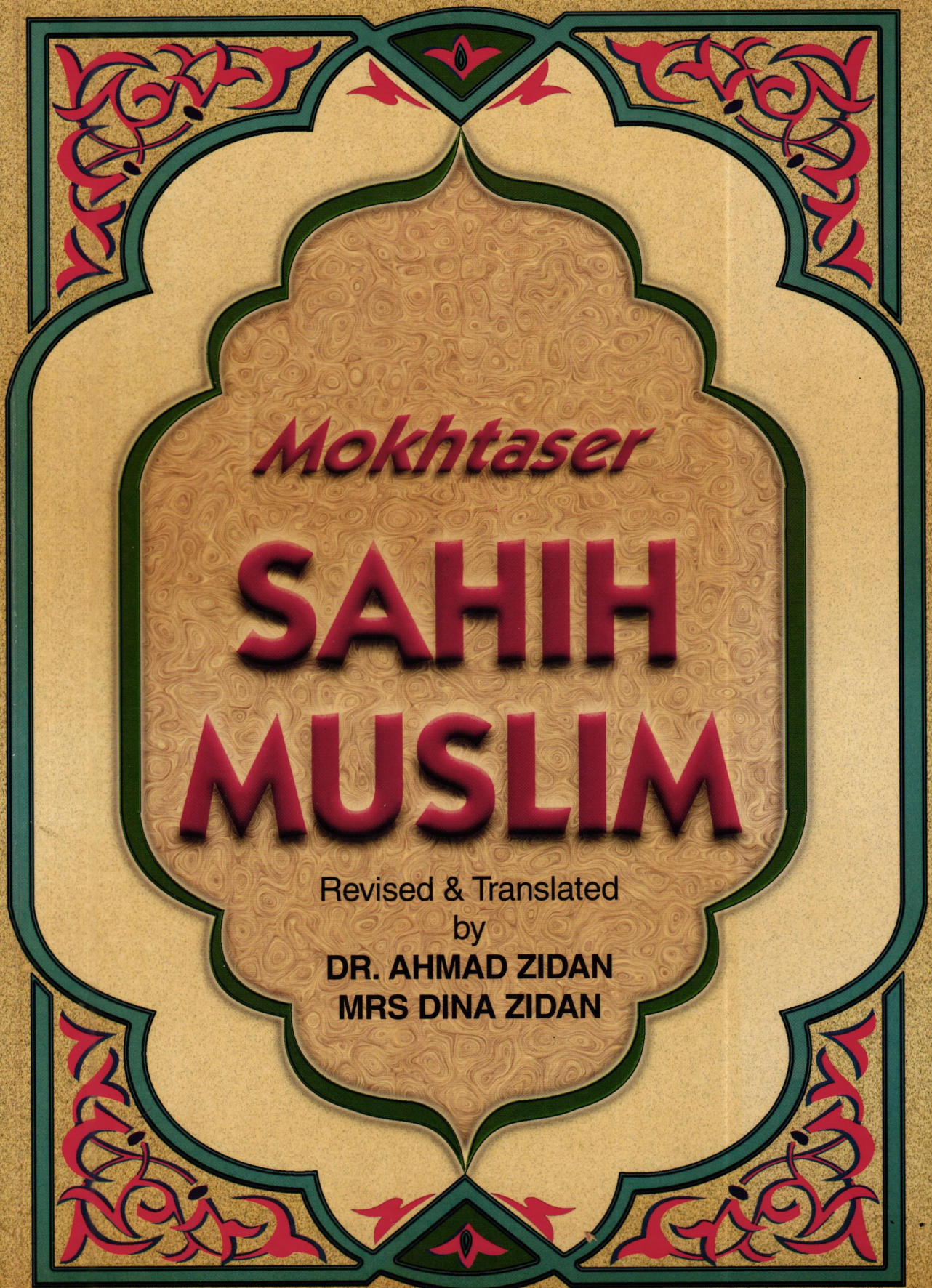
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MUSLIM
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IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE

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)

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And We did not sent you (Muhammad) but as a mercy to all beings.

