was with him. Gabriel began to speak to the Prophet (Prayers & peace be upon him) and then departed. The Prophet (Prayers & peace be upon him) said to Umm Salama: 'Who was that?' She said: 'It was Dihya.' Later Umm Salama said: 'By God! I thought he was Dihya until I heard the Prophet (Prayers & peace be upon him) speaking about Gabriel in his speech'."

1445. It was related that Abd Allah said that the Messenger of God said: 'In a vision I saw the people gathered in an assembly and then Abu Bakr rose up and drew one or two pails of water, but his drawing was weak. May God forgive him. Then Umar took the pail and it became a large bucket in his hands. I have never seen anyone who could draw water as strongly as Umar, until all the people had drunk their fill and watered their camels that had knelt there."

1446. It was related that Abd Allah ibn Umar said: "The Jews came to the Messenger of God and told him that one of their men had committed adultery with one of their women. The Messenger of God said: 'What do you see in the Torah concerning punishment by stoning?' They said: 'We proclaim their crime and whip them.' And Allah ibn Salam said: 'You lie, the Torah proscribes stoning.' They produced the Torah and opened it and one of them put his hand over the verse of stoning and read the verses before it and after it. Abd Allah ibn Salam said to him: 'Lift you hand up.' When he raised his hand the verse of stoning was there. They said: 'Mohammed has spoken in truth, the Torah does proscribe stoning.' The Prophet (Prayers & peace be upon him) then ordered that both of them should be stoned to death."

1447. It was related that Abd Allah ibn Mas'ud said: "In the lifetime of the Prophet (Prayers & peace be upon him) the moon was split into two and the Prophet (Prayers & peace be upon him) said regarding that: 'Bear witness to this'."

1448. It was related that Uwa Al Bareqi said that the Prophet (Prayers & peace be upon him) gave him one Dinar to buy a sheep for him, Urwa bought two sheep for him with the money. So he sold one of them for one Dinar and brought one Dinar and the sheep back to the Prophet (Prayers & peace be upon him). At that the Prophet (Prayers & peace be upon him) invoked God to bless him in his business. So Urwa used to make profit from any business even if he bought dust.

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The Book of the Virtues of the Companions of the Prophet (Prayers & peace be upon him)

1449. It was related that Jubair ibn Mu'tim said: "A woman went to the Prophet (Prayers & peace be upon him) and he ordered her to come back to him again, she said: 'What if I come and do not find you?' It seemed she meant, 'If I find you dead?' The Prophet (Prayers & peace be upon him) said: 'If you do not find me, then go to Abu Bakr'."

1450. It was related that Ammar said: "I saw the Messenger of God and there was no one with him except five slaves, two women and Abu Bakr."

1451. It was related that Abu Al Darda said: "I was sitting with the Prophet (Prayers & peace be upon him) when Abu Bakr raised a corner of his garment and bared his knee. The Prophet (Prayers & peace be upon him) said: 'Your companion has had an argument.' Abu Bakr saluted the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! There has been an argument between myself and the son of Al Khattab. I spoke to him severely and then I was sorry and asked him to forgive me, but he refused. So I have come to you.' The Prophet (Prayers & peace be upon him) said three times: 'O Abu Bakr! May God forgive you.' Meanwhile Umar regretted his refusal and went to Abu Bakr's house and asked for him. They said: 'No he is not here.' So he went to the Prophet (Prayers & peace be upon him) and saluted him but the signs of displeasure on the face of the Prophet (Prayers & peace be upon him) appeared until Abu Bakr felt sorry for Umar, so he knelt and said twice: 'O Messenger of God! By God! I wronged him more than he wronged me.' The Prophet (Prayers & peace be upon him) said: 'God sent me to you people but you told me: 'You lie.' While Abu Bakr said: 'He has said the truth,' and he comforted me with himself and his wealth.' Then he said twice: 'Will you not desist from hurting my companion?' Thereafter Abu Bakr was never harmed by anyone'."

1452. It was related that Amr ibn Al As said: "The Prophet (Prayers & peace be upon him) appointed me as leader of the army of Dhat Al Salasil. I went to him and said: 'Who is the dearest person to you?' He said: 'Aisha.' I said: 'Of the men?' He said: 'Her father.' I said: 'Then who?' He said: 'Umar ibn Al Khattab.' After that he named others."

1453. It was related that Abd Allah ibn Umar said that the Messenger of God said: "On the Day of Judgment God will not look at the one who trails his robe behind himself in pride." Abu Bakr said: "One part of my robe trails down if I do not watch out for it." The Messenger of God said: "But you do not do out of pride."

1454. It was related that Abu Musa Al Ash'ari said: "I performed ablution in my house and went out and said: 'Today I will abide with the Messenger of God and stay beside him all day.' I went to the Mosque and asked about the Prophet (Prayers & peace be upon him). They said: 'He has gone this way.' So I followed that way asking about him until I found he had entered a place called Bi'r Aris, I sat at its gate made of the leaves of date palms until the Prophet (Prayers & peace be upon him) had answered the call of nature and performed ablution. Then I went to him and saw him sitting at the well of Aris on the middle of its wall with his legs bared hanging into the well. I saluted him and went back and sat at the gate, I said: 'Today I will be the Prophet's (Prayers & peace be upon him) gate keeper.' Abu Bakr came and pushed the gate, I said: 'Who is it?' He said: 'Abu Bakr.' I told him to wait and I went in and said: 'Abu Bakr seeks permission to enter.' He said: 'Let him come in and tell him the good tidings that he will be admitted to Paradise.' So I went out and said to Abu Bakr: 'Come in and the Messenger of God gives you good tidings that you will be admitted to Paradise.' Abu Bakr entered and sat at the right hand side of the Messenger of God upon the edge of the well and hung his legs into it like the Prophet (Prayers & peace be upon him) and bared his legs. Then I went back and sat at the gate, I had left my brother performing ablution and he intended to follow me, so I thought: 'If God intends good for him, He will bring him here.' Then someone moved the door, I said: 'Who is it?' He said: 'Umar ibn Al Khattab.' I asked him to wait and I went to the Messenger of God saluted him and said: 'Umar ibn Al Khattab seeks permission to enter.' He said: 'Let him in and tell him the good tidings that he will be admitted to Paradise.' I went to Umar and said: 'Come in and the Messenger of God gives you good tidings that your will be admitted to Paradise.' So he came in and sat next to the Messenger of God on the edge of the well on the left hand side and hung his legs into the well. I went back and thought: 'If God intends good for so and so He will bring him here.' Someone

came and moved the door, I said: 'Who is it?' He said: 'Uthman ibn Affan.' I asked him to wait and I went to the Prophet (Prayers & peace be upon him) and told him. He said: 'Let him in and give him the good tidings that he is admitted to Paradise after a tragedy happens to him.' So I went to him and said: 'Come in, the Messenger of God gives you good tidings that you will enter Paradise after a tragedy has struck you.' Uthman came in and found the edge of the well occupied, so he sat on the other side facing the Prophet (Prayers & peace be upon him)."

1455. It was related that Abi Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "Do not insult my companions, if any of you has spent the weight of Mount Uhud in gold he will not attain the contribution of any of them nor the half of it."

1456. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) climbed the mountain of Uhud with Abu Bakr, Umar and Uthman. The mountain began to shake and the Prophet (Prayers & peace be upon him) said: 'Be still, O Uhud! There are upon you no less than a Prophet, a Siddiq and two martyrs."

1457. It was related that Ibn Abbas said: "I was standing among the people as they invoked God for Umar ibn Al Khattab who was lying dead upon his bed, when a man behind me rested his elbows on my shoulder and said: 'May God have Mercy upon you. I ever hoped that God would keep you with your two companions as I often heard the Messenger of God say: 'I, Abu Bakr and Umar were somewhere, I Abu Bakr and Umar set off.' So I hoped that God would keep you with both of them.' I turned around and found that the speaker was Ali ibn Abu Talib."

1458. It was related that Jabir ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "I saw a vision in which I saw myself enter Paradise and then I saw Al Rumaisa, the wife of Abu Talha. I heard footsteps and I asked: 'Who is it?' It was said: 'It is Bilal.' Then I saw a palace and a lady sitting in its courtyard. I asked: 'Who does this palace belong to?' It was said: 'It is for Umar.' I thought to enter it and look inside but then I remembered Umar's jealousy." Umar said: "May my father and mother be redeemed for you, O Messenger of God! How could I be offended by you?"

1459. It was related that Anas said: "A man asked the Prophet (Prayers & peace be upon him) about the Hour saying: 'When will it come to pass?' The Prophet (Prayers & peace be upon him) said: 'What have you prepared for it?' He said: 'Nothing except that I love God and His Messenger.' The Prophet (Prayers & peace be upon him) said: 'You will be with those you love.' We never had been so happy

as we were when we heard the Prophet (Prayers & peace be upon him) say: 'You will be with those your love.' So I love the Prophet (Prayers & peace be upon him), Abu Bakr and Umar and I hope I will be will them all even though my deeds are not as great as theirs."

1460. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "There were men among the Bani Israel who lived before you who used to be inspired with guidance even though they were not prophets, and if there is anyone like that of my followers, it is Umar."

1461. It was related that Ibn Umar said that an Egyptian came to him and said: "O Ibn Umar! I wish to ask you about something so please tell me. Did you know that Uthman deserted on the day of Uhud?" Ibn Umar said: 'Yes.' The man said: 'Did you know that Uthman was missing on the day of Badr and did not participate?' Ibn Umar said: 'Yes.' The man said: 'Did you know that he failed to take part in the pledge of allegiance at Al Ridwan and did not witness it?' Ibn Umar said: 'Yes.' The man said: 'God is Great!' Ibn Umar said: 'Permit me to explain to you, as for his desertion on the day of Uhud, I bear witness that God has excused and forgiven him, as for his absence from the Battle of Badr, it was because the daughter of the Messenger of God was his wife and she was ill at that time, and the Messenger of God told him: 'You will earn the same reward and share as anyone who takes part in the battle of Badr.' As for his absence from the pledge of allegiance at Al Ridwan, if there had been anyone more respected in Makkah the Messenger of God would have sent him instead, but without doubt, the Messenger of God sent him and the pledge of allegiance at Al Ridwan was given after Uthman had left for Makkah. The Messenger of God held out his right hand and said: 'This is the hand of Uthman.' He took his other hand in it saying: 'This is on behalf of Uthman.' Then Ibn Umar said: 'Take this into your consideration'."

1462. It was related that Ali said: "Fatimah complained of the hardship her endured from the use of the handmill. Some prisoners of war were brought to the Prophet (Prayers & peace be upon him), so she went to him but did not find him at home. Aisha was there and she told her. When the Prophet (Prayers & peace be upon him) returned Aisha told him about Fatimah's visit. Ali said: 'So the Prophet (Prayers & peace be upon him) came to us after we had gone to bed, I wanted to get up but the Prophet (Prayers & peace be upon him) said: 'Stay where you are.' Then he sat between us until I felt the cool of his feet on my chest, then he said: 'Shall I tell you something which is better than that for which you have asked me?' When you go to bed say: 'God is Great' thirty three times, and 'All praise be to God' thirty

three times, that will be better to you than a servant'."

1463. It was related that Abd Allah ibn Al Zubair said: "During the Battle of Al Ahzab, I and Umar ibn Abi Salama were left behind with the women. Indeed I saw my father Al Zubair mounted upon his horse, going to and fro from Bani Quraiza two or three times. So when he returned I said: 'O my father! I saw you going to and fro from Bani Quarayzah?' He said: 'Did you see me really, my son?' I said: 'Yes.' He said: 'The Messenger of God said: 'Who will go to Bani Quarayzah and bring me their news?' So I went and when I returned the Messenger of God made mention to me of both his parents when he said: 'May my father and mother be redeemed for you'."

1464. It was related that Talha ibn Ubaid said that no one stayed beside the Prophet (Prayers & peace be upon him) during one of the battles in which the Messenger of God fought, except Talha and Sa'd.

1465. It was related that Qais ibn Abi Hazim, may God have mercy upon him, said: "I saw the hand of Talha with which he had shielded the Prophet (Prayers & peace be upon him), paralyzed."

1466. It was related that Sa'd ibn Abi Waqqas said: "The Prophet (Prayers & peace be upon him) redeemed me by his parents on the day of Uhud."

1467. It was related that Al Miswar ibn Makhrama said: "Ali proposed to the daughter of Abu Jahl, when Fatimah heard of that she went to the Messenger of God and said: 'Your people assert that you do not get angry for the sake of your daughters, and now Ali going to marry the daughter of Abu Jahl.' So the Messenger of God rose up and I heard him when he witnessed that there is no god but God and that Mohammed is the Messenger of God and then said: 'I gave one of my daughters to Abu Al As ibn Al Rabi', and he was truthful to his word. And Fatimah is a part of me and I hate anything which upsets her. By God, the daughter of the Messenger of God will not be with the daughter of the enemy of God with one man.' So Ali put off the proposal. And the narrator also said: "I heard the Prophet (Prayers & peace be upon him) mention a son in law of his from Bani Abd Shams, so he praised him for keeping well his marriage and said: 'And he was truthful to me in his word. He promised and he kept his promise'."

1468. It was related that Abd Allah ibn Umar said: "The Prophet (Prayers & peace be upon him) sent out an army under the command of Usama ibn Zaid. Some people critiscised his appointment as commander so the Prophet (Prayers & peace be upon him) said: 'If you are critical of Usama's leadership, you used to criticise his father before when he led. By God! He was most deserving to be

a leader and was one of the dearest of all to me and now he is one of the dearest to me after him'."

1469. It was related that Aisha said: "A person skilled in determining lineage came to me when the Prophet (Prayers & peace be upon him) was with me and Usama ibn Zaid and Zaid ibn Haritha lay sleeping. The man said: 'These are the feet of people who share the same lineage.' The Prophet (Prayers & peace be upon him) was pleased and admired his pronouncement and he told Aisha about it."

1470. It was related that Aisha said: "A woman from Bani Makhzumiya stole and the people said: 'Who can intercede for her with the Prophet (Prayers & peace be upon him)?' No one dared to speak to him except Usama ibn Zaid, the Prophet (Prayers & peace be upon him) said: 'If a nobleman from the Children of Israel stole, they would forgive him, but if a poor man stole they would cut off his hand. But I would even cut the hand of Fatimah if she stole'."

1471. It was related that Usama ibn Zaid said that the Prophet (Prayers & peace be upon him) used carry him and Al Hassan and say: "O God! Love them as I love them."

1472. It was related that Ibn Umar said that Hafsa told him that the Prophet (Prayers & peace be upon him) said to her: "Abd Allah is a godfearing man."

1473. It was related that Alqama went to Al Sham and when he entered the Mosque, he said: "O God! Bless me with Godfearing companions." So he sat beside Abu Al Darda. Abu Al Darda said: 'Where are you from?' Alqama said: 'I am from Kufa.' Abu Al Darda said: 'Do you not have among you the guardian of a secret?' Alqama said: 'Yes.' Abu Al Darda said: 'Do you not have among you the one to whom God gave refuge from Satan because of the prayers of His Prophet, namely Ammar?' Alqama said: 'Yes.' Al Darda said: 'Do you not have among you the one who bears the Siwak of the Prophet (Prayers & peace be upon him)?' Alqama said: 'Yes.' Then Al Darda said: 'How did he used to recite the Surah which begins with: "By the night as if veils over, and by the day in full splendour." (Surah 92 verses 1-2) Alqama said: "And by male and female." Abu Al Darada said: 'The people of Al Sham tried to make me believe something I had not heard from the Prophet (Prayers & peace be upon him)'."

1474. It was related that Anas ibn Malik said that the Messenger of God said: "Every nation has a man who is trustworthy and the trustworthy man of this nation is Abu Ubaida ibn Al Jarrah."

1475. It was related that Al Bara' said: "I saw the Prophet (Prayers & peace be upon him) carrying Al Hasan upon his shoulder and saying: 'O God! I love him, so please love him'."

1476. It was related that Ibn Umar said that someone asked him whether a Muslim should kill flies. I heard him say: "The people are asking about the killing of flies while they have killed the son of the daughter of the Messenger of God. The Prophet (Prayers & peace be upon him) said: 'They are my two sweet basils in life'."

1477. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) hugged me and said: 'O God, instruct him with wisdom."

1478. It was related that Anas said: "The Prophet (Prayers & peace be upon him) told the people of the death of Zaid, Jafar and Ibn Rawha before they had news of it. His eyes brimmed with tears and he said: 'Zaid took the ensign and was martyred, then Jafar took the ensign and was martyred, and lastly the ensign was carried by one of the swords of God and God gave them all victory'."

1479. It was related that Abd Allah ibn Amr said: "The Messenger of God did not speak in an insulting way or speak of evil with intent. He used to say: 'The most dear to me of you is the one who has the noblest character and manners.' He also said: 'Learn the Qur'an from four, Abd Allah ibn Mas'ud, Salim the freed slave of Abu Huhaifa, Ubi ibn Ka'b and Mu'adh ibn Jabal'."

1480. It was related that Aisha said that she had borrowed a necklace from Asma and it had been lost. The Messenger of God sent some of his companions out to search for it. While they journeyed the time for prayer became due and they prayed without making ablution. When they returned to the Prophet (Prayers & peace be upon him) they told him about it. So the verse of ablution was revealed. Usaid ibn Hudair said: 'May God reward you, by God whenever you have a problem, God relieves you of it and sends with it a Blessing for the Muslims'."

1481. It was related that Aisha said: "The day of Bu'ath was caused by God for the benefit of His Messenger so that when the Messenger of God reached Madinah the tribes of Madinah were divided and their leaders killed or wounded. So God caused the battle for the benefit of His Messenger so that they would embrace Islam."

1482. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Had it not been for the migration, I would have been one of the Helpers." Abu Huraira used to say: 'The Prophet (Prayers & peace be upon him) is not unfair. May my parents be redeemed for him, for the Helpers gave him refuge and helped him,' or he said something like that."

1483. It was related that Al Bara' said I heard the Prophet (Prayers & peace be upon him) say: "No one loves the Helpers except a believer, and no one hates them except a

hypocrite. So God will love the one who loves them, and He will hate the one who hates them."

1484. It was related that Anas said: "The Prophet (Prayers & peace be upon him) saw the women and children coming. The Prophet (Prayers & peace be upon him) stood up and said three times: 'By God! You are the dearest of people to me'."

1485. It was related that Anas ibn Malik said: "A woman of the Helpers went to the Messenger of God with her son and the Messenger of God spoke to her and said twice: 'By Him in Whose Hands is my life, you are the dearest of people to me'."

1486. It was related that Zaid ibn Al Arqam said that the Helpers said: "O Messenger of God! All the Prophets had their followers and we have followed you, so invoke God to allow our followers to be counted with us." So he invoked God for that.

1487. It was related that Abu Humaid said that the Prophet (Prayers & peace be upon him) said: "The homes of the Bani Al Najjar are the best of the Helpers homes and thereafter those of the Bani Abd Al Ash-hal, and thereafter those of the Bani Al Harith and thereafter the Bani Sa'ida, and there is good in all the homes of the Helpers." Sa'd ibn Ubada came behind us and said: 'O Abu Usaid! Can you not see that the Prophet (Prayers & peace be upon him) likened the Helpers and made us the last of them in rank?' Then Sa'd encountered the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! You compared the homes of the Helpers in ranks and you have made us the last.' The Messenger of God said: 'Does it not suffice you that you are among the best?'

1488. It was related that Usaid ibn Hudair said that a man from the Helpers said: "O Messenger of God! Will you choose me as you have chosen so and so?" The Prophet (Prayers & peace be upon him) said: 'You will find others given preference to you after me, so have patience until you meet your Lord at the Heavenly Fountain'."

1489. It was related that Abu Huraira said: "A man went to visit the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) sent an envoy to his wives but they said they did not have anything except water. So the Messenger of God said: 'Who will have this man as his guest?' One of the Helpers said: 'I will.' So he took him to his wife and said to her: 'Be hospitable to the guest of the Messenger of God.' She said: 'We have nothing but the food of my children.' He said: 'Prepare you meal, light your lamp and let your children sleep if they ask for supper.' So she prepared the meal lit her lamp and put her children to sleep, and then they both pretended to eat. But they really slept in hunger. In the morning the Helpers went to the Messenger of

God and he said: 'Last night God marveled at what you did.' Then God revealed: "...and prefer others above themselves even though poverty may afflict them and whoever is saved from the greed of his own soul, those they are the ones who prosper." (Surah 59 verse 9)

1490. It was related that Anas ibn Malik said: "Abu Bakr and Al Abbas passed by a gathering of the Helpers while they were weeping. He asked: 'Why do you weep?' They said: 'We weep because we recall the gatherings of the Prophet (Prayers & peace be upon him) when he was with us'."

1491. It was related that Ibn Abbas said: "The Messenger of God came out wrapped in a sheet which covered his shoulders and his head was bound with a cloth soaked in oil and he sat upon the pulpit and after glorifying and giving praise to God he said: 'Afterwards the people will continue to increase, but the Helpers will decrease until they will be like salt in food. So whoever of you is the ruler and has the power to harm or benefit the people, he should accept the good of those who do good and excuse those who do wrong'."

1492. It was related that Jabir said: "I heard the Prophet (Prayers & peace be upon him) say: 'The Throne of God shook when Sa'd ibn Mu'adh died'."

1493. It was related that Anas ibn Malik said that the Prophet (Prayers & peace be upon him) told Ubai: "God has commanded me to recite to you: "Those who disbelieve..." (Surah 98 verse 1) Ubai said: 'Did he mention my name?' The Prophet (Prayers & peace be upon him) said: 'Yes.' At that Ubai began to weep.

1494. It was related that Anas said: "The Qur'an was compiled during the Prophet's (Prayers & peace be upon him) life time by four, all of them were from the Helpers, Ubai, Mu'adh ibn Jabal, Abu Zaid and Zaid ibn Thabit." I asked: 'Who is Abu Zaid?' He said: 'One of my uncles'."

1495. It was related that Anas said: "On the day of the Battle of Uhud, the people deserted the Prophet (Prayers & peace be upon him) leaving only Abu Talha protecting him with his shield in front of him. Abu Talha was a powerful and skilled archer who kept his bow taught. That day he broke two or three bows and if anyone passed by with a quiver of arrows the Prophet (Prayers & peace be upon him) would say: 'Tip them out in front of Abu Talha.' When the Prophet (Prayers & peace be upon him) raised his head to look at the enemy, Abu Talha said: 'O Messenger of God! May my parents be redeemed for you! Please do not lift you head up to be seen in case an arrow from the enemy strikes you. Let my neck and chest be wounded instead of yours.' I saw Aisha, the daughter of Abu Bakr and Umm Sulaim carrying their garments up so that

I could see their anklets, and they were carrying waterskins in their arms to serve water to the thirsting people and then they would go back and fill them and come again and serve water into the mouths of the people. Abu Talha's sword fell from his hand two or three times that day."

1496. It was related that Sa'd ibn Abu Waqqas said: "I never heard the Prophet (Prayers & peace be upon him) say anything about anyone who walked the earth that he is of the People of Paradise except for Abd Allah ibn Salam, and the verse was revealed about him: "...and a witness from the Children of Israel bears witness to it and believes..." (Surah 46 verse 10)

1497. It was related that Abd Allah ibn Salam said: "During the Prophet's (Prayers & peace be upon him) lifetime I had a vision which I related to him, in which I saw myself in a garden." He described its breadth and foliage and he said: 'In the centre of it there was an iron post whose base was fixed to the earth and whose top was in the sky, and upon the top was a ring and I was told to climb it. I said: 'I can not" Then a servant came and lifted my clothes from the back and I climbed up until I reached the top. Then I grasped the ring and I was told to hold it tightly. Then I awoke and I felt as if the handle was still in my hand. I related this to the Prophet (Prayers & peace be upon him) and he said: 'The garden is Islam, and the ring is the Most Trustworthy handhold. So you will remain a Muslim until you die'."

1498. It was related that Aisha said: "I was not jealous of any of the wives of the Prophet (Prayers & peace be upon him) as much as I was of Khadija although I never saw her, but the Prophet (Prayers & peace be upon him) used to mention her often, and even when he slaughtered a sheep he used to cut its parts and send them to the lady friends of Khadija. Sometimes I said to him: 'You regard Khadija as if there is no woman on the earth except her.' He used to say: 'Khadija was this or that, and I had children from her'."

1499. It was related that Abu Huraira said: "Gabriel came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! Khadija coming to you with a dish of meat soup. When she arrives, salute her on behalf of her Lord and on my behalf, and tell her the good tidings of a palace in Paradise where there will be no noise or distress."

1500. It was related that Aisha said: "Hala bint Khuwailid, the sister of Khadija, asked the Prophet's (Prayers & peace be upon him) permission to enter. At that the Prophet (Prayers & peace be upon him) remembered the way Khadija used to ask permission and he was sorrowful. He said: 'O God! Hala!' So I was jealous and said: 'What makes you recall an old woman of Quraish with sore gums who passed away long ago,

and whom God has replaced with someone better?'

1501. It was related that Aisha said: "Hind bint Utba came and said: 'O Messenger of God! There was no family on the face of the earth that I wished to see degraded more than yours, but today there is no family I wish to see honoured more than yours.' The Prophet (Prayers & peace be upon him) said: 'I thought the same, by Him in Whose Hand is my life!' She said: 'O Messenger of God! Abu Sufyan is a miser, so is it wrong for me to take from his property to feed my children?' He said: 'I do not permit it except that you take only your needs in what is fair and reasonable'."

1502. It was related that Abd Allah ibn Umar said: "The Prophet (Prayers & peace be upon him) encountered Zaid ibn Amr ibn Nufail at the valley of Baldah before the Prophet (Prayers & peace be upon him) had received any Revelation. The Prophet (Prayers & peace be upon him) was offered a meal but he refused to eat it. Then he said: 'I do not eat that which you slaughter in the name of idols, I eat only such things as have had the Name of God pronounced upon them at the time of slaughter. Zaid ibn Amr used to criticise the Quraish in the manner in which they slaughtered their animals and say: 'God has created sheep and He has sent the water for them from the sky, and He has caused the grass to grow for them from the earth, but you slaughter them in other than the Name of God. He used to say that because he scorned their practice and saw it as an abhorrent thing.

1503. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever needs to swear an oath, he should swear by God alone." As Quraish used to swear by their fathers, so he said: "Do not swear by your fathers."

1504. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The truest word spoken by a poet was that of Labid. 'But all things are false other than the Word of God and Umaiya ibn Abi Al Salt was almost going to embrace Islam'."

The Chapter of the Prophet's (Prayers & peace be upon him) Mission

Mohammed bin Abd Allah bin Abd Al Muttalib bin Hashim bin Abd Manaf bin Qusai bin Kilab bin Murrah bin Ka'b bin Luai bin Ghalib bin Fahr bin Malik bin Al Nadr bin Kinanah bin Khuzaimah bin Mudrikah bin Elyas bin Mudar bin Nazar bin M'ad bin Adnan.

1505. It was related that Ibn Abbas said: "The Messenger of God received Divine Inspiration at the age of forty. He stayed in Makkah for thirteen years and then was commanded to migrate to Madinah where he stayed for ten years until he died."

1506. It was related that Urwas ibn Al Zubair said: "I asked ibn Amr ibn

Al As: 'What was the worst thing the unbelievers did to the Prophet (Prayers & peace be upon him).' He said: 'The Prophet (Prayers & peace be upon him) was praying at the Hijr of the Ka'ba when Uqba ibn Abi Mu'ait came and strung his garment around the neck of the Prophet (Prayers & peace be upon him) and tried to throttle him brutally. Abu Bakr came and grabbed his shoulder and flung him away from the Prophet (Prayers & peace be upon him) saying: 'Do you seek to kill a man only because he says: 'My Lord is God'?"

1507. It was related that Abd Allah ibn Masoud was asked: "Who told the Prophet (Prayers & peace be upon him) about the Jinn at night when they listened to the Qur'an?" He said: "Your father told me that a tree told the Prophet (Prayers & peace be upon him) of them."

1508. It was related that Abu Huraira said that he was with the Prophet (Prayers & peace be upon him) carrying a pot of water for his ablution and for washing his privy parts. As he was carrying it and following behind him the Prophet (Prayers & peace be upon him) said: "Who is there?" He said: "I am Abu Huraira." The Prophet (Prayers & peace be upon him) said: "Fetch me stones to clean my privy parts with and do not bring any bones or animal dung." Abu Huraira continued: "So I brought some stones and carried them in the edge of my garment until I placed them at his side and left. When he had finished I walked with him and said: "Why not the bone or the animal dung?" He said: "They are the food of the Jinn. The envoy of the Jinn of Nasibin came to me, how nice those Jinn were, and asked me for the leftovers of the human food. I invoked God for them that they would never pass by a bone or animal dung without finding food on it."

1509. It was related that Umm Khalid bint Khalid said: "I was a young girl when I came from Ethiopia and the Messenger of God made me wear a patterned sheet. The Messenger of God rubbed his hands over the pattern saying: 'Good! Good!' "

1510. It was related that Al Abbas ibn Abd Al Muttalib said that he told the Prophet (Prayers & peace be upon him): "You have been no help to your uncle, by God, he was protective towards you and was angered on your behalf." The Prophet (Prayers & peace be upon him) said: "He is in a shallow fire and if it had not been for me he would have been in the deepest part of the Fire."

1511. It was related that Abu Sa'id Al Khudri said that he heard the Prophet (Prayers & peace be upon him) say when his uncle was mentioned by someone: "My intercession may help him on the Day of Resurrection so that he may be cast into a shallow fire which reaches only to his ankles making his brain boil."

1512. It was related that Jabir ibn Abd Allah said that he heard the Messenger of God say: "When Quraish disbelieved in me, I rose up in Al Hijr and God showed me Jerusalem, and I described it to them as I looked at it."

1513. It was related that Malik ibn Sa'sa'a said that the Messenger of God described his Night Journey to them saying: "I was lying in Al Hatim or Al Hijr when all of a sudden someone appeared before me and cut my body open from here to here." I said to Al Jurud who was beside me: 'What does he mean?' He said: 'He means from his throat to his groin,' or 'from the top of his chest.' The Prophet (Prayers & peace be upon him) said: 'He took out my heart and a server full of Faith was brought to me and my heart was washed and filled with it and restored to its place. Then a white creature smaller than a mule but bigger than a donkey was brought to me.' Al Jarud asked: 'Was it the Buraq, O Abu Hamza?' I said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'The animals gait extended to the furthest point within its sight. I was carried upon it and Gabriel came with me until we reached the nearest Heaven. When he asked for its gate to be opened it was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has Mohammed been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an honourable visitor he is!' The gate was opened and I went into the first Heaven where I saw Adam. Gabriel said: 'This is your father Adam, salute him.' So I saluted him and he returned my salutation and said: 'You are welcome O pious son and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the second Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an honourable visitor he is!' The gate was opened and I went into the second Heaven where I saw John and Jesus. 'Salute them.' So I gave them my salutation and they both returned it and said: 'You are welcome, O pious brother and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the third Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an honourable visitor he is!' The gate was opened and I went into the third Heaven where I saw Joseph. Gabriel said: 'This is Joseph, salute him.' So I gave him my salutation and he returned it and said: 'You are welcome, O pious brother and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the fourth Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said:

'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an honourable visitor he is!' The gate was opened and I went into the fourth Heaven where I saw Idris. Gabriel said: 'Salute him.' So I gave him my salutation and he returned it and said: 'You are welcome O pious brother and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the fifth Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an excellent visitor he is!' So I went into the fifth Heaven where I saw Aaron. Gabriel said: 'Salute him.' So I gave him my salutation and he returned it and said: 'You are welcome O pious brother and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the sixth Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' It was said: 'He is welcome, what an honourable visitor he is!' Then I went into the sixth Heaven where I saw Moses. Gabriel said: 'Salute him.' So I gave him my salutation and he returned it and said: 'You are welcome, O pious brother and pious Prophet.' When I left him, he wept. It was asked: 'Why are you weeping?' Moses said: 'I am weeping because there has been a young man sent after me whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me and asked for the gate of the seventh Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' It was said: 'He is welcome, what an honourable visitor he is!' So I went into the seventh Heaven where I saw Abraham. Gabriel said: 'This is your father, salute him.' So I gave him my salutation and he returned it and said: 'You are welcome, O pious son and pious Prophet.' Then I was lifted to the furthest Lote Tree, I saw its fruits which looked like the jars of Hajr and its leaves as big as the ears of elephant. Gabriel said: 'This is the Lote Tree of the furthest Limit.' There were four rivers, two were visible and two were invisible. I asked: 'What are these rivers O Gabriel?' He said: 'They are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then I was shown the Sacred House and one container of wine and another of milk and a third of honey were brought to me. I took the milk. Gabriel said: 'This is the Religion of Islam which you and your followers are upon.' Then the prayers were enjoined upon me, they were fifty prayers every day. As I returned I passed Moses who said: 'What have you been commanded to do?' I said: 'I have been commanded to pray

fifty times every day.' Moses said: 'Your followers will not be able to pray fifty times every day, by God, I have tried people before you, and even though I made every effort with Bani Israel, it was to no avail, so go back to your Lord and ask for it to be reduced.' So I went back and God Almighty reduced the prayers by ten. Then I encountered Moses again, and he repeated the same as he had said the first time. So I went back to God and He reduced the prayers by another ten. When I encountered Moses he repeated it again. I went back to God and He commanded me to observe ten prayers a day. When I encountered Moses he repeated the same, so I returned to God and He commanded that I observe five prayers a day. When I returned to Moses he said: 'What have you been commanded?' I said: 'I have been commanded to observe five prayers every day.' He said: 'Your followers will not be able to pray five times every day.' He said: 'I have tried people before you and I made every effort with Bani Israel, so go back to your Lord and ask for it to be reduced.' I said: 'I have asked so much of my Lord I feel shy to ask anymore. But now I am content and submit to God's Command.' When I left I heard a voice saying: 'I have passed My Command and have lightened the burden upon My worshippers'."

1514. It was related that Ibn Abbas said that God Almighty said: "... and We made you the vision which We showed you but as a test for the people..." (Surah 17 verse 60)

1515. It was related that Aisha said: "I was a girl of six when the Prophet (Prayers & peace be upon him) married me, we went to Madinah and stayed at the house of Bani Al Harith ibn Khazraj. Then I became ill and my hair fell out. Later my hair re-grew and my mother, Umm Ruman, came to me as I played on a swing with my girlfriends. She summoned me and I went to her unaware of what she wanted. She held my hand and made me stand in the doorway of the house. I was out of breath and when I could breathe normally she took some water and wiped my face and head with it. Then she took me into the house. I saw some women of the Helpers inside and they said: 'Congratulations and God's Blessing and good fortune upon you.' Then she left me with them and they readied me. Suddenly the Messenger of God came to me before noon and my mother handed me over to him and I was a girl of nine years at that time."

1516. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said to her: "I have been shown you twice in a vision. I saw you depicted upon a piece of silk and it was said to me: 'This is your wife.' When I unwrapped the picture, I saw that it was you. I said: 'If this is from God it will come to pass'."

The Prophet's (Prayers & peace be upon him) Migration to Madinah with his Companions

1517. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "I do not recall my parents ever believing in any religion other than the true Religion, and I never recall one single day passing without the Messenger of God visiting our house in the morning and at night. When the Muslims were oppressed by the unbelievers Abu Bakr migrated to Ethiopia, and when he reached Bark al Ghimad, Ibn Al Daghina, the leader of the tribe of Qara met him and said: 'O Abu Bakr! Where are you going?' Abu Bakr said: 'I have been expelled from my country so I will wander the earth and worship my Lord.' Ibn Daghina said: 'O Abu Bakr! A man such as you should not leave his country, nor should you be expelled because you help the needy to earn their living, and preserve good relationship with your blood relatives, help the weak and poor, offer hospitality to your guests and help those who have been afflicted with distress. So I give you my protection, return and worship your Lord in your city.' So Abu Bakr went back and Ibn Al Daghina went with him. In the evening Ibn Al Daghina went to the nobles of Quraish and told them: 'A man such as Abu Bakr should not leave his country, nor should he be expelled. Do you expel a man who helps the needy to earn their living, and preserves good relationship with his blood relatives, helps the weak and poor, offers hospitality to his guests and helps those who have been afflicted with distress?' So the people of Quraish could not refute the protection IbnAl Daghina had given Abu Bakr and they said: 'Let Abu Bakr worship his Lord in his house and he may pray and recite in it as he wishes. But he must not harm us by it or do it publicly, because we fear that our women and children may be influenced by it. Ibn Al Daghina convey this to Abu Bakr and Abu Bakr remained worshipping inside his house. He did not pray publicly nor did he recite the Qur'an outside his doors. Then he decided to build a mosque in front of his house and he began to go there to pray and recite the Qur'an. The woman and children of the unbelievers started to gather around him in crowds. They would look at him in wonder as Abu Bakr used to weep excessively when he recited the Qur'an. This state of affairs began to concern the nobles among the unbelievers of Quraish and they summoned Al Daghina. He came and they said to him: 'We agreed to your giving protection to Abu Bakr providing he worshipped his Lord inside his house, but he has breached that condition and constructed a mosque in front of his house where he prays and recites the Qur'an in front of the people. We fear that he will influence our women and children adversely. So prevent him from what he is doing, if he restricts himself to worshipping inside his house, he may do so, but if he

persists in doing so publicly, then ask him to relieve you from your protection. We do not wish to break our agreement with you but we will not permit Abu Bakr to perform his prayers in public.' Ibn Al Daghina went to Abu Bakr and said: 'You are aware of the agreement I made concerning you, now you must abide by it or relieve me from the protection I promised you, because I do not wish for the Arabs to hear that I have dishonoured a promise I made to another man.' Abu Bakr said: 'I relieve you from your promise to protect me and I am content with the protection of God Almighty.' The Prophet (Prayers & peace be upon him) was in Makkah at that time and he said to the Muslims: 'I have had a vision in which I have been shown the place to which you will migrate, a land of palm trees between two mountains and two stony tracts of land.' Thus some of the people migrated to Madinah and most of those who had left before for Ethiopia returned to Madinah. Abu Bakr prepared to leave for Madinah also, but the Messenger of God said: 'Wait a little while for I hope to be permitted to migrate as well.' Abu Bakr said: 'Do you expect so? May my parents be redeemed for you!' The Prophet (Prayers & peace be upon him) said: 'Yes.' So Abu Bakr did not migrate in order to remain with the Messenger of God.' He fed his two she-camels with leaves for four months from the Al Samur tree that had fallen after being struck by a stick. Then one day as we were sitting in the house of Abu Bakr at noon, someone told Abu Bakr: 'Here comes the Messenger of God covering his head, this is an unusual time for him to visit.' Abu Bakr said: 'May my parents be redeemed for him, by God he would not have come at this hour except in an emergency.' So the Messenger of God came and sought permission to enter and he was permitted, when he came in he said: 'Tell everyone here to leave.' Abu Bakr said: 'No one is here except your family. May my father be redeemed for you, O Messenger of God! ' The Prophet (Prayers & peace be upon him) said: 'I have been given permission to emigrate.' Abu Bakr said: 'Shall I come with you?' May my father be redeemed for you, O Messenger of God!' The Messenger of God said: 'Yes.' Abu Bakr said: 'O Messenger of God! May my father be redeemed for you, take one of my two she-camels.' The Messenger of God said: 'With payment.' So we prepared the baggage and put some food in a leather pouch for them. The daughter of Abu Bakr, Asma' cut a piece from her waistband and tied the top of the leather container with it and because of that she was known as the 'two-belted woman'. Then the Messenger of God reached a cave on Mount Thaur and stayed there for three nights. Abd Allah ibn Abi Bakr, a clever and wise youth, stayed with them during the night and left before dawn to be with the Quraish so that it would appear he had been in Makkah overnight.