(Surah Al-Anbiyaa : 107)

1

The Book of Faith

1. It was related that Abu Gamra said: "While I was explaining what Ibn Abbas was saying to the people, a woman came to ask him about wine pots. He said that a delegation of Abd al Qais tribesmen came to the Messenger of God (Prayers & peace be upon him), then the Messenger of God (prayers & peace be upon him) asked them: "Where are you from?" They replied: "We are from the tribe of Rab'ia." He said to them: "Welcome, O people! (or O delegation!) You will neither suffer disgrace nor will you grieve." Ibn Abbas said that they said: "O Messenger of God! We have come to you from afar and the infidel tribe of Mudar lies between you and us and we can only come to you during the Sacred Month. 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 Ibn Abbas said that he (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. Shu'aba said: 'He may also have said Al Naqir or Al Muqayar.' The Messenger of God (prayers & peace be upon him) then said to them: "Remember this and convey it to the people you have left behind." And it was also related that Ibn Moaz added that his father said that the Messenger of God (prayers & peace be upon him) said to Al Ashag of the tribe of Abd al Qais: "You have two traits which God loves; tolerance and patience."

2. It was related that Abu Huraira said that one day the Messenger of God (prayers & peace be upon him) was sitting among some people when a man came to him and asked: "O Messenger of God, what is faith?" The Messenger of God (prayers & peace be upon him) replied: "Faith is to believe in God, His angels, His Book, the encounter with Him, His Messengers and the Day of Judgment." Then he asked: "O

Messenger of God, what is Islam?" The Messenger of God (prayers & peace be upon him) replied: "Islam is to worship God alone and no one else, to establish prescribed prayer, to pay obligatory charity and to fast the month of Ramadan." Then he asked: "O Messenger of God, what are good deeds?" The Messenger of God (prayers & peace be upon him) 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: "O Messenger of God, when will be the Hour?" The Messenger of God (prayers & peace be upon him) replied: "The one who answers has no better knowledge of that than the one who asks, but I will tell you of its signs; the mother will give birth to her mistress, this is one of its signs, and the contemptible will become the chiefs of the people, this is one of its signs, and the camel herders will boast and compete with others in constructing lofty buildings, this is one of its signs. 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, and He sends down rain, and He knows what is in the wombs. Nor does any soul know what it shall earn tomorrow, nor does any soul know in which land it shall die, indeed God is All-Knowing All-Aware." (Surah 31 verse 34) Then the man left and The Messenger of God (prayers & peace be upon him) asked his companions to call him to return, they looked for him but they saw nothing. The Messenger of God (prayers & peace be upon him) said: "That was Gabriel, he came to teach the people their Religion."

3. 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 (prayers & peace be upon him) went to him and found Abu Jahl and Abd Allah ibn Abi Umaiya ibn Al Mughira at his side. The Messenger of God (prayers & peace be upon him) 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 (prayers & peace be upon him) 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 (prayers & peace be upon him) 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) And God Almighty also revealed to The Messenger of God (prayers & peace be upon him) regarding Abu Talib: "Surely you cannot guide whom you love, but God guides whom He

pleases, and He knows best those who would be guided." (Surah 28 verse 56)

4. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) died and Abu Bakr became Caliph, some of the Arabs reneged. Umar ibn Al Khattab told Abu Bakr: 'How can you fight those people when The Messenger of God (prayers & peace be upon him) 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 (prayers & peace be upon him) , I will fight them for their refusal.' Then Umar ibn Al Khattab said: 'By God, it was nothing, but God guided Abu Bakr to fight, and I came to realise that he was correct'."

5. It was related that Abd Allah Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "I have been commanded to fight 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."