He used to listen out to hear any plotting against them and go back at night to tell them about it. Amir ibn Fuhaira, the freed slave of Abu Bakr, used to bring his milking sheep to them shortly after dusk to keep the sheep there. So they had fresh milk at night, they used to heat the milk by putting hot stones into it. Amir ibn Fuhaira then took the flock away before dawn. Each night for three nights he repeated the same thing. The Messenger of God and Abu Bakr had employed a man from the Bani Al Dail of the family of Bani Abd ibn Adi to act as a guide. He was under an allegiance with the family of Al As ibn Wa'il Al Sahmi and he followed the creed of the unbelievers of Quraish. The Prophet (Prayers & peace be upon him) and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave at mount Thaur after three nights. Amir ibn Furhair and the guide went off together and the guide led the way beside the sea. The nephew of Suraqa ibn Ju'sham said that his father told him that he heard Suraqa ibn Ju'sham say: 'The envoys of the unbelievers of Quraish came to us stating that they had assigned certain persons to kill or apprehend the Messenger of God and Abu Bakr, and they had offered a reward of equivalent to their bloodmoney. As I sat there in the assembly of my tribe the Bani Mudlij one of their men came to us and stood up while we were seated and said: 'O Suraqa! Indeed I have just seen some people far off by the sea shore, and I believe they are Mohammed and his companions.' Suraqa also said: 'I also realised that it must have been them, but I said: 'No, it is not them you saw, but so and so. And so and so who we have see leave.' I remained at the assembly for some time and then got up to leave for home, I ordered my slave-girl to fetch my horse from behind a hill and make it ready for me. Then I took my spear and left by the back door of my house keeping the end of my spear low on the ground. I got to my horse and mounted it and made it set off at a gallop. When I neared them my horse slipped and fell and I fell from it. I got up took out my quiver and threw the arrows to cast lots as to whether I should harm them or not, and the lot fell to that which I disliked. So I remounted my horse and made it gallop in spite of what the arrows had shown me. When I heard the Messenger of God reciting the Qur'an without looking around himself here or there, while Abu Bakr was glancing often, my horses forelegs suddenly sank into the ground until its knees and I fell from it. I scolded the horse and got up but it could not lift its legs out of the ground, and when it lifted its forelegs again it made a cloud of dust rise up into the sky like smoke. Then I cast lots again with the arrows and the lot fell to that which I disliked. So I called out to them that all was well. They stopped and I remounted my horse and went to them. When I saw how I had been hindered from

causing them any harm I knew that the Cause of the Messenger of God would be victorious. So I said to him: 'Your people have offered a reward the equivalent to bloodmoney for your head.' Then I told them of the plots the people of Makkah had made against them. Then I offered them some food and provisions but they refused to take anything and asked for nothing. But the Prophet (Prayers & peace be upon him) said: 'Do not tell the others about us.' I asked him to write a deed of security and peace for me. He ordered Amr ibn Fuhaira to write it down for me on parchment and then the Messenger of God left. It was related that Urwa ibn Al Zubair said: 'The Messenger of God met Al Zubair in a Muslim caravan with merchants returning from Al Sham. Al Zubair gave the Messenger of God and Abu Bakr some white garments to wear. When the Muslims in Madinah heard the news of the departure of the Messenger of God from Makkah they began to go to the Harra each morning. They waited for his arrival until the heat of the midday sun forced them to go back. One day after a long wait, they went home and as they arrived in their houses a Jew climbed atop one of the Jews fortresses to look for something and saw the Messenger of God and his companions dressed in white appearing out of the mirage in the desert. The Jew was unable to prevent himself from shouting loudly: 'O you Arabs! Here is the great man you have been waiting for!' So the Muslims hurried to their arms and went out to meet the Messenger of God on the peak of Harra. The Prophet (Prayers & peace be upon him) turned with them to the right and dismounted at the dwelling places of Bani Amr ibn Auf, this was on a Monday in the month of Rabi al Awal. Abu Bakr stood up and received the people while the Messenger of God was seated and remained silent. Some of the Helpers who had not seen the Messenger of God before, began to greet Abu Bakr, but when the sunlight shone upon the Messenger of God and Abu Bakr came and shaded him with his sheet then the people realised who the Messenger of God was. The Messenger of God stayed with Bani Amr ibn Auf for ten nights and established a mosque at Quba which was built in piety. The Messenger of God prayed in it and then mounted his she-camel and left with the people and went on until his she-camel came to a halt at the Mosque of the Messenger of God in Madinah and knelt down. In those days some Muslims used to pray there, it was an enclosure where Suhail and Sahl, who were two orphans under the guardianship of As'ad ibn Zurara, used to dry their dates. When his she-camel knelt down the Messenger of God said: 'This place will be the place we shall stay.' The Messenger of God then called to the boys and told them to propose a price for their enclosure as he wanted to make it a mosque. The two boys said: 'No, but we grant it as a gift, O Messenger of God.'

So the Messenger of God built a mosque there, the Prophet (Prayers & peace be upon him) himself carried the bricks in its construction and as he did so he said: 'This charge is better than the charge of Khaybar, for it is more pious in the Sight of God and more pure and has a greater reward.' He also said: 'O God! The true reward is the reward of the Hereafter, so grant Your Mercy upon the Helpers and the Emigrants'."

1518. It was related that Asma' said that she conceived Abd Allah ibn Zubair, and she said: "I emigrated to Madinah in my ninth month of pregnancy and stopped in Quba to give birth to him. Then I took him to the Prophet (Prayers & peace be upon him) and placed him upon his lap. The Prophet (Prayers & peace be upon him) asked for a date and chewed it and put some of its juice into the child's mouth. So the first thing that went into the child's stomach was the saliva of the Messenger of God. Then the Prophet (Prayers & peace be upon him) rubbed the child's mouth with a date and invoked God's Blessings upon him, and he was the first child to be born to the Emigrants under Islam."

1519. It was related that Abu Bakr said: "I was with the Prophet (Prayers & peace be upon him) in the Cave and when I raised my head I saw the feet of the people, I said: 'O Messenger of God! If they look down they will see us.' The Prophet (Prayers & peace be upon him) said: 'O Abu Bakr, be silent! We are two and the Third with us is God Almighty'."

1520. It was related that Al Bara said: "The first people to come to us were Mus'ab ibn Umair and Ibn Umm Maktum, then Ammar ibn Yasir and Bilal followed."

1521. It was related that Al Ala ibn Al Hadrami said that the Messenger of God said: "An Emigrant is permitted to stay in Makkah for three days after leaving from Mina after performing all the ceremonies of the Pilgrimage."

1522. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If as few as ten Jews believe me, all the Jews would surely have believed."

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The Book of the Battles of the Prophet (Prayers & peace be upon him)

1523. It was related that Zaid ibn Al Arqam said he was asked: "How many Battles did the Prophet (Prayers & peace be upon him) take part in?" Zaid said: 'Nineteen.' They said: 'How many Battles did you take part in with him?' He said: 'Seventeen.' I said: 'Which one was the first?' He said: 'Al Ashira or Al Ashiru'."

1524. It was related that Abd Allah Ibn Mas'ud said: "I saw Al Miqdad ibn Al Aswad as the hero of a situation which I would have wished for myself. He came to the Prophet (Prayers & peace be upon him) as the Prophet (Prayers & peace be upon him) was rallying the Muslims to fight against the unbelievers. Al Miqdad said: 'We will not say as the people of Moses said: 'Go you and your Lord and fight,' (Surah 5 verse 27) But we shall fight to your right and your left and before you and behind.' I saw the face of the Prophet (Prayers & peace be upon him) shine with joy, as those words heartened him with delight."

1525. It was related that Al Bara' said: "The companions of the Prophet (Prayers & peace be upon him) who participated in the Battle of Badr told me that they were the same in number as the army of Talut and his companions who crossed the river with him, and they were more than three hundred men. By God, no one crossed the river but one who believed."

1526. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "Who will go and see what has become of Abu Jahl?" So Ibn Mas'ud went out and found that the two sons of Afra had delivered him a fatal wound. Abd Allah ibn Mas'ud said: 'Are you Abu Jahl?' He grabbed him by the beard. Abu Jahl said: 'Can there be a man greater than the one you have killed or one who his own people have killed?"

1527. It was related that Abu Talha said: "On the day of Badr the Prophet (Prayers & peace be upon him) ordered that the bodies of twenty four leaders of Quraish be thrown into the dried up dirty wells of Badr. Whenever he gained victory he used to stay at the battlefield for three nights, so upon the third day of the Battle of Badr, he

ordered that his she-camel be saddled and he set off with his companions following behind, saying to each other: 'He is surely going off some important reason.' When he came to the edge of the well he stopped and spoke to the dead of the Quraish addressing them by their names and their father's names: O so and so, son of so and so and O so and so son of so and so! Would it not have been better for you if you had pleased God and His Messenger? We have found what our Lord promised us to be true, have you found what your lord promised you to be true?' Umar said: 'O Messenger of God! You are speaking to dead corpses who have no souls?' The Messenger of God said: 'By Him in Whose Hand is Mohammed's soul, you can not hear what I say better than they do.'

1528. It was related that Rafa'a Ibn Rafi Al Zarroqi who was a fighter at Badr said: "Gabriel came to the Prophet (Prayers & peace be upon him) and said: 'How do you regard the fighters of Badr among yourselves?' The Prophet (Prayers & peace be upon him) said: 'As the best of the Muslims.' Or he said something similar. At that Gabriel said: 'And so are the Angels who took part in Badr'."

1529. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said on the day of Badr: 'This is Gabriel holding the head of his horse and armed with weapons for the Battle."

1530. It was related that Hisham ibn Urwa related that his father said Al Zubair said: "I met Ubaida ibn Sa'id ibn Al As on the day of Badr and he was covered with armour to the point that only his eyes appeared. His family name was Dhat al Karish and he said: 'I am Dhat al Karish.' I attacked him with my spear and stabbed his eye and he died. I put my foot upon his body to wrench out the spear, and I had to force it out as it had bent at both ends.' Urwa said: 'Later the Messenger of God asked Al Zubair for the spear and he gave it to him. When the Messenger of God died Al Zubair took it back, then Abu Bakr asked for it and he gave it to him, and when Abu Bakr died. Al Zubair took it back. Then Umar asked for it and he gave it to him, when Umar died Al Zubair took it back and then Uthman asked for it and he gave it to him. When Uthman was martyred the spear remained with Ali's children. Then Abd Allah ibn Al Zubair asked for it and it remained with him until he was martyred."

1531. It was related that Al Rubai bint Mu'auwidh said: "The Prophet (Prayers & peace be upon him) came to me after consummating his marriage with me and sat upon my bed as you sit here now, and some young girls were beating tambourines and singing laments for my father who had been killed on the day of the Battle of Badr. Then one girl said: 'A Prophet is among us who can foretell tomorrow.' The Prophet (Prayers

& peace be upon him) said: 'Do not say that, but carry on with what you were saying before."

1532. It was related that Abu Talha, a companion of the Messenger of God, and a fighter at Badr with the Messenger of God, told me that the Messenger of God said: "The Angels do not enter a house in which there are drawings or dogs." He meant the drawings of beings that have souls.

1533. It was related that Abd Allah ibn Umar said: "When Hafsa bint Umar was widowed from her husband Khunais ibn Hudhaifa Al Sahmi, who was one of the companions at the Battle of Badr, upon his death in Madinah, I met Uthman ibn Affan and suggested that he marry Hafsa, saying: 'If you wish I will let you marry Hafsa bint Umar.' At that he said: 'I will consider it.' I waited for some days and then he said: 'I think I shall not marry at the present time.' Then I met Abu Bakr and said: 'If you wish I will let you marry Hafsa bint Umar.' He kept silent and gave me no answer and I became more angry with him than I had been with Uthman. A few days later the Messenger of God asked for her hand in marriage and I gave her in marriage to him. Later Abu Bakr met me and said: 'You may have been angry with me when you offered me Hafsa in marriage and I did not answer you?' I said: 'Yes.' Abu Bakr said: 'Nothing deterred me from accepting your offer but the fact that I knew that the Messenger of God had spoken about Hafsa and I did not wish to disclose the private matters of the Messenger of God, but had he given her up I would certainly have accepted her'."

1534. It was related that Abu Mas'ud Al Badri said that the Messenger of God said: "It is sufficient for me to recite the last two verses of Surah 'The Heifer' at night."

1535. It was related that Al Miqdad ibn Amr Al Kindi, who was an ally of Bani Zuhra, and who fought in the Battle of Badr with the Messenger of God, told him that he said to the Messenger of God: "If I encounter one of the unbelievers and we fight and he strikes me with his sword and cuts my hand off and then took refuge under a tree and said: 'I submit to God,' should I kill him O Messenger of God, after his having said that?' The Messenger of God said: 'You should not kill him.' Al Miqdad said: 'O Messenger of God! But he had cut off my hand and then said the words?' The Messenger of God replied: 'You should not kill him, for if you did that he would be in the state you had been before killing him and you would be in the state he was in before he said those words'."

1536. It was related that Jubair ibn Mut'im said: "The Prophet (Prayers & peace be upon him) spoke about the prisoners of war of Badr and said: 'Had Al Mut'im ibn Adi been alive and interceded with me for those

abominable people I would certainly have forgiven them for his sake."

The Story of Bani Al Nadir

1537. It was related that Ibn Umar said: "Bani Al Nadir and Bani Quarayzah violated their treaty of peace and fought, so the Prophet (Prayers & peace be upon him) banished Bani Al Nadir and permitted Bani Quarayzah to remain in their places and took nothing from them until they fought. Then he killed their men and distributed their women, children and property between the Muslims. Those of them who came to the Prophet (Prayers & peace be upon him) seeking security were granted safety and they became Muslim. He expelled all the Jews from Madinah, they were the Jews of Bani Qainuqa, the tribe of Abd Allah ibn Salam, and the Jews of Bani Haritha, and all the remaining Jews of Madinah."

1538. It was related that Ibn Umar said: "The Messenger of God had all the date palm trees of Bani Al Nadir burnt and felled at a place called Al Buwaira. Then God revealed: 'Whatever tender palm trees you cut down, or left standing on their root, it was by God's leave...' (Surah 59 verse 5.)

1539. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "The wives of the Prophet (Prayers & peace be upon him) sent Uthman to Abu Bakr asking him for their one-eighth of the war spoils which God had granted to His Messenger. But I opposed them and said: 'Do you not fear God? Do you not know that the Prophet (Prayers & peace be upon him) said: 'Our property is not to be inherited, but whatever we leave is to be given in charity? The Prophet (Prayers & peace be upon him) said concerning himself: 'The family of Mohammed may take their means of living from this property.' So the wives of the Prophet (Prayers & peace be upon him) stopped demanding it when I told them of that."

The Killing of Ka'b bin Al Ashraf

1540. It was related that Jabir ibn Abd Allah said that the Messenger of God said: "Who will kill Ka'b ibn Al Ashraf as he has harmed God and His Messenger." So Mohammed ibn Maslama got up and said: 'O Messenger of God, would you like me to kill him?' He said: 'Yes.' He said: 'Then permit me to say something.' He said: 'Go ahead.' So Mohammed ibn Maslama went to Ka'b and said: 'That man has asked us for charity and has bothered us, and I have come to ask you to lend me something.' Ka'b said: 'By God! You will be fed up with him.' Mohammed ibn Maslama said: 'We have followed him and we do not like to leave him until we see how he will end. And we want you to lend us one or two camel loads of food.' Ka'b said: 'Yes, but you must mortgage something to me.' They said: 'What do you want?'

He said: 'Mortgage your women.' They said: 'How can we mortgage you our women while you are the most handsome of the Arabs?' He said: 'Then mortgage me your sons.' They said: 'How can we mortgage our sons, then someone insults and tells them: 'You have been mortgaged for a camel load or two,' that is shameful for us. But we can mortgage your All'emah. The narrator said, this means the weapons. And he promised Ka'b that they would return. He returned to him at night together with Ka'b's foster brother, Abu Na'ila. Ka'b invited them to come down into his fortress and then he went down to them. His wife asked: 'Where are you going at this hour?' Ka'b said: 'It is only Mohammed ibn Maslama and my brother Abu Na'ila.' She said: 'I hear a voice which sounds like blood dripping.' Ka'b said: 'It is only my brother Mohammed ibn Maslama and my foster brother Abu Na'ila. The noble man should respond to a call at night even if he is being invited to be stabbed in the dark.' He said: 'Mohammed ibn Salama entered with two men.' It was related that they were Abu Abs ibn Jabr and Al Harith ibn Aus and Abbad ibn Bisher. Then he said: 'When Ka'b arrives I make a remark upon his hair and smell it, then I will let you smell it, so when you see me hold his head then strike him.' He came down wearing his best clothes and smelling of perfume. So he said: 'I have never smelt a perfume better than this before today.' Ka'b said: 'I have the best Arab women who know the best perfume.' So Mohammed said: 'Will you permit me to smell your head.' Ka'b said: 'Yes.' So he smelled it and let his companions smell it. Then he said: 'Will you permit me to smell it again?' He said; 'Yes.' So when he had held him firmly he said: 'Get him!' So they killed him and returned to tell the Prophet (Prayers & peace be upon him)."

The Killing of Abi Rafi'a Abd Allah bin Abi Al Haqaiq (Also He was known as Salam bin Abi Al Haqaiq)

1541. It was related that Al Bara' said: "The Messenger of God appointed Abd Allah ibn Atik and sent him with some men from the Helpers (Ansar) to kill the Jew, Aba Rafi'a. Aba Rafi'a had harmed the Messenger of God and assisted his enemies against him. He used to live in his fortress in the land of Hijaz. When the men neared the fortress after sunset and the people had taken their livestock back to their houses, Abd Allah said to his companions: 'Stay where you are and I will go and try to trick the gatekeeper to gain entrance.' So Abd Allah went out towards the fortress and when he neared the gate he covered himself in his clothes, pretending to be answering the call of nature. The people had all gone in and the gate-keeper called him saying: 'O Abd Allah! If you wish to come in, then come in, so that I can shut the gate.' He said: 'So I went in and hid myself. When the people came

inside the gate keeper shut the gate and hung up the keys on a peg. I stood up and took the keys and opened the gate. Aba Rafi'a had some people with him who were conversing with him in one of his rooms. When his companions left I went up to him and closed every door behind myself from inside. I thought: 'Should they discover me they will be unable to catch me before I kill him.' So I came to him and found him in a darkened house in the midst of his family. I could not see him inside the house so I called out: 'O Aba Rafi'a!' Aba Rafi'a said: 'Who is it?' I moved towards where the voice had come from and struck him with the sword and because of my surprise I could not kill him. He cried out loudly and I left the house and waited, then I went to him and said: 'O Aba Rafi'a! Why are you shouting?' He said: 'Woe to your mother! There is a man in the house who has just struck me with a sword!' And he said: 'I struck him but did not kill him. Then I drove the tip of the sword through his stomach until it came out of his back, and then I realised I had killed him. Then I opened the doors one by one until I reached the stairway and I put my foot upon it and found myself on the ground on a moonlit night and my leg was broken. I wrapped my leg with my headdress and I sat beside the door and I said: 'I will not leave tonight before I am sure that I have killed him.' When the cock crowed, I heard the one who anounced the death say: 'Aba Rafi'a, the trader of Hijaz is dead.' So I returned to my companions and said: 'Let us depart from here, God has killed Aba Rafi'a.' Until I reached the Prophet (Prayers & peace be upon him) and I told him of what had happened and he asked me to stretch out my leg and he rubbed it and it was healed as if I had never broken it."

The Battle of Uhud

1542. It was related that Jabir Ibn Abd Allah said that a man said to the Prophet (Prayers & peace be upon him) on the day of Uhud: 'Where will I be if I get killed?' He said: 'In Paradise.' So the man threw away some dates from his hand and went to fight until he was killed."

1543. It was related that Sa'd ibn Abi Waqqqas said: "On the day of Uhud I saw the Messenger of God with two men fighting hard to defend him. They were dressed in white, I had never seen them before that or afterwards."

1544. It was related that Sa'd ibn Abu Waqqas said: "On the day of Uhud the Prophet (Prayers & peace be upon him) took out a quiver and said: 'Shoot, I redeem you by my father and mother'."

1545. It was related that Anas said: "On the day of Uhud the Prophet (Prayers & peace be upon him) was wounded and he said: 'How can a nation who wounded their Prophet be successful?' So the verse was revealed: "The matter is

not in your hands, whether He turns to them or chastises them, surely they are evildoers." (Surah 3 verse 128)

1546. It was related that Ibn Umar said that he heard the Messenger of God when he lifted his head from bowing in the last Rak'at on the dawn prayer saying: 'O God! Curse so and so and so and so, this was after he said: 'God hears those who praise Him, our Lord All Praise is for You'." So God revealed: "The matter is not in your hands, whether He turns to them or chastises them, surely they are evildoers." (Surah 3 verse 128)

The Martyrdom of Hamza bin Abd Al Muttalib (May God be pleased with him)

1547. It was related that Ubaidullah ibn Adi ibn Al Khiyar said to Wahshi: 'Tell me how Hamza was killed?' Washi said: 'Hamza killed Tu'aima ibn Adi ibn Al Khiyar at Badr, so my master, Jubair ibn Mut'im said: 'If you kill Hamza to revenge for my uncle, I will free you.' When the people went out for the battle in the year of Ainain, a mountain near the mount of Uhud, between it and the mountain lies a valley, I went out with the people for the battle. When the army ranged itself for the battle, Siba came and said: 'Does any Muslim accept my challenge to duel?' Hamza ibn Abd Al Muttlib said: 'O Siba, O Ibn Umm Anmar, who circumcises women.' Do you challenge God and His Messenger?' So then Hamza attacked him and killed him wiping him out like the past ages. I hid myself behind a rock and when he came near I thrust the spear at him driving it into his navel so that it came out at his buttocks and he died. When the people all returned to Makkah I returned with them and stayed there until Islam was spread in it. The I left for Ta'if and when the people sent their envoys to the Messenger of God, I was informed that the Prophet (Prayers & peace be upon him) did not harm the delegates. So I went with them until I reached the Messenger of God, when he saw me he said: 'Are you Wahshi?' I said: 'Yes.' He said: 'Are you the one who killed Hamza?' I said: 'It is as you have been told.' He said: 'Take your face from me.' So I left. When the Messenger of God died and Musailamah Al Kadhdhab appeared, I said: 'I will kill Musailamah and make amends for killing Hamza.' So I went with the people and what happened in that battle was famed. I saw a man standing close to a space in a wall, he looked like an ashen coloured camel and his hair was untidy. So I thrust my spear at him and drove it into his chest between his breasts until it came out through his shoulders, and then a man from the Helpers attacked him and struck him on the head with his sword."

1548. It was related that Abu Huraira said that the Messenger of God said: "The Wrath of God is utmost on those who hurt His Messenger.

The Wrath of God is utmost of the one who the Messenger of God has killed in the Cause of God."

1549. It was related that Aisha said: "When the Prophet (Prayers & peace be upon him) was hurt on the day of Uhud and the unbelievers left, the Prophet (Prayers & peace be upon him) feared they might return. So he said: 'Who will pursue them?' He chose seventy men from among them."

The Battle of The Trench or Al Ahzab

1550. It was related that Jabir said: "On the day of The Trench we were digging and we found a large solid rock. We went to the Prophet (Prayers & peace be upon him) and said: 'We have a rock in the trench.' He said: 'I will come.' Then he got up and a stone was tied to his stomach as we had not eaten anything for three days. The Prophet (Prayers & peace be upon him) took the shovel and hit the rock and it crumbled into sand."

1551. It was related that Sulaiman ibn Surd said: 'I heard the Prophet (Prayers & peace be upon him) say when the tribes were driven off: 'Hereafter we will go and attack them and they will not return to attack us'."

1552. It was related that Abu Huraira said that the Messenger of God said: 'There is no god but God, Who honoured His fighters and made His servant victorious, and He defeated the tribes, so there is no one after Him."

1553. It was related that Abu Sa'id Al Khudri said: "The people of Quarayzah agreed to abide by the judgment of Sa'd ibn Mu'adh. So the Prophet (Prayers & peace be upon him) sent for Sa'd and he came on a donkey and when he neared the Mosque the Prophet (Prayers & peace be upon him) said to the Helpers: 'Arise for your master, or for the best among you.' Then he said: 'They have agreed to abide by your judgment.' Sa'd said: 'Kill their fighters and take their women and children as captives.' The Prophet (Prayers & peace be upon him) said: 'You have judged according to the judgment of God,' or he may have said 'according to the judgment of the king.'

The Foray of Dhat Al Riqa'

1554. It was related that Jabir ibn Abd Allah said: 'The Prophet (Prayers & peace be upon him) led his companions in the prayer for fear during the seventh Battle, that is the Battle of Dhat al Riqa'.

1555. It was related that Abu Musa said: "We traveled with the Prophet (Prayers & peace be upon him) for a Battle and we were six people to one camel so we rode it in turns. Our feet became thin and my feet became thin and my nails fell out, and we wrapped up our feet in pieces of cloth, so because of that the Battle was called Dhat al Riqa' (the rags) because we tied out feet up in rags."

1556. It was related that Sahl ibn Abi Hathna said about those who were present at the prayer for fear at the Battle of Dhat al Riqa' with the Messenger of God: "One group aligned themselves behind him and another group aligned themselves to face the enemy. The Prophet (Prayers & peace be upon him) led the group with him in one Rak'at of prayer, and remained standing while they completed their prayer and then went away to line facing the enemy, while the other group came and he offered his remaining Rak'at with them, and then he remained seated until they completed their prayer, and then he finished his prayer with the Salutation with them."

1557. It was related that Jabir ibn Abd Allah said that he fought a Battle towards Nadj in the company of the Messenger of God and when the Messenger of God returned, he returned with him. When they reached a valley filled with thorn trees it was the time for their afternoon rest and they took a nap. The Messenger of God dismounted and the people went out among the thorn trees looking for shade. The Messenger of God rested under the shade of a Samura tree and hung his sword upon it. We slept for some time until the Messenger of God roused us and we went to him and saw a Bedouin seated beside him. The Messenger of God said: 'He has taken my sword from its sheath as I slept. When I awoke the blade of the sword was in his hand and he said: 'Who can save you from me?' I said: 'God.' He is sitting here.' The Messenger of God did not punish him."

The Foray of Bani Al Mustaliq (also called The Foray of al Muraysi')

1558. It was related that Abu Sa'id al Khudri said: 'We were with the Messenger of God in the Battle of Banu Al Mustaliq when we took Arab captives and we longed for women as we could not endure abstinence and we wanted to have coitus interruptus. So when we resolved to do coitus interruptus we said: 'We should ask the Messenger of God before we do so, as he is with us.' So we asked him and he said: 'It is better for you not to do so as any soul who is destined to exist will exist, until the Day of Resurrection."

The Battle of Anmar

1559. It was related that Jabir ibn Abd Allah Al Ansari said: "During the Battle of Anmar I saw the Prophet (Prayers & peace be upon him) offering his voluntary prayer on the Mount facing East."

The Truce of Hudaybiyah

God Almighty said: "God was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory in a short time." (Surah 48 verse 18)

1560. It was related that Al Bara' said: "Do you reckon that the Conquest of Makkah was the victory, the Conquest of Makkah was just a victory, we reckon the real victory was the pledge of allegiance on the day of Hudaybiyah." We were fourteen hundred men with the Prophet (Prayers & peace be upon him) on that day of Hudaybiyah, Al Hudaybiyah was a well which we exhausted leaving not a drop of water in it. When the Prophet (Prayers & peace be upon him) was told of that he came and sat upon its edge and asked for a container of water, he performed ablution and, rinsed his mouth invoked God and poured the remaining water into the well. We remained there for some time and then we took from the well all the water we needed for ourselves and our mounts."

1561. It was related that Jabir ibn Abd Allah said: 'The Messenger of God said to us on the day of Hudaybiyah: 'You are the best people on earth!' We were one thousand four hundred men, if I had my sight now I would show you the place of the tree."

1562. It was related that Suwaid ibn Al Numan who was with those present at the tree said: "The Messenger of God and his companions were given Sawiq (flour and water) and they chewed it."

1563. It was related that Umar ibn Al Khattab said: "The Messenger of God went out at night on a journey with Umar Ibn Al Khattab. Umar ibn Al Khattab asked him a question, but the Messenger of God did not reply. Umar asked again, but he did not reply, he asked him a third time, but he did not reply. Then Umar ibn Al Khattab thought to himself: 'May your mother lose you, O Umar, for you have asked the Messenger of God three times and he has not replied.' So I made my camel run fast and led it before the other Muslims, and I feared that something might be revealed concerning me. I had only been there a moment when I heard someone calling me. I said: 'I was afraid something would be revealed concerning me.' Then I went to the Messenger of God and gave give my salutation, he said: 'There has been revealed to me this night a Surah which is dearer to me than all over which the sun rises, and he recited: "Surely We have granted you a manifest conquest." (Surah 48 verse 1)

1564. It was related that Al Miswar ibn Makhrama said: "In the year of Al Hudaybiyah the Prophet (Prayers & peace be upon him) set off with over one thousand of his companions, and when they arrived at Dhul Hulaifa he put the garland on his sacrificial animal, and began his state of Pilgrimage for Umra from that place and sent out a spy from the tribe of Khuza'a. The Prophet (Prayers & peace be upon him) went on until he reached Ghadir al Ashtat, then his spy returned and said: 'Quraish have rallied great

numbers against you and they have solicited the Ethiopians and they will fight you and prevent you from entering the Ka'ba.' The Prophet (Prayers & peace be upon him) said: "O people! Tell me your opinion, do you think I should destroy the families and children of those who wish to hinder us from the Ka'ba? If they come to us in peace then God will destroy a spy from the unbelievers, or He will leave them in degradation.' Abu Bakr said: 'O Messenger of God! You have come for the purpose of visiting the House do not wish to kill or harm anyone. So go on to it and if anyone hinders us, we will retaliate.' So the Prophet (Prayers & peace be upon him) said: 'Proceed, in the Name of God!' "

1565. It was related that Nafi'a said: "It has been said that Ibn Umar embraced Islam before Umar, but that is untrue. Umar sent Abd Allah to fetch his horse from a man of the Helpers to fight upon it. The people at that time were making their pledges of Allegiance to the Messenger of God under the Tree, and Umar had not been aware of that. So Abd Allah gave the pledge of allegiance and went to take the horse to Umar. As Umar was putting on his armour in preparation for battle Abd Allah told him that the people were making their pledges to the Prophet (Prayers & peace be upon him) under the Tree. So Umar set off and Abd Allah went with him until he gave the pledge of allegiance to the Messenger of God, this was the incident that caused the people to say that Ibn Umar became Muslim before Umar."

1566. It was related that Abd Allah ibn Abi Aufa said: "We were with the Prophet (Prayers & peace be upon him) when he performed Umra, he circumambulated the Ka'ba and we did likewise, he offered the prayer and we offered the prayer with him. Then he ran between Safa and Marwa and we stood guard for him from the people of Makkah so that no one would harm him."

1567. It was related that Salama ibn Al Akwa said: "I set off on a journey before the first call to prayer of the dawn prayer. The she-camels of the Messenger of God used to graze at a place named Dhi Qarad. One of Abd Al Rahman's slaves met me and said: 'The she-camels of the Messenger of God have been stolen.' I said: 'Who took them?' He said: 'Ghatafan.' I called out three times loudly saying: 'O Companions!' until the people between the two mountains heard me. Then I hurried off in pursuit of the thieves and caught them while they watered the camels. I shot arrows at them as I was a skilful archer and I said: 'I am the son of Al Akwa and today the wicked will die.' I continued saying that until I got the she-camels back. I also took thirty garments from them. The Prophet (Prayers & peace be upon him) and the people came and I said: 'O Messenger of God! I have

prevented the Ghatafan before they could take water, so now they are thirsty, send some people after them.' The Prophet (Prayers & peace be upon him) said: 'O son of Al Akwa! You have apprehended them so forgive them.' So we all returned and the Messenger of God sat behind me on his she-camel until we entered Madinah."

The Battle of Khaybar

1568. It was related that Salama ibn Al Akwa said: "We left for Khaybar with the Prophet (Prayers & peace be upon him) and as we journeyed by night a man from the party said to Amir: 'O Amir! Let us hear your poetry.' Amir was a poet and so he dismounted and began to recite poems for the people in rhyme with the footsteps of the camels, saying: 'O God! Without You we would not have been guided to the right path, nor would we have given in charity, nor would we have prayed, so please forgive us what we have committed, let us all be redeemed in Your Cause. And send Your serenity upon us to make our feet firm when we encounter out enemy, and if they beckon us to something unjust we will refuse, the unbelievers have made a commotion in asking for others to help against us." At that the Prophet (Prayers & peace be upon him) said: 'Who is that driver?' The people said: 'He is Amir ibn Al Akwas.' The Prophet (Prayers & peace be upon him) said: 'May God grant His Mercy upon him.' A man from his people said: 'O Messenger of God! Has he been granted martyrdom?' If only you could let us enjoy his company some more.' Then we reached Khaybar and lay siege to it until we were wearied by hunger. The God aided the Muslims to conquer it. At nightfall of the day of victory over the city the Muslims made large fires, the Prophet (Prayers & peace be upon him) said: 'What are these fires for? What are you making them to cook?' The people said: 'Meat.' He said: 'What kind of meat?' They said: 'The meat of donkeys.' The Prophet (Prayers & peace be upon him) said: 'Throw the meat away and destroy the pots!' A man said: 'O Messenger of God! Shall we throw away the meat and wash the pots instead?' He shall: 'That too.' So when the army ranks were aligned in files, Amir's sword was short and he made to strike the leg of a Jew but the blade came back and hit his own knee and wounded it so that he died. When they returned from the Battle the Messenger of God saw me and took hold of my hand and said: 'What is the matter.' I said: 'May my father and mother be redeemed for you! The people say that Amir's good deeds are lost.' The Prophet (Prayers & peace be upon him) said: 'Whoever says that is mistaken, for Amir has double the reward.' The Prophet (Prayers & peace be upon him) raised two fingers and said: 'He was striving in the Cause of God and there are few Arabs who achieved the equivalent of Amir."

1569. It was related that Anas said: "The Messenger of God reached Khaybar at night, and whenever he reached the enemy at night, he used never to attack the enemy before dawn. In the morning the Jews came out with their shovels and baskets and when they saw him they said: 'Mohammed! By God! Mohammed and his army!' The Prophet (Prayers & peace be upon him) said: 'Khaybar is ruined, for whenever we confront a nation then evil is the dawn for those who have been warned.' The Prophet (Prayers & peace be upon him) had their fighters killed and their women and children made captive."

1570. It was related that Abu Musa Al Ash'ari said: "When the Messenger of God went out to fight the Battle of Khaybar or when he approached it, the people looked down over a valley and raised their voices saying: 'God is Great! God is Great! There is no god but God.' At that the Messenger of God said to them: 'Lower your voices, for you are not calling on one who is deaf or away, but you are calling the Hearer Who is near and beside you.' I was to the rear of the mount of the Messenger of God and he heard me saying: 'There is no strength nor power except with God.' At that he said to me: 'O Abd Allah ibn Qais!' I said: 'I hear and I am coming, O Messenger of God.' He said: 'Shall I tell you something which is one of the treasure of Paradise?' Is said: 'May be father and mother be redeemed for you.' He said: 'There is neither strength nor power except with God'."

1571. It was related that Sahl ibn Sa'd Al Sa'idi said: "The Messenger of God fought the unbelievers, then the Messenger of God returned to his camp and the others returned to their camp. From among the companions of the Prophet (Prayers & peace be upon him) was a man who could not resist pursuing any unbeliever to strike him with his sword. Someone said: 'No one had helped the Muslims today more than so and so.' At that the Messenger of God said: 'Surely he is from the people of the Fire.' Another man said: 'I will go with him.' So he went and whenever he stopped, he stopped with him, and wherever he went on, he went on with him. The man was then gravely wounded and wishing to die quickly thrust his sword into the ground and put is point between his breasts and threw himself upon it and killed himself. At that the man following him went to the Messenger of God and said: 'I bear witness that you are the Messenger of God.' The Prophet (Prayers & peace be upon him) said: 'What makes you say so?' He said: 'Because of the man who you said was one of the people of the Fire. The people were astonished at your words and I said to them I will try to discover the truth about him for you.' So I went with him and then he was wounded and he sought to expedite his own death by fixing the handle of his sword into the

ground and pointing it upwards between his breasts and then he threw himself upon it and killed himself.' The Messenger of God said: 'A man may do what appears to the people to be the deeds of the people of Paradise but he is from the people of the Fire and another man may do what appears to be the deeds of the people of the Fire but he is from the people of paradise."

1572. It was related that Yazid ibn Abi Ubaid said: "I saw the marks of an injury on Salama's leg so I said to him: 'O Abu Muslim! What is this wound?' He said: 'I suffered this on the day of Khaybar and the people said: 'Salama has been wounded.' Then I went to the Prophet (Prayers & peace be upon him) and he spat his saliva three times into it and since then I have not had any pain."

1573. It was related that Anas said: "The Prophet (Prayers & peace be upon him) stayed for three nights between Khaybar and Madinah when he married Safiya. I invited the Muslims to his wedding feast, but the Prophet (Prayers & peace be upon him) ordered Bilal to lay out leather mats and to put on them dates, dried yogurt and butter. The Muslims said: 'Will she be a mother of the believers?' Some said: 'If the Prophet (Prayers & peace be upon him) makes her observe the veil the she will be a mother of the believers and if he does not make her observe the veil, then she will be his slave.' So when he left he made a place for her behind him and made her observe the veil."

1574. It was related that Ali ibn Abi Talib said: "The Messenger of God prohibited temporary marriage and the consumption of donkey meat on the day of Khaybar."

1575. It was related that Ibn Umar said: "The Messenger of God shared the war spoils on the day of Khaybar and gave two shares to the horsemen and one share to the infantrymen."

1576. It was related that Abu Musa said we received tidings of the Prophet's (Prayers & peace be upon him) migration when we were in Yemen. So we emigrated to him, we were my two brothers and myself and I was the youngest, and one was Abu Burda and the other was Abu Ruhm. We numbered fifty three or fifty two men from our people, we boarded a boat to take us to Negus of Ethiopia and there we met Ja'far ibn Ali Talib and we stayed with him. Then, at the time of the conquest of Khaybar, we all departed and went to the Prophet (Prayers & peace be upon him). Some of the people on the boat said: 'We migrated before you.' Asma' bint Umais who was among us, went to visit Hafsa, the wife of the Prophet (Prayers & peace be upon him). She had emigrated to Negus with other Muslims. Umar came to Hafsa when Asma' bint Umais was with her, Umar saw Asma' and said: 'Who is that?' She said: 'Asma'

bint Umais.' Umar said; 'Is she the lady from Ethiopia who has journeyed by sea?' Asma' said: 'Yes.' Umar said: 'We emigrated before you so we have more right than you towards the Messenger of God.' Asma' was angry at this and said: 'No, by God, when you were with the Messenger of God who was feeding the hungry among you, and teaching the ignorant among you, we were in the far land of Ethiopia for the cause of God. By God, I will not eat or drink until I tell the Messenger of God what you have said. We suffered harm and fear there, I will tell this to the Prophet (Prayers & peace be upon him) and ask him. By God, I will not lie or cut short what you have said or add anything to it.' So when the Prophet (Prayers & peace be upon him) came she said: 'O Messenger of God! Umar said so and so.' He said: 'What did you tell him?' Asma' said: 'I told him so and so.' The Prophet (Prayers & peace be upon him) said: 'He has no more right towards me than you, for he and his companions have emigrated once, and you people of the boat have emigrated twice'."

1577. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "When some of the Al Ashariyun recite the Qur'an I recognises their voices, and when they enter their homes at night I recognise their houses by their voices as they recite Qur'an, although I do not see their houses as they enter them during the day. Of these is Hakim, who used to say when he encountered the enemy, or cavalry: My companions order you to wait for them'."

1578. It was related that Abu Musa said: "We went to the Prophet (Prayers & peace be upon him) after the conquest of Khaybar and he gave us a share, but other than us he did not give anyone else who had been participated in the Conquest."

1579. It was related that Ibn Abbas said: "When the Prophet (Prayers & peace be upon him) married Maimuna during his state of Pilgrimage he consummated the marriage after coming out of that state."

The Battle of Mu'tah in Al Sham

1580. It was related that Abd Allah ibn Umar said: "The Messenger of God appointed Zaid to be commander of the army for the battle of Mu'tah and said: 'If Zaid is martyred, Ja'far should replace him, and if Ja'far is martyred, Abd Allah ibn Rawaha should replace him.' Abd Allah ibn Umar also said: 'I was there with them in that battle and we searched for Ja'far ibn Abi Talib and found his body with the bodies of those who had been martyred, and he had more than ninety spear or arrow wounds upon his body."

1581. It was related that Usama ibn Zaid said: "The Messenger of God sent us out to Al Huruqa, and the next morning we launched an attack on them and defeated them. A man

from the Helpers and myself pursued one of their men and when we caught up with him he said: 'There is no god but God.' At that the man from the Helpers stopped, but I stabbed him with my spear and killed him. When we returned to the Prophet (Prayers & peace be upon him) and he knew of it he said: 'O Usama! Did you kill him after he had said: 'There is no god but God'? I said: 'But he only said it to save himself.' The Prophet (Prayers & peace be upon him) repeated his words so many times that I wished I had not become Muslim before that day."

1582. It was related that Salama ibn Al Akwa' said: "I participated in seven battles with the Prophet (Prayers & peace be upon him) and fought in nine battles with the armies sent out by the Prophet (Prayers & peace be upon him). In one of these, Abu Bakr was the commander and in another, Usama had the command."

The Battle of Al Fath in Ramadan

1583. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) departed from Madinah with an army of ten thousand in the month of Ramadan, and that was eight years and six months after he had emigrated to Madinah. He and the Muslims with him were fasting as they continued on their way to Makkah, and when they came to a watering place called Al Kadid which lay between Usfan and Kudaid, he broke his fast, and they broke their fast with him."

1584. It was related that Ibn Abbas said: "The Messenger of God departed for Hunain in the month of Ramadan while some of the people were fasting and others were not. When the Prophet (Prayers & peace be upon him) mounted his she-camel he asked for a cup of milk or water, and he placed it in his hand or upon his she-camel, and then the people looked at him, and those who were not fasting told those who were fasting to break their fast as the Prophet (Prayers & peace be upon him) had broken his fast."

1585. It was related that Urwa ibn Al Zubair said: "When the Messenger of God departed in the year of the Conquest and the unbelievers had news of this, Abu Sufyan, Hakim ibn Hizam and Budail ibn Warqa left to garner news about the Messenger of God. They continued upon their way until they reached Marr al Zahran. And then they saw many fires lit as if they were they fires on Arafat." Abu Sufyan said: 'What is this? It looks like the fires on Arafat.' Budail ibn Warqa said: 'The Bani Amr are not that number.' They were then seen by the guards of the Messenger of God and caught and brought before the Messenger of God. Abu Sufyan became Muslim. When the Prophet (Prayers & peace be upon him) continued on he said to Al Abbas: 'Keep Abu Sufyan on the top of the mountain so that he can see the

Muslims. So Al Abbas kept him standing there and the tribes with the Prophet (Prayers & peace be upon him) began to pass before Abu Sufyan in units. One contingent passed by and Abu Sufyan said: 'O Abbas! Who are they?' Abbas said: 'They are Ghifar.' Abu Sufyan said: 'I have nothing to do with Ghifar.' Then a contingent of Juhaina passed by and he said the same as he had said before. Then a contingent of Sa'd ibn Hazim passed by and he said the same as he has said before, the Sulaim passed by and he repeated the same. Then came a contingent like no other that Abu Sufyan had seen, he said: 'Who are they?' Abbas said: 'They are the Helpers led by Sa'd ibn Ubada who holds the ensign.' Sa'd ibn Ubada said: 'O Abu Sufyan! Today is the day of a great battle and the Ka'ba will be admissible.' Abu Sufyan said: 'How glorious is the day of destruction!' Then there came the smallest contingent of all and the Messenger of God was in it with his companions, and the ensign of the Prophet (Prayers & peace be upon him) was carried by Al Zubair ibn Al Awwam. When the Messenger of God passed Abu Sufyan by he said: 'Do you know what Sa'd ibn Ubada said?" The Prophet (Prayers & peace be upon him) said: 'What did he say?' Abu Sufyan said: 'He said so and so.' The Prophet (Prayers & peace be upon him) said: 'Sa'd lied, but today God will make the Ka'ba superior and today the Ka'ba will be covered with a covering.' Then the Messenger of God ordered that his ensign be fixed at Al Hajun. It was related that Urwa said: 'Nafi'a ibn Jubair ibn Mu'tim said: 'I heard Al Abbas say to Al Zubair ibn Al Awwam: 'O Abu Abd Allah! Did the Messenger of God order you to fix the ensign here?' The Messenger of God ordered Khalid ibn Al Walid to enter Makkah from its heights in Kada' while the Prophet (Prayers & peace be upon him) entered from Kuda. Two men from the cavalry of Khalid ibn Al Walid, namely Hubaish ibn Al Ash'ar and Kurz ibn Jabir Al Fihri gained martyrdom that day."

1586. It was related that Abd Allah ibn Mughaffal said: "On the day of the Conquest of Makkah I saw the Messenger of God upon his she-camel, he was reciting Surah 'The Victory' in such a moving cadence. Mu'awiya said: 'Had I not feared that the people would have gathered around me I would have recited in that same cadence as he'."

1587. It was related that Abd Allah ibn Mas'ud said: "On the day of the Conquest when the Prophet (Prayers & peace be upon him) entered Makkah there were three hundred and sixty idols in the Ka'ba. The Prophet (Prayers & peace be upon him) began to fell them with his stick and say: 'Truth has come and falsehood will perish'."

1588. It was related that Amr ibn Salama said: "When we were at a place used as a thoroughfare by the people, the caravans used to pass

by and we would ask them: "What is the matter with the people? What is the matter with the people? Who is that man?' They said: 'That man claims that God has sent him and that he has received Divine Inspiration and that God has revealed to him such and such a thing.' I used to memorise those words and feel as if they were inscribed upon my heart." The Arabs put off their conversion to Islam until the Conquest. They said: 'Leave him and his people Quraish, if he overpowers them then he is a true Prophet, so when Makkah was conquered and the tribes rushed to embrace Islam, my father hurried to embrace Islam before my tribe. When my father returned to his people he said: 'By God I have come to you from the Prophet (Prayers & peace be upon him)!' The Prophet (Prayers & peace be upon him) said to them later: 'Offer such and such a prayer at such and such a time, and when the time of prayer is due, then one of you should call to prayer and let the one of you who knows Qur'an lead the prayer.' So they looked for such a person and found no one who knew more of the Qur'an than I, because of what I had put to heart from the caravans. They made me their Imam and at that time I was six or seven years old. I wore a black garment which was short on me. A lady from the tribe said: 'Will you cover the buttocks of your Imam for us?' So they bought a piece of cloth and made a shirt for me, I was never so happy with anything as I was with that shirt!"

1589. It was related that Ibn Aufa said: "I had a scar on my hand from a blow which I received at the Battle of Hunain when I was with the Prophet (Prayers & peace be upon him)."

1590. It was related that Abu Musa said: "When the Prophet (Prayers & peace be upon him) completed the Battle of Hunain he sent Abu Amir to Autas in command of an army. He met Duraid ibn Al Summa and Duraid was killed and God defeated his companions. The Prophet (Prayers & peace be upon him) sent me with Abu Amir, Abu Amir was hit in the knee by an arrow fired by a man from Jushm and the arrow was embedded in his knee. I went to him and said: 'O uncle! Who shot you?' He pointed out the man saying: 'That is my killer.' So I set off towards him and caught up with him, when he saw me he fled so I pursued him saying: 'Stop, are you not ashamed?' So he stopped and we exchanged blows with our swords and I killed him. Then I said to Abu Amir: 'God has killed your murderer.' He said: 'Remove this arrow.' So I removed it and water oozed from the wound. He said: 'O son of my brother! Give my salutations to the Prophet (Prayers & peace be upon him) and ask him to ask God to forgive me.' Abu Amir made me his successor in command. He lived for a short while and then died. I returned to the Prophet (Prayers & peace be upon him) and found him lying on a mat of palm leaves entwined with rope, and on it

there was bedding, the bedstrings had made marks on his back and sides. I told the Prophet (Prayers & peace be upon him) about Abu Amr and that he had said: 'Tell him to ask for God to forgive me.' The Prophet (Prayers & peace be upon him) asked for water, performed ablution and then lifted his hands saying: 'O God! Forgive Ubaid Abu Amir.' I saw the white of the Prophet's (Prayers & peace be upon him) armpits, the Prophet (Prayers & peace be upon him) then said: 'O God! Make him superior on the Day of Resurrection to many of Your human beings.' I said; 'Will you ask for God's Forgiveness for me?' He said: 'O God, forgive the sins of Abd Allah ibn Qais and admit him in good admittance on the Day of Resurrection'."

1591. It was related that Umm Salama said: "The Prophet (Prayers & peace be upon him) came to me when an effeminate man was sitting with me, and I heard the man say to Abd Allah ibn Abu Umaiyah: 'O Abd Allah! See if God will let you conquer Ta'if tomorrow, then take the daughter of Ghailan as she shows four rings of flesh when she faces you and eight when she turns away.' The Prophet (Prayers & peace be upon him) said: 'Such men should not enter upon you!'

1592. It was related that Abd Allah ibn Umar said: "When the Messenger of God attacked Ta'if but could not overcome its inhabitants, he said: 'We will go back if God pleases.' The companions of the Prophet (Prayers & peace be upon him) were distressed at this and said: 'We shall leave without conquering it?' The Prophet (Prayers & peace be upon him) said: 'Let us return.' Then the Prophet (Prayers & peace be upon him) said: 'Fight tomorrow.' They fought and many were wounded at which the Prophet (Prayers & peace be upon him) said: 'We will return tomorrow if God pleases.' They were pleased at this and the Prophet (Prayers & peace be upon him) smiled."

1593. It was related that Sa'd and Abu Bakr said: "The Prophet (Prayers & peace be upon him) said: 'If someone deliberately claims to be the son of anyone other than his true father, he will be prohibited from Paradise'." It was also related that one of them was the first to shoot an arrow in the Cause of God and the other came to the Prophet (Prayers & peace be upon him) in a group of thirty three people from Ta'if."

1594. It was related that Abu Musa said: "I was with the Prophet (Prayers & peace be upon him) when he camped at Al Ja'ana between Makkah and Madinah with Bilal. A Bedouin came to the Prophet (Prayers & peace be upon him) and said: 'Will you honour your promise to me?' The Prophet (Prayers & peace be upon him) said: 'Be glad.' The Bedouin said: 'Be glad,' too many times. Then the Prophet (Prayers & peace be upon him) turned to me and Bilal

angered and said: 'The Bedouin has rejected the good news. So you both accept it.' Bilal and I said: 'We accept.' Then the Prophet (Prayers & peace be upon him) asked for a drinking vessel of water and washed his hands and face in it and took a mouthful of water and returned it to it saying: "Drink some of it and pour some of it over your chests and faces and be glad at the good news.' So they both took the drinking vessel and did as they had been told to do. Umm Salama called from behind the screen: 'Keep some for your mother.' So they left some of it for her."

1595. It was related that Anas said: "The Prophet (Prayers & peace be upon him) gathered some people from the Helpers and said: 'The people of Quraish are still close to the days of Ignorance before Islam and they have suffered much, I want to help them and soften their hearts. Are you not content that the people take the things of this life and you take the Messenger of God with you to your homes?' They said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'If the people took their way through a valley and the Helpers took their way through a mountain pass then I would take the valley or the mountain pass with the Helpers'."

1596. It was related that Abd Allah ibn Umar said: "The Prophet (Prayers & peace be upon him) sent Khalid ibn al Walid to the Jadhima and Khalid invited them to embrace Islam but they were unable to say the word 'we have become Muslim' but said 'we have come from one religion to another. So Khalid kept on killing them and taking them captive and giving us captives from them. When one day Khalid ordered that each man should kill his captive I said: 'By God, I will not kill my captive, and none of my companions will kill their captives.' When we reached the Prophet (Prayers & peace be upon him) and told him the whole account, he raised his hands and said twice: 'O God! I am free from what Khalid has done.' '

1597. It was related that Ali said: "The Prophet (Prayers & peace be upon him) sent a contingent under the command of a man from the Helpers ordered his troops to obey him. He was angered and said: 'Did not the Prophet (Prayers & peace be upon him) command you to obey me!' They said: 'Yes.' He said: 'Gather kindling for me.' So they gathered it. He said: ' Make a fire.' When they made it, he said: 'Enter it!' So they moved to do that and held each other saying: 'We have fled towards the Prophet (Prayers & peace be upon him) from the Fire.' They repeated that until the fire went out and their commander was no longer angry. When the Prophet (Prayers & peace be upon him) said: 'If they had cone in to it they would not have come out until the Day of Resurrection. Obedience is only obligatory when it is for good."

1598. It was related that Abu Musa said: "The Prophet (Prayers & peace be upon him) sent Abu Musa and Mu'adh bin Jabel to Yemen. He sent each one of them to govern a region, Yaman is two regions, then the Prophet (Prayers & peace be upon him) said: 'Make things easy and do not make it difficult for them and give good tidings and do not repulse them.' Se they each set off on his mission. When any one of them went around his province and came near his companion he used to promise to visit him and gave him his salutations. Mu'adh went round a part of his state near the border of his companion Abu Musa. Mu'adh rode his mule until he reached Abu Musa and saw him seated with a gathering of people around him. Then there was a man with his hands tied behind his neck, Mu'adh said: 'O Abd Allah ibn Qais! What is this?' Abu Musa said: 'This man embraced Islam and then reverted to unbelief.' Mu'adh said: 'I will not dismount until he is killed.' Abu Musa said: 'He has been brought here for that purpose, so dismount.' Mu'adh said: 'I will not dismount until he is killed.' So Abu Musa ordered that he be killed and he was killed. Then Mu'adh dismounted and said: 'O Abd Allah! How do you recite the Qur'an?' Abu Musa said: 'I recite the Qur'an regularly in sections at intervals of time.' How do you recite it O Mu'adh?' Mu'adh said: 'I sleep in the first part of the night and then I get up after having my time of rest and then recite as much as God has decreed for me. So I seek God's Rewards for my sleep and my prayer'."

1599. It was related that Abu Musa Al Ashtari said that the Prophet (Prayers & peace be upon him) had sent him to Yemen and he asked the Prophet (Prayers & peace be upon him) concerning certain alcoholic drinks that were made there. The Prophet (Prayers & peace be upon him) said: "What are they?" He said: "Al Bit and Al Mizr." I said to Al Burda: "What is Al Bit?" He said: "It is an alcoholic drink made of honey, and Al Mizr is an alcoholic drink made of barley." The Prophet (Prayers & peace be upon him) said: "All intoxicants are forbidden."

1600. It was related that Al Bara' said: "The Messenger of God sent us to Yemen with Khalid ibn Al Walid. Later he replaced him with Ali ibn Abu Talib. The Prophet (Prayers & peace be upon him) said to Ali: 'Let Khalid's companions choose between staying with you or returning to Madinah.' I was one of those who chose to stay with him and I got several Awak of gold from the war spoils."

1601. It was related that Buraida said: "The Prophet (Prayers & peace be upon him) sent Ali to Khalid to fetch the Khumus and I loathed Ali because he had performed a ritual ablution. I said to Khalid: 'Do you see that?' When we reached the Prophet (Prayers & peace be upon him) I told him of

it, he said: 'O Buraida! Do you loathe Ali?' I said: 'Yes.' He said: 'Do not hate him, he deserves more than that from the Khumus'."

1602. It was related that Abu Sa'id Al Khudri said: "Ali ibn Abu Talib sent the Messenger of God a piece of gold still in its ore inside a tanned leather pouch. The Messenger of God distributed it between four people, Uyaina ibn Badr, Aqra ibn Habis, Zaid Al Khail and Alqama or Amir ibn Al Tufail. One of his companions said: 'We deserve this more than them.' When the Prophet (Prayers & peace be upon him) heard of that he said: 'Do you not trust me even though I am the trustworthy man of The One in Heaven and I convey the tidings of Heaven in the morning and in the evening?' Then a man with sunken eyes, high cheekbones a high forehead, a thick beard, a shaven head and a waist wrapper tucked up said: 'O Messenger of God! Fear God.' The Prophet (Prayers & peace be upon him) said: 'Woe to you! Am I not the most godfearing of all people on earth?' Then the man left. Khalid ibn Al Walid said: 'O Messenger of God! Let me cut his neck?' The Messenger of God said: 'No, because he may offer prayers.' Khalid said: 'Many are those who offer prayers and say with their mouths what their hearts do not believe.' The Messenger of God said: 'I have not been commanded to search the hearts of people or to cut open their bellies.' Then the Prophet (Prayers & peace be upon him) looked at him while he was leaving and said: 'From the descendants of this man will arise a people who will recite the Qur'an continuously and movingly but it will not go further than their throats. They would easily exit the Religion as an arrow passes through the body of game.' I think he also said: 'If I were to be there in their time I would slay them as the people of Thamood were slain."

The Battle of Dhul Khalasa

1603. It was related that Jarir said: "The Messenger of God said to me: 'Will you relieve me from Dhul Khalasa?' I said: 'Yes.' So I went out with one hundred and fifty cavalrymen from Ahmas who were skilled horsemen. I did not use to sit well on a horse so I told the Prophet (Prayers & peace be upon him) of that, and he rubbed my chest with his hand until I saw the marks of his hand upon it and he said: 'O God! Make him steady and one who guides others and one who is guided.' Since that I have never fallen from a horse. Dhul Khalasa was a house in Yemen which belonged to Khath'am and Bajaila, and they used to worship their idols in it, and they called it the Ka'ba.' Jarir went there and leveled it with fire. When Jarir reached Yemen a man was there who used to tell fortunes by divining with arrows. Someone said to him: 'The envoy of the Messenger of God is here and if he finds you he will cut your neck.'

He was using his arrows when Jarir stooped by and said to him: 'Break them and bear witness that there is no god but God, or I will cut your neck.' So the man broke the arrows and bore witness that there is no god but God. Then Jarir sent a man called Abu Arata from Ahmas to the Prophet (Prayers & peace be upon him) to convey the good tidings. When the envoy reached the Prophet (Prayers & peace be upon him) he said: 'O Messenger of God! By Him Who sent you with the Truth, I did not leave it until it was like a decaying camel.' Then the Prophet (Prayers & peace be upon him) blessed the horses of Ahmas and their men five times."

1604. It was related that Jarir said: "When I was in Yemen I met two men, one named Dhu Kala and the other Dhu Amr, I began to tell them about the Messenger of God. Dhu Amr said: 'If what you say about your friend is true, then he died three days ago.' Then both of them went with me to Madinah and after we had gone some distance towards Madinah we saw riders coming from there. We asked them and they said: 'The Messenger of God has died and Abu Bakr has been chosen as the Caliph and the people are all content.' Then they said: 'Tell your friend that we have come to visit him and if God pleases we will return.' So they went back to Yemen. When I told Abu Bakr about what they had said, he said: 'I wish that you had brought them to me.' Later I met Dhu Amr and he said: "O Jarir! You have done me a favour and I will tell you something. Your Arab nation will remain in prosperity as long as you choose and appoint another leader when one dies, but if rule is gained through the use of the sword, then the rulers will be kings, and they will be angry as kings are angry and pleased as kings are pleased."

The Battle of the Seashore as the Muslims awaited the Caravan of Quraish when Abu Ubaida ibn Al Jarrah was Commander of the Army

1605. It was related that Wahab ibn Kaisan said that Jabir ibn Abd Allah said: "The Messenger of God set out an army to the seashore with Abu Ubaida ibn Al Jarrah as their commander and they were a contingent of three hundred men. We set off and had traveled some distance when our food ran short. So Abu Ubaida ordered that all the food the troops had be gathered. Our food for the journey was dates and Abu Ubaida gave us our ration every day bit by bit until it diminished so that we only got a date each. I asked: 'How would one date benefit you?' He said: 'We knew of its value when it was finished.' Jabir said: 'Then we reached the seashore and we found a fish the size of a small mountain. The troops ate it for eighteen nights. Then Abu Ubaida ordered that two of its ribs be stood in the ground and

that a she-camel be ridden under them, and it passed under without touching."

The Delegation of Bani Tamim

1606. It was related that Abd Allah ibn Al Zubair said that a party of riders from Bani Tamin went to the Prophet (Prayers & peace be upon him). Abu Bakr said: 'Appoint Al Qa'qa ibn Ma'bad ibn Zurara as their leader.' Umar said: 'No! But appoint Al Aqra' ibn Habis.' At that Abu Bakr said: 'You only wish to oppose me.' Umar said: 'I do not wish to oppose you.' They argued so much that their voices were raised loudly, and then verses were revealed concerning this: 'O you who believe! Do not put forward proposals before God and His Messenger and fear God, God is All Hearing All Knowing.' (Surah 49 verse 1)

The Delegation of Banu Hanifa and the Hadith of Thumama ibn Uthal

1607. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) sent some cavalry to Najd and they brought a man from Banu Haifa called Thumama ibn Uthal. They tied him to a pillar in the Mosque. The Prophet (Prayers & peace be upon him) went to him and said: 'What do you have, O Thumama?' He said: 'I have a good idea, O Mohammed! If you kill me you will kill someone who has already killed someone, and if you release me you will do a favour to one who will be grateful, and if you wish for property then ask me for anything you want.' He was left until the following day when the Prophet (Prayers & peace be upon him) said to him: 'What do you have, O Thumama?' He said: 'As I told you, you would do a favour to one who will be grateful.' The Prophet (Prayers & peace be upon him) left him there until the following day, and then he said: 'What do you have, O Thumama?' He said: 'I have as I told you.' At that the Prophet (Prayers & peace be upon him) said: 'Free Thumama.' So he went to a garden of date trees close by the mosque and bathed and then entered the mosque and said: 'I testify that there is no god but God and Mohammed is His Messenger. O Mohammed! By God! There was no face on the surface of the earth who I hated more than your face, but now your face has become the most beloved face to me. By God, there was no religion which I hated more than your Religion, but now your Religion is the most beloved Religion to me. And by God, there was no city which I hated more than your city, but now, your city is the most beloved city to me. Your troops arrested me when I wanted to perform Umra, so what do your think?' The Messenger of God gave him the glad tidings and ordered that he should go to perform Umra. So when he reached Makkah someone said to him: 'You have changed your religion?' He said: 'No! But by God! I have become Muslim with Mohammed the

Messenger of God, by God! You will not get from Al Yamama one grain of wheat unless the Prophet (Prayers & peace be upon him) permits me to do so."

1608. It was related that Ibn Abbas said: "During the lifetime of the Prophet (Prayers & peace be upon him), Musailima Al Kadhdhab came and said: 'If Mohammed appoints me after him I will follow him.' He came to Madinah with many from his tribe. The Messenger of God went to him with Thabit ibn Qais ibn Shammas and the Messenger of God carried a stave of a date palm tree in his hand. When he stooped as he drew near Musailima, the latter was in the middle of his companions, he said to him: 'If you ask me for this stave I will not give it to you, and the Command of God cannot be voided. And if you renege on your Religion then God will destroy you. And I see you are the same person as I saw in my vision, so Thabit ibn Qais will answer your questions for me.' Then the Prophet (Prayers & peace be upon him) left. I asked about what the Messenger of God had said: 'I see you are the same person I saw in my vision.' And Abu Huraira told me that the Messenger of God said: 'I was asleep and I saw two bracelets of gold upon my hands and I was perturbed by that. Then I was inspired by God in the vision that I should blow upon them, so I blew upon them and they both were blown away. And I interpreted it to mean that two liars would appear after me. One of them has turned out to be Al Ansa and the other is Musailima."

1609. It was related that Abu Huraira said that the Messenger of God said: "While I was asleep I was given the treasure of the earth and two gold bracelets were put on my hands, and I saw that was too much for me, but I was inspired that I should blow on them, so I did blow on them, and they went. I interpreted that as meaning that they are the two liars whom I am between, the one of San'a and the one of Al Yamama."

The Story of the People of Najran

1610. It was related that Hudhaifa said: "Al Aqib and Saiyid, the rulers of Najran, went to the Messenger of God intending to do an oath of cursing (al Li'an). One said: 'Do not do so as, by God, if he is a Prophet and we do the oath of cursing neither we nor our offspring will have success. Then both of them said: 'We will give you what you ask and send with us an honest man, and do not send other than an honest one.' So he said: 'I will send to you an honest man who is truly honest.' Then all the companions of the Messenger of God wished to be that one. But he said: 'O Abu Ubaida ibn Al Jarrah, stand up.' When he stood up the Messenger of God said: 'He is the honest one of this nation.' And it was related that Anas said that the Prophet (Prayers & peace be upon him) said: 'For every nation there is an honest person

and Abu Ubaida ibn Al Jarrah is the honest one of this nation.' "

The Arrival of Al Ash'ariyin and the people of Yemen

1611. It was related that Abu Musa said: "We were a party from the Ash'ariyin who came to the Prophet (Prayers & peace be upon him) asking him for mounts, but he refused. Then we asked him again for mounts, so he swore an oath that he will not provide us with mounts. After some time the Prophet (Prayers & peace be upon him) received some camels as war spoils and he ordered that five be given to us. When we took the camels we said: 'The Prophet (Prayers & peace be upon him) forgot his oath and we will not prosper for that.' So I went to him and said: 'O Messenger of God! You swore an oath that you would not provide us with mounts, and now you have given them to us.' He said: 'Yes, but I when swear on an oath and then I see better than it, I take the better and I am free of the first."

1612. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The people of Yemen came to you and they are kind and tender-hearted. Faith is Yemeni and Wisdom is Yemeni, while pride and arrogance on traits of the owner of camels. Respect and decency are the traits of the owners of sheep."

The Farewell Pilgrimage

1613. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) reached Makkah in the year of the Conquest while Usama was riding behind him on Al Qaswa. Bilal and Uthman ibn Talha were with him. When he made his she-camel kneel at the Sacred House, he said to Uthman: 'Bring us the key.' He brought the key for him and opened the door for him. The Prophet (Prayers & peace be upon him) entered with Usama, Bilal, and Uthman and they shut the door and they stayed there all day. Then they came out and we rushed to go in, but I was ahead of them and I saw Bilal standing behind the door, I asked him: 'Where did the Messenger of God pray?' He said: 'He prayed between those two front pillars.' The House stood on six pillars in two rows, and he prayed between the two pillars in the front row, and the door of the House was behind him, and he faced the people entering the House. Between him and the wall. He said: 'I forgot to ask him how many Rak'at did he pray. And there was at the place in which he prayed red marble."

1614. It was related that Zaid bin Arqam said: "The Prophet (Prayers & peace be upon him) fought nineteen battles and he performed one Pilgrimage after his emigration, and did not perform Pilgrimage after it. So that was the Farewell Pilgrimage."

1615. It was related that Abu Bakra said that the Prophet (Prayers & peace be upon him) said: 'Time has returned to is original span as it was on the day God Almighty created the Heavens and the earth. The year is twelve months, four of which are sacred and three are consecutive: Dhul Qada, Dhul Hijja and Muharrum, and Rajab Mudr, which is between Jumada and Sha'ban.' 'Which month is this?' We said: 'God and His Messenger know best.' So he remained silent until we thought that he would call it by another name. Then he said: 'Is it not the day of the Sacrifice?' We said: 'Yes.' He said: 'So your blood and your wealth.' The narrator said he thought that he said: 'and your honour are sacred for you like the sanctity of this day in your town, in this month. And you will encounter your Lord, and He will ask you about your deeds. So do not go astray after me, striking each others necks, so the one who attends here should inform the absent so that those you tell may understand it better than those who heard it. Have I told you? Have I told you?'

1616. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) shaved his head on the Farewell Pilgrimage and so did some of his companions, while others shorted their hair.

The Campaign of Tabuk
The Campaign of Al-Usrah

1617. It was related that Abi Musa said: "I was sent to the Messenger by my companions to ask him for mounts for them as they were accompanying him in the army of Al Usra, which is the Campaign of Tabuk, so I said: 'O Prophet of God, my companions have sent me to you to give them mounts.' So he said: 'By God! I will not give you mounts.' I did not know that he had been in an angry mood when I asked him. So I returned upset from the refusal of the Prophet (Prayers & peace be upon him), and out of fear that the Prophet (Prayers & peace be upon him) was angry with me, I returned to my companions and told them of what the Prophet (Prayers & peace be upon him) had said. I waited for some time and then I heard Bilal calling: 'O Abd Allah ibn Qais! So I replied and he said: 'The Messenger of God wants you.' When I went to him he said: 'Take these two camels and these two others.' Referring to six camels he had just bought from Sa'd. He said: 'Take them and go to your companions and say: 'God,' or he said 'The Messenger of God, provides these for you, so ride them.' So I took the camels to them and said: 'The Prophet (Prayers & peace be upon him) provides these for you as mounts, but by God! I will not leave you until some of you come with me to someone who heard what the Messenger of God said, so that you will not think I have

told you something the Messenger of God did not say.' They said: 'By God! We trust you, and we will do as you like.' So Abu Musa went with some of them to those who had heard what the Messenger of God had said about refusing to give them mounts, then when he gave them. So they told them exactly the same as that which Abu Musa told them."

1618. It was related that Sa'd bin Abi Waqqas said that the Messenger of God went to Tabuk and entrusted Ali, so he said: "Will you leave me with the women and children?' He said: "Does it not please you that you are to me as Aaron was to Moses? But there will no prophet after me."

The Hadith of Ka'b bin Malik (may God be pleased with him)

God Almighty said: 'And for the three who stayed behind' (Surah 9 verse 118)

1619. It was related that Ka'b bin Malik said: "I did not remain behind from any battle in which the Messenger of God fought except the Campaign of Tabuk, but I remained behind in the battle of Badr, and no one was blamed for not participating in it as the Messenger of God had departed in search of the caravan of Quraish until God caused them to meet unexpectedly. I saw the night of Al Aqaba with the Messenger of God when we pledged in Islam, and I would not exchange that for the Battle of Badr even though the Battle of Badr is dearer to the people than it. I never was stronger nor wealthier than I was when I stayed behind the Prophet (Prayers & peace be upon him) in that Battle. By God, I never had two she-camels before that, but I had them at the time of this Battle. Whenever the Messenger of God wished to go out in battle he used to conceal his intention by seeming to speak of other battles; until it was the time for that Campaign in which the Messenger of God fought in severe heat upon a long journey in the desert, and against a huge enemy. So the Prophet (Prayers & peace be upon him) announced to the Muslims so that they may prepare for their battle. He told them exactly where they were going. With the Messenger of God were such a number of Muslims that their names could not be listed except in a register." Ka'b said: 'If any man decided to absent himself he would consider the matter concealed unless God revealed it by means of Revelation. So the Messenger of God fought the Campaign when the fruits had ripened and the shade was pleasant. The Messenger of God and his companions prepared for battle and I began to leave to prepare myself to be ready with them, but I returned without doing anything. I said to myself: 'I can do that.' So I kept on delaying until every so often the people were ready and the Messenger of God and the Muslims with him had left while I had not prepared

for my departure. I said: 'I will prepare myself to leave in one or two days, and then join them.' In the morning after their departure, I went out to get ready but came back having done nothing. Then again the following morning I went out to get ready but came back having done nothing. Thus I was until they had gone completely and the battle was missed. Even then I had the intention of going to join them. I wish I had done so, but it was not to be. So after the Messenger of God had left whenever I went out and walked among the people I was saddened that I could see no one around me but one accused of hypocrisy or those weak men who God had exempted. The Messenger of God did not remember me until he reached Tabuk, so as he sat with the people in Tabuk he said: 'What did Ka'b do?' A man from Bani Salama said: 'O Messenger of God! He has been prevented by his two garments and by his looking at himself in pride.' Then Mu'adh ibn Jabal said: 'What a bad thing you are saying! By God! We know only good of him.' The Messenger of God remained silent." Ka'b ibn Malik said: 'When I heard that he was on his return to Madinah I immersed myself in my concern and began to think up excuses, saying to myself: 'How can I defer his anger tomorrow?' I sought the advice from each wise member of my family about it. When it was said that the Messenger of God had come near, all the excuses I had thought up departed my mind and I knew very well that I could not extricate myself from this problem by inventing an untruth. So I decided to tell the truth. The Messenger of God arrived in the morning and whenever he used to return from a journey he used to visit the Mosque first and offer two Rak'at of prayer in it and then sit among the people. So when he had done those things, those who had failed to join the campaign came and began to offer excuses and swear oaths before him. They were more than eighty men. The Messenger of God accepted the excuses they had proffered, took their pledges of allegiance and asked God to forgive them, then he left the secrets of their hearts for God to judge. I came to him and when I gave him my salutation he smiled the smile of an angry man and said: 'Come in.' So I walked until I sat before him. He said: 'What prevented you from joining us? Had you not bought an animal as your mount?' I said: 'Yes, O Messenger of God! But by God if I was sitting before anyone of the people of this life other than you I would have sought to avoid his anger with an excuse. By God, I have been bestowed with eloquent speech, but by God, I know all too well that if I lie to you today to win your favour, God will surely make you angry with me in the near future, but if I tell you the truth, you will be angry with me now, I hope for God's forgiveness, indeed, by God, I had no excuse. By God, I had never been stronger and wealthier than I was when I

stayed with you.' The Messenger of God said: 'As for this man, he has indeed told the truth, so rise up until God decides the matter.' I got up and many men of Banu Salama followed me and said: 'By God, we never witnessed you doing any sin before this. Indeed you failed to offer excuses to the Messenger of God as the others who did not join him did. The prayer of the Messenger of God to forgive you would have been sufficient for you.' By God they continued blaming me so much that I wanted to return and accuse myself of telling a lie, but I said to them: 'Is there anyone else who has met the same fate as me?' The said: 'Yes, there are two men who have said the same thing as you and both of them were told the same thing you were told.' I said: 'Who are they?' They said: 'Murara ibn Al Rab' Al Amri and Hilal ibn Umaiya Al Waqifi.' Those they mentioned were two Godfearing men who had participated the Battle of Badr and in whom I found an example. So I did not change my mind when they told me of them. The Messenger of God prohibited all the Muslims to speak to us, the three who had remained behind in that Campaign. So we distanced ourselves from the people and they changed towards us until the land we lived in itself seemed distant as if I did not know it. We stayed in this state for fifty nights, as for my two fellows, they stayed inside their houses and wept. But I was the youngest and more resolved, so I used to go out and witness the prayers with the Muslims and walk around in the markets, but no one would speak to me, and I came to the Messenger of God and gave him my salutation while he was in his assembly after the prayer, and I wondered whether the Prophet (Prayers & peace be upon him) did move his lips in return to my salutation or not. Then I would offer my prayer near him and at him secretly. When I was occupied in prayer he would turn his face towards me, but when I turned my face to him, he would turn his face away. When this treatment by the people went on, I walked until I climbed the wall of the garden of Abu Qatada, my cousin and dearest person to me. I offered him my salutation, by God he did not return it. I said: 'O Abu Qatada! I implore you by God! Do you not know that I love God and His Messenger?' He remained silent, I asked him again, imploring him by God, but he remained silent. Then I asked him again, imploring him by God. He said: 'God and His Messenger know best.' At that my eyes flooded with tears and I returned and jumped over the wall.' Ka'b said: 'As I walked in Madinah I suddenly saw a Christian farmer in the market from the Christians of Al Sham, who had come to sell his grain in Madinah. He said: 'Who will lead me to Ka'b ibn Malik?' The people began to point me out to him until he approached me and handed me a letter from the king of Ghassan in which it was written: 'To start with I have been informed that

your friend has treated you harshly, anyhow, God does not let you live in a place where you feel inferior and where your rights are lost. So join us and we will comfort you.' When I read it I thought: 'This is a trial.' Then I took the letter to the oven and set a fire in it and burnt it. After forty days had passed, then there came to me an envoy of the Messenger of God who said: 'The Messenger of God commands you to keep away from your wife.' I said: 'Should I divorce her, or what should I do?' He said: 'No, only keep away from her and do not live with her.' The Prophet (Prayers & peace be upon him) sent the same message to the other two of my fellow. Then I said to my wife: 'Go to your parents and stay with them until God gives His Command in this matter.' Ka'b said: 'The wife of Hilal ibn Umaiya went to the Messenger of God and said: 'O Messenger of God! Hilal ibn Umaiya is a weak old man who has no servant to wait on him, do you not wish for me to serve him?' He said: 'No, but he must not approach you.' She said: 'O Messenger of God, he has no desire for anything. By God, he has not ceased weeping from that day to this.' At that some of my family said: 'Will you ask the Messenger of God to permit your wife to serve you as he has permitted the wife of Hilal ibn Umaiya to serve him?' I said: 'By God, I will not ask the permission of the Messenger of God concerning her, for I do not know what the Messenger of God would say if I asked him to permit her while I am a young man.' Then I stayed in that state for ten more nights after that the first fifty nights was completed, counting from the time when the Messenger of God had forbidden the people from speaking to us. When I had offered the dawn prayer on the fiftieth morning upon the roof of our house and as I sat in the state which God described, my soul seemed narrowed for me and even the earth seemed narrow for all its breadth. Then I heard a voice of one who had ascended the mountain of Sal' calling at the top of his voice: 'O Ka'b ibn Malik, good news! I fell prostrate in joy before God, knowing that relief had come. The Messenger of God had proclaimed that our repentance had been accepted by God when he offered the dawn prayer. The people went out to congratulate us, some conveyers of the good tidings were my two fellows, and a horseman came to me hurriedly and a man of Banu Aslam came running and climbed the mountain and his voice was faster than his horse. When he whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him in them, and by God, I owned no other garment than those that day. Then I borrowed garments and wore them and went to the Messenger of God. The people came and congratulated me on God's acceptance of my repentance, saying: 'We offer you our congratulations on God's acceptance of your repentance.' Ka'b said: 'When I entered the Mosque I saw the Messenger of

God sitting with the people around him. Talha ibn Ubaidullah came quickly to me shook my hand and congratulated me. By God, none of the Emigrants got up for me but him, and I will never forget that for him.' Ka'b said: 'When I gave my salutation to the Messenger of God his face was bright with joy and he said: 'Be glad for the best day of your life since the day your mother delivered you.' Ka'b said: 'I said to the Prophet (Prayers & peace be upon him): 'Is this forgiveness from you or from God?' He said: 'It is from God.' When ever the Messenger of God was happy his face used to shine like the moon, and we all knew that of him. When I sat before him I said: 'O Messenger of God! I will give up all my wealth because of the acceptance of my repentance as charity in the Cause of God and His Messenger.' The Messenger of God said: 'Keep some of your wealth, as it is better for you.' I said: 'I will keep my share from Khaybar.' And I said: 'O Messenger of God! God has saved me for telling the truth, so it is a part of my repentance that I will only ever tell the truth for as long as I live, by God, I do not know anyone of the Muslims who God has favoured for telling the truth as much as I. Since I told the truth to the Messenger of God I have never intended to tell a lie. I pray that God will save me also for the rest of my life, so God revealed the verses: 'God has relented towards the Prophet (Prayers & peace be upon him) and the Emigrants and the Helpers who followed him in his hour of distress, after the hearts of some of them had nearly swerved, but He relented towards them, surely He is to them All Compassionate, All Merciful * O you who believe! Fear God and be with those who are truthful.' (Surah 9 verse 117 & 119) By God! God has never granted me other than His guiding me to Islam, a greater blessing than keeping me from telling a lie to the Messenger of God which would have caused me to perish as those who lied perished. For God described those who lie as the worst beings when He said: 'They swear to you by God when you return to them, that you might leave them alone, so leave them alone, they are an abominable nation, and Hell is their abode, a recompense for what they have earned. * They will swear to you that you may be pleased with them, but if you are pleased with them, surely God will not be pleased with those who are wicked.' (Surah 9 verses 95-96). Ka'b said: 'We three persons were completely different from those whose excuses were accepted by the Messenger of God when they swore their oaths to him, he took the pledges and asked God to forgive them, but the Messenger of God left our matter to rest until God judged upon it, and God said: 'And for the three who stayed behind, until when the earth became narrow for them, for all its vastness, and their souls became narrow for them, and they thought there was no shelter from God, except in Him, then He relented

towards them, that they might repent, surely He is the Relenting, the All Merciful.' (Surah 9 verse 118) What God said in that verse does not refer to our failure to take part in the Campaign but refers to the Prophet's (Prayers & peace be upon him) decision to put the matter to God as opposed to the case of those who had made excuses and sworn oaths before him and he had excused them by accepting their excuses."