6. It was related that Al Miqdad ibn Al Aswas said to The Messenger of God (prayers & peace be upon him): "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 (prayers & peace be upon him) 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 (prayers & peace be upon him) 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.' " And it is related in Al Auzai and Ibn Juraij that he said: "I submit to the will of God." Also it is related in Ma'mar's: "When I moved to strike him down he said: 'There is no god but God.' "

7. It was related that Usama ibn Zaid said: "The Messenger of God (prayers & peace be upon him) sent us out in a battalion to Al Huruqa in Juhaina, and the next morning we launched an attack on 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.' But I killed him and then felt uneasy about it. So I mentioned it to the Prophet (prayers & peace be upon him) and The Messenger of God

(prayers & peace be upon him) said: 'Did you kill him after he had said: 'There is no god but God?' I said: 'O Messenger of God, he only said it to save himself from the sword.' He said (Prayers & peace be upon him): "Did your open his heart to know whether he said it in truth or not?" And he repeated his words so many times that I wished I had not become Muslim before that day." Usama said that Sa'd said: "By God, I will never kill a Muslim unless Usama kills him." At this someone said: "Did not God say: 'And fight them until there is no more persecution and the Religion prescribed by God is fully established...'" (Surah 8 verse 39) So Sa'd said: "We have fought until there is no more persecution and you and your companions wish to fight until there is persecution."

8. It was related that Safwan ibn Muhrez said that during the discord in the time of ibn Al Zubair, Jundab ibn Abd Allah Al Bagalli sent a messenger to As's ibn Salama saying: "Assemble a group of your brethren so that I may speak to them." So when they gathered, Jundab came wearing a yellow cloak, he said: "Carry on with what your are talking about." As they spoke he removed his cloak from his head and said: "I have come only to talk to you about your Prophet, The Messenger of God (prayers & peace be upon him) sent a company of the Muslims to fight a tribe of unbelievers. When the two armies encountered each other, a man from the unbelievers was killing the Muslims at will, so one of the Muslims sought an opportunity and killed him. We used to say that Muslim was Usama ibn Zaid, when he raised his sword to kill the unbeliever, that man said 'There is no god but God.' But Usama killed him. When the news of it reached the Prophet, he asked him what he had done, so he told the Prophet exactly what happened. The Prophet asked why had he killed him then. He said: "O Messenger of God, he was killing many of the Muslims." And he named many of those he had killed. "So I had to overcome him. But when he saw the sword he said 'There is no god but God'." The Messenger of God (prayers & peace be upon him) said: "And then you killed him?" He said: "Yes." He said: "And what will you do with 'There is no god but God' when he comes before you on the Day of Judgment?" He said: "O Messenger of God, seek forgiveness for me." He said: "And what will you do with 'There is no god but God' when he comes before you on the Day of Judgment?" And he continued to say nothing but: "And what will you do with 'There is no god but God' when he comes before you on the Day of Judgment?"

2

The One Who Encounters God Almighty Having Certain Faith Shall Enter Paradise

9. It was related that Uthman said that The Messenger of God (prayers & peace be upon him) said: "Whoever dies believing that there is no god but God will enter Paradise."

10. It was related that Abu Huraira (or Abi Sa'id) , Al A'mash was not sure which one of the two, said: "On the day of the campaign of Tabuk, the people were famished. They asked: "O Messenger of God, may we slaughter our camels to eat and use their fat?" The Messenger of God (prayers & peace be upon him) said: "Do so." He said then Umar arrived and said: "O Messenger of God, if you permit them to do that there will be insufficient mounts. So let them bring you whatever food they have left and invoke God's blessings over them, that maybe God will bless them." The Messenger of God (prayers & peace be upon him) said: 'Yes.' He called for a mat to be laid out, then he asked the people to gather what was left of their food. He said: One came with a handful of maize, and another came with a handful of dates, and yet another came with a piece of bread, and morsels of such food was gathered upon the mat. He said: Then The Messenger of God (prayers & peace be upon him) invoked blessings upon them and said: "Fill up your containers with this food." He said: They all took their needs and not one of them was left empty handed. And he said: They ate until they were satisfied and there was still food remaining. At that The Messenger of God (prayers & peace be upon him) said: "I bear witness that there is no god but God, and I am The Messenger of God (prayers & peace be upon him) . Whoever encounters God without having the slightest doubt of these two verities will never be forbidden from Paradise."