1620. It was related that Abu Bakra said: 'At the time of the battle of Al Jamal God made me benefit from a word I had heard from the Messenger of God after I had been going to join the companions of Al Jamal to fight beside them. When the Messenger of God was told that the Persians had crowned the daughter of Kisra as their queen, he said: 'A people ruled over by a woman will never be successful'.'

The Prophet's (Prayers & peace be upon him) Illness and Death

1621. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) summoned Fatimah when he was gravely ill and told her something secretly and she wept. Then he called her again and told her something secretly and she laughed. When we asked her about it, she said: 'The Prophet (Prayers & peace be upon him) first told me that he would pass away from that illness of which he died, so I wept. Then he told me that I would be the first of his family to join him, so I laughed'."

1622. It was related that Aisha said: "I heard the Prophet (Prayers & peace be upon him) say that no prophet dies until he is given the choice between the life of this world and the Hereafter. When the Prophet (Prayers & peace be upon him) was in his fatal illness I heard him saying in his voice as it was becoming hoarse: 'The company of those on whom is the grace of God...' (Surah 4 verse 69) And I knew then that the Prophet (Prayers & peace be upon him) had been given that choice'." It was also related that Aisha said: "When the Messenger of God was in good health he would say: 'No prophet dies before he is shown his place in Paradise, and then he is left alive or given the choice.' When the Prophet (Prayers & peace be upon him) became ill and his final moments came when his head was in my lap, he fell unconscious, and when he recovered he looked up at the roof of the house and then said: 'O God! With the highest companions.' At that I said: 'So he is not going to abide with us?' Then I understood that that was the confirmation of what he used to tell us when he was in healthy."

1623. It was related that Aisha said: 'Whenever the Messenger of God was ill, he used to recite the two Surah of seeking refuge in God (Surah 113 & 114) and blow his breath upon himself and rub his hands over his body. So when he suffered his final illness, I began to recite the two Surah of seeking refuge in God and blew my breath

over him as he used to blow and moved the hand of the Prophet (Prayers & peace be upon him) over his body."

1624. It was related that Aisha said: "I listened to the Prophet (Prayers & peace be upon him) before his death while he was leaning his back on me and heard him say: 'O God! Forgive me and grant Your Mercy on me and permit me to meet the companions'."

1625. It was related that Ibn Abbas said: "Ali ibn Abu Talib came out of the house of the Messenger of God when he was gravely ill, the people asked: 'O Abu Hasan! How is the health of the Messenger of God today?' Ali said: 'He has recovered by the mercy of God.' Abbas ibn Abd Al Muttalib held his hand and said: 'In three days you will, by God, be ruled by someone else, and I feel that the Messenger of God will die from this illness for I know how the faces of the children of Abd Al Muttalib look at the time of their passing. So let us go to the Messenger of God and ask him who will be entrusted with the Caliphate. If it is given to us we will have knowledge of that, and if it is given to another we will inform him so that he may tell the new ruler to take care of us.' Ali said: 'By God, if we ask the Messenger of God for it and denies us, the people will never give it to us after that. And by God, I will not ask the Messenger of God for it."

1626. It was related that Aisha said: "When the Messenger of God departed this life in my house and on the day of my turn, and leant upon my chest and God made my saliva mix with his saliva upon his death it was a great benefaction for me. Abd Al Rahman came in with a Siwak in his hand and I was supporting the Messenger of God. I saw the Prophet (Prayers & peace be upon him) looking at the Siwak and knowing he loved to use it I said: 'Shall I take it for you?' He nodded, so I took it and it was too rigid for him to use, so I said: 'Shall I soften it for you?' He nodded his approval, so I softened it and he cleaned his teeth with it. Before him was a jug or a tin of water. He began to dip his hand in the water and rub his face with it, he said: 'There is no god but God. Death has its agonies.' Then he lifted his hands and began to say: 'With the highest companions' until he drew his last breath and his hand dropped.' "

1627. It was related that Aisha said: "We poured medicine in one side of the Prophet's (Prayers & peace be upon him) mouth when he was ill and he began to indicate with his hand for us to stop. We said: 'It is because a patient dislikes medicine.' He said: 'Let everyone here present be given medicine by pouring it into his mouth while I am looking except Al Abbas as he has not witnessed you do that to me'."

1628. It was related that Anas said: "When the Prophet's (Prayers &

peace be upon him) illness became worse, he fell unconscious and Fatimah said: 'O how distressed my father is!' He said: 'Your father will suffer no more distress after today'."

1629. It was related that Aisha said: "The Messenger of God died when he was sixty three years old."

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The Book of The Commentary

(Interpretation of the Qur'an)

1630. It was related that Abi Sa'id ibn Al Mu'ala said: "The Messenger of God called me while I was praying, so I did not respond. And I said: 'O Messenger of God! I was praying.' He said: 'Did not God say: 'O you who believe respond to God and His Messenger when He calls you to that which will give you life...'(Surah 8 verse 24). Then he said to me: 'Before you leave the mosque, I will teach you a Surah which is the greatest Surah in the Qur'an. Then he held my hand intending to go out, so I said to him: 'Did you not say: 'I will teach you a Surah which is the greatest Surah in the Qur'an.' ' He said: 'All praise be to God the Lord of the Worlds: It is the seven most repeated verses of the Great Qur'an which has been given to me."

God Almighty said: "So do not join equals with God you know better" (Surah 2 verse 22)

1631. It was related that Abd Allah said: "I asked the Prophet (Prayers & peace be upon him): 'What is the greatest sin in the Sight of God?' He said: 'That you join equals to God while He is The One Who created you.' I said: 'That is a grievous sin.' I said: 'What else?' He said: 'That you kill your son in fear that he needs to be fed.' I said: 'What else?' He said: 'That you commit adultery with the wife of your neighbour.' "

God Almighty said: "And We shaded you with the clouds and sent down to you manna and quails." (Surah 2 verse 57)

1632. It was related that Sa'id ibn Zaid said that the Messenger of God said: "The truffle is a kind of manna and its water heals the eyes."

"And when We said: 'Enter this town'." (Surah 2 verse 58)

1633. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "It was said to the Children of Israel: 'Enter the gate prostrating and say: 'We enter begging God's forgiveness.' So they entered crawling on their backsides, and so they substituted it and said: 'A grain of wheat in a hair.' "

His saying: "For whatever order We repeal or allow to be forgotten We bring in its place in this Revelation that which is better." (Surah 2 verse 106)

1634. It was related that Ibn Abbas said that Umar said: "Ubai is the best one to recite the Qur'an among us and Ali is our best judge, and we ignore what Ubai says in that he does not leave anything he hears from the Messenger of God and God High Exalted has said: 'For whatever order We repeal or allow to be forgotten.' "

The Saying of the High Exalted: "And they say God has begotten a son, Glory be to Him!" (Surah 2 verse 116)

1635. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "God said: 'The son of Adam accuses Me of lying and he has no right to do that, and he has insulted Me, and he has no right to do that. As for his accusing Me lying, he asserts that I cannot bring him back to life as he was before, and as for his insulting Me, he claims that I have a son.' High Exalted am I! I am far above having a wife or a son.' "

His saying: "And take Abraham's place of worship as your place of worship." (Surah 2 verse 125)

1636. It was related that Anas said that Umar said: 'God agreed with me in three matters.' Or he said: 'My Lord agreed with me in three matters.' I said: 'O Messenger of God! We should take Abraham's place of worship as our place of worship.' And I said: 'O Messenger of God! Both the righteous and the unrighteous enter your rooms, should you not order the mothers of the believers to veil themselves?' So God revealed the verse of the veil. He said: 'I have heard that the Prophet (Prayers & peace be upon him) had blamed some of his wives, so I went to them and said: 'Would you stop doing that or God may give His Messenger better than you.' One of his wives came and said: 'O Umar, is the Messenger of God unable to admonish his wives himself so that you come to admonish them?' Then God revealed: 'It may be that if he divorces you all, his Lord will give him in your place, wives better than you, who are Muslims.' (Surah 66 verse 5)

"Say: 'We believe in God and in what is revealed to us...' " (Surah 2 verse 136)

1637. It was related that Abu Huraira said: "The people of earlier Scripture used to read Torah in Hebrew and explain it in Arabic to the Muslims, then the Messenger of God said: 'Neither believe the people of Earlier Scripture, nor disbelieve them, but say: **'We believe in God and in what is revealed to us...' "** (Surah 2 verse 136)

And so We have appointed you as a just and distinguished nation to be witnesses over all people, and the Messenger is a witness over you." (Surah 2 verse 143)

1638. It was related that Abi Said Al Khudri said that the Messenger of God said: "On the Day of Judgment, Noah will be summoned and he will say: 'Your servant my Lord!' Then He will

say: 'Have you conveyed the Message?' He will say: 'Yes.' Then it will said to his nation: 'Has he conveyed the Message to you?' They will say: 'No Warner came to us?' Then He will say: 'Who is your witness?' So they will say: 'Mohammed and his nation.' Then they will bear witness that he has conveyed the Message: 'And the Messenger will be a witness over you.' Thus the saying of God Almighty: '**And so We have appointed you as a just and distinguished nation to be witnesses over all people, and the Messenger is a witness over you.**" (Surah 2 verse 143)

"And whoever enjoys the Visitation (Umra) until the Pilgrimage (Haj)." (Surah 2 verse 196)

1639. It was related that Imran ibn Hussain said the verse of 'enjoys the Visitation' was revealed in the Book of God, so we performed it with the Messenger of God and nothing was revealed to prohibit it, nor did he ever prohibit it. But a person expresses his view as he pleases.

"Then hasten on from where the people hasten." (Surah 2 verse 199)

1640. It was related that Aisha said: "Quraish and whoever believed in their creed, used to stand at Al Muzdalifah, and they called themselves 'Al Hums' while the rest of the Arabs used to stand at Arafat. When Islam came God commanded His Prophet to go to Arafat and stay there, and then to hasten one from there, and thus the saying of the High Exalted: **"Then hasten on from where the people hasten."** (Surah 2 verse 199)

"And there are some who say: 'Our Lord! Provide us with good in this world and good in the Hereafter and save us from the penalty of the Fire'." (Surah 2 verse 201)

1641. It was related that Anas said that the Prophet (Prayers & peace be upon him) used to say: '**"And there are some who say: 'Our Lord! Provide us with good in this world and good in the Hereafter and save us from the penalty of the Fire'."** (Surah 2 verse 201)

The High Exalted said: "For they are not the ones who would beg of people with impunity." (Surah 2 verse 273)

1642. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The needy is not the one who leaves with a date or two or a bite or two, but the needy is the one who has self-respect and if you wish read." He means: '**For they are not the ones who would beg of people with impunity.**" (Surah 2 verse 273)

The Interpretation of Surah Al Imran

"Some of its verses are definitive." (Surah 3 verse 7)

1643. It was related that Aisha said: "The Messenger of God recited the

verse: 'God is The One Who revealed The Book (Qur'an) to you, some of its verses are definitive, these are the essence of the Book, and others are metaphorical. Those who have deviation in their hearts adhere to what is metaphorical desiring sedition through their own interpretation, but only God knows its interpretation. And those who are deeply rooted in knowledge: 'We believe in it, it is all from our Lord.' Yet only those who possess minds remember." She said that the Messenger of God said: 'If you see those who follow what is metaphorical of it, then those are the ones whom God has named, so beware of them."

"Those who sell the Covenant of God and their own oaths for a worldly profit, they shall have no share in the Hereafter. (Surah 3 verse 77)

1644. It was related that Ibn Abi Mulaika, may God have Mercy upon him, said: "Two women were sewing in a house or in a room, one of them went out when a nail used in making holes pierced her hand, so she claimed the other one had done it to her. The case was referred to Ibn Abbas who said that the Messenger of God said: 'If the people were given according to their claims, blood and wealth would be lost.' He said: 'Remind her of God and read to her: '**Those who sell the Covenant of God and their own oaths for a worldly profit, they shall have no share in the Hereafter.** (Surah 3 verse 77)' So they reminded her then she admitted. Then Ibn Abbas said: 'The Prophet (Prayers & peace be upon him) said: 'The oath is due upon the defendant.'

"The people have gathered against you so fear them.' (Surah 3 verse 173)

1645. It was related that Ibn Abbas said: "God is sufficient for us, an Excellent Trustee is He!" Abraham, peace be upon him, said it when he was cast upon the fire, and Mohammed said it when they said: 'The people have gathered against you so fear them, but it increased them in faith and they said: 'God is sufficient for us, An Excellent Trustee is He.'"

"And you shall hear from those of the earlier Scriptures and from the idolaters much that will grieve you.' (Surah 3 verse 186)

1646. It was related that Usama ibn Zaid said: "The Messenger of God rode a donkey with Usama ibn Zaid behind him going to visit Sa'd ibn Ubada in Bani Al Harith ibn Al Khazraj, this was before the Battle of Badr. The Prophet (Prayers & peace be upon him) passed by a gathering in which Abd Allah ibn Ubai ibn Salul was present, and that was before Abd Allah ibn Ubai became Muslim. In the gathering there were people from different religions, Muslims, pagans, idol worshippers and Jews, and Abd Allah ibn Rawaha was also there. When a cloud of dust kicked up by the donkey came to the people, Abd Allah ibn

Ubai covered his nose with his clothes and said: 'Do not cover us with dust.' Then the Messenger of God greeted them and stopped and dismounted and invited them to embrace Islam, he recited the Qur'an to them. At that, Abd Allah ibn Ubai ibn Salul said: 'O man! There is nothing better than what you say, if it is the truth, then do not bother us with it in our gatherings, go back to your mount and if anyone comes to you, tell it to him.' At that Abd Allah ibn Rawaha said: 'Yes, O Messenger of God, bring it to us in our gathering, as we love it.' So the Muslims, the unbelievers and the Jews began to insult each other until they almost came to blows. The Prophet (Prayers & peace be upon him) kept on quieting them until they were subdued and then he rode his mount on until he reached Sa'd ibn Ubada. The Prophet (Prayers & peace be upon him) said: 'Did you hear what Abu Hubab said?' He referred to Abd Allah ibn Ubai. Sa'd ibn Ubada said: 'O Messenger of God! Pardon him and excuse him, for by He Who revealed the Book to you, God brought the Truth which was sent to you at the time when the people of this town had resolved to crown him and tie a turban upon his head. But when God opposed that through the Truth which God gave to you he grieved with jealously, and that caused him to do as you saw.' So the Messenger of God excused him, for the Prophet (Prayers & peace be upon him) and his companions used to forgive the unbelievers and the people of the Scripture as God had commanded them, and they used to tolerate their mischief with constancy. God High Exalted said: 'You shall be tried in your wealth and in yourselves, and you shall hear from those of the earlier Scripture, and from the idolaters, much that will grieve you, but if you are patient and godfearing, surely this is true constancy." (Surah 3 verse 186) And God High Exalted said: 'Many of the people of earlier Scripture desire to turn you back into unbelievers after you have believed, out of the envy of their hearts, after the Truth has become clear to them. So disregard and tolerate them until God enforces His judgment, surely God has power over all things.' (Surah 2 verse 109) So the Prophet (Prayers & peace be upon him) used to abide by the principle of forgiveness towards then as long as God commanded him to do so, until God permitted fighting them. So when the Messenger of God fought in the Battle of Badr and God killed the noblemen of Quraish's unbelievers through him, Ibn Ubai ibn Salul and the unbelievers and idolaters who were with him said: 'This matter has arisen.' So they gave the pledge of allegiance to the Messenger of God and embraced Islam."

1647. It was related that Abu Sa'id Al Khudri said: "In the lifetime of the Messenger of God, some men from among the hypocrites used to stay behind when he went out for a battle, and they would be content

to remain at home behind the Messenger of God. When the Messenger of God returned they used to proffer excuses and swear oaths, aiming to be praised for what they had done, so it was revealed: 'Do not think that those who rejoice for what they have been given and love to be praised for what they have not done, so do not think that they can escape the chastisement, and for them there is a painful chastisement.' (Surah 3 verse 188)

1648. It was related that Ibn Abbas was asked: "If everyone who rejoices in what he has done and likes to be praised for what he has not done, will be punished, then all of us will be punished.' Ibn Abbas said: 'What do you have to do with that matter?' It was only when the Prophet (Prayers & peace be upon him) called the Jews and asked them about something, and they hid the truth and said something else, and seemed to wish for praise for the favour of telling him the answer to the question, and they became pleased with what they had concealed'."

The Interpretation of Surah Al Nisa'a

High Exalted said: " And if you fear that you will not be fair to the orphans" (Surah 4 Verse 3)

1649. It was related that Urwas ibn Al Zubair, may God have Mercy upon him, said that he asked Aisha concerning the saying of God High Exalted: 'And if you fear that you will not be fair to the orphans.' She said: 'O son of my sister! This concerns the orphan girl who is under the care of a guardian, she involves him in her property, her guardian is attracted by her wealth and beauty and he desires to marry her without being fair in her dowry. So he should give her as he would give anyone else. Thus guardians were forbidden from marrying them unless they were fair to them and gave them the maximum dowry that their peers might expect to receive. They were permitted to marry women of their choosing.' Urwa said that Aisha said: 'The people asked the Messenger of God for his opinion after the revelation of that verse, and so God Almighty revealed: 'They consult you concerning women...' (Surah 4 verse 127) Aisha also said: 'And God Almighty said: 'And yet you desire to marry them...' (Surah 4 verse 127). They refrain from marrying an orphan who lacks property and beauty. She said: 'They are forbidden from marrying orphan girls for their wealth and beauty except fairly, and that was because they used to refrain from marrying them if they did not have wealth or beauty.

"God Commands you concerning your children (in inheritance).' (Surah 4 verse 11)

1650. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) and Abu Bakr came walking to visit me when I was in Bani Salama. So the Prophet (Prayers & peace be upon him) found me

unconscious, he asked for water and performed ablution with it and sprinkled some of it over me and I regained consciousness, then I said: 'O Messenger of God, what are you going to order me to do in my property? So the verse was revealed: 'God Commands you concerning your children (inheritance) (Surah 4 verse 11)

"Indeed God is never unjust even by the weight of an atom." (Surah 4 verse 40)

1651. It was related that Abu Sa'id Al Khudri said: "During the life time of the Prophet (Prayers & peace be upon him) Some people said: 'O Messenger of God are we going to see our Lord on the Day of Judgment?' The Prophet (Prayers & peace be upon him) said: 'Yes, do you find it difficult to see the sun at noon time when the sky is clear and there are no clouds?' They said: 'No', He said: 'The Prophet (Prayers & peace be upon him) said: 'Do you find it difficult to see the Moon when it is full at night and there are no clouds? They said: 'No.' The Prophet (Prayers & peace be upon him) said: 'So will you have no difficulty in seeing God on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection the herald will announce: 'Let every nation follow that which they used to worship.' Then all of those who used to worship other than God such as idols and other deities will fall into the Fire without exception, until there remains only those who used to worship God, both those who were obedient and those who were disobedient, and the remaining group of the people of the Scripture. Then the Jews will be summoned and it will be said to them: 'Who did you use to worship?' They will say: 'We used to worship Ezra, the son of God.' It will be said to them: 'You are liars, God has never taken anyone as a wife or son. What do you want now?' They will say: 'O our Lord! We are thirsty, so give us to drink.' They will be told: 'Will you drink.' And then they will be gathered to Hell which will appear like a mirage whose different sides will destroy each other. They will then fall into the Fire. Then the Christians will be summoned and it will be said to them: 'Who did you use to worship?' They will say: 'We used to worship Jesus, the son of God.' It will be said to them: 'You are liars, God has never taken anyone as a wife or son.' Then it will be said to them: 'What do you want? They will say what they previous people said. Then when there are no left except those who worship God, whether they were obedient or disobedient, the Lord of the Worlds will come to them in the form closest to the image they had of Him in their minds. It will be said: 'What are you waiting for?' Every nation has followed what they used to worship.' They will say: 'We left the people in the world when we were in dire need of them and did not take them as friends. Now we are waiting for our Lord Who we used to worship.' God will say: 'I am your Lord.' They will say two or three

times: 'We do not worship other than God.'

"How will it be for them when We bring from every nation a witness, and bring you to witness over them all?' (Surah 4 verse 41)

1652. It was related that Abd Allah ibn Mas'ud said: "The Messenger of God said to me: 'Recite for me.' I said: 'Shall I recite to you even though it has been revealed to you?' He said: 'I like to hear from others.' So I recited Surah 'The Women' until I reached: 'How will it be for them when we bring from every nation a witness, and bring you to witness over them all?' (Surah 4 verse 41)."

"Surely when the angels seize their souls: 'why have you accepted this oppression?'" "...the angels shall say: 'Was God's earth not spacious enough...?" (Surah 4 verse 97)

1653. It was related that Ibn Abbas said that some Muslims were with the unbelievers, increasing the numbers of the unbelievers against the Messenger of God. Arrows used to be shot and would hit them and kill them or he would be struck and killed.' So God Almighty revealed: "Those who have accepted oppression for themselves, surely when the angels seize their souls saying: 'Why have you accepted this oppression?..." (Surah 4 verse 97) and Abu Aswad also said: 'Except those deemed weak among old men, women and children who are unable to devise anything nor find a way out.' (Surah 4 verse 98)

"Indeed! We have revealed to you as We revealed to Noah and the Prophet (Prayers & peace be upon him)s after him, and We revealed to Abraham, Ismail, Isaac, Jacob and the Tribes, and to Jesus, Job, Jonah and Aaron and Solomon, and We gave David the Zaboor." (Surah 4 verse 163)

1654. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever says that I am better than Jonah ibn Matta is a liar."

The Interpretation of Surah 'The Table Spread'

"O Messenger convey that which has been revealed to you from your Lord..." (Surah 5 verse 67)

1655. It was related that Aisha said: "Whoever says that Mohammed concealed a part of what was revealed to him is a liar, for God Almighty says: 'O Messenger, convey that which has been revealed to you from your Lord." (Surah 5 verse 97)

"O you who believe! Do not forbid the good things that God has permitted you..." (Surah 5 verse 87)

1656. It was related that Abd Allah said: "We used to participate in the Battles carried on by the Prophet (Prayers & peace be upon him) and we had no wives with us. So we said: 'Shall we castrate ourselves?' But the Prophet (Prayers & peace be upon him) prohibited us from that and

thereafter he permitted us to marry a woman by giving her even a garment, and he recited: 'O you who believe! Do not forbid the good things that God has permitted you...' (Surah 5 verse 87)

"O you who believe! Most certainly intoxicants and gambling and idol worship and fortune telling are an abomination of Satan's handiwork." (Surah 5 verse 90)

1657. It was related that Anas ibn Malik said: "We had no alcoholic drinks other than what was made from dates which you call Fadikh. When I was standing to offer drinks to Abu Talha and so and so and so and so, a man came and said: 'Has the news reached you?' They said: 'What is that?' He said: 'Alcohol has been prohibited.' They said: 'Spill these containers, O Anas!' Then they did not ask for it nor went back to it after the news from that man."

"Do not question things which if they were revealed to you would only vex you..." (Surah 5 verse 101)

1658. It was related that Anas said: "The Messenger of God delivered a speech which I had never heard the like of before. He said: 'Had you known what I know, you would have laughed little and wept a lot.' He said: 'The companions of the Messenger of God covered their faces and the sound of weeping was heard. A man asked: 'Who is my father?' He said: 'So an so.' So the verse was revealed: 'Do not question things which if they were revealed to you would only vex you.' "(Surah 5 verse 101)

1659. It was related that Ibn Abbas said: " Some people were asking the Messenger of God in a mocking way. One would say: 'Who is my father?' Another would say: 'I have lost my she-camel, where is it now?' So God revealed concerning this: 'O you who believe! Do not question things which if they were revealed to you would only vex you.' and he read the verse until the end. (Surah 5 verse 101)

The Interpretation of Surah 'The Cattle'

The High Exalted said: "Say He is the All Powerful, able to send upon you chastisement, from above you or from beneath your feet." (Surah 6 verse 65)

1660. It was related that Jabir said: "When this verse was revealed: 'Say He is the All Powerful, able to send chastisement from above you...' The Messenger of God said: 'I seek refuge in Your Face.' He said: 'Or from beneath your feet.' He said; 'I seek refuge in Your Face.' 'Or confuse you in factions, and make you taste the violence of one another.' The Messenger of God said: 'This is lighter, or this is easier.' "

"Those are they whom God has guided, so follow their guidance." (Surah 6 verse 90)

1661. It was related that Ibn Abbas said that he was asked if there was a

prostration in Surah 'Sad'. He said: 'Yes.' Then he recited: 'And We granted him Isaac and Jacob.' Until 'follow their guidance.' Then he said: 'Your Prophet is among those who have been commanded to follow their guidance."

"And do not approach any abomination, open or hidden." (Surah 6 verse 151)

1662. It was related that Abd Allah ibn Mas'ud said: "There is no one more jealous than God, that is why He has forbidden abomination open or hidden. And there is nothing more liked by God than praising, and that is why He praised Himself."

The Interpretation of Surah 'The Heights.'

God High Exalted said: "Be pardoning, enjoin what is right and excuse the ignorant.' (Surah 7 verse 199)

1663. It was related that Abd Allah ibn Al Zubair said: "God has commanded His Prophet to pardon the people for their misbehavior.'

The Interpretation of Surah 'The Spoils of War'

God High Exalted said: "And fight them until there is no more persecution and the Religion prescribed is fully established." (Surah 8 verse 39)

1664. It was related that Ibn Umar said that it was said to him: "What is your opinion on fighting persecution?' He said: 'And do you know what persecution is? Mohammed was fighting the unbelievers at that time just going to them was persecution, but it is not as you fight today for power."

The Interpretation of Surah 'The Repentance.'

God High Exalted said: "And others have confessed their sins, they have mixed a righteous deed with another evil. It may be that God will accept their repentance, indeed God is All Forgiving, All Merciful. (Surah 9 verse 102)

1665. It was related that Samura ibn Jundab said that the Messenger of God said to us: "Two came to me tonight and took me to a town built of gold and silver. There we met two men who looked like handsome men from one side of their bodies, and from the other side they looked like the ugliest beings you have ever seen. The two said to the two men: 'Go and put yourselves into that river.' So they went into the river and came to us and their ugliness had disappeared and they were most handsome. The two said: 'This is the Garden of Eden and that is your dwelling place.' Then they said: 'As for those men who were half ugly and half handsome, they were the people who mixed good deeds and bad deeds, but God forgave them'."

The Interpretation of Surah 'Hood'

"And His Throne was over the water." (Surah 11 verse 7)

1666. It was related that Abu Huraira said that the Messenger of God said: "God High Exalted said: 'Expend and I will provide for you.' " And he said: 'The Hands of God are full and not diminished by spending day and night.' He also said: 'Do you see what He has spent since He Created the Heavens and the Earth? In spite of this, what is in His Hands is not diminished, and His Throne was over the waters, and in His Hand there is a balance by which He lowers and elevates."

God High Exalted said: "And such is the chastisement of your Lord, when He chastises the towns that were transgressing, surely His chastisement is painful severe." (Surah 11 verse 102)

1667. It was related that Abu Musa said that the Messenger of God said: "Surely God respites the oppressor until He when He seizes him, He never releases him." Then he recited: 'And such is the chastisement of your Lord, when He chastises the towns that were transgressing, surely His chastisement is painful severe.' "

The Interpretation of Surah 'The Rock' (Al Hijr)

God High Exalted said: "And the Satan who eavesdrops upon them is pursued by a manifest flame." (Surah 15 verse 18)

1668. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When God ordains a matter in Heaven the angels beat their wings in obedience to His Words, which sounds like chains being dragged over rocks." "When fear is banished from their hearts, they will say: 'What was that your Lord said?' They say to the one who asked: 'The truth, and He is the Most High the Great.' Then those who eavesdrop will hear God's Words: 'Those who eavesdrop stand one over the other like this.' A flame may overtake them and burn the eavesdropper before conveying the news to one below him, or it may not overtake him until he has conveyed it to the one after him and to the one below him, until he casts it to the ground. Then it is cast in the mouth of the soothsayer who will add to it one hundred lies. Those who believe him will say: 'Did he not tell us so and so on that day that so and so would happen and we found it to be true?' This is due to the word which was heard in Heaven."

The Interpretation of Surah 'The Bee.'

God High Exalted said: "And some of you will be left until abject old age." (Surah 16 verse 70)

1669. It was related that Anas ibn Malik said that the Messenger of God used to pray: "I seek refuge in you from niggardliness, laziness, from abject old age, from the chastisement of the grave and the trials of the False Messiah, and from the trails of life and death."

The Interpretation of the Surah 'The Children of Israel' (Al Isra')

God High Exalted said: "Offspring We bore in the Ark with Noah, indeed he was a most grateful servant." (Surah 17 verse 3)

1670. It was related that Abu Huraira said: "Meat was brought to the Messenger of God, and he was offered the shoulder as he favoured it. He took a bite from it then said: 'I am foremost of the people on the Day of Judgment, and do you know why? God will assemble all the people from the first to the last generation in one place, so that they will hear the herald and all of them will be seen. The sun will come closer so that the people will suffer such distress and grief that they will not be able to bear it or stand. Then they will say: 'Do you see what state you are in? Will you not see who can intercede for us with your Lord?' Some people will say to the others.' Go see Adam.' Then they will go to Adam, peace be upon him, and say: 'You are the father of the human race, God created you with His Hands and blew into your from His spirit and commanded the angel to prostrate for you, so please intercede for us with your Lord. Do you see what we are in? Do you see what stage we have reached? Adam will say: 'My Lord is angry today as He has never been before, nor will be again. He forbade me from the Tree, then I disobeyed Him, Myself! Myself! Myself! So go to someone other than me. Go to Noah.' Then they will go to Noah and say: 'O Noah, you are the first of the Messengers to the people of the earth, and God called you a grateful servant, please intercede for us with your Lord. Do you see what we are in?' Then he will say: 'My Lord is angry today as He has never been before, nor will be again. I was given the right to ask for one favour and I made it against my own nation. Myself! Myself! Myself! Go to someone other than me, go to Abraham.' Then they will go to Abraham and say: 'O Abraham! You are the Prophet (Prayers & peace be upon him) of God and His Friend of the people on earth, so please intercede for us with your Lord. Do you see what we are in?' Then he will say: 'My Lord is angry today as He has never been before, nor will be again. I have lied three times - the narrator mentioned them – Myself! Myself! Go to someone other than me, go to Moses. So they go to Moses and say: 'You are the Messenger of God, God has favoured you for His Message and by speaking to you above all people. So please intercede for us with your Lord. Do you see what we are in.' So he will say: 'My Lord is angry today as He has never been before, nor will be again. I killed a soul I was not commanded to kill. Myself! Myself! Myself! Go to someone other than me, go to Jesus. So they will go to Jesus and say: 'O Jesus! You are the Messenger of God, His Word which He cast upon Mary and you are a spirit from Him, you spoke to the people in infancy in

the cradle. So please intercede for us with your Lord. Do you see what we are in. So Jesus will say 'My Lord is angry today as He has never been before, nor will be again. – he did not mention any sin – Myself! Myself! Go to someone other than me, go to Mohammed. So they will come to Mohammed and say: 'O Mohammed! You are the Messenger of God, you are the Seal of the Prophet (Prayers & peace be upon him)s and God has forgiven you your former and latter sins. Please intercede for us with your Lord. Do you see what we are in. So I will go beneath the Throne of God and fall prostrating to my Lord, High Exalted, and then God will guide me to such praises and exaltation to Him as He has never guided anyone before. Then it will be said: 'O Mohammed, raise your head. Ask and you will be granted. Intercede and you will be accepted. So I will raise my head and say: 'O my Lord! My nation, O my Lord, my nation.' It will be said: 'O Mohammed, enter those from among your nation who have no accounts, through the right gate of the gates of paradise. And they will share with the people the other gates.' Then he said: 'By the One in Whose Hands is my soul, the distance between each gate of Paradise is as the distance between Makkah and Himyiar or as the distance between Makkah and Burah'."

God High Exalted said: "So that your Lord may award you the chosen position." (Surah 17 verse 79)

1671. It was related that Ibn Umar said: "The people on the Day of Judgment will fall upon their knees and every nation will follow their prophet and they will say: 'O so and so, intercede, O so and so intercede! Until the intercession will end at the Prophet (Prayers & peace be upon him) and that will be the Day when God will award him the chosen position."

"And do not be loud in your prayer, not be silent therein." (Surah 17 verse 110)

1672. It was related that Ibn Abbas said concerning the saying of God High Exalted: "And do not be loud in your prayer..." He said : 'This was revealed when the Prophet (Prayers & peace be upon him) was hiding in Makkah, when he used to pray with his companions he raised his voice in recitation of the Qur'an, so when the unbelievers heard him they insulted the Qur'an and the One Who revealed it and the one who came with it. So God High Exalted, said to His Prophet: 'Do not be loud in your prayer.' Meaning 'your recitation.' Or the unbelievers may hear it and insult it. 'Nor be silent therein.' Or your companions would not hear it. 'But seek a way between.' "

The Interpretation of Surah 'The Cave'

God High Exalted said: "Those are they who disbelieve in the Revelations of their Lord, and in their having to face Him, their works have failed." (Surah 18 verse 105.)

1673. It was related that Abu Huraira said that the Messenger of God said: "On the Day of Judgment the huge fat man will weigh in the Sight of God the weight of a wing of a mosquito.' And he said: 'Read if you please on the Day of Judgment: "On the Day of Resurrection We shall not assign to them any weight."

The Interpretation of Surah 'Maryam'

"And warn them on the Day of Sorrow." (Surah 19 verse 39)

1674. It was related that Abu Sa'id al Khudri said that the Messenger of God said: "Death will be brought out in the form of a black and white ram. Then a herald will call: 'O people of Paradise!' At that they will stretch their necks and look intently. The herald will say: 'Do you know this?' They will say: 'Yes, it is Death.' By that time they all will have seen it. Then it will be said: 'O people of Hell! They will stretch their necks and look intently. The herald will say: 'Do you know this?' They will say: 'Yes, it is Death.' And by that time they all will have seen it. Then the ram will be slaughtered and the herald will say: 'O people of Paradise! Eternity for you and no death, O people of Hell Eternity for you and no death.' Then the Prophet (Prayers & peace be upon him) recited: 'And warn them of the Day of Sorrow, when the matter is determined, while they are heedless and they do not believe.' (Surah 19 verse 39)

The Interpretation of Surah 'The Light'

God High Exalted said: "And those who accuse their own spouses, and have no witnesses except themselves, the testimony of one of them is that he shall swear by God four times that he is truthful." (Surah 24 verse 6)

1675. It was related that Sahl ibn Sa'd said that Uwaimir came to Asim ibn Adi the leader of Bani Ajlan and said: "What would you say of a man who found his wife with another man, should he kill him then you would kill him for that, or what should he do? Ask the Messenger of God for me about it." Asim went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! But the Messenger of God disliked the question.' Then Uwaimir asked him and he said: 'The Messenger of God disliked the question and criticised it.' Uwaimir said: 'By God I will not give up until I ask the Messenger of God about it.' Then Uwaimir went to the Messenger of God and said: 'O Messenger of God, What would you say of a man who found his wife with another man, should he kill him then you would kill him for that, or what should he do?' So the Messenger of God said: 'God has revealed in the Qur'an concerning you and your wife. So the Messenger of God ordered them to swear an oath of infidelity according to that which God has set out in His Book, so he swore then said: 'O Messenger of God! If I keep her I would be

unfair to her.' So he divorced her and it became a tradition for those who came after them in such cases to swear oaths of infidelity. Then the Messenger of God said: 'Watch for her, if she delivers a black child with deep large black eyes big hips and big legs, then I would consider that Uwaimir has said nothing but the truth, and if she delivers a red child which looks short red, then I would consider that Uwaimir said nothing but lies." Then she delivered a child looking like the description the Messenger of God gave when he thought that Uwaimir said nothing but he truth. So he was named after his mother."

"And is shall avert the punishment from her if she testifies four times by God that he is telling a lie." (Surah 24 verse 8)

1676. It was related that Ibn Abbas said that Hilal ibn Umaiya accused his wife of adultery with Sharik ibn Sahma'a in the presence of the Prophet (Prayers & peace be upon him). So the Prophet (Prayers & peace be upon him) said: 'Either you have proof or your back.' So he said: 'O Messenger of God! If one of us sees a man on top of his wife, would he go to look for evidence?' So the Prophet (Prayers & peace be upon him) said repeatedly: 'Either you have proof or your back.' So Hilal said: 'By the One Who has sent you with the Truth, I am truthful and God will reveal to you that which will save my back from whipping.' Then Gabriel came with a revelation: 'And those who accuse their own spouses' – and he read until – 'he is truthful.' The Prophet (Prayers & peace be upon him) sent for her and Hilal came and swore the oath of infidelity. While the Prophet (Prayers & peace be upon him) was saying: 'God knows well that one of you is lying, so does any one of you repent?' Then she stood up and swore the oath of infidelity until she reached the fifth oath, the people stopped her and said: 'It will certainly bring God's curse upon you if you are guilty.' Ibn Abbas said: 'She hesitated and slowed until we thought she would retract. Then she said: 'I will not disgrace my people forever.' And she continued the oaths. So the Prophet (Prayers & peace be upon him) said: 'Watch for her, if she delivers a black eyed child with big hips and fat legs then Sharik ibn Sahma' is the father.' So she delivered such a child. Then the Prophet (Prayers & peace be upon him) said: 'Had it not been for what has been ordained in the Book of God, I would have punished her.'

The Interpretation of Surah 'The Criterion'

"Those who shall be driven upon their faces to Hell, shall be worse in plight, and further astray from the way." (Surah 25 verse 34)

1677. It was related that Anas Ibn Malik said that a man said: "O Prophet of God how will the unbeliever be driven upon his face on the Day of Judgment?" He said: "Is

not the One Who made him able to walk on two legs in the life of this world, able to make him be driven on his face on the Day of Judgment?'

The Interpretation of Surah 'The Romans'

1678. It was related that Masruq said: "A man was delivering a speech at Kinda and he said: 'On the Day of Resurrection a smoke will come and take away the hearing and sight of the hypocrites. The believers will only suffer from its chill. So we were terrified and I went to Ibn Mas'ud while he was reclining and he became angry, so he sat up and said: 'The one who knows something can say it, but if he does not know he should say: 'God knows best,' for it is a part of knowledge that you say to that which you do not know: 'I do not know.' As God has said to His Prophet: 'Say: 'I ask of you no reward of it, nor am I an imposter.' The Quraish were slow to embrace Islam so the Prophet (Prayers & peace be upon him) prayed against them and said: 'O Gọd! Help me against them with seven years of famine like the seven of Joseph.' So they were seized with just one year until they were ruined, to the point that they ate the dead and the bones, and the man used to see what is in between the sky and the earth as smoke. Then Abu Sufyan came to him and said: 'O Mohammed! You came enjoining us to keep the womb relations and this your people have been ruined, so pray to God to relieve them.' So he recited: 'So wait for the Day when the sky shall bring an evident smoke' - to -'truly you will revert to your ways.' So would it relieve them from the punishment of the Hereafter when it comes, then they return to their disbelief. This means the saying of God High Exalted : 'On the day when We shall strike with the greatest power.' This is the day of Badr. 'You will surely see the certain punishment.' This means the day of Badr. "Alif, Lam, Mim, the Romans have been defeated'- to – 'they will conquer." And that was for the Romans.

The Interpretation of Surah 'The Prostration'

"No soul knows what joys of the eyes have been kept hidden for them as reward for their deeds." (Surah 32 verse 17)

1679. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God said: 'I have prepared for My pious worshippers such things as no eye has ever seen, nor ear has heard of, nor has any human being ever thought of.' All that is reserved, besides that, which you have seen is nothing.' Then he recited: 'No soul knows what joys of the eye have been kept hidden for them as reward for their deeds.'

The Interpretation of Surah 'The Parties'

"You may put off any of them as you please, and you receive any of them who you please, and if you seek any whom you had set aside, there is no blame on you." (Surah 33 verse 51)

1680. It was related that Aisha said: "I used to feel jealous from those who granted themselves to the Messenger of God, and I used to wonder how can a woman grant herself?" So when God Almighty revealed: 'You may put off any of them as you please and you may receive any of them who you please and if you receive any whom you had set aside there is no blame on you.' I said: 'I see your Lord is hurrying to fulfil your desire .'

1681. It was related that Aisha said that the Messenger of God used to take permission from the wife whose day is was, after this verse was revealed: : 'You may put off any of them as you please and you may receive any of them who you, and if you receive any whom you had set aside there is no blame on you.' I said to her: 'What did you say?' She said: 'I used to say to him: 'If it was for me, O Messenger of God, I would not permit your favour to another."

"Do not enter the Prophet's (Prayers & peace be upon him) houses, unless you have been invited for a meal, not staying in wait for the meal time, but if you are invited, then enter, and when you have had the meal. Leave promptly, not lingering to engage in familiar talk, for such behaviour is an annoyance to the Prophet (Prayers & peace be upon him), and he is shy of saying anything to you, but God does not hold back from the Truth. And when you ask his wives for something, ask them from behind a curtain, that is more pure for your hearts and their hearts. And it is not for you to annoy the Messenger of God, nor is it permissible for you to marry his wives after him ever; surely this, in the Sight of God, is a grievous thing." (Surah 33 verse 53)

1682. It was related that Aisha said: "Sauda went to answer the call of nature after the veil was made obligatory. She was a large fat lady and everyone who knew her before could recognise her. So Umar ibn Al Khattab saw her and said: 'O Sauda! By God, you cannot hide yourself from us, so think of a way by which you should not be recognised by us when you go out. Sauda returned while the Messenger of God was in my house taking his supper and bone of meat was in his hand. She entered and said: 'O Messenger of God! I went to answer the call of nature and Umar said so and so to me." Then God inspired him and when that state was over, the bone was still in his hand and he said: 'You women have been permitted to go out for your needs'."

"Whether you reveal a thing or conceal it, truly God has knowledge of all things. * There is

no blame on them if they appear before their fathers, their sons, their brothers, their brother's sons, their sister's sons, or their women, and the women whom their right hands possess. And fear God. Surely God is a Witness over all things." (Surah 33 verse 54-55)

1683. It was related that Aisha said: "Ali Aflah the brother of Abu Al Qu'ais sought permission to visit me after the verse of the veil was revealed, I said: 'I will not permit him until I take the permission of the Prophet (Prayers & peace be upon him) concerning him because his brother Abu Al Qu'ais is not the one who nursed me but the one who nursed me was the wife of Abu Al Qu'ais. So when the Prophet (Prayers & peace be upon him) came I said: 'O Messenger of God, Aflah, the brother of Abu Al Qu'ais sought permission to visit me, I refused to permit him until I sought your permission.' So the Prophet (Prayers & peace be upon him) said: 'What stopped you to allow your uncle?' I said: 'O Messenger of God! The man was not the one who nursed me, but the wife of Abu Al Qu'ais is the one who nursed me.' He said: 'Allow him, for he is your uncle. May your right hand prosper'."

"God and His angels send blessing on the Prophet (Prayers & peace be upon him), O you who believe you should also ask and send blessings and peace upon him." (Surah 33 verse 56)

1684. It was related that Ka'b ibn Ujra said that it was said: "O Messenger of God! As for the peace upon you, we have known it, then how is the praise?" He said: 'Say: 'O God pray upon Mohammed, and upon the family of Mohammed, as You blessed the family of Abraham, You are the All Worthy of Praise, the Most Glorious'."

1685. It was related that Abu Sa'id Al Khudri said: "We have said: 'O Messenger of God! This greeting we know, then how do we pray upon you?' He said 'Say: 'O God pray upon Mohammed, Your servant and Messenger as You prayed upon the family of Abraham, bless Mohammed and the family of Mohammed, as You blessed Abraham'."

"Do not be as those who annoyed Moses." (Surah 33 verse 69)

1686. It was related that Abu Huraira said that the Messenger of God said: "Moses was a shy man, and this is the saying of God High Exalted: 'O you who believe do not be as those annoyed Moses, then God freed him of what they said of him, and he was highly honoured with God'."

The Interpretation of Surah 'Sheba'

"He is only a Warner to you, before the coming of a severe chastisement." (Surah 34 verse 46)

1687. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) ascended Safa one day

and called to Quraish. So the Quraish assembled for him and said: 'What is the matter?' He said: 'If I told you an enemy will attack you in the morning or in the evening, would you believe me?' They said: 'Yes.' He said: 'I am only a Warner to before the coming of a severe chastisement.' Abu Lahab said: 'May you perish! You gathered us for that?' So God revealed: 'Perished are the hands of Abu Lahab, doomed is he.' "

The Interpretation of Surah 'The Companies'

"O My servants who have transgressed against their own souls, do not despair of God's Mercy, surely God forgives all sins, surely He is the All Forgiving, the Most Merciful." (Surah 39 verse 53)

1688. It was related that Ibn Abbas said: "There were some unbelievers who had committed murder and adultery a great deal, they came to Mohammed and said: 'What you are saying and inviting to is good, but can you tell us what we can do to have our past sins blotted out?' So the following verse was revealed: 'And they do not invoke with God any other god, not kill any soul God has forbidden except by right, nor commit adultery.' And it was also revealed: '**O My servants who have transgressed against their own souls, do not despair of God's Mercy...**'

"And they esteem not to God His due esteem." (Surah 39 verse 67)

1689. It was related that Abd Allah ibn Mas'ud said: "A Rabbi once came to the Messenger of God and said: 'O Mohammed! We find that God will put all the heavens on a finger and all the earths on a finger, and all the trees on a finger, and the water and dust on a finger, and all the other creatures on a finger. Then He will say: 'I am The King.' So the Prophet (Prayers & peace be upon him) laughed heartily, at what the Rabbi had said, then the Messenger of God recited: 'And they esteem not to God His due esteem. The whole earth shall be in His Hand on the Day of Resurrection, and the heavens shall be rolled up in His right Hand. Glory be to Him! High Exalted is He above that they associate!' "

"The whole earth shall be in His Hand on the Day of Resurrection, and the heavens shall be rolled up in His right Hand." (Surah 39 verse 67)

1690. It was related that Abu Huraira said: "I heard the Messenger of God say: 'God will hold the earth and roll the heavens up in His right Hand, then say: 'I am The King, where are the kings of the earth?'

"And the Trumpet shall be blown, then all that is in the heavens and all that is in the earth shall swoon, except such as God pleases, then it shall be blown again and they shall stand looking." (Surah 39 verse 68)

1691. It was related that Abu Huraira said that the Prophet (Prayers &

peace be upon him) said: "Between the two blowings is forty." They said: 'O Abu Huraira! Is it forty days?' He said: 'I could not answer.' They said: 'Is it forty years?' He said: 'I could not answer.' They said: 'Is it forty months?' He said: 'I could not answer.' 'Every part of the body will perish except a part of the tailbone of his spine and from that bone he will be reformed."

The Interpretation of Surah 'The Consultation'

"Except the love of those near of kin." (Surah 42 verse 23)

1692. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) was related to all families of Quraish, so he said: "Except you join the womb relationship which is between me and you."

The Interpretation of Surah 'The Smoke'

"Our Lord, remove the torment from us, we are believers.' (Surah 44 verse 12)

1693. It was related that Masroq, may God have Mercy upon him, said that he entered upon Abd Allah and said: "It is of knowledge that you say to that which you do not know: 'God knows best.' God said to His Prophet: 'Say: 'I ask of you no reward for it, nor am I an imposter.' When the Prophet (Prayers & peace be upon him) was troubled by the Quraish, he said: 'O God! Help me against them with seven years of famine like the seven of Joseph.' So they were seized with just one year until they were ruined, to the point that they ate the dead and the bones, and the man used to see what is in between the sky and the earth as smoke from hunger. They said: **'Our Lord, remove the torment from us, we are believers.'** It was said to him: 'If We remove the torment from them they will return', then he prayed to his Lord, and He removed the torment from them. So they returned and God punished them on the day of Badr. For that God said: 'So wait for the Day when the sky shall bring an evident smoke' - to -'truly you will revert to your ways.' "

The Interpretation of Surah 'The Kneeling'

"And only time can make us perish." (Surah 45 verse 24)

1694. It was related that Abu Huraira said that the Messenger of God said: "God High Exalted said: 'The son of Adam annoys Me for he insults Time although I am the Time, in My Hands are all affairs, I make the night and day follow upon each other.' "

The Interpretation of Surah 'The Sand Dunes'

"When they saw it as a dense cloud coming towards their valleys, they said:

'This is a cloud that shall give us rain.' But it is that which you did seek to hasten, a wind wherein is a painful torment." (Surah 46 verse 24)

1695. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him) said: "I never saw the Messenger of God laughing enough for me to see his uvula, but he used only to smile. And when he used to see clouds or winds, his face would shown concern. I said: 'O Messenger of God! When I people see clouds they are usually happy hoping for rain, while I notice that when you see clouds you are concerned. He said: 'O Aisha! What guarantee is there for me that there is no punishment in it as the people before were punished with a wind?' Indeed, some people saw the punishment and said: 'This is a cloud which will give us rain'."

The Interpretation of Surah 'Mohammed'

"And sever your ties of kinship?" (Surah 47 verse 22)

1696. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God created His creation, and when he had completed it the womb rose up and reached out for God, so God said: 'What is the matter?' It said: 'I seek refuge in You from those who sever the ties of kinship.' God said: 'Will you be content if I grant My favour on those who preserve your ties and withhold My favour from those who sever them?' It said: 'Yes, my Lord!' Then God said: 'So it is for you.' Abu Huraira said: 'If you wish you can recite: 'Would you then, if you held authority, work corruption in the land and sever ties of kinship.' And it was related that Abu Huraira said: 'Then the Messenger of God said: 'If you wish recite: 'Would you then, if you held authority, work corruption in the land and sever ties of kinship.' "

The Interpretation of Surah 'Qaf'

"And it shall say: 'Are there any more?'" (Surah 50 verse 30)

1697. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "The people will be cast into the Fire and it will say: 'Are there any more?' until God puts His Foot over it and it will say: 'Enough! Enough!'"

1698. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Paradise and the Fire argued, and the Fire said: 'I have been allocated the arrogant and the tyrants.' Paradise said: 'Why do only the weak and humble people enter me?' At that God Blessed and High Exalted said to Paradise: 'You are My Mercy by which I am Merciful to whoever I please of My servants.' Then God said to the Fire: 'You are My punishment by which I punish whoever I please of My servants. And both of you will have your fill.' As for the Fire

it will not be filled until God puts His Foot over it and it will say: 'Enough! Enough! Then it will be filled and its parts will draw near to each other, and God will not wrong any of His creation. As for Paradise, God will assign a creation for it.' "

The Interpretation of Surah 'Mount Tur'

1699. It was related that Jubair ibn Mut'im said: "I heard the Prophet (Prayers & peace be upon him) recite 'Al Tur' at the sunset prayer, and when he reached the verses: 'Or were they created out of nothing? Or are they the creators? Or did they create the heavens and earth? But they are sure of nothing. Or have they the treasuries of your Lord? Or do they have control? I felt my heart about to fly."

The Interpretation of Surah 'The Star'

"Have you thought about Al Lat and Al Uzza (idols)?" (Surah 53 verse 19)

Al Lat was a man who went around the markets of Al Haj

1700. It was related that Abu Huraira said that the Messenger of God said: "Whoever swears an oath by Al Lat and Al Uzza should say: 'There is no god but God', and whoever says to his companion: 'Come and gamble,' then he must expiate that with charity.' "

The Interpretation of Surah 'The Moon'

"The Hour has drawn near." (Surah 54 Verse 1)

"But the Hour is their appointed tryst, and the Hour will be more wretched and more bitter." (Surah 54 verse 46)

1701. It was related that Aisha said: "I was a little girl at play in Makkah when it was revealed to Mohammed: 'But the Hour is their appointed tryst, and the Hour will be more wretched and more bitter.'

The Interpretation of Surah 'The Merciful'

"And beside them are two other Gardens." (Surah 55 verse 62)

1702. It was related that Abd Allah ibn Qais said that the Messenger of God said: "Two Gardens of which its pots and contents are silver, and two Gardens of which its pots and contents are gold. And what is between them and seeing their Lord will be nothing but the Veil of Majesty over His Face in the Garden of Eden."

"Houris, modest, in cool pavilions." (Surah 55 verse 72)

1703. It was related that Abd Allah Ibn Qais said that the Messenger of God said: "In Paradise there is a pavilion formed of a single hollow pearl sixty miles in width, at each of its corners are families who will not see the others, and the believers will visit them. And two Gardens of which its pots and contents are silver, and two

Gardens of which its pots and contents are from so and so. And what is between them and seeing their Lord will be nothing but the Veil of Majesty over His Face in the Garden of Eden."

The Interpretation of Surah 'The Examined One'

"Do not take My enemies and yours for friends." (Surah 60 verse 1)

1704. It was related that Ali ibn Abu Talib said: "The Messenger of God sent me and Al Zubair and Al Miqdad saying: 'Go on until you reach Raudat Khakh where there is a woman who has a letter. Take it from her.' So we went and our horses ran at full speed until we reached Al Raudat where we found the woman, we asked her: 'Bring out the letter.' She said: 'I have no letter.' So we said: 'Either you bring out the letter or take your clothes off.' So she took out the letter from her plaits. We took the letter to the Prophet (Prayers & peace be upon him) and it was from Hatib ibn Abu Balta'a addressed to some unbelievers in Makkah telling them of the Prophet's (Prayers & peace be upon him) affairs. The Prophet (Prayers & peace be upon him) said: 'O Hatib, what is this?' He said: 'O Messenger of God, do not be hasty with me. I was a man from Quraish but I was not of their people, and the Emigrants who are with you have relatives there to protect their families and wealth in Makkah. I only wanted to do them a favour so that they would protect my relatives in Makkah. And I did not do that out of disbelief or to renege on my Religion.' So the Prophet (Prayers & peace be upon him) said: 'He has spoken the truth.' So Umar said: 'O Messenger of God! Let me strike his neck.' The Prophet (Prayers & peace be upon him) said: 'He fought in Badr, and how would you know, maybe God has looked at the people of Badr and said: 'Do as you please, I have forgiven you.' The narrator said: 'This verse was revealed regarding him: 'O you who believe! Do not take my enemies and yours for friends.'

"When believing women come to you, taking oaths of allegiance to you" (Surah 60 verse 12)

1705. It was related that Umm Atiya said: "We gave the Messenger of God our oath of allegiance and he recited to us: 'They will not associate anything with God,' and forbade us from bewailing the dead. Then a woman drew back her hand and said: 'So and so made me happy, so I want to reward her,' but the Prophet (Prayers & peace be upon him) did not say anything to her. So she went and then returned and gave him her oath of allegiance."

The Interpretation of Surah 'The Friday'

"And other of them who have not yet joined.' (Surah 62 verse 3)

1706. It was related that Abu Huraira said: "While we were sitting with

the Prophet (Prayers & peace be upon him), the Surah 'The Friday' was revealed: 'And others of them who have not yet joined.' He said I asked: 'O Messenger of God, who are the others?' He did not reply until I had asked three times. And Salman Al Farsi was sitting with us, the Messenger of God put his hand over Salman and said: 'If faith was at Al Thuraiya, then men would have attained it, or a man from them.'

The Interpretation of Surah 'The Hypocrites'

"When the hypocrites come to you, they say: 'We bear witness that you are indeed the Messenger of God'." (Surah 63 verse 1)

1707. It was related that Zaid ibn Arqam said: "I was fighting in a battle when I heard Abd Allah ibn Ubai say: 'Do not expend on those with the Messenger of God until they break away from him, and if we return to Madinah, the stronger ones will expel therefrom the weaker.' I mentioned that to my uncle or to Umar, who told the Prophet (Prayers & peace be upon him). So he called me and I told him. So the Messenger of God sent for Abd Allah ibn Ubai and his friends and they swore that they did not say it. So the Messenger of God disbelieved me and believed him. I was more distraught than I had ever been, so I stayed at home and my uncle said to me: 'I did not mean for the Messenger of God to disbelieve you.' So God revealed: 'When the hypocrites come to you.' Then the Prophet (Prayers & peace be upon him) summoned me and recited it and said: 'O Zaid! God has shown you to be truthful.' " And it was also related that the Prophet (Prayers & peace be upon him) called them to ask for forgiveness for them, but they turned their heads away.

1708. It was related that Zaid ibn Arqam said that he heard the Messenger of God say: 'O God! Forgive the Helpers and the children of the Helpers. The subnarrator is not sure if he said 'and the grandchildren of the Helpers.'

The Interpretation of Surah 'The Prohibition'

"O Prophet! Why do you prohibit what God has made lawful to you, seeking the good pleasure of your wives? And God is All Forgiving, Most Merciful." (Surah 66 verse 1)

1709. It was related that Aisha said: "The Messenger of God used to drink honey in the house of Zainab, the daughter of Jahsh, and he stayed there with her. So Hafsa and I agreed that is he came to either of us we would say to him: 'It seems you have been eating a bad smelling gum, as I smell the smell of that gum upon you." He said: No, but I was eating honey in the house of Zainab bint Jahsh, and I shall never take it again. I have taken an oath to that, and you should not tell anyone of it."

The Interpretation of Surah 'The Pen'

"Noon by the Pen" (Surah 68 verse 1)

"Violent and cruel, moreover of ignoble birth." (Surah 68 verse 13)

1710. It was related that Haritha ibn Wahbin Al Khuza'i said: "I heard the Prophet (Prayers & peace be upon him) say: 'Shall I tell you of the people of Paradise? Every weak and those deemed defenseless, when he asks God for something, it is fulfilled. Shall I tell you of the people of the Fire? Every violent and cruel, arrogant and proud."

"On the Day when severe affliction shall befall them."

1711. It was related that Abi Sa'id said: "I heard the Prophet (Prayers & peace be upon him) say: 'Our Lord will show His Power and then all believing men and all believing women will prostrate before Him, and there will remain everyone who use to prostrate in the life for show and in hypocrisy. Such a one will try to prostrate but his back will not bend."

The Interpretation of Surah 'The Pluckers'

1712. It was related that Sahl ibn Sa'd said: "I saw the Messenger of God indicating with his index and middle finger saying: 'My coming and the Hour are like this.' "

The Interpretation of Surah 'He Frowned'

1713. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The similitude of the one who recites the Qur'an from memory will be with the noble righteous scribes. And such a one who reads the Qur'an to learn it and is eager has two rewards."

The Interpretation of Surah 'The Defrauders'

1714. It was related that Abd Allah ibn Umar said that the Prophet (Prayers & peace be upon him) said: "The Day when all mankind shall stand before the Lord of the Worlds." Each of them will be covered in sweat until the middle of his ears.

The Interpretation of Surah 'The Rending'

"When the sky is rent asunder" (Surah 84 verse 1)

"Surely he shall have a lenient reckoning." (Surah 84 verse 8)

1715. It was related that Aisha said that the Messenger of God said: "Anyone who will be summoned to account will perish." She said: "I said, O Messenger of God, may God make me redeem you. Does not God say: 'So whoever is given his book in his right hand, surely he shall have a lenient reckoning.' " He said: 'That is in the giving of

the book, but those who are brought to account will perish." "You shall certainly ride stage after stage." (Surah 84 verse 19)

1716. It was related that Ibn Abbas said: "You shall certainly ride stage after stage, from one state to another, and that is what your Prophet said."

The Interpretation of Surah 'The Sun'

"By the sun and its forenoon"

1717. It was related that Abd Allah ibn Zam'a said that he heard the Prophet (Prayers & peace be upon him) deliver a speech, and he mentioned the she-camel and the one who had hamstrung her. The Messenger of God recited: "When their most wretched broke forth with mischief." Then he said: 'A rough and cruel man who was protected by his people as Abu Zam'a, went out and hamstrung it.' Then he spoke about women and said: 'Some among you intentionally lash his wife like the whipping of a slave and then at the end of the same day he sleeps with her.' And he told them not to laugh when someone broke wind saying: 'How do you laugh at what you do yourself?'

The Interpretation of Surah 'The Zygote'

"No indeed! If he does not desist, We will drag him by the Forelock, a lying sinful forelock!" (Surah 96 verse 15-16)

1718. It was related that Ibn Abbas said that Abu Jahl said: "If I see Mohammed praying at the Ka'ba I will step on his neck." When the Prophet (Prayers & peace be upon him) heard of that he said: "If he does that, the Angels will snatch him away."

The Interpretation of Surah 'Heavenly Fountain'

1719. It was related that Anas said: "When the Prophet (Prayers & peace be upon him) was ascended to the Heavens he said: 'I came to a river whose banks were made of tents of hollow pearls. I asked Gabriel, what is this river, he said: 'This is the Heavenly Fountain.'"

1720. It was related that Aisha said of the verse: "Indeed We have given you the Heavenly Fountain,' it is a river which has been given to your Prophet on whose banks are hollow pearls and its utensils are more numerous than the stars."

The Interpretation of Surah 'The Dawn'

1721. It was related that Zirr ibn Hubaish said: "I asked Ubai ibn Ka'b about the two Surah of seeking refuge in God and he said: 'I asked the Messenger of God about them and he said: 'They were recited to me and I have recited them.' So we say as the Messenger of God said.' "

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The Book of the Virtues of the Qur'an

1722. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "All the Prophets were given miracles because of which the people believed. But I have been given Inspiration from God which God has revealed to me. So I hope my followers will be greater in number than the followers of any other prophet on the Day of Resurrection."

1723. It was related that Anas ibn Malik said: "God sent down His Inspiration upon the Prophet (Prayers & peace be upon him) unceasingly and abundantly just before death came to him and He took him to Him. That was the time of the greatest part of Revelation, and the Messenger of God died thereafter."

1724. It was related that Umar ibn Al Khattab said: "I heard Hisham ibn Hakim reciting Surah 'The Criterion' during the lifetime of the Messenger of God and I listened to his recitation and noticed that he recited in several different ways which the Messenger of God had not taught me. I was going to jump upon him in the prayer, but I controlled my anger, and when he had finished his prayer I put his upper garment around his neck and grabbed him by it and said: 'Who taught you this Surah you have just recited?' He said: 'The Messenger of God taught me.' I said: 'You lie, the Messenger of God taught it to me in a different way.' So I dragged him to the Messenger of God and said: 'I heard this man recite Surah the Criterion in a way you have not taught me.' The Messenger of God said: 'Let him go! O Hisham! Recite.' Then he recited in the same way I had heard. Then the Messenger of God said: 'It was revealed in that way,' and said 'Recite O Umar!' So I recited it as he had taught me. The Messenger of God said: 'It was revealed in that way. This Qur'an has been revealed to be recited in seven different ways, so recite it in whichever way is easier for you."

1725. It was related that Fatimah said: "The Prophet (Prayers & peace be upon him) confided in me: 'Gabriel would recite the Qur'an to me and I to him once a year, but this year he recited the entire

Qur'an with me twice, I consider that my death approaches."

1726. It was related that Abd Allah ibn Mas'ud said: "By God, I learnt more than seventy Surah from the Messenger of God himself. By God, the companions of the Prophet (Prayers & peace be upon him) came to know that I am one of those who know the Book f God best, yet I am not the best of them."

1727. It was related that Alqama said: "We were in the city of Homs when Ibn Mas'ud recited Surah Joseph. A man said: 'It was not revealed that way.' Then Ibn Mas'ud said: 'I recited it this way before the Messenger of God and he approved my recitation saying: 'Well done!' Ibn Mas'ud perceived the smell of wine from the man's mouth so he said: 'Have you no shame to lie about the Book of God while at the same time you drink alcohol?' Then he lashed him as the Law prescribes."

1728. It was related that Abu Sa'id Al Khudri said: "A man heard another reciting: 'Say He is the One and Only,' repeatedly. The next day he came to the Messenger of God in the morning and told him about it as if he deemed it an insufficient recitation. The Messenger of God said: 'By Him in Whose Hand is my life, that Surah is equal to one third of the Qur'an."

1729. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said to his companions: "Is it hard for any of you to recite one third of the Qur'an a night?" They considered this difficult and they said: 'Who of us has the strength to do so, O Messenger of God?' The Messenger of God said: 'God, The One, the Self-Sufficient Master of Whom all beings are in need.' – to the end of the Surah - equals one third of the Qur'an."

1730. It was related that Aisha said: 'When the Prophet (Prayers & peace be upon him) went to bed at night he used to cup his hands together and blow over them and recite Surah 'Sincerity of Faith', Surah 'The Dawn' and Surah 'An Nas', and then he would rub his hands over as much of his body he could, starting at his head and face and front of his body, he did this three times."

1731. It was related that Usaid ibn Hudair said that when he was reciting Surah 'The Heifer' at night, his horse was tethered beside him and the horse began to be frightened. When he stopped reciting the horse became calm, and when he started again the horse was frightened. Then he stopped reciting and the horse became calm. He started reciting again and the horse was nervous again. Then he stopped and his son Yahya was beside the horse. He feared the horse might trample him, so he took the boy away and gazed at the sky, he could not see it. The next morning he told the Prophet (Prayers & peace be upon him) who said: 'Recite O ibn Hudair!' Ibn Hudair said; 'O

Messenger of God! My son Yahya was near the horse and I feared it might trample him, so I looked at the sky and went to him. When I gazed at the sky, I saw something like a cloud containing lamps, so I went out so as not to see it.' The Prophet (Prayers & peace be upon him) said: 'Do you know what that was?' He said: 'No.' The Prophet (Prayers & peace be upon him) said: 'They were angels who came near you to hear your voice, and if you had continued until dawn, it would have remained there until the morning and the people would have seen it."

1732. It was related that Abu Huraira said that the Messenger of God said: "Do not wish to be like any men except two, a man whom God has taught the Qur'an and he recites is during the hours of the day, and his neighbour hears him and says: 'I wish I had the like of so and so,' so that I could do as he does.' And a man whom God has given wealth and he spends it in what is just and right, at which another man says, 'I wish I had the like of so and so, for them I would do as he does'."

1733. It was related that Uthman said that the Prophet (Prayers & peace be upon him) said: "The best of you are those who learn the Qur'an and then teach it." And it was also related that Uthman ibn Affan said that the Prophet (Prayers & peace be upon him) said: "The most superior of you are those who learn the Qur'an and teach it."

1734. It was related that Ibn Umar said that the Messenger of God said: "The similitude of the one who memorises the Qur'an is as the owner of tethered camels. If he keeps them tethered, he will control them, but if he releases them they will escape from him."

1735. It was related that Ibn Mas'ud said that the Prophet (Prayers & peace be upon him) said: "It is wrong for any of you to say: 'I have forgotten such and such verse of the Qur'an.' Because he has been caused to forget it, so you should keep reciting the Qur'an because it escapes from the heart of man faster than camels."

1736. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "Keep reciting the Qur'an for, by Him in Whose Hand is my life, the Qur'an slips away faster than the camel which is set free from its tether."

1737. It was related that Anas ibn Malik was asked: "How did the Prophet (Prayers & peace be upon him) recite?' He said: "He recited with a prolonged cadence." Then he recited: 'In the Name of God, the Merciful, The Compassionate.' And he prolonged the pronunciation of 'In the Name of God, the Merciful and the Compassionate."

1738. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said to him: "O Abu Musa, you have been given one of the musical wind instruments of the family of David."

1739. It was related that Abd Allah ibn Amr ibn Al As said: "My father had me married to a woman from a noble family, and he used to ask my wife about me and she used to say: 'He is such a good man! But he has never come to my bed nor has approached me since I came to him.' After this had been going on for a long time my father told the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) said: 'Bring him to me.' Later I saw him and he said: 'How do you fast?' I said: 'I fast every day.' He said: 'How long does it take for you to complete the recitation of the entire Qur'an.' I said: 'I complete it in one night.' He said: 'Fast for three days a month and recite the Qur'an in one month.' I said: 'But I have the strength to do more than that.' He said: 'Then fast for three days a week.' I said: 'But I have the strength to do more than that.' He said: 'Then fast the most superior kind of fast of the fasting of David, who used to fast every other day and finish the Qur'an in seven days.' I wish I had accepted the permission of the Messenger of God as I have grown old and weak. It is said that Abd Allah used to recite one seventh of the Qur'an at day to his family as he used to check his memory in the day of what he would recite at night to be easier for him. And when he wished to gain some strength he would give up fasting for some days and make up those days later, as he disliked to leave something which he used to do in the life time of the Prophet (Prayers & peace be upon him)."

1740. It was related that Abu Sa'id Al Khudri said: "I heard the Messenger of God say: 'Some people will appear among you whose prayer will make you deem your own prayer inferior, and so their fasting with your fasting, and their deeds with your deeds. They will recite the Qur'an but it will not exceed their throats and they will go out of their Religion as the arrows goes out from game, and he looks at the point of the arrow as sees nothing, and looks into the quiver and sees nothing, and looks at the feather and sees nothing, and at last he searches the lower part of the arrow."

1741. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "The believer who reads the Qur'an and acts upon it, is like a citron which tastes nice and smells nice.' And the believer who does not recite the Qur'an but acts upon it, is like a date, it tastes nice but has no smell. And the similitude of the hypocrite who recites the Qur'an is as a fragrant herb which smells nice but tastes bitter, and the similitude of the hypocrite who does not recite the Qur'an is as the colocynth which tastes bitter or bad and has a foul smell."

1742. It was related that Jundab ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said; "Recite the Qur'an as much as your hearts accept, but when you feel differently, then cease."

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The Book of Marriage

1743. It was related that Anas Ibn Malik said: "Three men went to the houses of the wives of the Prophet (Prayers & peace be upon him) to ask how the Prophet (Prayers & peace be upon him) worshipped, and when they were told they deemed their own worship lacking and said: 'Where are we from the Prophet (Prayers & peace be upon him), his past and future sins have been forgiven.' One said: 'I shall pray throughout the night for ever after.' Another said: 'I shall fast throughout the year without cease.' The third said: 'I shall abstain from women and never marry.' The Messenger of God came to them and said: 'Are you the men who said that? By God, I am more obedient to God and fear Him more than you do, but I break my fast, I sleep and I marry. So the one who does not follow my tradition is not from me'."

1744. It was related that Sa'd ibn Abi Waqqas said: "The Prophet (Prayers & peace be upon him) did not permit Uthman ibn Maz'un to do that and he had let him we would have caponized ourselves."

1745. It was related that Abu Huraira said: "I said: 'O Messenger of God! I am young and I fear I may fornicate as I cannot afford to get married.' He did not speak and I repeated my question, but he remained silent. I repeated it a third time and he remained silent. Then I repeated my question and at last the Prophet (Prayers & peace be upon him) said: 'O Abu Huraira! The writing in ink has dried before what you will encounter, so no matter if you have yourself caponized or not."

1746. It was related that Aisha said: "I said: 'O Messenger of God! If you reached a valley where there was a tree from which some had been eaten and then you found other trees which were untouched, at which tree would you leave your camel to graze?' He said: 'The one which was untouched.' Aisha meant that the Messenger of God had not married any virgin other then herself."

1747. It was related that Urwa said: "The Prophet (Prayers & peace be upon him) asked Abu Bakr for Aisha's hand in marriage and Abu Bakr said: 'But I am your brother.' The Prophet (Prayers & peace be upon him) said: 'You are my brother in the Religion of God and His Book, but she is lawful to me in marriage'."

1748. It was related that Aisha said: "Abu Hudhaifa ibn Utba ibn Rabi'a ibn Abdi Shams who had fought in the Battle of Badr with the Prophet (Prayers & peace be upon him), took Salim as his adopted son and made him marry his niece, Hind bint Al Walid ibn Utba ibn Rabi'a, Salim was a freed slave of a woman of the Helpers. This was in the same way as the Prophet (Prayers & peace be upon him) had adopted Zaid as his son. It was the custom before Islam when a boy was adopted the people would call him by the name of his adopted father and he would be his heir. But when God revealed: 'Call them by the names of their fathers...they are your brothers in faith and your wards.' (Surah 33 verse 5) Adopted people were called by their fathers' names. The one whose father was unknown would be considered as a ward and a brother in Religion. Later Sahla bint Suhail ibn Amr Al Quraishi Al Amiri, the wife of Abu Hudhaifa ibn Utba, came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! We used to consider Salim as our adopted son and now God has revealed concerning this.' The rest of the narration was then mentioned."

1749. It was related that Aisha said: "The Messenger of God went to Dub'a bint Al Zubair and asked her: 'Do you wish to perform the Pilgrimage?' She said: 'By God, I feel ill.' He said: 'Then make your intention to perform Pilgrimage and say that you will complete it at any place where you cannot proceed any further.' She was the wife of Al Miqdad ibn Al Aswad."

1750. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "You may marry a woman for four things; her wealth, her family, her beauty and her Religion. But marry the religious woman or you will lose."

1751. It was related that Sahl said: "A man walked by the Messenger of God and the Messenger of God asked his companions: 'What do you think about that man?' They said: 'If he proposes he should be accepted, and if he asks for someone else, his intercession should be accepted, and if he speaks he should be hearkened.' The Messenger of God remained silent and then a poor man from the Muslims walked by, and the Messenger of God said: 'What do you think about that man?' They said: 'If he proposes he should be refused, and if he asks for someone else, his intercession should be rejected, and if he speaks he should not be hearkened.' The Messenger of God said: 'That poor man is better than so many like the first of whom the earth is filled'."

1752. It was related that Usama ibn Zaid said that the Prophet (Prayers & peace be upon him) said: "No affliction will remain after me more harmful to men than women."

1753. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) was asked: 'Will you marry the daughter of Hamza?' He said: 'She is my niece in suckling'."

1754. It was related that Aisha said that when the Messenger of God was with her she heard a man's voice seeking permission to enter the house of Hafsa. Aisha said: "I said, O Messenger of God! A man is seeking permission to enter your house.' The Prophet (Prayers & peace be upon him) said: 'I believe he is so and so, the foster uncle of Hafsa.' Aisha said: 'If so and so, her foster uncle, was alive, could he enter my house?' The Prophet (Prayers & peace be upon him) said: 'Yes, for relationship in suckling renders unlawful everything which is unlawful by blood relationship'."

1755. It was related that Umm Habiba said: "I said: 'O Messenger of God! Marry my sister, the daughter of Abu Sufyan.' He said: 'Would that please you?' I said: 'Yes, for I am your only wife, and the dearest person to share good with me is my sister.' The Prophet (Prayers & peace be upon him) said: 'But it is not lawful for me to marry two sisters together.' I said: 'O Messenger of God! By God, we have heard that you wish to marry Durra the daughter of Abu Salama.' He said: 'You mean the daughter of Umm Salama?' I said: 'Yes.' He said: 'By God! Even if she was not my step-daughter it would not be lawful for me to marry her, for she is my niece in suckling, as Thuwaiba suckled me and Abu Salama, so you should not offer your daughter or your sisters to me'."

1756. It was related that Aisha said that the Prophet (Prayers & peace be upon him) came in to her house while a man was sitting with her, his face became angry as if he disliked that. She said: "This is my brother in suckling.' He said: 'Be certain as to who is your foster brother, for foster relationship is established only when milk is the sole food for a child."

1757. It was related that Jabir said: "The Messenger of God prohibited women from marrying men together with their paternal or maternal aunts."

1758. It was related that Ibn Umar said: "The Messenger of God prohibited for anyone to give his daughter in marriage to another and the latter to give his daughter in marriage to the former without payment of dowry."