11. It was related that Sunabihi went to Ubada ibn Samit as he was dying, he said: "I cried. At that he said to me: 'Wait, why are you weeping? By God, if I should be asked to bear witness, I would surely testify for you. If I should be asked to intercede, I would surely intercede for you, and if I am able, I would surely do good for you.' Then he said: 'By God, I never heard anything from The Messenger of God (prayers & peace be upon him) which could have been of benefit to you without conveying it to you with the exception of this one

Hadith, which I shall relate to you today as I am soon to die. I heard The Messenger of God (prayers & peace be upon him) say: 'Whoever bears witness that there is no god but God and that Mohammed is The Messenger of God (prayers & peace be upon him), God will prohibit the Fire from him.' "

12. It was related that Abu Huraira said: "We were seated around The Messenger of God (prayers & peace be upon him), and Abu Bakr and Umar were among those present. The Messenger of God (prayers & peace be upon him) rose up and departed from us, he did not return and we feared that an enemy might attack him in our absence, so we rose up in apprehension. I was the first to be concerned, so I went to search for The Messenger of God (prayers & peace be upon him) and I reached a garden that belonged to Bani Al Najjar, a family of the Helpers. (al Ansar) I walked around the garden looking for its gateway but could not find one. Then I spotted a stream flowing into the garden from outside, so I slid myself inside, where I found The Messenger of God (prayers & peace be upon him). He said: 'Is that you Abu Huraira?' I said: 'Yes, O Messenger of God.' He said: 'What is the matter.' I said: 'You were with us and then you departed and did not return, so we feared that an enemy might attack you in our absence, so we rose up in apprehension. I was the first to be concerned. So when I reached this garden I slipped inside like a fox, and those people are following me.' He said: 'O Abu Huraira, take my sandals and when you meet anyone outside the garden who bears witness that there is no god but God, being certain of that in his heart, then give him the glad tidings that he shall enter Paradise.' The first one I met was Umar, he said: 'Whose are these sandals, Abu Huraira?' I said: 'They belong to The Messenger of God (prayers & peace be upon him) and he has sent me with them to give the glad tidings to anyone I meet who bears witness that there is no god but God, being certain of that in his heart, that he shall enter Paradise.' At that Umar struck me upon my chest and I fell upon my back. Then he said: 'O Abu Huraira, return.' So I returned to The Messenger of God (prayers & peace be upon him) and I was almost in tears. Umar was following me close behind. The Messenger of God (prayers & peace be upon him) said: 'What is the matter, Abu Huraira?' I said: 'I chanced to meet with Umar and I gave him the message with which you had sent me, he struck me upon my chest and caused me to fall on my back and told me to return.' At this The Messenger of God (prayers & peace be upon him) said: 'What made you do that, Umar?' He said: 'O Messenger of God, may my father and mother be redeemed for you, did you send Abu Huraira with your sandals to proclaim to anyone he meets who bears witness that there is no god but God, being certain of that in his heart, to give him the glad tidings that he shall enter Paradise?' He said: 'Yes.' Umar said: 'Do not do so, I fear the people will trust in it solely, let them continue doing good deeds.' The

Messenger of God (prayers & peace be upon him) said: 'Let them do so.'"

13. It was related that Moaz ibn Jabal said: "Once I was riding behind the Prophet (prayers & peace be upon him) and nothing separated me from him but the rear of the saddle. The Prophet (prayers & peace be upon him) said: 'O Moaz ibn Jabal.' I replied: 'Here I am, at your service, O Messenger of God!' We went on for an hour and then he (prayers & peace be upon him) said: 'O Moaz ibn Jabal!' And I replied 'Here I am, at your service, O Messenger of God!' Then we went on for another hour and then he (prayers & peace be upon him) said: 'O Moaz ibn Jabal!' I replied: 'Here I am, at your service, O Messenger of God!' He said: 'Do you know what is due to God from His servants?' I said: 'God and His Messenger know best.' He said: 'What is due to God from His servants is that they worship Him alone and do not associate partners with Him.' Then we went on for another hour and then he (prayers & peace be upon him) said: 'O Moaz ibn Jabal!' I replied: 'Here I am, at your service, O Messenger of God!' He said: 'Do you know what is due from God to His servants if they do that?' I said: 'God and His Messenger know best.' He (prayers & peace be upon him) said: 'He will not chastise them.'

14. It was related that Mahmoud ibn al Rabi'a said that Utban ibn Malik said: "I arrived in Madinah and met Utban, I said: I have been told a Hadith about you.' He said: 'I am suffering from an ailment in my eyes and so I sent to The Messenger of God (prayers & peace be upon him) saying: 'It is my greatest wish to invite you to honour my house with your presence and to pray in it so that I might take it as a place of prayer.' He said: 'The Prophet came with those of his Companions whom God pleased, he entered and offered prayer in my house and his Companions talked to each other, then they spoke concerning the hypocrites, and in particular about Malik ibn Dukhshum. They said that they wished the Prophet would invoke the curse of God upon him so that he would perish or suffer some misfortune. Meantime the Prophet finished praying and then said: 'Does not Malik ibn Dukhshum bear witness that there is no god but God and that I am indeed The Messenger of God (prayers & peace be upon him) ?' They said: 'Yes indeed he does so all the time, but not with sincerity.' He said: 'Whoever bears witness that there is no god but God and that I am The Messenger of God (prayers & peace be upon him) will not enter the Fire nor will its flames consume him.' Anas said: 'I was so moved by this Hadith that I asked my son to record it in writing and so he wrote it down.' "

3

Faith and its Definition

15. It was related that Abu Sa'id Al Khudri said that a delegation of Abd al Qais tribesmen came to the Messenger of God (prayers & peace be upon him) and said: 'O Prophet of God! We are from the tribe of Rab'ia and the infidel tribe of Mudar lies between you and us and we can only come to you during the sacred month. 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 if we do it.' Then the Messenger of God (prayers & peace be upon him) said: ' I order you to do four things and forbid you from doing four things: To worship God alone and not to associate anything with Him. 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. I forbid you four things, namely, Dubba, Hantam, Naqir and Muzaffat.' These were the names of pots in which alcoholic drinks were prepared. They said: 'O Prophet of God! What would you say about Al Naqir?' He (prayers & peace be upon him) said: 'It is a tree stump which they hollow out and you throw in it ripe and unripe dates, then you add water and leave it to ferment, then when it is brewed you drink it. So if any of you drinks it he would strike his own cousin with the sword.' He said: 'There was among the delegation a man who had suffered a wound for that same reason, but he hid it from The Messenger of God (prayers & peace be upon him) because of his shyness. So I said: 'In what should we drink O Messenger of God?' He said: 'From waterskins whose necks are tied up by string.' They said: 'O Messenger of God! Our land is full of rats that eat at the waterskins.' So The Messenger of God (prayers & peace be upon him) said: 'Even if the rats have eaten at it.' 'Even if the rats have eaten at it.' He said that the Prophet of God told Al Ashag of the tribe of Abd al Qais: 'You have two traits which God loves: tolerance and patience'."

16. It was related that Abu Zarr said: 'I asked The Messenger of God (prayers & peace be upon him) : 'Which are the best deeds?' He said: 'To believe in God and to strive in His Cause.' I asked: 'Which is the best slave to free?' He said: 'The most valuable and highly priced to his master.' I asked: 'If I cannot do that?' He said: 'Help a craftsman or make something for someone who cannot do anything for himself.' I said: 'O Messenger of God! I am old and unable to do these things.' He said: 'Avoid wronging the people,

that will be a charity from you to yourself.'