1759. It was related that Jabir ibn Abd Allah and Salama ibn Al Akwa said: "We were in an army and the Messenger of God came to us and said: 'You are permitted to contract a temporary marriage, so do so."

1760. It was related that Sahl ibn Sa'd said: "A woman offered herself to the Prophet (Prayers & peace be upon him) in marriage. A man said to him: 'O Messenger of God!

Marry her to me.' The Prophet (Prayers & peace be upon him) said: 'What do you have?' The man said: 'Nothing.' The Prophet (Prayers & peace be upon him) said: 'Go find anything, even an iron ring.' The man went and came back and said: 'I have found nothing, not even an iron ring, but here is my waist wrapper and I will give her half of it.' He had no upper garment. The Prophet (Prayers & peace be upon him) said: 'What will she do with your waist sheet? If you wear it, nothing will cover her, and if she wears it nothing will cover you.' So he sat down and after some time he got up to go. When the Prophet (Prayers & peace be upon him) saw him going he called him and said: 'How much of the Qur'an have you put to heart?' The man said: 'I know this Surah and that Surah by heart.' The Prophet (Prayers & peace be upon him) said: 'I give her to you in marriage for what you memorise of the Qur'an'." It was also related that Sahl ibn Sa'd said: "A woman came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! I have come to offer myself to you in marriage.' The Messenger of God looked at her, he looked intently and then looked away. When she saw that he did not respond she sat down. One of his companions stood up and said: 'O Messenger of God! If you do not need her, then give her in marriage to me.' The Prophet (Prayers & peace be upon him) said: 'What do you have to offer?' The man said: 'Nothing, by God, O Messenger of God!' The Prophet (Prayers & peace be upon him) said: 'Go to your family and try to find something.' So the man went and returned and said: "No, by God, O Messenger of God! I have not found anything.' The Prophet (Prayers & peace be upon him) said: 'Go back and look again for anything, even an iron ring.' The man went and returned and said: 'No, by God, O Messenger of God! I did not find even an iron ring, but this is my waist wrapper,' He had no upper garment. He said: 'I will give her half of it.' The Messenger of God said: 'What will she do with your waist wrapper? If you wear it then nothing will cover her, and if she wears it nothing will cover you.' So he sat down for and after some time he got up to go. When the Prophet (Prayers & peace be upon him) saw him going he called him and said: 'How much of the Qur'an have you put to heart?' The man came back and said: 'I know this Surah and that Surah by heart.' The Prophet (Prayers & peace be upon him) said can you recite it by heart?' He said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'I give her to you in marriage for what you memorise of the Qur'an'."

1761. It was related that Ma'qil ibn Yasar said that it was revealed concerning him. He said: 'I gave my sister in marriage to a man and when he divorced her and her period of waiting was completed, the man came back and asked for her hand, but I told him: 'I gave

her to you in marriage and made her your couch and granted her to you, but you divorced her. Now you return and ask for her hand again? By God, she will not return to you!' The man was not evil and his wife wished to return, so God revealed: "...then do not prevent them from remarrying their husbands....' (Surah 2 verse 232) So I said: 'I will permit her to return, O Messenger of God.' So he remarried her'."

1762. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A matron should not be given in marriage without her consent and a virgin should not be given in marriage until she agrees to it.' The people asked: 'O Messenger of God! How would we know if she has agreed?' He said: 'By her silence'."

1763. It was related that Aisha said: "I said: 'O Messenger of God! A virgin is shy.' He said: 'Her consent is her silence'."

1764. It was related that Khansa bint Khidam Al Ansariya said that her father gave her in marriage when she was a matron and she did not want that marriage. So she went to the Messenger of God and he proclaimed the marriage null and void."

1765. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) decreed that no one should seek to negate a deal that has been struck between others. A man should not propose to a girl who is already engaged to his brother in Islam. Unless the first gives her up or permits him to propose to her."

1766. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "It is not lawful for a woman to ask for her sister in Islam to be divorced so that she will have everything for herself, as she will only have what is written for her."

1767. It was related that Aisha said that she readied a bride for a man from the Helpers and the Prophet (Prayers & peace be upon him) said: "O Aisha! Have you no entertainment for the Ansar like entertainment?"

1768. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "When any of you is intimate with his wife and says: 'In the Name of God, O God! Keep Satan away from us and from whatever You will bestow upon us.' Or if it was fated for them to have a child, then Satan will never harm him."

1769. It was related that Anas said: "The Prophet (Prayers & peace be upon him) did not give a better wedding feat when he married than the one he gave when he married Zainab, and that feast consisted of one sheep."

1770. It was related that Safiyya bint Shaiba said: "The Prophet (Prayers & peace be upon him) gave a

wedding feast of barley when he married some of his wives."

1771. It was related that Abd Allah ibn Umar said that the Messenger of God said: "If any of you are invited to a wedding banquet he must accept the invitation."

1772. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever believes in God and the Last Day should not harm his neighbour. And I warn you to be careful with women for they are created from a rib and the most crooked part of the rib is uppermost, so if you try to straighten it out it will break and if you leave it it will be crooked, so I warn you to be careful with women.'

The Hadith of Umm Zar'a

1773. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "Eleven women sat together and agreed and promised that they would not hide anything about their husbands to each other. The first said: 'My husband is like the meat on a lean weak camel which is kept on top of a mountain which is not easy to climb, nor is the meat succulent so that it would be worth the bother of going to get it.' The second said: 'I will not disclose anything about my husband for fear that I may never complete describing his defects and bad habits.' The third said: 'My husband is tall, if I describe him he will divorce me and if I remain silent he will neither divorce me nor treat me as his wife.' The fourth said: 'My husband is an even natured person like the night of Tihama, neither too hot not too cold, I do not fear him nor I am displeased with him.' The fifth said: 'My husband enters the house like a leopard and goes out like a lion. He does not enquire about anything in the house.' The sixth said: 'If my husband eats he overeats, and if he drinks he leaves nothing, and if he sleeps alone covered in garments he does not put out his hands to know how I am." The seventh said: 'My husband is a wrongdoer or weak and foolish. He has every kind of deficiency. He can injure your head or your body or both.' The eighth said: 'My husband is soft to touch like a rabbit and smells like a fragrant grass.' The ninth said: 'My husband is tall and generous who wears a long strap for his sword. He is generous and his house is always ready for the people to consult him.' The tenth said: 'My husband is Malik and who is Malik? Malik is greater than anything I can say about him. He keeps most of his camels at home and only a few are taken to pasture, when the camels hear the sound of the lute they know they are going to be slaughtered for the guests.' The eleventh said: 'My husband is Abu Zar'a and who is Abu Zar'a? He has given me so many ornaments and my ears are heavy with them and my arms have become fat. And he has made me happy, and I have become so

happy that I feel proud of myself. He took me from my family who only owned sheep and who lived in property, and brought me to a noble family with horses and camels and threshing and purifying grain. Whatever I say he does not reprimand me or insult me. When I sleep I sleep until late in the morning and when I drink water I drink my fill. The mother of Abu Zar'a, what can one say in praise of the mother of Abu Zar'a. She was well off and generous. As for the son of Abu Zar'a, what can one say of the son of Abu Zar'a? He is as thin as an unsheathed sword and the arm of a kid satisfies his hunger. As for the daughter of Abu Zar'a, she is obedient to her father and mother. She is fat and well rounded and that makes her husband's other wife jealous. As for the slave girl of Abu Zar'a, what can one say of the slave girl of Abu Zar'a? She does not disclose out secrets but guards them, and she does not waste out food not leaves rubbish thrown everywhere in the house.' The eleventh lady also said: 'One day Abu Zar'a went out at milking time and he saw a woman who had two sons like leopards playing at her breasts. He divorced me and married her, so I married a noble man who used to ride a swift horse with a spear in his hand. He gave me many things and every kind of livestock in pairs and said: 'Eat O Umm Zar'a and give to your relatives.' She added: 'But all the things my second husband gave me would not have filled the smallest pot of Abu Zar'a's. Aisha said: 'The Messenger of God told me: 'I am to you as Abu Zar'a was to his wife Um Zar'a'."

1774. It was related that Abu Huraira said that the Messenger of God said: "It is not lawful for a woman to fast without the permission of her husband if he is at home, and she should not permit anyone to enter his house except with his permission, and if she spends his wealth in charity without his knowledge, he will get half the reward."

1775. It was related that Usama said that the Prophet (Prayers & peace be upon him) said: "I stood by the gate of Paradise and saw that the majority of the people who entered it were the poor, while the rich were stopped at the gate. But the companions of the Fire were ordered to be taken to the Fire, then I stood by the gate of the Fire and saw that the majority of those who entered it were women."

1776. It was related that Aisha said that before the Prophet (Prayers & peace be upon him) set off for a journey he used to draw lots between his wives. On one of his journeys the lot fell to Aisha and Hafsa, at nightfall the Prophet (Prayers & peace be upon him) used to ride beside Aisha and talk with her. One night Hafsa said to Aisha: 'Will you ride on my camel tonight and let me ride in yours so that I may see you and you may see me?' Aisha said: 'Yes.' So Aisha rode and then the Prophet (Prayers & peace be upon him)

came towards Aisha's camel on which Hafsa was riding. He greeted Hafsa and carried on until they dismounted. Aisha missed him and so when they dismounted she put her legs in the Idhkhir and said: 'O Lord! Send a scorpion or snake to bite me for I can not blame him'."

1777. It was related that Anas said: "The tradition is that if someone married a virgin and he is already married to a matron, then he should stay with the virgin for seven days, and if someone marries a matron he should stay with her for three days."

1778. It was related that Asma' said that a lady said: "O Messenger of God! My husband has another wife, would it be a sin on me if I tell her he has given me something he has not given me?' The Messenger of God said: 'The one who pretends that he has been given something that he has not been given is like the one who wears two garments of falsehood'."

1779. It was related that Abu Huraira said that the Messenger of God said: "God has a sense of jealousy and God sense of jealousy is provoked when a believer commits something that God has forbidden."

1780. It was related that Asma' bint Abu Bakr said: "When Al Zubair married me he had no real property of any slave or anything except his horse and a camel which he used to draw water from the well. I used to feed the horse with fodder and draw water and sew the pail and prepare the dough, but I did not know how to bake bread. So our neighbours from the Helpers used to bake the bread for me and they were noble ladies. I used to carry the date stones on my head from the land which the Messenger of God gave to Zubair and that land was two miles from my house. One day I was coming with the date stones on my head and I met the Messenger of God with some of the Helpers. He called to me and he made his camel kneel to let me ride behind him. I felt too shy to travel with the men and recalled Al Zubair's sense of jealousy, for his jealousy was greater than any of the people. The Messenger of God saw my shyness and went on. I reached Al Zubair and said: 'I met the Messenger of God while I was carrying a load of date stones on my head and he was with some companions. He made his camel kneel to let me ride, but I felt too shy in his presence and recalled your sense of jealousy. At that Al Zubair said: 'By God, your being seen carrying date stones is more shameful for me than your riding with him.' Later Abu Bakr sent me a servant to look after the horse and I felt as if I had been released from captivity."

1781. It was related that Aisha said that the Messenger of God said to her: "I know when you are pleased or angry with me." I said: 'How do you know?' He said: 'When you are pleased with me you say: 'No,

by the Lord of Mohammed.' But when you are angry with me you say: 'No, by the Lord of Abraham.' At that I said: 'Yes, you are right. But by God, O Messenger of God, I omit nothing but your name'."

1782. It was related that Uqba ibn Amir said that the Messenger of God said: "Be warned from entering upon the ladies." A man from the Helpers said: 'O Messenger of God! What about the wife's in-laws?' The Prophet (Prayers & peace be upon him) said: 'The in-laws are death to the wife."

1783. It was related that Abd Allah ibn Mas'ud said that the Prophet (Prayers & peace be upon him) said: "A woman should not look at or touch another woman to describe her to her husband in a manner as if he was looking at her."

1784. It was related that Jabir ibn Abd Allah said that the Messenger of God said: "When any of you is away from his house for some time he should not return to his family at night."

1785. It was related that Jabir ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "If you return at night do not go to your family until the wife whose husband was away shaves her public hair and the woman with uncombed hair has combed her hair."

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The Book of Divorce

1786. It was related that Ibn Umar said that during the lifetime of the Messenger of God he divorced his wife while she was menstruating. Umar ibn Al Khattab asked the Messenger of God about it. The Messenger of God said: 'Order him to take her back and keep her until she is clean and then to wait until she has her next period and then becomes clean, at that if he wishes to keep her he may do so, and if he wishes to divorce her he can divorce her before being intimate with her, and that is the proscribed period of waiting decreed by God for women who you intend to divorce."

1787. It was related that Aisha said: "When the daughter of Al Jaun was brought to the Messenger of God and he went near her, she said: 'I seek refuge with God from you.' He said: 'You have sought refuge with The Great, return to your family'."

1788. It was related that Abu Usaid said: "We went with the Prophet (Prayers & peace be upon him) to a garden named Ash Shaut until we reached two walls and sat between them. The Prophet (Prayers & peace be upon him) said: 'Sit here,' and he entered the garden. A lady from Bani Jaun had been brought there and was housed in a house in a date palm garden of Umaiyya bint Al Numan ibn Sharahil, and her wet nurse was with her. When the Prophet (Prayers & peace be upon him) entered before her he said: 'Give yourself to me in marriage as a gift.' She said: 'Can a princess give herself in marriage to a commoner?' The Prophet (Prayers & peace be upon him) raised his hand to calm her, and she said: 'I seek refuge with God from you.' He said: 'You have sought refuge with The One Who gives refuge.' Then the Prophet (Prayers & peace be upon him) came out to us and said: 'O Abu Usaid! Give her two white linen dresses to wear and let her return to her family.'

1789. It was related that Aisha said: "The wife of Rifa'a Al Qurazi went to the Messenger of God and said: 'O Messenger of God! Rifa'a divorced me irrevocably, after him I married Abd Al Rahman ibn Al Zubair Al Qurazi who turned out to be impotent.' The Messenger of God said: 'Do you wish to return to Rafa'a?' No, you cannot do so until you and Abd Al Rahman consummate your marriage."

1790. It was elated that Aisha said: "The Messenger of God was partial to honey and sweets and he used to complete the afternoon prayer and then visit his wives and stay with one of them. Once he went to Hafsa, the daughter of Umar, and stayed with her longer than usual. I became jealous and asked why. I was told that a lady from her people had given her a skin filled with honey as a gift, and that she had made a syrup from it and offered it to the Prophet (Prayers & peace be upon him) to drink. I said: 'By God, we will play a trick on him.' So I said to Sauda bint Zam'a: 'The Prophet (Prayers & peace be upon him) will approach you and when he comes near to you, say: 'Have you taken a bad smelling gum?' He will say: 'No.' The say: 'What then is that bad smell which I smell upon you?' He will say: 'It is the honey drink which Hafsa made for me.' Then say: 'Perhaps the bees of that honey sucked the juices of the gum tree.' And I will say the same thing and you Safiyya say the same. Later Sauda said: 'By God, as soon as he came to the door I said what you had told me to say because I feared you.' When the Prophet (Prayers & peace be upon him) came near Sauda she said to him: 'O Messenger of God! Have you taken a bad smelling gum?' He said: 'No.' She said: 'Then what is that bad smell I smell upon you?' He said: 'Hafsa made me a honey syrup to drink.' She said: 'Perhaps its bees had sucked the juices of the gum tree.' When he came to me I said the same, and when he went to Safiyya she said the same. And when the Prophet (Prayers & peace be upon him) went the next time to Hafsa she said: 'O Messenger of God! Shall I give you more of that syrup?' He said: 'I do not need it.' Sauda said: 'By God, we deprived him of it.' I said to her: 'Keep quiet'."

1791. It was related that Ibn Abbas said: "The wife of Thabit ibn Qais went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! Thabit is not to blame for the defects in his character or his Religion, but as a Muslim, I dislike to behave un-Islamically.' At that the Messenger of God said: 'Will you return to him the garden he gave you as your dowry?' She said: 'Yes.' Then the Prophet (Prayers & peace be upon him) said to Thabit: 'O Thabit! Take back your garden and divorce her straight away'."

1792. It was related that Ibn Abbas said: "The husband of Barira was a slave named Mughith, it is as if I see him now, going behind Barira and weeping until his tears ran down his beard. The Prophet (Prayers & peace be upon him) said: 'O Abbas! Are you not surprised by the love Mughith has for Barira and the hate Barira has for Mughith?' The Prophet (Prayers & peace be upon him) said to Barira: 'Why do you not return to him?' She said: 'O Messenger of God! Do you command me to do so?' He said: 'No, I only intervene on his behalf.' She said: 'I do not need him'."

1793. It was related that Sahl ibn Sa'd Al Sa'idi, the friend of the Messenger of God, said: "The Messenger of God held out his middle and index fingers and said: 'My coming and the Hour are like this.' Meaning that the time between his lifetime and the Hour would be as little as the space between his two fingers'."

1794. It was related that Abu Huraira said: "A man went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! A black child has been born to me.' The Prophet (Prayers & peace be upon him) said: 'Do you have camels?' The man said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'What is their colour?' He said: 'Red.' The Prophet (Prayers & peace be upon him) said: 'Is they a gray one among them?' The man said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'Where does that come from?' He said: 'It maybe because of inherited characteristics.' The Prophet (Prayers & peace be upon him) said: 'So it may be your new son has that colour because of inherited characteristics'."

1795. It was related that Ibn Umar said about what was said concerning taking an oath in accusation of infidelity that the Prophet (Prayers & peace be upon him) said to those involved in taking oaths of accusation of infidelity: 'Your account is with God, one of you is a liar, and you have no right over her. The man said: 'What about my property' The Prophet (Prayers & peace be upon him) said: 'You are not entitled to any property, if you are telling the truth about her then your property was for what you enjoyed of her in marriage, and if you have lied about her then you are not entitled to have it back."

1796. It was related that Umm Salama said: "A woman was widowed and her relatives worried because she had diseased eyes. They came to the Messenger of God and asked him to permit them to treat her eyes with kohl, but he said: 'She should not apply kohl to her eyes. A widow should remain is her worst clothes until a year has passed, then if a dog passes her by she would throw a ball of dung, no, she may not until four months and ten days have passed.' It was related that Umm Habiba said: "The Prophet (Prayers & peace be upon him) said: 'It is not lawful for a Muslim woman who believes in God and the Last Day to mourn for more the three days, except for her husband, whom she should mourn for four months and ten days."

72

The Book of Expenditure

1797. It was related that Abu Mas'ud Al Ansari said that the Prophet (Prayers & peace be upon him) said: "When a Muslim expends on his family in the hope of the reward of God is considered as charity for him."

1798. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The one who cares for a widow or a needy person is like a fighter in God's Cause or like the one who prays all night and fasts all day."

1799. It was related that Umar said: "The Prophet (Prayers & peace be upon him) used to sell dates from the garden of Bani Al Nadir and store enough food for his family to provide for their needs for a year."

73

The Book of Food

1800. It was related that Abu Huraira said: "The family of Mohammed did not satisfy their hunger for three days successively until he died." It was related that Abu Huraira said: "I was once feeling weak from hunger and I met Umar ibn Al Khattab, so I asked him to recite a verse from the Book of God for me. He went into his house and explained it to me. After I had walked a little way I fell on my face from the weakness of hunger. Then I saw the Messenger of God beside my head, he said: 'O Abu Huraira! I said: 'I hear and I am coming O Messenger of God!' He took my hand and helped me up and asked what ailed me. So he took me to his house and ordered a large bowl of milk for me, I drank it and he said: 'Drink more, O Abu Hirr!' So I drank more and he said: 'Drink more.' So I drank more until my stomach was filled and looked like a gourd. After that I met Umar and told him what had happened saying: 'O Umar, someone who has more right than you took charge of the matter. By God, I asked you to recite a verse to me while I knew it better than you.' At that Umar said: 'By God! If I had taken you in and given you hospitality, it would have been better for me than the best blessing'."

1801. It was related that Umar ibn Abu Salama said: "I was under the care of the Messenger of God when I was a boy and my hand used to move around the dish while I was eating. So the Messenger of God said: 'O boy! Pronounce the Name of God and eat with your right hand, and eat whatever is nearer to you in the dish.' I have followed those instructions when I eat ever since."

1802. It was related that Aisha said: "We had satisfied our hunger with the two black things when the Prophet (Prayers & peace be upon him) died."

1803. It was related that Anas said: "The Prophet (Prayers & peace be upon him) did not eat thin bread or roast sheep until he encountered God Almighty." It was also related that Anas said: "As far as I know the Prophet (Prayers & peace be upon him) never ate his food from a large tray, or ever ate well baked bread or sat at a table."

1804. It was related that Abu Huraira said that the Messenger of God said: "The food for two is enough for three, and the food for three is enough for four."

1805. It was related that Ibn Umar would never eat his meal unless a needy man was brought to eat with him. Nafi'a, the narrator, said: "I brought a needy man to eat with him one day and the man ate too much, at that Ibn Umar said: 'O Nafi'a, do not bring this man to my house again, as I have heard the Prophet (Prayers & peace be upon him) say: 'The believer eats with one stomach and an unbeliever eats with seven stomachs.' "

1806. It was related that Abu Juhaifa said: "I was with the Prophet (Prayers & peace be upon him) when he told a man with him: 'I do not lean while eating'."

1807. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) never made averse comment about food, but if he liked it he ate it, and if he disliked it he left it."

1808. It was related that Sahl said he was asked: "During the Prophet's (Prayers & peace be upon him) lifetime did you have white flour?' Sahl said: 'No.' It was said: 'Did you sift barley flour?' He said: 'No, but we used to blow on it'."

1809. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) divided dates between his companions and gave each of them seven dates. He gave seven dates to me, one of them was dry and hard, but I it was the best which I preferred from the rest of them because it kept me chewing for a long time."

1810. It was related that Abu Huraira said that he passed by some people who had a roast sheep before them. They invited him but he refused to eat and said: 'The Messenger of God departed this life without ever having even a full meal of barley."

1811. It was related that Aisha said that the family of Mohammed never ate white bread to their fill for three continuous nights until he died."

1812. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said that when one of family died, the women gathered and then left except her family and closest friends. She ordered for a pot of flour and honey to be cooked, then made Tharid and poured it over it. Then she said: "Eat from it as I have heard the Messenger of God say: 'The cooked flour and honey comforts the heart of the infirm and takes away some of the sadness'."

1813. It was related that the Prophet (Prayers & peace be upon him) said: "Do not wear silk or Diybaj, and do not drink from silver or golden cups, and do not eat from plates made of those metals, as those things are for the unbelievers in the life of this world but for us in the Hereafter."

1814. It was related that Abu Mas'ud Al Ansari said: "A man named Abu Shu'aib had a slave who was a butcher. He told him: 'Prepare a meal so I can invite the Messenger

of God and four others.' So he invited the Messenger of God and four other men, but another man came along with them, at this the Prophet (Prayers & peace be upon him) said: 'You have invited me to be one of five guests, but now there is another who has followed us. If you wish you may let him in, and if you wish you may refuse him.' At that the host said: 'I will let him in'."

1815. It was related that Abd Allah ibn Ja'far ibn Abi Talib said: "I saw the Prophet (Prayers & peace be upon him) eat fresh dates with cucumber."

1816. It was related that Jabir ibn Abd Allah said: "In Madinah there was a Jew from whom I used to borrow money until the season of harvesting the dates." Jabir owned a piece of land on the way to Romah. So I waited for a year and then the Jew came to me at harvest time but I found I had nothing from my land to give him. I asked him to give me respite for one year but he refused. When the Prophet (Prayers & peace be upon him) heard of this he said to his companions: 'Let us go and ask the Jew to respite Jabir.' They all came to me in the date garden and the Prophet (Prayers & peace be upon him) began to speak to the Jew, but he said: 'O Abu Al Qasim! I will not give him respite.' When the Prophet (Prayers & peace be upon him) saw the Jew's stance he rose up and walked around the date garden and came back to speak to the Jew, but the Jew refused his request. I got up and brought some fresh dates and put them before the Prophet (Prayers & peace be upon him). He ate and then said to me: 'Where is your hut, O Jabir.' I told him and he said: 'Lay out a mat for me in it.' I laid out a mat and he went in and slept. When he awoke, I brought some dates for him and he ate them and got up and spoke to the Jew again, but the Jew refused his request. The Prophet (Prayers & peace be upon him) then rose up a second time among the palm trees heavy with fresh dates and said: 'O Jabir! Pick them to repay what you owe.' The Jew stayed with me as I picked the dates until I paid him everything I owed him, and there was an extra amount of dates left over. So I left and went to the Prophet (Prayers & peace be upon him) to give him the good news, so he said: 'I certify that I am the Messenger of God'."

1817. It was related that Sa'd bin Abi Waqqas said that the Messenger of God said: " The one who eats every morning seven squashed dates then no poison nor magic can harm him that day."

1818. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "If any of you eats, he should not wipe his hand before he licks it or someone licks it for him."

1819. It was related that Jabir Ibn Abd Allah said that in the lifetime of the Prophet (Prayers & peace be upon him) we did not have towels

but our hands, arms and feet, and we used to pray without washing again.

1820. It was related that Abu Umama said that when the Prophet (Prayers & peace be upon him) completed his meal he used to say: "All praise be to God, Blessed is He! Our Lord, we cannot reject Your Bounty, nor leave it nor suffice ourselves without it." It was also related that the Prophet (Prayers & peace be upon him) used say when he had finished his meal: 'All praise be to God, The One Who suffices us and provide our drink, Your Bounty cannot be rejected or denied.'

1821. It was related that Anas said: "I am the best of people to know about the veil (hijab). Ubai ibn Ka'b used to ask me concerning it. The Messenger of God married Zainab bint Jahsh in Madinah. So he invited the people for a meal in the afternoon. The Messenger of God sat with some men after the people had left. Then the Messenger of God walked and I walked with him until we reached the door of Aisha's room. Then he though that the men had left so he returned and I went back with him. But we found them still sitting in their places. So he returned again and I went with him, until he reached the door of Aisha's room, and then he returned and I returned with him, and we found them gone. So he set up a screen between himself and me and then the verse regarding the veil was revealed."

74

The Book of Aqiqah

(The Sacrifice of a Lamb Upon the Birth of a Child)

1822. It was related that Abu Musa said: "When one of my sons was born I took him to the Prophet (Prayers & peace be upon him) and he named him Ibrahim, and he rubbed his mouth with a date and prayed to God to bless him, then he handed him back to me. That was my first-born son."

1823. It was related that Asma' bint Abi Bakr said: "After I conceived Abd Allah ibn Al Zubair in Makkah I departed from there when I was due to deliver. I went to Madinah and stayed in Quba'a and gave birth there. Then I brought the child to the Messenger of God and put it upon his lap. He asked for a date and chewed it and put his saliva in the child's mouth. So the first thing the child ate was the saliva of the Messenger of God. Then he rubbed the date in the child's mouth, then he prayed to God to bless him and he was the first child to be born into Islam, so they rejoiced at his birth, because it had been said to them that the Jews have bewitched them so that they would not have children."

1824. It was related that Salman ibn Amir Al Dabbi said: "I heard the Messenger of God say: 'Aqiqa is due for a newborn, so slaughter for him to lift his burden'."

1825. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Fara and Atira are forbidden. Al Fara is the firstborn of a she-camel or ewe which the unbelievers used to slaughter to their idols. And Al Atira is a sheep slaughtered in the month of Rajab."

75

The Book of Slaughtering and Hunting

(The Pronouncement of the Name of God in Hunting)

1826. It was related that Adi ibn Hatim said: "I asked the Prophet (Prayers & peace be upon him) concerning game killed by spears. He said: 'If it is killed with its sharp edge, then eat it, but if it is killed by its shaft it is unlawful as an animal killed with a piece of wood.' I asked him concerning game killed by a hunting dog, he said: 'If the hunting dog catches the game for you, eat it, for killing the game by the hunting dog is akin to slaughtering it. But if you see your hunting dog or dogs with another dog, and you fear that it may have shared in hunting the game with your dog and have killed it, then do not eat it because you have pronounced the Name of God on your hunting dog, but you have not pronounced it on the other dog."

1827. It was related that Abu Tha'laba Al Khushani said: "O Messenger of God! We live in a land governed by people of the Scripture, may we eat from their plates?' In that land there is much game and I hunt with my bow and arrow and with my untrained dog and my trained hunting dog, so what is lawful for me to eat?' He said: 'Regarding what you mention about the people of the Scripture, if you can use plates other than theirs do not eat from their places, but if you can not get other than theirs then wash their plates and eat from them. If you hunt an animal with your bow after pronouncing the Name of God eat it, and if you hunt something with your untrained dog, slaughter it and then eat it."

1828. It was related that Abd Allah ibn Maghaffal said that he saw a man throwing stones with two fingers and he said: "Do not throw stones, as the Messenger of God has forbidden throwing stones or he disliked it." Abd Allah also said: "The throwing of stones will not hunt the game nor harm the enemy but it might break a tooth or put out an eye.' Later Abd Allah saw a man throwing stones so he said: 'I warn you that the Messenger of God has forbidden the throwing of stones or disliked it, and you are throwing stones. I shall not speak to you for a length of time'."

1829. It was related that Ibn Umar said that the Messenger of God said: "Whoever keeps a dog which is not a guard dog or a hunting dog, will lose two Qirat every day from his good deeds."

1830. It was related that Adi Ibn Hatim said that the Prophet (Prayers & peace be upon him) said: "If you release your hunting dog on the game and you pronounce the Name of God, then the dog catches and animal and kills it, you may eat it. But if the dog eat some of it, you may not eat it as the dog caught it for itself. And if your hunting dog meets up with other dogs over whom the Name of God has not been pronounced and they catch an animal, then you should not eat it as you will not know which of them killed it. And if you shoot an arrow at the game and find it two or three days later and it has no sign of a wound except that of your arrow, then you may eat it. But if you find it dead in water then do not eat it."

1831. It was related that Ibn Abi Aufa said: "We participated in six or seven battles with the Prophet (Prayers & peace be upon him) and we used to eat locust with him."

1832. It was related that Asma' said: "During the Prophet's (Prayers & peace be upon him) lifetime we slaughtered a horse when we were in Madinah."

1833. It was related that Sa'id ibn Jubair, may God have Mercy upon him, said: "When I was with Ibn Umar we passed a group of youths, or just one youth, who had tied up a hen and were shooting at it. When they saw Ibn Umar they ran off and left it. Ibn Umar said: 'Who did this? The Prophet (Prayers & peace be upon him) cursed those who do such things." It was also related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) cursed those who dismembered animals."

1834. It was related that Abu Musa Al Ashari said: "I saw the Prophet (Prayers & peace be upon him) eating chicken."

1835. It was related that Abi Tha'alabah said that the Messenger of God forbade the eating of any beast with fangs."

1836. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "The similitude of the righteous companion and the evil companion is as the man who carries musk and another who blows bellows. The one who carries musk will give you some or you will buy some from him, or you will find a nice smell on him but the one who blows bellows will either burn your clothes or you will find a bad smell on him."

1837. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) prohibited beating animals on the face."

76

The Book of Sacrifice

1838. It was related that Salama ibn Al Akwa said that the Prophet (Prayers & peace be upon him) said: "Whoever of you who slaughters in sacrifice should not leave anything of it in his house after three days." So the next year the people said: 'O Messenger of God! Shall we do the same as we did last year?' He said: 'Eat of it and feed others with it and save some, for that year the people were suffering and I wanted you to assist them'."

1839. It was related that Al Zuhari, may God have mercy upon him, said: "Abu Ubaid, the freed slave of Ibn Azhar said that he saw the day of Eid al Adha with Umar ibn Al Khattab and Umar offered the prayer before the speech, then he delivered the speech to the people saying: 'O you people! The Messenger of God has forbidden you from fasting these two feasts, the first of them is the day your break your fast, and the other is the day you eat your sacrifices."

77

The Book of Drinks

1840. It was related that Abd Allah ibn Umar said that the Messenger of God said: "Whoever drinks intoxicants in this life and does not repent will be deprived of the alcohol of the Hereafter."

1841. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "An adulterer is not a believer at the time he commits adultery, and the one who drinks alcohol is not a believer at the time he is drinking, and a thief is not a believer at the time he commits theft."

1842. It was related that Abu Amir Al Ash'ari said that he heard the Prophet (Prayers & peace be upon him) say: "There will be some among my followers who will consider adultery and fornication, the wearing of silk, the drinking of intoxicants and the use of musical instruments lawful. And there will be some people who will stay close to the mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say: 'Come back tomorrow.' God will destroy them in the night and will let the mountain fall on them, and He will transform them into monkeys and pigs and so they will remain until the Day of Resurrection."

1843. It was related that Sahl ibn Sa'd said that Abu Usaid Al Sa'idi came to invite the Prophet (Prayers & peace be upon him) to his wedding as his wife was their servant and she was the bride. He said: "Do you know what drink she gave the Messenger of God? She had soaked some dates for him the night before."

1844. It was related that Abd Allah ibn Amr said: "When the Prophet (Prayers & peace be upon him) prohibited the use of certain kinds of containers it was said to the Prophet (Prayers & peace be upon him): 'But not everyone can find skins.' So he permitted them to use clay pots covered with pitch."

1845. It was related that Abu Qatada said: "The Prophet (Prayers & peace be upon him) prohibited the mixing of ripe and unripe dates and the mixing of dates and raisins, but the syrup of each fruit should be prepared separately."

1846. It was related that Jabir ibn Abd Allah said: "Abu Humaid brought a cup of milk from a placed called Al Naqi. The Messenger of God: 'Cover it, even with a stick."

1847. It was related that Abu Huraira said that the Messenger of God said: "The best thing to give in charity is the she-camel which has just given birth and has plenty of milk, or a nanny goat which gives plenty of milk, and give it to someone to use its milk by milking one bowl in the morning and one in the evening."

1848. It was related that Jabir ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) and one of his companions went to one of the Helpers (Al Ansar) and the Prophet (Prayers & peace be upon him) said to him: 'If you have kept water overnight in a waterskin, let us drink or we will drink by putting our mouths in it." The man was watering his garden and he said: 'O Messenger of God! I have water from last night, let us go into the hut.' So he took them both there and poured water into a bowl and milked one of his tame goats into it. He said: 'The Messenger of God drank and then the man who had accompanied him drank."

1849. It was related that Ali went to the gate of the courtyard with water and drank it while standing and said: 'Some people dislike anyone to drink while standing, but I have seen the Prophet (Prayers & peace be upon him) doing as you have seen me do."

1850. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) drank the water of Zam Zam while he was standing."

1851. It was related that Abu Sa'id Al Khudri said: "The Messenger of God prohibited the drinking of water by bending the spout of the waterskins, meaning that drinking directly from its mouth."

1852. It was related that Abu Huraira said that the Messenger of God prohibited drinking directly from the mouth of the waterskin or leather container, and preventing a neighbour from fixing a wooden peg in the wall of one's house."

1853. It was related that Anas said that the Prophet (Prayers & peace be upon him) used to take three breaths while he was drinking.

1854. It was related that Umm Salamah, the wife of the Prophet (Prayers & peace be upon him), said that the Messenger of God said: "The one who drinks out of a silver cup is filling his stomach the fire of Hell."

1855. It was related that Sahl ibn Sa'd said: "The Prophet (Prayers & peace be upon him) came to the hut of Bani Sa'idah and said: 'O Sahl! Let us drink.' So I went to them with a cup of water, so they drank from it, the narrator said: 'Sahl brought out that cup especially for us and we all drank from it.' Then he said: 'Later Umar ibn Abd Aziz asked for that cup as a gift, so he gave it to him."

1856. It was related that Asim Al Ahwal, may God have mercy upon him, said: "I saw the Prophet's (Prayers & peace be upon him) drinking cup with Anas Ibn Malik. He said

that Anas said: "I have given the Messenger of God to drink in that cup more than so and so.' He said: 'It had an iron ring on it and Anas wanted to replace it with a ring of gold or silver, but Abu Talha said to him: 'Do not change anything that the Messenger of God has made.' So Anas left it."

78

The Book of the Infirm

1857. It was related that Abu Sa'id Al Khudri and Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whatever afflicts a Muslim of weariness, disease, worry, sorrow, harm or distress, or even the thorn which pierces him, God will blot out some of his sins because of that."

1858. It was related that Abu Huraira said that the Messenger of God said: "The similitude of the believer is as the young plant, wherever the winds comes to, it bends, but when it tries to stand, affliction will cause it to bend. But the one who is astray is as the pine tree which stands solid until God breaks it whenever He pleases."

1859. It was related that Abu Huraira said that the Messenger of God said: "If God wishes to confer someone with good, He afflicts him with adversity."

1860. It was related that Aisha said: "I never saw anyone suffer as much pain as the Messenger of God."

1861. It was related that Abd Allah said: "I went to visit the Prophet (Prayers & peace be upon him) when he was ill and he suffered greatly. I said: 'You are suffering greatly, is this because you will have a double reward?' He said: 'Yes, no Muslim is afflicted with any harm but God will drop his sins like the leaves drop from a tree'."

1862. It was related that Ata ibn Abi Rabbah, may God have Mercy on him, said that Ibn Abbas told me: "Shall I show you a woman who is of the people of Paradise? I said: 'Yes.' He said: 'This black woman went to the Prophet (Prayers & peace be upon him) and said: 'I suffer from epilepsy and my body becomes uncovered, so please invoke God for me.' The Prophet (Prayers & peace be upon him) said to her: 'You may endure it and enter Paradise or if you wish I will invoke God to cure you." She said: 'I will endure it.' And she said: 'But I become uncovered so please invoke God that I will not become uncovered.' Then he invoked God for her."

1863. It was related that Anas ibn Malik said: "I heard the Prophet (Prayers & peace be upon him) say that God Almighty said: 'If I afflict my servant in his two most beloved and then he is patient, I will compensate him for that by

admitting him to Paradise." That means his two eyes.

1864. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) came to visit me and he was not riding a mule nor a horse."

1865. It was related that Aisha said: "O my head!" So the Messenger of God said: 'Would that be while I am alive so I would seek God's forgiveness for you and pray for you.' Aisha said: 'By God, I think you wish me dead and if that happens you would spend your last day sleeping with one of your wives.' So the Prophet (Prayers & peace be upon him) said: 'But it is me who should say: 'O my head. I was about send for Abu Bakr and his son to entrust them if it was not for people to assert something or wish for something. So I said: 'God would not permit it and the believers would not permit it or God prevent it and the believers reject it."

1866. It was related that Anas ibn Malik said that the Prophet (Prayers & peace be upon him) said: "Any of you should not wish for death because of harm which afflicts him, and if he has to do so, he should say: 'O God! Let me live as long as life is good for me, and let me die if death is better for me'."

1867. It was related that Khabbab said that he had been cauterised seven times, he said: "Our late companions passed away and this life did not make them lose anything, but we have wealth and we find no way to expend it other than in building. Had the Prophet (Prayers & peace be upon him) not prohibited us to wish for death I would have wished for it."

1868. It was related that Abu Huraira said: "I heard the Messenger of God say: 'No one will enter Paradise because of his good deeds.' They said: 'Even you, O Messenger of God?' He said: 'No, not even me, unless God grants His Mercy on me.' So do you best as much as you can and none of you should wish for death, for if he has done good he may increase in goodness, and if he had done evil he may repent'."