17. It was related that Abu Huraira said that the Prophet (prayers & peace be upon him) said: "People will continue to question you about knowledge to the point that they will say: 'God created us, so who created God?' He said this while holding the hand of a man, and that man said: 'God and His Messenger are truthful, two people have just asked me that question and this is the third.' Or he said: 'One man has asked me and this is the second.' And it was also related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: 'People will continue to question you, O Abu Huraira, to the point that they will say: 'So there is God, but who created God?' he said: 'While I was in the Mosque some Bedouin came to me saying: 'O Abu Huraira, God created us, so who created God?' He said: 'I picked up some pebbles in my hand and threw them at them and said: 'Get out, my friend is truthful.' "

18. It was related that Sufian ibn Abd Allah al Thaqafi said that he said: "O Messenger of God! Teach me something of Islam that I would not ask anyone after you?' Abi Usama related: 'Anyone other than you.' He said: 'Say 'I believe in God' and thereafter be constant in doing good deeds.' "

19. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "All of the Prophets were given miracles, which miracles mankind believed in. But I have been given the Revelation which God Almighty revealed to me, and I hope to have the greatest number of devotees on the Day of Judgment."

20. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "By Him is Whose Hands is the soul of Mohammed, anyone of this nation, Jews or Christians, who hears of me and does not believe in that with which I have been sent and then dies disbelieving, shall be one of the dwellers of the Fire."

21. It was related that Salih ibn Salih El Hamadany said that Sha'bi was asked by a man of Khurasan: "O Abu Amr, some of the people of Khurasan among us say that a man who frees his slavegirl and then marries her is as one who has ridden over a sacrificial animal." Sha'bi said: "Abu Burda ibn Abu Musa related to me that his father said that The Messenger of God (prayers & peace be upon him) had said: 'There are three who will be given a double reward, for the one from the People of the Book who believed in his Messenger and lived to witness the era of the Prophet (Mohammed) (prayers & peace be upon him) and who believed in him and followed him and bore witness to his truth, for such there is a double reward, and for the slave who fulfills his obligations to God Almighty and fulfills his obligations to his master, for such there is a double reward, and for the one who had a slavegirl and fed her well and taught her

good manners and did that well and then freed her and then married her, for such there is a double reward. Then Sha'bi said to al Khurasani: 'Take this Hadith freely, you should know that a man used to travel to Madinah for a lesser Hadith than this.' "

22. 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 – after God has saved him from it - as much as he despises to be cast into the Fire."

23. It was related that Anas said that The Messenger of God (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."

24. It was related that Anas said that The Prophet said: "By Him in Whose hands is my soul, no servant will have attained faith until he loves his neighbour." And it was also related that he said: "Until he loves for his brother what he loves for himself."

25. It was related that Al Abbas ibn Abd Al Muttalib said that he heard The Messenger of God (prayers & peace be upon him) say: "The one who is satisfied with God as his Lord and Islam as his Religion, and Mohammed as his Messenger, will taste the sweetness of faith."

26. It was related that Abd Allah ibn Amr said that The Messenger of God (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 speaks he lies, if he is trusted he betrays, if he promises he breaks it and if he is an adversary he is vulgar." And it was also related that Abu Sufian said: "If one has one of those traits he has the trait of hypocrisy."

27. It was related that Abu Huraira said that The Messenger of God (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."

28. It was related that Ka'b ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "The similitude of the believer is as the young plant, the wind flexes it, once it bends it and then it straightens it, until it grows. But the similitude of the unbeliever is as the pine tree which is solid to its roots, nothing can bend it until it is broken once and for all." It was also related that "Once it straightens until its destiny is fulfilled. And the similitude of the hypocrite is as the pine tree solid to its roots, nothing affects it."

29. It was related that Abd Allah ibn Umar said: "We were with The

Messenger of God (prayers & peace be upon him) when he said: 'Tell me the name of the tree which is like the Muslim, whose leaves do not fall and which gives fruit all the time.' Ibn Umar said: 'I thought of the date palm but I saw that Abu Bakr and Umar did not speak so I felt to shy to answer, when Umar knew he said: 'Had you answered, it would have been better for me than so and so.' "

30. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Faith consists of a little over seventy – or a little over sixty elements, the best of them is 'There is no god but God' and the least of them is removing harm from the way, and shyness is a part of faith."

31. It was related that Abu Qatada said: "We were in a group sitting with Umran ibn Husain and among us was Bashir ibn Ka'b. That day Umran related that the Messenger of God (Prayers and peace be upon him) said: "Shyness is the best virtue", or he said 'shyness is the best of virtues.' Then Bashir ibn Ka'b said: 'We have read in some books that a part of it is serenity and devotion to God Almighty and a part of it is weakness.' He said that Umran became so angry that his eyes reddened and he said: 'I am relating the Hadith of The Messenger of God (prayers & peace be upon him) to you and you argue about it?' Umran repeated the Hadith, Abu Qatada said that Bashir then repeated what he had said. Then Umran became angry, and we told him: 'O Abu Nujaid, he is one of us and he does not mean any harm.' "

32. It was related that Abu Shuraib al Khuza'i said that the Prophet (prayers & peace be upon him) said: "Whoever believes in God and the Last Day, let him be good to his neighbour, and whoever believes in God and the Last Day, let him honour his guest, and whoever believes in God and the Last Day, let him speak of good or remain silent."

33. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The one whose neighbour is not safe from his harm will not enter Paradise."

34. It was related that Takiq ibn Shihab said: "The one who initiated giving the speech before the prayer on the Feast day was Marwan. A man rose up and told him: 'The prayer should be before the speech.' So he said: 'This practice has been abandoned.' Then Abu Sa'id said: 'That man has fulfilled his responsibility, I have heard The Messenger of God (prayers & peace be upon him) say: 'If any of you see something wrong he must try to change it with his hand, and if he is unable then with his tongue, and if he is unable then with his heart, and that is the weakest of faith."

35. It was related that Abd Allah ibn Mas'ud said that The Messenger of God (prayers & peace be upon him) said: "All the Prophets God Almighty sent before me had

disciples and companions among their people who followed their ways and heeded whatever he enjoined upon them. Then after them there followed a succession of people who said what they did not practice, and practiced what they were not enjoined to do. Whoever strives against them with his hands is a believer, and whoever strives against them with his tongue is a believer, and whoever strives against them with his heart is a believer, and beyond that there is not even a mustard seed weight of faith. Abu Rafa said: 'I told Abd Allah ibn Umar that, and he did not accept it, then Ibn Mas'ud arrived in Qanah and Abd Allah ibn Umar asked me to come with him to visit him. I went with him and when we were seated I asked Ibn Mas'ud about this Hadith and he related it exactly as I had related it to Ibn Umar'."

36. It was related that Zirr ibn Hubaish said that Ali ibn Abu Talib said: "By The One Who splits the grain and created every living soul , the unlettered Prophet gave me a pledge that no one would love me except a believer and no one would hate me except a hypocrite."

37. It was related that Al Bara'a said that the Prophet said concerning the Helpers (Al Ansar) : "No one would love them except a believer, and no one would hate them except a hypocrite, and whoever loves them God will love him, and whoever hates them God will hate him."

38. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Faith will find its refuge in Madinah, as the snake finds refuge in its hole."

39, It was related that Abu Huraira said: "I heard The Messenger of God (prayers & peace be upon him) say: 'As for the people of Yemen, they have more compassion and humility. Faith is Yemeni and wisdom is Yemeni. Serenity is a trait of goatherds and shepherds, and pride and conceit is a trait of those who keep camels, those who abide in tents before dawn."

40. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said: "Hardness of heart and severity are in the East and faith is in the people of Hijaz."

41. It was related that Aisha said: "I said: 'O Messenger of God! Ibn Juda'an used to keep his womb relations and feed the poor during the times of ignorance. Will that benefit him?' He said: 'That will not benefit him because he did not ever say 'My Lord forgive me my sins on the Day of Judgment.'"

42. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "You will not enter Paradise until you believe, and you will not believe until you love one another, shall I tell you of something which if you do it, you will love each other? Spread peace among yourselves."

43. It was related that Abu Huraira said that the Messenger of God (Prayers

and peace be upon him) said: "The fornicator does not commit fornication while he is a believer, and the thief does not steal while he is a believer, and the drunkard does not intoxicate himself while he is a believer." Abu Huraira added to that: "No well respected man who is admired by the people forcibly snatches the property of others without right while he is a believer." It was also related by Hammam: "The believers raise their eyes in respect to him, he is not a believer when he forcibly snatches without right." And he added: "None of you is a believer when he steals from something he has been entrusted with, so beware of committing such a thing, so beware of committing such a thing."