1869. It was related that Aisha said: "Whenever the Messenger of God visited an infirm person, or someone ill was brought to him, he used to invoke God and say: 'Remove the affliction, O Lord of the people! Cure him as You are the One Who Cures. There is no cure except Your cure which leaves no ailment."

79

The Book of Medicine

1870. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "No disease is created by God, except that He has created its treatment."

1871. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "There is healing in three things; the honey, cupping and cauterising. But I prohibit my followers to use cauterisation."

1872. It was related that Abu Sa'id said: "A man went to the Prophet (Prayers & peace be upon him) and said: 'My brother has an ailment in his stomach.' The Prophet (Prayers & peace be upon him) said: 'Let him drink honey.' The man came back to the Prophet (Prayers & peace be upon him) and he told him a second time: 'Let him drink honey.' He came back a third time and the Prophet (Prayers & peace be upon him) said: 'Let him drink honey.' He came back once again and said: 'I have done as you said.' The Prophet (Prayers & peace be upon him) said: 'God has spoken the truth, but your brother's stomach has lied. Let him drink honey.' So he made him drink honey and he was cured."

1873. It was related that Aisha told me that she heard the Prophet (Prayers & peace be upon him) say: "This black seed is a cure for everything except Al Saam.' Aisha said: 'What is Al Saam?' He said: 'Death'."

1874. It was related that Umm Qais bint Mihsan said: "I heard the Prophet (Prayers & peace be upon him) say: 'Treat with Indian incense for it has healing for seven ailments, to be inhaled by the one who suffers from his throat, and to be placed into one side of the mouth for the one who suffers from pleurisy." I went to the Messenger of God with one of my sons who would not eat any food and the boy passed urine on him, he asked for some water and sprinkled it over the urine."

1875. It was related that Anas said that he was asked about the payment of the one who cups the people. He said: "The Messenger of God was cupped by Abu Taiba and he gave him two measures of food and intervened with his masters who then reduced what they used charge him every day. Then the Prophet (Prayers & peace be upon him) said: 'The best remedies you may use to treat yourselves are

cupping and sea breezes." He also said: 'You should not harm your children by treating tonsillitis by pressing the tonsils or the roof of the mouth with your finger, but use incense'."

1876. It was related that Ibn Abbas said that the Messenger of God said: "The nations were shown to be and one or two prophets passed by with few followers. A prophet would pass by without anyone with him. Then a large gathering of people passed in front of me and I asked: 'Who are they? Are they my followers?' It was said: 'No, it was Moses and his followers.' It was said to me: 'Look at the horizon.' There was a multitude of people filling the horizon. Then it was said to me: 'Look over there and over there at the extended sky! There was a multitude filling the horizon." It was said to me: 'This is your nation of whom seventy thousand shall enter Paradise without reckoning.' Then the Prophet (Prayers & peace be upon him) went in to his house without mentioning to his companions who those were. So the people began to talk about the matter saying: 'It is us, we have believed in God and followed His Messenger, so those people are ourselves or our children born in Islam, as we were born before Islam in the days of Ignorance.' When the Prophet (Prayers & peace be upon him) heard this he came out and said: 'Those people are they who do not treat themselves by recitation, nor do they believe in evil or good omens, nor do they cauterise themselves, but they put their trust in their Lord.' At that Ukasha ibn Muhsin said: "Am I one of them, O Messenger of God?' The Prophet (Prayers & peace be upon him) said: 'Yes.' Then another one rose up and said: 'Am I one of them?' The Prophet (Prayers & peace be upon him) said: 'Ukasha has prepared for you'."

1877. It was related that Abu Huraira said that the Messenger of God said: "No disease is spread without the permission of God, nor does any bad omen exist, nor any Hama, nor does any bad omen exist in the month of Safar, and one should not flee from the leper as one flees from the lion."

1878. It was related that Anas ibn Malik said: "The Messenger of God permitted one of the families of the Helpers to treat people who had been poisoned and those who suffered from ailments in the ears with recitation of Verses from the Qur'an. Anas said: 'I had myself cauterised for pleurisy during the lifetime of the Messenger of God. Abu Talha, Anasibn Nadr and Zaid ibn Thabit witnesses it, and Abu Talha was the one who cauterised me."

1879. It was related that Asma' bint Abu Bakr used to invoke God and then sprinkle water over herself upon her chest saying: 'The Messenger of God ordered us to douse the fever with water."

1880. It was related that Anas ibn Malik said that the Messenger of God said: "Any Muslim who dies from the plague is a martyr."

1881. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) commanded me to have some one else to recite verse from the Qur'an if there was harm from an evil eye."

1882. It was related that Umm Salamah said that the Prophet (Prayers & peace be upon him) saw a girl in her house whose face had a black spot. He said: 'She has been harmed by an evil eye so treat her with a recitation of verses of the Qur'an."

1883. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) permitted the treatment of poisonous bites with recitation of verses of the Qur'an."

1884. It was related that Aisha said: "The Messenger of God used to recite in his recitation of the Qur'an:' In the Name of God.' The earth of our land and the saliva of one of us may cure an infirm person by the permission of our Lord."

1885. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "There is no bird of evil omen and the best portent is the Fa'l.' It was said: 'What is the Fa'l, O Messenger of God?' He said: 'It is the good word that any of you hears."

1886. It was related that Abu Huraira said: "The Messenger of God ruled concerning two women of Hudail who had fought each other and one had hit the other with a stone. The stone hit her in the belly and she had been pregnant and the unborn child was killed. They both took the matter before the Prophet (Prayers & peace be upon him) and he ruled that the bloodmoney for what she had in her womb was to be a slave or female slave. The guardian of the woman who was fined said: 'O Messenger of God! Will I be penalised for a being that has not come to life? This case should be thrown out.' At that the Prophet (Prayers & peace be upon him) said: This is a brother of those who tell fortunes."

1887. It was related that Abd Allah ibn Umar said: "Two men came from the East and spoke to the people with amazing speeches. At that the Messenger of God said: 'Sometimes amazing speech is as effective as magic."

1888. It was related that Abu Huraira said that the Messenger of God said: "No contagious disease," Abu Huraira said: 'The Prophet (Prayers & peace be upon him) said: "Do not put a sick person with a healthy person."

1889. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever deliberately throws himself off a mountain and kills himself will enter the Fire falling down into it, and he will stay there forever, and whoever drinks

poison and kills himself with it will carry the poison in his hand in the Fire and he will stay in it forever, and whoever kills himself with an iron instrument will carry the instrument in his hand and stab his belly with it in the Fire where he will stay for ever."

1890. It was related that Abu Huraira said that the Messenger of God said: "If a housefly falls into your drinking cup, then immense the fly into it and throw it away, for if there is a disease in one of its wings, the other wing will contain the remedy."

80

The Book of Dress

1891. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The part of a waist wrapper which hangs beneath the ankles is in the Fire."

1892. It was related that Anas ibn Malik said: "The favourite garment of the Prophet (Prayers & peace be upon him) was that made of the cloth of Yemen."

1893. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "When the Messenger of God died, he was covered with a blanket from Yemen."

1894. It was related that Abu Dharr said: "I went to the Prophet (Prayers & peace be upon him) when he was sleeping wearing white garments. Then I went to him when he had woken up. He said: "Anyone who says: 'There is no god but God,' and then dies believing in that will be admitted to Paradise.' I said: 'Even if he has committed adultery and theft?' He said: 'Even if he committed adultery and theft.' I said: 'Even if he had committed adultery and theft?' He said: 'Even if he had committed adultery and theft.' I said: 'Even if he had committed adultery and theft?' He said: 'Even if he had committed adultery and theft despite Abu Dharr's dislike of it."

1895. It was related that Umar said that the Messenger of God had forbidden the wearing of silk except for this much, and he indicated with his index and middle fingers, we thought he meant embroidery.

1896. It was related that Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever wears silk in this life will not wear it in the Hereafter."

1897. It was related that Hudhaifa said: "The Prophet (Prayers & peace be upon him) prohibited the drinking from gold and silver cups, or eating from it, and he also prohibited the wearing of silk and Dibaj or to sit on it."

1898. It was related that Anas said: "The Prophet (Prayers & peace be upon him) prohibited men to use saffron."

1899. It was related that Anas said: "Did the Prophet (Prayers & peace be upon him) offer prayer wearing his shoes?' He said: 'Yes.' "

1900. It was related that Abu Huraira said that the Messenger of God said: "If you wish to put on your shoes, then put on the right one first and if you wish to remove them, then remove the left one first. Let the right shoe be the first to be put on and the last to be removed."

1901. It was related that Abu Huraira said that the Messenger of God said: 'None of you should walk wearing only one shoe, he should either wear them both or wear no shoes at all."

1902. It was related that Anas ibn Malik said: "The Messenger of God took a silver ring and had 'Mohammed the Messenger of God' engraved upon it. The Prophet (Prayers & peace be upon him) then said: "I have a silver ring engraved with 'Mohammed the Messenger of God', so none of you should have the same engraved on his ring."

1903. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) cursed men who imitated women and women who imitated men, and he said: 'Evict them from your houses.' The Prophet (Prayers & peace be upon him) evicted such and such a man, and Umar evicted such and such a woman."

1904. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Do the contrary to that which the unbelievers do. Keep your beards and trim your moustaches."

1905. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Jews and the Christians do not dye their hair so do the opposite of that which they do."

1906. It was related that Anas said: "The Messenger of God had hair which was neither too straight nor too curly, and it would reach to between his shoulders and earlobes."

1907. It was related that Anas said: "The Prophet (Prayers & peace be upon him) had large hands and feet and I have never seen anyone like him, either before him or after him, and the palms of his hands were soft."

1908. It was related that Ibn Umar said: "I heard the Messenger of God prohibit Al Qaza'." The narrator said Al Qaza' is when a boy has his head shaved leaving a tuft of hair here and there, and he indicated the forehead and at the sides of his head.

1909. It was related that Aisha said: "I used to put scent on the Prophet (Prayers & peace be upon him) with the best perfume I could find until I could see his head and beard shine from it."

1910. It was related that Anas said that the Prophet (Prayers & peace be upon him) never refused a gift of perfume."

1911. It was related that Aisha said: "I put perfume on the Messenger of God with my hands during the

Farewell Pilgrimage when he began his state of Pilgrimage and when he completed it."

1912. It was related that Ibn Umar said that the Messenger of God said: "On the Day of Judgment those who draw pictures will be chastised for that, and it will be said to them: 'Bring what you have created to life.'

1913. It was related that Abu Huraira said: "I heard the Messenger of God say: 'God High Exalted said: 'Who is more wrong than the one who tries to create as I have created? So leave them to try to create a seed or even a atom.' And it was also related: 'Leave them to try to create a gnat."

81

The Book of Good Manners

1914. It was related that Abu Huraira said: "A man came to the Messenger of God and said: 'O Messenger of God! Who deserves my best care and attention?' The Prophet (Prayers & peace be upon him) said: 'Your mother.' The man said: 'Who after that?' The Prophet (Prayers & peace be upon him) said: 'Your mother.' The man said: 'Who after that?' The Prophet (Prayers & peace be upon him) said: 'Your mother.' The man asked a fourth time: 'Who after that?' The Prophet (Prayers & peace be upon him) said: 'Then your father.' "

1915. It was related that Abd Allah ibn Amr said that the Messenger of God said: "One of the most grievous sins is that a man curses his parents." It was asked: "O Messenger of God! How does a man curse his parents?" The Prophet (Prayers & peace be upon him) said: "He insults the father of another man and that man insults his father and mother in return."

1916. It was related that Jubair ibn Mut'im said that he heard the Prophet (Prayers & peace be upon him) say: "Those who sever their womb relations will not enter Paradise."

1917. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The word 'Al Rahm' (womb) is derived from the word 'Al Rahim' (The Compassionate) and God has said: 'I will retain good relations with those who retain good relations with you, and I shall sever relations from those who sever relations from you'."

1918. It was related that Amr ibn Al As said: "I heard the Prophet (Prayers & peace be upon him) proclaim: 'The family of Abu so and so are not my followers or helpers.' Amr said that there was a blank space in the book of Mohammed ibn Ja'far. And the Prophet (Prayers & peace be upon him) said: 'My followers and helpers are God and the believers.' Amr ibn Al As also said: 'I heard the Prophet (Prayers & peace be upon him) say: 'But they have womb relations with me and I will be fair and dutiful towards them."

1919. It was related that Abd Allah ibn Amr said that the Prophet (Prayers & peace be upon him) said: " 'Al wasil' is not the one who returns good to his relatives, 'Al Wasil' is the one who retains relations with those relatives who had severed

the bonds of womb relation with him."

1920. It was related that Aisha said: "A Bedouin came to the Prophet (Prayers & peace be upon him) and said: 'You embrace the children! But we do not embrace them.' The Prophet (Prayers & peace be upon him) said: 'How would I put mercy into your hearts after God has removed it'."

1921. It was related that Umar ibn Al Khattab said: "Some Sabian war captives were brought before the Prophet (Prayers & peace be upon him) and one of the women was breast feeding any of the children of the captives she found, whenever she saw a child she took it to her breast and nursed it. The Prophet (Prayers & peace be upon him) said: 'Do you consider that woman capable of throwing her child into the fire?' We said: 'No, if she can resist throwing it.' The Prophet (Prayers & peace be upon him) said: 'God is more merciful to His servants than that woman is to her son.' "

1922. It was related that Abu Huraira said: "I heard the Messenger of God say: 'God has divided Mercy into one hundred parts and He kept ninety nine parts with Himself and sent down one part on the earth, and His creation is merciful to each other due to that one part, so that the mare lifts its hooves away from is young, in case it tramples in underfoot."

1923. It was related that Usama ibn Zaid said: "The Messenger of God used to put me on his thigh and Al Hasan ibn Ali on the other thigh and embrace us and say: 'O God! Please have Mercy upon them, as I have mercy on them."

1924. It was related that Abu Huraira said: "The Messenger of God rose up for the prayer and we stood up with him. Then a Bedouin called out in the prayer: 'O God! Have Mercy upon me and Mohammed alone and do not have Mercy upon anyone else.' When the Prophet (Prayers & peace be upon him) had completed his prayed with the salutation, he said: 'You have sought to straiten a limitless thing.'

1925. It was related that Al Nu'man ibn Bashir said that the Messenger of God said: "You see the believers showing mercy to each other, and showing love to each other and being kind to each other as if they were one body, so that if any part of the body suffers malaise, then whole body shares in the malaise and fever."

1926. It was related that Anas ibn Malik said that the Prophet (Prayers & peace be upon him) said: "If any Muslim plants any plant and then it is consumed by a human being or animal, he will receive a reward as if he had given the same amount in charity."

1927. It was related that Jarir ibn Abd Allah said that the Prophet (Prayers & peace be upon him)

said: "He who has no mercy towards others will receive no mercy."

1928. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "Gabriel persisted in commending to me the good treatment of neighbours, to the point that I thought he was going to order me to make them inheritors."

1929. It was related That Abu Shuraib said that the Prophet (Prayers & peace be upon him) said: "By God! He is not a believer! By God! He is not a believer!" Is was said: "Who is that, O Messenger of God?" He said: "The one from whom his neighbour fears evil."

1930. It was related that Abu Huraira said that the Messenger of God said: "Those who believe in God and the Last Day should not harm their neighbour, and those who believe in God and the Last Day should be generous to their guests and those who believe in God and the Last Day should speak of what is good or remain silent."

1931. It was related that Jabir ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "Inviting to good is charity."

1932. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) said to me that God loves for anyone to be merciful and lenient in all things."

1933. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "A believer is to another believer as a building whose various parts support each other." The Prophet (Prayers & peace be upon him) then clasped his hands with his fingers intertwined, as the Prophet (Prayers & peace be upon him) was seated there, a man came and asked for something. The Prophet (Prayers & peace be upon him) turned to face us and said: 'Help him and invite him, and you will be rewarded, and God fulfills what He pleases through the tongue of His Prophet."

1934. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) was not one who used to insult others or speak obscenities, or curse, and when he wished to admonish anyone of us he used to say: 'What is the matter with him, may his forehead be dusted."

1935. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) never answered 'no' when he was asked for something."

1936. It was related that Anas said: "I served the Prophet (Prayers & peace be upon him) for ten years and he never told me: 'Uff' nor did he ever scold me by saying: 'Why did you do such a thing or why did you not do such a thing?' "

1937. It was related that Abu Dhar said that he heard the Prophet (Prayers & peace be upon him) say: "If someone accuses another of being wicked or accuses him of disbelief

that accusation will be reverted to himself if the accused is innocent."

1938. It was related that Thabit ibn Al Dahhak, who was one of the companions who made the pledge of allegiance to the Prophet (Prayers & peace be upon him) under the Tree, said that the Messenger of God said that if someone swears his religion is not Islam, even if he is lying, he is really so, and no one is bound to fulfil a pledge concerning something he does not possess. And anyone who commits suicide by means of anything in this life will be punished by means of that same thing on the Day of Resurrection, and if anyone curses a believer, then his sin is the same as if he had murdered him. And whoever accuses a believer of disbelief then his sin is as if he killed him."

1939. It was related that Hudhaifa said: "I heard the Prophet (Prayers & peace be upon him) saying: 'Those who convey gossip from one person to another will not enter Paradise."

1940. It was related that Abu Bakra said: "Someone made mention of a man and praised him excessively before the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) said: "May God have Mercy upon you! You have cut the neck of your friend." The Prophet (Prayers & peace be upon him) repeated this several times and said: "If you have to praise someone then say: 'I think he is so and so,' if he really thinks that he is such a person. God is The One Who will bring him to account and no one can exalt anyone else before God."

1941. It was related that Anas ibn Malik said that the Messenger of God said: "Do not hate each other and do not be jealous of each other and do not abandon each other, and, O worshippers of God! Be brotherly, for it is not permissible for any Muslim to abandon his brother for more than three days."

1942. It was related that Abu Huraira said that the Messenger of God said: "Refrain from suspicion, as suspicion is the most evil of falsehood, and do not look for the faults of others, and do not spy on each other, and do not be jealous of each other, and do not despise each other, and do not abandon each other. And, O worshippers of God! Be brotherly."

1943. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "I do not consider that so and so know anything about our Religion." And he said: "Those two persons."

1944. It was related that Abu Huraira said: "I heard the Messenger of God say: "My followers will be forgiven all their sins except those of the one who proclaims his sins to the people. For example, if someone commits a sin at night and although God has concealed it for him he then proclaims it to the people in the morning saying:

'Last night I did such a thing,' in spite of his being covered by his Lord, in the morning he removes God's cover from himself."

1945. It was related that Abu Aiyub Al Ansari said that the Messenger of God said: "It is not lawful for anyone to abandon his brother in Islam for more than three nights, that when they meet he ignores the other, and the other ignores him, and the better of the two is the one who greets the other first."

1946. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps being truthful until he becomes a truthful person. Falsehood leads to wickedness and wickedness leads to the Fire, and a man keeps lying until it is written for him before God that he is a liar."

1947. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "No one is more forbearing than God when He hears the people ascribe to Him children, yet He endows them with health and bounty."

1948. It was related that Abu Huraira said that the Messenger of God said: "The strong are not those who vanquish the people by means of their strength, but the strong are those who control their anger."

1949. It was related that Abu Huraira said: "A man said to the Prophet (Prayers & peace be upon him): "Teach me!" The Prophet (Prayers & peace be upon him) said: "Control your anger." The man asked again and again and the Prophet (Prayers & peace be upon him) said: "Control your anger."

1950. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Modesty only brings good."

1951. It was related that Abu Mas'ud Al Ansari said that the Prophet (Prayers & peace be upon him) said: "One of the sayings of the former prophets which the people have retained its, 'If you have no shame, do anything you like."

1952. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) used to fraternize with us to the point that he would say to my younger brother: 'O father of Umair! What did the Nughair bird do?'

1953. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A believer is never harmed twice by the same thing."

1954. It was related that Ubai ibn Ka'b said that the Messenger of God said: "There is wisdom in some poetry."

1955. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

1956. It was related that Anas said: "A Bedouin went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! When will the Hour come to pass?' The Prophet (Prayers & peace be upon him) said: 'Woe to you! What have you readied for it?' The Bedouin said: 'Nothing, except that I love God and His Messenger.' The Prophet (Prayers & peace be upon him) said: 'You shall be with those you love.' We said: 'And will we also be so?' The Prophet (Prayers & peace be upon him) said: 'Yes.' "

1957. It was related that Ibn Umar said that the Messenger of God said: "An ensign will be raised on the Day of Resurrection for every betrayer, and it will be proclaimed: 'This is the betrayal of so and so."

1958. It was related that Abu Huraira said that the Messenger of God said: "They say 'Al Karm' (the generous), while 'Al Karm' is the heart of the believer."

1959. It was related that Abu Huraira said: "Originally Zainab's name was Barrah, but it was said that she gave herself the prestige of piety by that name. So the Prophet (Prayers & peace be upon him) changed her name to Zainab."

1960. It was related that Anas said: "Umm Sulaim was taking care of the baggage on a journey and Anjashah, the Prophet's (Prayers & peace be upon him) servant, was driving the camels. The Prophet (Prayers & peace be upon him) said: "O Anjashah! Slow down with the fragile vessels."

1961. It was related that Abu Huraira said that the Messenger of God said: "The most despised name in the Sight of God on the Day of Resurrection will be that of a man calling himself the king of kings."

1962. It was related that Anas ibn Malik said: "Two men sneezed in front of the Prophet (Prayers & peace be upon him), so the Prophet (Prayers & peace be upon him) said to one of them: 'May God have Mercy upon you.' But he did not say the same to the other. When he was asked why the Prophet (Prayers & peace be upon him) said: 'That one praised God when he sneezed. But the other did not praise God'."

1963. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God likes sneezing and dislikes yawning, so if anyone sneezes and praises God, it is obligatory for every Muslim who hears it to say, 'May God have mercy upon you.' But yawning is from Satan and one must do one's utmost to stop it, and if someone says 'haa' while he yawns, Satan will mock at him."

82

The Book of Seeking Permission

1964. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The young should greet the old, the passer by should greet the one who is seated, and the smaller group should greet the more numerous group."

1965. It was related that Abd Allah ibn Amr said: "A man asked the Prophet (Prayers & peace be upon him): 'What are the best characteristics in Islam?' The Prophet (Prayers & peace be upon him) said: 'Feed the people, and greet those who you know and those who you do not know."

1966. It was related that Sahl ibn Sa'd said: "A man spied through a hole in the house of the Prophet (Prayers & peace be upon him) when the Prophet (Prayers & peace be upon him) was combing his hair with an iron comb. The Prophet (Prayers & peace be upon him) said: 'If I had known you were spying I would have stabbed your eyes with it.' Indeed, the command to take permission to enter has been enjoined because of that, and one should not look spy upon others."

1967. It was related that Ibn Abbas said: "I have not seen anything alike to minor sin other than that which Abu Huraira related to the Prophet (Prayers & peace be upon him) when he said: 'God has decreed to the son of Adam his share of the adultery he commits with his eyes. The adultery of the eye is to look at a forbidden thing, and the adultery of the tongue is to engage in talk while the self wishes and desires and the privy parts affirm all this or deny it."

1968. It was related that Anas ibn Malik said that he passed a group of youths by and greeted them and said: "The Prophet (Prayers & peace be upon him) used to do likewise."

1969. It was related that Jabir said: "I went to the Prophet (Prayers & peace be upon him) to ask him about my father's debt. When I knocked at the door he said: 'Who is that?' I said: 'I.' He said: 'I ?' And he repeated it as if he disliked it."

1970. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) forbade for anyone to get up from his seat to allow

another to be seated upon it, but one should spread out and make room. Ibn Umar disliked for anyone to get up from his seat to give it to another person."

1971. It was related that Ibn Umar said: "I saw the Messenger of God in the courtyard of the Ka'ba seated with his hands around his legs like this."

1972. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "If you are three persons seated together, then two of you should not converse secretly from the third person until others have joined you, as that would offend him."

1973. It was related that Abu Musa said: "A house in Madinah was burnt down at night along with its occupants. The Prophet (Prayers & peace be upon him) said: 'The fire is indeed your enemy, so whenever you go to bed, extinguish it to protect yourselves."

1974. It was related that Ibn Umar said: "I constructed a house with my own hands during the lifetime of the Prophet (Prayers & peace be upon him) so that it would shelter me from rain and protect me from the sun, and no one of the creation of God helped me in its construction."

83

The Book of Invocations

1975. It was related that Abu Huraira said that the Messenger of God said: "Every prophet has his own invocation with which he invokes God and I wish to keep my invocation to intercede for my followers on the Day of Judgment."

1976. It was related that Shadda ibn Aus said that the Prophet (Prayers & peace be upon him) said: "The best invocation for God's forgiveness is: 'O God! You are my Lord! There is no god but You, You created me and I am Your servant, and I am true to my covenant and my pledge to my utmost. I seek refuge in You from all the evil I have committed. I acknowledge to You all the blessings You have granted me, and I confess to You all my sins. I implore Your forgiveness for my sins, no one can forgive sins but You.' The Prophet (Prayers & peace be upon him) said: 'If any of you recites this at day with a strong belief in it, and then dies that day before night, he will be from the people of Paradise, and if any of you recites this at night with a strong belief in it, and then dies before morning, he will be of the people of Paradise."

1977. It was related that Abu Huraira said: "I heard the Messenger of God say: "By God! I seek God's forgiveness and turn to Him in repentance more than seventy times every day."

1978. It was related that Al Harith ibn Suwaid said that Abd Allah ibn Mas'ud related two narrations, one was from the Prophet (Prayers & peace be upon him) and the other from himself, saying: "A believer sees his sins as a mountain under which he is seated in fear that they may fall upon him while the wicked sees his sins as a fly which passes over his nose and he flicks them away like this." Abu Shihab gestured with his hand over his nose. The Messenger of God said: "God is more pleased with the repentance of His servant than a man who makes camp at a place where his life is threatened but has his mount and his food and water, then rests his head and sleeps for a while and then wakes to find his mount gone. He suffers from heat and thirst or whatever God wished him to endure. Then he says: 'I shall return to my place.' He goes back and sleeps again and then gets up to find his mount standing beside him."

1979. It was related that Hudhaifa said: "When the Prophet (Prayers & peace be upon him) went to bed at night he used to place his hand under his cheek and then say: 'By Your Name I live and die.' And when he got up he used to say: 'All thanks and praise be to God Who has given us life after causing us to die, and to Him is the Resurrection'."

1980. It was related that Al Bara' Ibn Azib said: "When the Messenger of God used to go to bed, he would sleep on his right side and then say: 'O God! I have surrendered my face to You and faced my face to You, and I am under Your Command, and I place my trust in You in hope of Your reward and in fear of Your punishment. There is no flight from You and no refuge but with You. I believe in the Book You have revealed and in Your Prophet who You have sent.' The Messenger of God said: "Whoever recites this before sleeping and then dies that night will die in the Religion of Islam."

1981. It was related that Ibn Abbas said: "I slept one night in the house of Maimuna. The Prophet (Prayers & peace be upon him) woke up and answered the call of nature, washed his hands and then slept. He got up went to the waterskin, opened the mouth of it and performed ablution without using a lot of water, but he washed properly and then offered the prayer. I got up and straightened my back so that the Prophet (Prayers & peace be upon him) might not perceive that I was watching him, and then I performed ablution, and when he got up to offer the prayer I stood to his left. He caught hold of my ear and moved me around to his right side. He offered thirteen Rak'at and then lay down and slept until I heard him blowing his breath out as he would do when he slept. Then Bilal told the Prophet (Prayers & peace be upon him) of the approach of the dawn prayer, and the Prophet (Prayers & peace be upon him) offered the dawn prayer without renewing his ablution. He used to say in his invocation: 'O God! Let my heart have light, and my sight have light, and my hearing have light, and let me have light on my right and light on my left, and have light above me, and have light beneath me, and have light before me and light behind me, and let me have light'."

1982. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When anyone of you goes to bed he should sweep out his bed with the inside of his waist wrapper, as he does not know what has gone into it after him, and then he should say: 'O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up from it again. If You take my soul, grant me Your Mercy upon it, and if You return it, protect it as You protect Your righteous servants.' "

1983. It was related that Abu Huraira said that the Messenger of God

said: "You should not say: 'O God, forgive me if You please, O God, have mercy upon me if You please,' but you should plead with vigor as no one can oblige God to do anything against His Will."

1984. It was related that Abu Huraira said that the Messenger of God said: "Your invocations are fulfilled as long as you do not say, 'I have invoked God and my request has not be fulfilled.' "

1985. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) used to invoke God in times of distress, saying: 'There is no god but God, the Majestic, the Most Forbearing, there is no god but God, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne'."

1986. It was related that Abu Huraira said: "The Messenger of God used to seek refuge in God from the distress of an adversity and from being overtaken by destruction and from being destined to an evil end and from the malicious delight of enemies." Sufyan said: This narration contained three points but I added another and I do not know which that was."

1987. It was related that Abu Huraria said that he heard the Prophet (Prayers & peace be upon him) say: "O God! If I ever should insult a believer, please let that be the means of bringing him nearer to You on the Day of Resurrection."

1988. It was related that Sa'd ibn Abi Waqqs said that the Messenger of God used to order them to say: "O God! I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from being returned to weakness in old age, and I seek refuge with You from the afflictions of this world and I seek refuge with You from the punishment of the grave."

1989. It was related that Aisha said that the Prophet (Prayers & peace be upon him) used to say: "O God! I seek refuge with You from laziness and the weakness of old age, from all sins and from being indebted, from the affliction of the Fire and from the punishment of the grave and from the evil of the affliction of wealth, and I seek refuge with You from the affliction of poverty and I seek refuge with You from the affliction of the False Messiah. O God! Cleanse me of my sins with the water of snow and hail, and cleanse my heart from all sins as a white cloth is cleansed from dirt, and let there be as great a distance between me and my sins as the distance You created between the East and the West."

1990. It was related that Anas said: "The most repeated invocation of the Prophet (Prayers & peace be upon him) was: 'O God! Give us good in the life and good in the Hereafter and save us from the penalty of the Fire."

1991. It was related that Abu Musa Al Ash'ari said: "The Prophet

(Prayers & peace be upon him) used to invoke God saying: 'O God! Forgive me my mistakes and my ignorance and my exceeding the limits of righteousness in my deeds, and forgive whatever You know better than I. O God! Forgive the wrong I have done in jest or seriously, and forgive my unintentional an intentional mistakes, all that is present with me'."

1992. It was related that Abu Huraira said that the Messenger of God said: "Whoever says: 'There is no god but God, He has no partner, to Him belongs the Kingdom, and for Him all praise is due, and He has power over all things,' one hundred times will get the same reward as that of freeing ten slaves, and one hundred good deeds will be written down for him in his record, and one hundred sins will be deducted from his record, and it will shield him from Satan on that day until the night, and no one will be able to do a better deed except the one who repeats it more than he."

1993. It was related that Aiyub related the same Hadith and said: "It will be as if he had freed one of the descendants of Ismail."

1994. It was related that Abu Huraira said that the Messenger of God said: "Whoever says: 'Glory be to God above any likeness to any created thing,' one hundred times a day will be forgiven all his sins even if they were as great in number as the foam upon the sea."

1995. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "The similitude of the one who praises his Lord as compared to the one who does not praise his Lord is like a living creature as compared to one which is dead."

1996. It was related that Abu Huraira said that the Messenger of God said: "God has some angels who search for those who celebrate the praise of God on the roadways and paths. And when they find some people celebrating the praise of God they call out to each other saying: 'Come to what you are seeking.' He said: 'Then the angels circle around them with their wings extended to the sky of the world.' And he said: 'Their Lord asks them, although He knows better than they: 'What are My servants saying?' The angels say: 'They say: 'Praise be to God, God is Great and All thanks be to God.' God says: 'Did they see Me?' The angels say: 'No! By God, they did not see You.' God says: 'What then if they had seen Me?' The angels say: 'If they had seen You they would worship You even more devoutly and celebrate Your Glory more deeply and proclaim Your unlikeness to any created thing more often.' God says: 'What do they ask for?' The angels say: 'They ask You for Paradise.' God says: 'Have they seen it?' The angels say: 'No, by God, O Lord, they have not seen it.' God says: 'What then if they had seen it?' The angels say: 'If they had seen it they would long for it even more and

would seek it with more zeal and desire it even more.' God says: 'What do they seek refuge from?' The angels say: 'They seek refuge from the Fire.' God says: 'Have they seen it?' The angels say: 'No, by God, O Lord, they have not seen it.' God says: 'What then if they had seen it?' The angels say: 'If they had seen it they would take flight from it and would have been in great fear of it.' Then God says: 'I make you witnesses that I have granted them forgiveness.' One of the angels says: 'There was so and so among them, and he was not one of them, but he had only come there for something he needed.' God says: 'The companions of such people will not be brought to misery'."

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The Book of Al Riqaq

1997. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "There are two blessings which many of the people lose, health and the free time to do good."

1998. It was related that Abd Allah ibn Umar said: "The Messenger of God put his hand upon my shoulder and said: 'Be in this life as a stranger or a traveler.' The subnarrator said that Ibn Umar used to say: "If you survive until the evening do not expect to live until morning and if you survive until morning do not expect to live until evening, and take from your health for your sickness and take from your life for your end."

1999. It was related that Abd Allah said: "The Prophet (Prayers & peace be upon him) drew a square and then drew a line across the middle of it, and let it extend outside the square and then drew several shorter lines joined to the central line and said: 'This is a human being, and this is his lifespan which encircles him from all sides, and this outside the square is his hope, and these shorter lines are the afflictions which will beset him, and if one misses him another will reach him, and if the other misses him a third will reach him."

2000. It was related that Anas ibn Malik said: "The Prophet (Prayers & peace be upon him) drew a few lines and said: 'This is hope and this is the moment of his death, and when he is in this state the nearer line reaches him."

2001. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God will not accept the excuse (of not having lived long enough) of anyone who dies after he reaches sixty years of age."

2002. It was related that Abu Huraira said: "I heard the Messenger of God say: 'The heart of an old man stays young in two ways, his love for the life and his ceaseless hope."

2003. It was related that Utban ibn Malik Al Ansari who was from the tribe of Bani Salim said: "The Messenger of God came to me and said: 'On the Day of Resurrection anyone who has said 'There is no god but God' in all sincerity only hoping for the good pleasure of God, then God will forbid the Fire from him'."

2004. It was related that Abu Huraira said that the Messenger of God said: "God says: 'I give nothing less than Paradise as a reward to My believing servant who endues patiently if I cause his dearest friend or relative to die."

2005. It was related that Mirdas Al Aslami said that the Prophet (Prayers & peace be upon him) said: "The righteous people will die one after the other until there will remain only useless peal like the husk of barley seed or rotten dates."

2006. It was related that Ibn Abbas said: "I heard the Prophet (Prayers & peace be upon him) say: 'If the son of Adam had two valleys filled with money he would wish for a third, for nothing can fill up the stomach of the son of Adam except dust, and God forgives those who turn to Him in repentance'."

2007. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "Which of you considers the wealth of his inheritors dearer to him than his own wealth?' They said: 'O Messenger of God! None of us love anything more than our own wealth." The Prophet (Prayers & peace be upon him) said: 'So his wealth is whatever he expends in the Cause of God in his life while the wealth of his inheritors is whatever he leaves after his death."

2008. It was related that Abu Huraira said: "By God, there is no god but God, I sometimes used to lie down on the ground upon my liver out of hunger and sometimes I used to tighten a stone upon my belly out of hunger. One day I sat on the way from where they used to come. When Abu Bakr passed me by, I asked him about a verse from the Book of God, and I asked him only that he might satisfy my hunger, but he passed on by and did not do so. Then Umar passed me by and I asked him about a verse from the Book of God and I asked him about it only that he might satisfy my hunger, but he passed on by and did not do so. At last Abu Al Qasim passed me by and he smiled when he saw me, for he knew what was in my heart and on my face. He said: 'O Abu Hirr!' I said: 'At your command, O Messenger of God!' He said: 'Follow me.' He left and I followed him, and then he entered the house and I sought permission to enter and I was permitted. He found milk in a bowl and said: 'Where is this milk from?' They said: 'It was given to you by so and so.' He said: 'O Abu Hirr!' I said: 'At your command, O Messenger of God.' He said: 'Go and call the people of Suffa for me.' The people of Suffa were the guests of Islam who had no families, no money nor anyone to help them, and when anything was brought to the Prophet (Prayers & peace be upon him) in charity he used to send it to them without taking anything from it. The Prophet's (Prayers & peace be upon him) command upset me and I thought: 'How will this small amount of milk suffice

all the people of Al Suffa?' I considered myself more entitled to drink it in order to regain my strength. But then the Prophet (Prayers & peace be upon him) came to me and ordered me to give the milk to them. I wondered what would be left for me, but in any case I could not disobey God and His Messenger. So I went to the people of Al Suffa and called them, and they came and sought the Prophet's (Prayers & peace be upon him) permissions to enter. They were permitted and took their places in the house. The Prophet (Prayers & peace be upon him) said: 'O Abu Hirr!' I said: 'At your command, O Messenger of God.' He said: 'Take it and give it to them.' So I took the bowl of milk and began to give it one man and he drank his fill and returned it to me, then I gave it to another and he drank his fill and returned it to me, and then I gave it to another and he drank his fill and returned it to me. Until at last the whole group had drunk their fill, I reached the Prophet (Prayers & peace be upon him) and he took the bowl and put it in his hand looked at me smiling and said: 'O Abu Hirr!' I said: 'At your command, O Messenger of God.' He said: 'There remains only me and you.' I said: 'You have spoken the truth, O Messenger of God.' He said: 'Sit down and drink.' I sat down and drank, he told me repeatedly to drink until I said: 'No, by God, Who has sent you with the Truth, I have no space left for it.' He said: 'Hand it to me.' When I gave him the bowl, he praised God and pronounced the Name of God over it and drank the remaining milk."

2009. It was related that Abu Huraira said that the Messenger of God said: "O God! Provide food for the family of Mohammed."

2010. It was related that Abu Huraira said that the Messenger of God said: "None of your deeds will save you from the Fire." They said: "Even you, O Messenger of God?" He said: "Even I will not be saved unless God has Mercy upon me. So establish the doing of good deeds, sincerely and modestly, and worship God in the forenoon and in the afternoon and during part of the night, and always be moderate and take the middle way by which you will attain your goal."

2011. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was asked: 'What deeds are most loved by God?' He said: 'The deeds which are established and done constantly even if they are few in number.' "

2012. It was related that Abu Huraira said: "I heard the Messenger of God say: 'Indeed God created Mercy, on the day He created it He divided it into one hundred parts and He kept with Himself ninety nine parts and sent one part down to His creation. If the unbeliever had known of all the Mercy which is in the Hands of God he would never lose hope of entering Paradise, and if the believer had

known of all the punishment held with God, he would never see himself safe from the Fire."

2013. It was related that Sahl ibn Sa'd said that the Messenger of God said: "Whoever preserves the chastity of what is between his jaw bones and what is between his legs, I promise him Paradise."

2014. It was related that Abu Huraira said: "A servant of God may utter a word which pleases God without deeming it important, and for that God will raise him in degrees, and a servant of God may utter a word which displeases God without deeming it grave, and for that he will be cast into the Fire."

2015. It was related that Abu Musa said that the Messenger of God said: "My similitude and the similitude of the Message with which God has sent me is as that of a man who came to a people and said: 'I have seen the enemy in ranks with my own eyes, and I am but a Warner to you, so save yourselves, save yourselves!' Some of them hearkened his words and left at night in secrecy and were safe, while others did not believe him and then the army overtook them in the morning and they perished."

2016. It was related that Abu Huraira said that the Messenger of God said: "The Fire is surrounded by all sorts of desires and passions, while Paradise is surrounded by all sorts of undesirable and disliked things."

2017. It was related that Abd Allah said: "The Prophet (Prayers & peace be upon him) said: "Paradise is nearer to you than your shoe strings and so is the Fire of Hell."

2018. It was related that Abu Huraira said that the Messenger of God said: "If any of you looks at someone who has been given more than himself in property and appearance, then he should also look at the one who has been given less than himself, and to whom he has been made superior."

2019. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said concerning his Lord: "God ordered that both the good and the evil deeds be written down, then He showed how. If anyone intends to do good and does not do it, then God will put down a good deed in his record, and if he intends to do it and he does so, then God will put down his reward from ten to seven hundred times to many more, and if someone intends to do a bad deed and does not do it, then God will put down a full good deed in his record, and if he intends to do it and he does so, then God will put down one evil deed in his record."

2020. It was related that Hudhaifa said: "The Messenger of God related to us two things, one of which I have seen and I await the other. He related that in the beginning honesty was preserved in the hearts of mankind and then they learnt it from the Qur'an, and then

they learnt it from the tradition. He told us about its disappearance, saying: 'A man will go to sleep and honesty will be removed from his heart, and only a trace of it will abide, like the traces of a fire that has died down. Then he will sleep and the remnant of honesty will be removed and its trace will be only as a blister upon the skin where an ember has touched it, and the blister contains nothing. So there will come a time when people will deal in business with each other and there will be few trustworthy ones among them. Then it will be said that there is in a certain tribe a man who is honest, and the man will be admired for his intelligence, good manners and strength, although he will not have faith equal to a grain of mustard seed in his heart." The narrator said: "There was a time when I did not object to dealing with any of you, for if he was Muslim, his Religion would prevent him from cheating, and if he was Christian his Muslim ruler would prevent him from cheating, but today I can only deal with so and so."

2021. It was related that Ibn Umar said: "I heard the Messenger of God say: 'People are like camels, from one hundred of them you can hardly find one camel suitable to ride'."

2022. It was related that Jundab said that the Prophet (Prayers & peace be upon him) said: "The one who performs good deeds and makes the people hear of it will have his true intentions disclosed by God Almighty, and the one who does good publicly to show off and gain the praise of people, God will disclose his true intention."

2023. It was related that Abu Huraira said that the Messenger of God said that God Blessed and High Exalted, said: "I will make war against the one who aggresses against those who place their trust in Me, and the most loved things by which My servant comes closer to Me is that which I have enjoined upon him, and My servant keeps coming closer to me by performing additional prayers and good deeds until I love him. And if I love him, then I become his hearing with which he hears, and his sight with which he sees, and his hands with which he strikes, and his legs with which he walks, and when he asks Me I will give him, and if he seeks refuge with Me I will protect him. And I do not hesitate to do anything as I hesitate to take the soul of the believer, as he hates death and I hate to disappoint him."

2024. It was related that Ubada ibn Al Samir said that the Prophet (Prayers & peace be upon him) said: "Whoever looks forward to meeting God, God looks forward to meeting him, and whoever dislikes to meet God, God dislikes to meet him.' Aisha or one of the wives of the Prophet (Prayers & peace be upon him) said: "But we dislike death." He said: "It is not that, but when the hour of a believer's death draws near, he is

given the glad tidings of God's pleasure with him and His blessings, and thus nothing is more dear to him than what lies before him. He looks forward to meeting God and God looks forward to meeting him. But when the hour of an unbeliever's death draws near, he is given the bad tidings of God's chastisement and His retribution, thus nothing is more hateful to him than what lies before him, and God hates to encounter him."

2025. It was related that Aisha said: "Some unrefined Bedouin used to visit the Prophet (Prayers & peace be upon him) and ask him: "When will the Hour come to pass?" He looked at the youngest of them, and said: "If this one lives to be very old your Hour will come to pass." He meant by this the hour of their demise."

2026. It was related that Abi Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "The earth will be like a loaf of bread on the Day of Resurrection and the Omnipotent will turn it with His hand as any one of you turns a bread for a journey, and that bread will be the entertainment for the people of Paradise." A Jew came and said: "May the Merciful bless you, O Aba Al Qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet (Prayers & peace be upon him) said: "Yes." The Jew said: "The earth will be like a loaf of bread," as the Prophet (Prayers & peace be upon him) had said. At that the Prophet (Prayers & peace be upon him) looked at us and smiled until his premolar teeth were visible. Then the Jew said: "Shall I tell you of the additional food they will have with the bread?" He said: "It will be ox and fish and seventy thousand people will eat the caudal lobe of the livers of each of them."

2027. It was related that Sahl ibn Sa'd said: "I heard the Prophet (Prayers & peace be upon him) say: 'The people will be gathered on the Day of Resurrection on reddish white land like a loaf of bread.' Sahl said: 'The land will have no landmarks for anyone.' "

2028. It was related that Abu Huraira said: "The people will be gathered in three ways, the first will be those who will hope for Paradise and fear chastisement. The second will be those who will ride two or three to a camel or ten to a camel. The third will be the remainder of the people who will be urged to assemble near the Fire which will go with them at the time of their afternoon rest and stay with them wherever they spend the night, and it will be with them in the morning wherever they may be, and it will be with them in the afternoon wherever they may be."

2029. It was related that Aisha said that the Messenger of God said: "The people will be gathered barefoot, naked and uncircumcised." I said: "O Messenger of God! Will the

men and the women see each other?" He said: "Their plight will be so grave they will pay no heed to that."

2030. It was related that Abu Huraira said that the Messenger of God said: "The people will sweat so copiously on the Day of Resurrection that their sweat will sink seventy cubits into the earth and rise up until it reaches their mouths and ears."

2031. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "The first cases to be judged on the Day of resurrection will be the cases of bloodshed."

2032. It was related that Ibn Umar said that the Messenger of God said: "When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, Death will be brought near and placed between the Fire and Paradise, and then it will be slaughtered and a herald will call: 'O people of Paradise, no more death! O people of the Fire no more death!' So the people of Paradise will rejoice with even more happiness and the people of the Fire will grieve in even more sorrow."

2033. It was related that Abu Sa'id Al Khudri said that the Messenger of God said: "God will say to the people of Paradise: 'O people of Paradise!' They will say: 'At Your Command, O our Lord and we obey!' God will say: 'Are you well pleased?' They will say: 'How would we not be pleased when You have given us such as You have given to no other of Your creation?' God will say: 'I will give you something even better.' They will say: 'O our Lord! And what is better than this?' God will say: 'I will grant My pleasure and satisfaction upon you so that I will never be wrathful with you for ever after."

2034. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The distance between the two shoulders of an unbeliever will be equal to the distance covered by a fast rider in three days of travel."

2035. It was related that Anas ibn Malik said that the Prophet (Prayers & peace be upon him) said: "Some of the people will emerge from the Fire after they have had only a touch of the Fire, and their colour will be changed, and they will enter Paradise, and the people of Paradise will call them 'The Fire people.'

2036. It was related that Al Numan ibn Bashir said: "I heard the Prophet (Prayers & peace be upon him) say: 'The one in the Fire who receives the least chastisement on the Day of Resurrection will be a man with two smoldering embers under the arches of his feet, and his brain will boil because of them like a pot boiling with water."

2037. It was related that Abu Huraira said that the Prophet (Prayers &

peace be upon him) said: "No one will enter Paradise without first being shown the place in the Fire he would have had if he had rejected faith, so that he may be more thankful, and no one will enter the Fire without first being shown the place he would have had in Paradise if he had had faith, so that it may cause him more grief."

2038. It was related that Abd Allah ibn Amr said that the Prophet (Prayers & peace be upon him) said: "My Fountain is a month's journey to traverse, its water is more white than milk, and its scent is more pleasing than musk, and its drinking cups are as the stars in the sky, and whoever drinks from it, will never thirst."

2039. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "There will be a Fountain before you as wide as the distance between Jarba and Adruh."

2040. It was related that Anas ibn Malik said that the Messenger of God said: "The breadth of my Fountain is as the distance between Aila and San'a and it has as many jerkins as the stars in the sky."

2041. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When I slept some of my followers were brought to me and when I recognised them, a man appeared from among us, he said to them: 'Come.' I asked: 'Where?' He said: 'To the Fire, by God.' I said: 'What is the matter with them?' He said: 'They reneged upon their Religion after you had left them.' Then, some more of my followers were brought to me and when I recognised them a man appeared from among us, he said to them: 'Come.' I said: 'Where?' He said: 'To the Fire, by God.' I said: 'What is the matter with them?' He said: 'They reneged after you left them.' So I did not see any of them escape but a few who were like camels without a herder."

2042. It was related that Haritha ibn Wahb said: "I heard the Prophet (Prayers & peace be upon him) say that the Fountain was as the distance between Madinah and San'a."

85

The Book of Al Qadr

2043. It was related that Imran bin Husain said that a man said: "O Messenger of God are the people of Paradise distinguishable from the people of the Fire?" He said: "Yes.' He said: "Why then do the people do deeds?" He said: "Each one does according to what he has been created for." or he said: "What has been facilitated for him."

2044. It was related that Hudhaifa said: "The Prophet (Prayers & peace be upon him) delivered a speech before us in which he left nothing and he spoke of all things that will happen until the Hour comes to pass. Some of us memorised it and others forgot. I used to see events happen which had been mentioned in that speech, but I had forgotten them. Then I would recognise such events like a man recognises another who has been absent and then sees him and recognises him again."

2045. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The son of Adam gains nothing by vowing that I have not already written for him in his fate, but his vowing is preordained and so imposed upon him. By means of vowing I cause the miser to spend his wealth."

2046. It was related that Abi Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "Every Caliph elected has two kinds of advisors, one enjoins him to good and encourages him towards it, and the other enjoins him to evil and incites him towards it, but the only protected one is the one who God has protected."

2047. It was related that Abd Allah ibn Umar said: "When the Prophet (Prayers & peace be upon him) used to swear an oath he often said: 'No, by Him Who turns the hearts'."

86

The Book of Oaths and Vows

2048. It was related that Abd Al Rahman ibn Samura said that the Prophet (Prayers & peace be upon him) said: "O Abd Al Rahman ibn Samura! Do not try to become a ruler, for if you are given authority you will then be held responsible for it, but if you are appointed without your having asked then you will be helped in it, and whenever you swear an oath to do something and then you find later that something else if better, do the better thing and compensate for your oath."

2049. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "We have been the last of the world but we will be the first on the Day of Resurrection." The Messenger of God also said: "By God, if any of you insists on fulfilling an oath which may harm his family, he has committed a more grievous sin in the Sight of God, than if he had renounced his oath and compensated for it."

2050. It was related that Abd Allah ibn Hisham said: "We were with the Prophet (Prayers & peace be upon him) when he was holding the hand of Umar ibn Al Khattab, Umar said to him: 'O Messenger of God! You are dearer to me than everything except my own self.' The Prophet (Prayers & peace be upon him) said: 'No, by Him in Whose Hand is my soul, until I am dearer to you than your own self.' Umar said: 'Albeit, now you are dearer to me than my own self.' The Prophet (Prayers & peace be upon him) said: 'O Umar, now you are a believer'."

2051. It was related that Abu Dhar said: "I came to the Messenger of God while he was in the shade of the Ka'ba and saying: 'By the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba, they are the losers!' I said: 'What is it with me? Is there something wrong in me? What is it with me? So I sat with him while he repeated his words, and I could not keep silent, and God only knows what a state I was in. So I said: 'O Messenger of God! I redeem you by my father and mother. Who are they?' He said: 'They are the wealthy people except those who say so and so.' "

2052. It was related that Abu Huraira said that the Messenger of God said: "The Fire will not touch any Muslim who has lost three of his children except for the fulfillment of God's Decree."

2053. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God pardons my nation for what their souls may whisper or incite to them as long as they did not commit it or say it."

2054. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "Whoever swears an oath of obedience to God, should remain obedient to Him, and whoever swears an oath of disobedience to God should not disobey Him."

2055. It was related that Sa'id ibn Ubada said that he asked the Prophet (Prayers & peace be upon him) concerning a oath that his mother had made before she had died which she had not fulfilled. The Prophet (Prayers & peace be upon him) gave his verdict that he should fulfil it on her behalf.

2056. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) was giving a speech when he saw a man standing, so he asked about him. They said: 'He is Abu Israel who has sworn an oath that he will never sit down and never go under the shade, nor speak to anyone, and will continue to fast." The Prophet (Prayers & peace be upon him) said: 'Order him to speak and let him come into the shade, and make him sit down, but let him complete his fast."

87

The Book of Atonement of Unfulfilled Oaths

2057. It was related that Al Sa'ib ibn Yazid said: "The Sa' (measure – approx. 3 kilos) at the time of the Prophet (Prayers & peace be upon him) was equal to one Mudd 2/3 of Kilo) plus one third of a Mudd of your time."

2058. It was related that Anas ibn Malik said that the Messenger of God said: "O God! Grant Your Blessings on their measures, Sa' and Mudd."

88

The Book of the Law of Inheritance

2059. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Give the shares of the inheritance that are prescribed in the Qur'an to those who are entitled to receive them. Then whatever remains, should be given to the nearest male relative of the deceased person."

2060. It was related that Abu Musa was asked concerning the inheritance of a daughter, a son's daughter and a sister. He said: "The daughter takes one-half and the sister takes one-half. If you go to Ibn Mas'ud he will tell you the same thing." Ibn Mas'ud was asked and was told of Abu Musa's verdict. Ibn Musa then said: "If I tell you the same thing, I would be astray and not be rightly guided. My verdict is the same of that of the Prophet (Prayers & peace be upon him), that is one-half for the daughter and one-sixth for the son's daughter, so both shares amount to two thirds of the total property, and the remainder is for the sister." Then we went to Abu Musa and told him about Ibn Mas'ud's verdict, he said: "So do not ask me for verdicts as long as that learned man is with you."

2061. It was related that Anas ibn Malik said that the Prophet (Prayers & peace be upon him) said: "The freed slave is for the people who have freed him."

2062. It was related that Anas ibn Malik said that the Prophet (Prayers & peace be upon him) said: "The son of the sister is from them or from their ownselves."

2063. It was related that Sa'd said: "I heard the Prophet (Prayers & peace be upon him) say: 'Whoever claims to be the son of someone other than his true father and he knows that person is not his father, then he will not be admitted to Paradise." I told this to Abu Bakra and he said: "I have heard that with my own ears from the Messenger of God, and my heart has put it to memory."

2064. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Do not repudiate your own fathers, for whoever repudiates his own father is guilty of disbelief."

89

The Book of Al-Hudud

2065. It was related that Abu Huraira said: "A man who consumed wine was brought before the Prophet (Prayers & peace be upon him), the Prophet (Prayers & peace be upon him) said: 'Beat him.' Abu Huraira said: 'Some of us beat him with our hands and some with their shoes and some with their garments like lashes, and when we had finished, it was said to him: 'May God disgrace you!' The Prophet (Prayers & peace be upon him) said: 'Do not say that, as you are helping Satan to overpower him.' "

2066. It was related that Ali Ibn Abu Talib said: "I used to feel sorrow for the one who died through legal punishment except for the drunk, for if he dies I would give blood money to his family because no fixed punishment has been ordered for drunkards by the Messenger of God."

2067. It was related that Umar ibn Al Khattab said: "In the lifetime of the Prophet (Prayers & peace be upon him) there was a man called Abd Allah whose nick name was donkey, and he used to make the Prophet (Prayers & peace be upon him) laugh. The Prophet (Prayers & peace be upon him) lashed him because he drank alcohol. And one day he was brought before the Prophet (Prayers & peace be upon him) for the same reason and was lashed. So a man said: "O God, curse him! Look how many times he has been punished for this." The Prophet (Prayers & peace be upon him) said: 'Do not curse him, for by God, I know he loves God and His Messenger."

2068. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off."

2069. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The hand should be cut off for the theft of something that is worth one quarter of a Dinar or more than that."

2070. It was related that Aisha said: "The hand of the thief was not cut off during the Prophet's (Prayers & peace be upon him) lifetime except for the theft of something equivalent to a shield in value."

2071. It was related that Abd Allah ibn Umar said that the Messenger of God cut off the hand of a thief for the theft of a shield that was worth three Dirhams.

90

The Book of Those Who Wage War

2072. It was related that Abu Burda Al Ansari said that the Prophet (Prayers & peace be upon him) used to say: "No one should be flogged more than ten stripes of the lash unless he is guilty of a crime for which the legal punishment has been assigned by God."

2073. It was related that Abu Huraira said: "I heard Abu Al Qasim say: "If someone slanders his slave and the slave is innocent of it, he will be flogged on the Day of Resurrection unless the slave is truly as he has said."

91

The Book of Blood Money

2074. It was related that Ibn Umar said that the Messenger of God said: "In Islam a believer remains at liberty except if he kills someone without legal right."

2075. It was related that Ibn Abbas said the Prophet (Prayers & peace be upon him) said to Al Miqdad: "If a believer hides his belief from the unbelievers, and then when he declares his Islam , you kill him, you would be sinful, for remember that you used to hide your Islam before in Makkah."

2076. It was related that Abd Allah ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever carries arms against us is not from us."

2077. It was related that Abd Allah said that the Messenger of God said: "The blood money of a Muslim who swears that there is no god but God and that I am His Messenger, cannot be spilled except in three cases. In retribution for murder, for adultery committed by a married person and for the one who reneges from Islam and leaves the Muslims."

2078. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "The most hated person before God are three, the one who goes astray from right conduct in the Sacred Houses of Makkah and in Madinah, the one who seeks that the traditions of the times of ignorance should remain in Islam, and the one who seeks to spill the blood of another without legal right."

2079. It was related that Abu Huraira said that he heard the Messenger of God say: "If anyone spies into your house without your permission, and you throw a stone at him and put out his eyes, there is no blame on you."

2080. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "This and this are equal." He meant the little finger and the thumb."

92

The Book of Obliging Renegades from Islam to Revert

2081. It was related that Ibn Mas'ud said that a man said: "O Messenger of God! Will we be punished for what we used to do in the days of ignorance?" The Prophet (Prayers & peace be upon him) said: "Whoever does good in Islam will not be punished for what he used to do in the days of ignorance, and whoever does evil in Islam will be punished for his previous and subsequent sins."

93

The Book of the Interpretation of Dreams

2082. It was related that Anas ibn Malik said that the Messenger of God said: "A good dream of a righteous man is one of the forty six parts of the Prophet (Prayers & peace be upon him)ic traits."

2083. It was related that Abi Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "If any one of you sees a dream that he likes, it is from God, and he should thank God for it and narrate it to others, but if he sees something that he dislikes then it is from Satan, and he should seek refuge in God from its evil, and he should not relate it to anyone, for it will not harm him."

2084. It was related that Abu Huraira said: "I heard the Messenger of God say: 'Nothing remains from the Prophetic traits but good dreams.' They said: 'What are good dreams?' He said: 'Good dreams are visions.' "

2085. It was related that Abu Huraira said: "I heard the Prophet (Prayers & peace be upon him) say: "Whoever sees me in a vision will see me in reality, and Satan cannot impersonate me."

2086. It was related that Abi Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "Whoever sees me in a vision then he has indeed seen me, for Satan cannot impersonate me."

2087. It was related that Anas Ibn Malik said: "The Messenger of God used to visit Umm Haram bint Milhan who was the wife of Ubada ibn Al Samit. The Prophet (Prayers & peace be upon him) went to visit her one day and she gave him food and began to search for lice in his head. Then the Messenger of God slept and woke up smiling. Umm Haram said: 'What makes you smile, O Messenger of God?' He said: 'Some of my nation were shown to me in my vision as fighters in the Cause of God, sailing in the midst of seas like kings on the throne or like kings seated upon thrones." I said: 'O Messenger of God! I implore God to make me one of them.' So the Messenger of God invoked God for her and then he slept. He woke up smiling again. I said: 'What makes you smile, O Messenger of God?' He said: 'Some of my nation were shown to me as fighters in the Cause of God.' He said the

same as he had said before, I said: 'O Messenger of God! Invoke God to make me one of them.' He said: 'You are from the first of them.' Then Umm Haram sailed across the sea in the lifetime of Mu'awiya ibn Abu Sufyan and she fell from her mount upon coming ashore and died."

2088. It was related that Abu Huraira said that the Messenger of God said: "When the Day of Resurrection nears the dreams of the believer will nearly always come true, and the dream of a believer is one part of the forty six parts of the Prophetic traits, and there is no falsehood in anything which belongs to prophecy."

2089. It was related that Abd Allah ibn Umar said that the Prophet (Prayers & peace be upon him) said: "I saw a black woman in a dream with disheveled hair going out from Madinah and settling in Mahai'a. I took that to mean that the epidemic of Madinah was being transferred to that place."

2090. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Whoever claims to have seen a dream that he did not see, will be commanded to make a knot between two grains of barley which he will not be able to do, and if someone listens to the talk of others who do not wish him to hear or they move off from him, then molten lead will be poured into his ears on the Day of Resurrection, and whoever draws a picture, will be punished on the Day of Resurrection and they will be commanded to put a soul into that picture and they will not be able to do it."

2091. It was related that Ibn Umar said that the Messenger of God said: "The most evil lie is that someone claims to have seen a dream he has not seen."

2092. It was related that Ibn Abbas said: "A man came to the Messenger of God and said: "I saw a dream in which there was cloud giving shade, butter and honey were dropping from it and I saw the people collecting it with their hands, some took a little and some took much. And then a rope extended from the earth to the sky, and I saw you take hold of it and go up, and then another man held it and went up, and then another man held it and went up and then a fourth man held it and it broke and was then rejoined." Abu Bakr said: "O Messenger of God! May my parents be redeemed for you. Permit me to interpret this dream." The Prophet (Prayers & peace be upon him) said: "Interpret it." Abu Bakr said: "The cloud giving shade is Islam, and the butter and honey dropping from it is the Qur'an with its sweetness dropping and some people learn much of it and some people learn little. The rope extended from the earth to the sky is the Truth which you are upon. You follow it and God will raise you high with it, then another man will follow it and will rise up with it and another will follow it and

then another man will follow it but it will break and then be rejoined for him and he will rise up with it. O Messenger of God! May my father be redeemed for you! Am I correct?' The Prophet (Prayers & peace be upon him) said: 'You are correct in part and wrong in part.' Abu Bakr said: 'By God, tell me where I was wrong?' The Prophet (Prayers & peace be upon him) said: 'Do not swear."

94

The Book of Afflictions

2093. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Whoever disapproves of the acts of his ruler should have patience, for anyone who disobeys his ruler by even a little will die as those who died in the days of ignorance." And it was also related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Whoever sees his ruler do something he does not like, should be patient, as anyone who goes apart from the Muslims even by a little and then dies, he will die as those who died in the days of ignorance."

2094. It was related that Ubada ibn Al Samit said: "The Prophet (Prayers & peace be upon him) called us and we pledged our oaths of allegiance to Islam and of the conditions he took from us our pledges was that we were to listen and obey his orders when we were busy and when we were resting, and in times of difficulty and in times of ease, and to be obedient to the ruler and give him his right even if he did not give us our rights, and not to fight him unless we saw him in open unbelief for which we would have proof before God."

2095. It was related that Ibn Mas'ud said: "I heard the Messenger of God say: "The most evil people will exist at the coming of the Hour."

2096. It was related that Al Zubair ibn Adi said: "We went to Anas ibn Malik and complained of the wrongs done to us by Al Hajjaj. Anas ibn Malik said: 'Have patience until you encounter your Lord, for no era passes except that the era after it will be worse. I heard this from the Prophet (Prayers & peace be upon him).' "

2097. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "None of you should point at his Muslim brother with his weapon, for he does not know, maybe Satan will prompt him to strike him and then he would fall into a pit of Fire."

2098. It was related that Abu Huraira said that the Messenger of God said: "Afflictions will soon come in which they seated person will be better than the one standing, and the standing one will be better than the one walking, and the walking one will be better than the one running, and whoever exposes himself to these afflictions will perish. So whoever can find a place of protection or refuge

should take shelter in it."

2099. It was related that Salama ibn Al Akwas said that he visited Al Hajjaj who said: "O son of Al Akwa! You have reneged by staying with the Bedouin." He said: "No, but the Messenger of God permitted me to stay with the Bedouin in the desert."

2100. It was related that Ibn Umar said that the Messenger of God said: "If God punishes a nation and it affects the entire population without discrimination, then they will all be resurrected and judged according to their deeds."

2101. It was related that Hudhaifa said: "In the lifetime of the Prophet (Prayers & peace be upon him) it was hypocrisy that existed, but today it is unbelief."

2102. It was related that Abu Huraira said that the Messenger of God said: "The Hour will not come to pass before a fire will emerge from the land of Hijaz, and it will cast light on the necks of the camels in Busrah."

2103. It was related that Abu Huraira said that the Messenger of God said: "The river Euphrates will soon give up its treasure of gold, so whoever is there at that time should not take any of it."

2104. It was related that Abu Huraira said that the Messenger of God said: "The Hour will not come to pass until two parties fight each other and there will be many casualties on each side, and they will follow the same belief, nor until about thirty False Messiahs appear, and each of them will assert that he is the Messenger of God, nor until Religious knowledge is removed, nor until earthquakes occur frequently, nor until time passes quickly, not until afflictions appear, not until killing is prevalent, nor until wealth is so abundant to the point that the wealthy will worry that no one will accept his charity, and when he offers it to someone he will say: 'I do not need it.' Not until the people compete with each other in constructing lofty buildings, nor until a man passes a grave and says: 'I wish I were in it.' Nor until the sun rises from the West. So when the sun rises from the West, they all will believe but that will be the time when: "Do they wait that the angels should come down to them, or that your Lord may come, or that manifest Signs of your Lord should appear? On the Day when some of the Signs of your Lord will appear, it shall not profit a soul to believe who did not believe before, or has earned in its faith any goodness, say: 'Wait, we too are waiting'." (Surah 6 verse 158) And the Hour will come to pass when two men spread out a white garment before themselves but they will not be able to sell it nor to fold it up. And the Hour will come to pass when a man has milked his she-camel and has taken the milk away but he will not be able to drink it, and the Hour will not come to pass until a man mending a tank is able to water his livestock in it, and the Hour will come to pass when a person raises a piece of food to his mouth but he will be unable to eat it."

95

The Book of Judgment

2105. It was related that Anas ibn Malik said that the Messenger of God said: "You should listen and obey your ruler even if he is an Ethiopian slave with a head like a raisin."

2106. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "You will vie for the authority of ruling which will be a cause of sorrow for you on the Day of Resurrection. What an excellent wet nurse it is, but what a bad weaning it has!"

2107. It was related that Ma'qil ibn Yasar said: "I heard the Prophet (Prayers & peace be upon him) say: 'Any man to whom God has given the authority to rule who does not deal with them in an honest manner will never perceive even the scent of Paradise."

2108. It was related that Ma'qil said that the Messenger of God said: "If any ruler with authority to rule the Muslims dies when he is deceiving them, God will prohibit Paradise for him."

2109. It was related that Jundab said: "I heard the Messenger of God say: 'Whoever does a good deed just to be seen by the people, God will reveal his true intention on the Day of Resurrection, and whoever puts difficulties in the way of the people, God will put him into difficulty on the Day of Resurrection.' They said: 'Teach us.' He said: 'The first part of the human body to decay is the abdomen, so the one who can eat nothing but lawful food should do so, and the one who does his utmost to keep nothing between himself and Paradise by not spilling as much as a drop of blood, should do so."

2110. It was related that Abu Bakra said: "I heard the Prophet (Prayers & peace be upon him) say: 'A judge should not sit in judgment when he is angry."

2111. It was related that Sahl ibn Abi Hathma said: "Abd Allah ibn Sahl and Muhaiyisa set out towards Khaybar as they were suffering from poverty and hardship. Then Mahaiyisa was told that Abd Allah had been killed and thrown into a pit or a spring. Mahaiyisa went to the Jews and said: 'By God, you have killed my companion.' The Jews said: 'By God, we did not kill him.' Muhaiyisa returned to his people and related to them what had happened. His older brother

Huwaiyisa, Abd Al Rahman ibn Sahl and he and came and the one who had been in Khaybar started to speak first but the Prophet (Prayers & peace be upon him) said: 'The eldest! The eldest!' Meaning to let the eldest speak. So Huwaiyisa spoke first and then Muhayaisa. The Messenger of God said: 'The Jews must pay blood money for your companion or prepare for war'."

2112. It was related that Ubada ibn Al Samit said: "We pledged our oaths of allegiance to the Messenger of God that we would listen and obey him whenever were busy and whenever we were at rest and that we would not fight the ruler or disobey him, and we would stand firm for the truth or speak the truth wherever we may be, and that we would not fear the blame of those who cast blame in the Cause of God."

2113. It was related that Abd Allah ibn Umar said: "When we gave the pledge of allegiance to the Messenger of God to listen and obey, he would say: 'As far as you are able'."

2114. It was related that Abd Allah ibn Umar said: "Umar was asked: 'Will you appoint your successor?' He said: 'If I appoint a Caliph it is correct that one who was better than I did so, and if I leave the matter unresolved, it is correct that one who is better than I did so."

2115. It was related that Jabir ibn Samura said: "I heard the Prophet (Prayers & peace be upon him) say: 'There will be twelve Muslim rulers.' Then he said something I did not hear. My father said: 'All of them will be from Quraish'."

96

The Book of Aspirations

2116. It was related that Anas said: "Had I not heard the Prophet (Prayers & peace be upon him) say: 'Do not wish for death.' I would have wished for it."

2117. It was related that Abu Huraira said that the Messenger of God said: "None of you should wish for death, for if he is good he may increase his good deeds, and if he is evil he may cease doing evil and repent."

97

The Book of Abiding to the Qur'an and the Tradition

2118. It was related that Abu Huraira said that the Messenger of God said: "All my nation will enter Paradise except those who refuse." They said: "O Messenger of God! Who would refuse?" He said: "Those who obey me will enter Paradise, but those who disobey me are they who refuse."

2119. It was related that Jabir ibn Abd Allah said: "Angels came to the Prophet (Prayers & peace be upon him) when he was sleeping, some said: 'He is sleeping.' Others said: 'His eyes are closed but his heart is awake.' Then they said: 'There is a similitude for your companion. One said: 'Then tell it.' Some said: 'He is sleeping.' Others said: 'His eyes are closed but his heart is awake.' Then they said: 'His similitude is of the man who built a house and then offered a feast in it and sent a messenger to invite the people. Whoever accepted the invitation entered the house and ate the feast, but whoever did not accept the invitation, did not enter the house nor ate the feast.' Then the angels said: 'Interpret this similitude for him so he may understand it.' Some of them said: 'He is sleeping.' Others said: 'His eyes are closed but his heart is awake.' Then they said: 'The house is Paradise, and the messenger is Mohammed, and whoever obeys Mohammed obeys God. Mohammed separated the people, the good is apart from the bad, and the believers from the unbelievers'."

2120. It was related that Anas ibn Malik said that the Messenger of God said: "The people will never cease in their questioning until they say: 'This is God, the Creator of all things, who then created God?' "

2121. It was related that Abd Allah ibn Amr said: "I heard the Prophet (Prayers & peace be upon him) say: 'God will not deprive you of knowledge after He has given it to you, but it will be removed through the death of the learned men. Then all that will remain will be the ignorant who when they are asked will render verdicts according to their opinions, and they will mislead others and go astray from the right way."

2122. It was related that Abu Huraira said that the Prophet (Prayers &

peace be upon him) said: "The Hour will not come to pass until my nation imitate the deeds of the nations that have gone before and they will follow them in detail, inch by inch and cubit by cubit." It was said: "O Messenger of God! Do you mean the Persians and the Byzantines?" The Prophet (Prayers & peace be upon him) said: " Who else than they?"

2123. It was related that Umar said: "Indeed God sent Mohammed with the Truth and revealed to him the Book, and of that which was revealed is the verse of stoning the adulterers to death."

2124. It was related that Amr ibn Al As said that he heard the Messenger of God say: "If a judge renders a verdict according to his own opinion and his verdict is correct he will receive a double reward, and if he renders a verdict according to his own opinion and his verdict is incorrect, even then he will receive a reward."

2125. It was related that Mohammed ibn Al Munkadir said: "I saw Jabir ibn Abd Allah swear an oath by God that Ibn Sayyad was the False Messiah. I said to Jabir: 'How can you swear by God?' Jabir said: 'I heard Umar swear by God about this matter before the Prophet (Prayers & peace be upon him), and the Prophet (Prayers & peace be upon him) did not reprimand him for it'."

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The Book of Monotheism

2126. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "The Prophet (Prayers & peace be upon him) dispatched an army under the command of a man who used to lead his companions in prayer and complete his recitation with: "Say: 'He is God The One and Only." (Surah 112 verse 1) When they returned they told the Prophet (Prayers & peace be upon him) of that. He said: 'Ask him why he does so.' They asked and he said: 'I do so because it mentions the attributes of the Compassionate and I love to recite it.' The Prophet (Prayers & peace be upon him) said: 'Tell him that God loves him.'"

2127. It was related that Abu Musa Al Ash'ari said that the Prophet (Prayers & peace be upon him) said: "No one is more forbearing than God Almighty from the wicked and maleficent words He hears, they ascribe to Him children, and even so He grants them health and bounty."

2128. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) used to say: 'I seek refuge by Your 'There is no god but God' Who does not die as Jinn and humans die."

2129. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When God created the Creation, He wrote in His Book; and He wrote concerning Himself, and it is inscribed with Him on the Throne; 'Indeed My Mercy overpowers My Anger.' "

2130. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God has said: 'I am toward My servant as he thinks I am, and I am with him if he remembers Me. If he remembers Me by himself, I remember him by Myself, and if he remembers Me among the people, I remember him among those who are better than they, and if he comes nearer to Me by one hand span, I go nearer to him by one cubit, and if he comes nearer to Me by one cubit, I go nearer to him by two arms lengths, and if he comes to Me walking, I go to him running'."

2131. It was related that Abu Huraira said that the Messenger of God said: "God has said: 'If My servant intends to do an evil deed the angels do not write it down unless he does it, then if he does it, they write is as it is, but if he refrains

from doing it for My sake, they write it down as a good deed. If he intends to do a good deed, but he does not do it, they write it down as a good deed, and if he does it, they write it down as ten good deeds up to seven hundred times."

2132. It was related that Abu Huraira said: "I heard the Prophet (Prayers & peace be upon him) say: 'If anyone commits a sin and then says: 'O my Lord! I have sinned, please forgive me!' And his Lord says: 'My servant knows that he has a Lord Who forgives sins and chastises for them, so I forgive My servant.' Then he does not commit another sin for some time and then commits another sin and says: 'O my Lord! I have committed another sin, please forgive me,' and God says: 'My servant knows that he has a Lord Who forgives sins and chastises for them.' So I have forgiven My servant. Then he does not commit another sin for some time and then sins a third time and says: 'O my Lord, I have committed another sin, please forgive me,' and God says: 'My servant knows that he has a Lord Who forgives sins and chastises for them.' So I have forgiven My servant, he may do what he pleases."

2133. It was related that Anas said: "I heard the Prophet (Prayers & peace be upon him) say: "On the Day of Resurrection I will intercede and say: 'O my Lord! Admit into Paradise those who have even as little faith as the weight of a grain of mustard in his heart.' They will enter Paradise and I shall say: 'O God, admit to Paradise those who have even as little faith as the weight of a grain of mustard in his heart.' Anas said: 'It is as if I am looking at the fingers of the Messenger of God now."

2134. It was related that Anas ibn Malik said: "Mohammed spoke to us saying: 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say: 'Please intercede with your Lord for us.' He will say: 'I am not worthy of that, so go to Abraham as he is the Friend of the Compassionate.' They will go to Abraham and he will say: 'I am not worthy of that, go to Moses as he is the one who God spoke to directly." They will go to Moses and he will say: 'I am not worthy of that, go to Jesus as he is a soul created by God and His Word.' They will go to Jesus and he will say: 'I am not worthy of that, go to Mohammed.' They will come to me and I will say: 'I am for that.' Then I will seek for my Lord's permission and it will be given, and then He will inspire me to praise Him with praises I do not know at this time. So I will praise Him with those praises and I will fall prostrate before Him. Then it will be said: "O Mohammed, lift your head and speak, for you will be listened to, and ask. For you will be granted, and intercede for your intercession will be accepted! I will say: 'O my Lord! My nation!

My nation! And then it will be said: 'Go and remove from the Fire all those who have faith equal to a grain of barley seed in their hearts.' I will go and do so and then return to praise Him with the same praise and fall prostrate before Him. Then it will be said: 'O Mohammed, lift your head and speak, for you will be listened to, and ask. For you will be granted, and intercede for your intercession will be accepted! I will say: 'O my Lord! My nation! My nation! And then it will be said: 'Go and remove from the Fire all those who have faith equal to a grain of mustard seed in their hearts.' I will go and do so and then return to praise Him with the same praise and fall prostrate before Him. Then it will be said: 'O Mohammed, lift your head and speak, for you will be listened to, and ask. For you will be granted, and intercede for your intercession will be accepted! I will say: 'O my Lord! My nation! My nation! And then it will be said: 'Go and remove from the Fire all those who have faith equal to the lightest smallest mustard seed in their hearts.' I will go and do so." When we left Anas, I said to some of my companions: 'Let us pass by Al Hasan who is secreting himself away in the house of Abi Khalifa and ask him to tell us what Anas ibn Malik said to us.' So we went to him and we gave him our salutation and he let us in. We said to him: 'O Abu Sa'id! We have come from our brother Anas ibn Malik and he has related a Hadith to us about the intercession whose like I have never heard before.' He said: 'What is that?' Then we related the Hadith to him and said: 'He stopped at this point.' He said: 'What was next?' We said: 'He did not say anything after that.' He said: 'Anas related that Hadith to me twenty years ago when he was younger, I do not know if he has forgotten or if he did not wish for you to depend on what he might tell you.' We said: 'O Abu Sa'id! Let us know.' He smiled and said: 'Man was created hasty, I did not mention that, but I wished to tell you of it. Anas told me the same as he told you and said: 'I then return for a fourth time and praised Him in the same way and fall prostrate before Him, and it will be said: 'O Mohammed, lift up your head and speak, for you will be listened to, and ask, for you will be granted, and intercede, for your intercession will be accepted.' I will say: 'O Lord, permit me to intercede for anyone who has said: 'There is no god but God,' then God will say: 'By My Power and My Majesty, and by My Omnipotence, and by My Greatness, I shall remove from the Fire anyone who has said: 'There is no god but God'."

2135. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Two enunciations are most dear to The Compassionate and easy on the tongue, but heavy in weight upon the Scale, these are: 'Glory be to God and praise be He', and 'Glory be to God, the Great'."