44. It was related that Abu Huraira said that the Prophet (prayers and peace be upon him) said: "A believer is never harmed twice by the same thing."

45. It was related that Abu Huraira said: "Some of the Companions of the Prophet came to him and asked: "We had thoughts of which we deemed were unbefitting to speak." He said: "It came to you?' They said: "Yes." He said: "This is clarity of faith."

46. It was related that Abd Al Rahman ibn Abi Bakra said that his father said: "We were seated among a group with the Messenger of God (Prayers and peace be upon him) , then he said: 'Shall I tell you what are the greatest sins?' He repeated the question three times. 'Associating anything with God, disobedience to parents, bearing false witness.' The Messenger of God (prayers & peace be upon him) reclined, and then sat up and repeated it until we wished for him to cease."

47. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Abstain from the seven most destructive things." It was said: "O Messenger of God, what are they?" He said: "Associating anything with God, magic, killing the soul which God has forbidden except by right, devouring usury, devouring the wealth of orphans, desertion of the battlefield, slandering of an innocent believing woman."

48. It was related that Abd Allah ibn Umar said that the Prophet (Prayers and peace be upon him) said on the Farewell Pilgrimage: "Woe to you! Do not return to unbelief after me, striking at one another's necks."

49. It was related that Abu Uthman said: "When Ziyad made his claims, I met Abu Bakra and I asked him: 'What is it? I have heard Sa'd ibn Abi Waqqas say: 'My ears have heard The Messenger of God (prayers & peace be upon him) saying: 'Whoever claims a father other than his true father knowingly will be prohibited from entering Paradise." Abu Bakra said: 'And I have heard it also from The Messenger of God (prayers & peace be upon him) .' "

50. It was related that Abu Zarr said that he heard The Messenger of God (prayers & peace be upon him) say:

"Anyone who claims a father other than his true father knowingly is an unbeliever. And whoever deliberately claims anything which is not his is not one of us. Let him await his place in the Fire. And anyone who calls another an unbeliever or says he is the enemy of God, while he is not, he has oppressed him."

51. It was related that Abd Allah ibn Mas'ud said that a man asked The Messenger of God (prayers & peace be upon him) : "Which sin is the most grievous?" He said: "To associate an equal to God Who is The One who created you." The man asked: "And what is the next most grievous after that?" He said: "To kill your child from fear of poverty." The man asked: "And what is the next most grievous after that?" He said: "To commit adultery with your neighbour's wife." Then God Almighty revealed: "And they do not invoke with God any other god, nor kill any soul God has forbidden, except by right, nor commit adultery, and whoever does this shall meet the price of sin." (Surah 25 verse 68)

52. It was related that Jabir ibn Abd Allah said that a man came to the Prophet and said: "O Messenger of God, what are the two determining characteristics?" He said: "Anyone who dies without attributing any partner to God will enter Paradise and anyone who dies while attributing any partner to God will enter the Fire."

53. It was related that Abu Aswad al Diyly said that Abu Zarr said: "I went to the Prophet (prayers & peace be upon him) when he was sleeping wearing white garments. Then I went to him again and he was still sleeping, then I went to him when he had woken up and I sat beside him. 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?' Upon the fourth time he said: 'Even so despite Abu Zarr's dislike of it." He said that Abu Zarr went away repeating: "Even so despite Abu Zarr's dislike of it."

54. It was related that Abd Allah ibn Mas'ud said that the Prophet said: "Whoever has as much as the weight of an atom of pride in his heart will not be admitted into Paradise." A man said: "People like to dress well and to wear fine shoes?" He said: "God is beauty and He loves beauty, and pride is rejection of rights and oppression of the people."

55. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are two traits in people which are equal to disbelief: To deny one's lineage and to wail over the deceased."

56. It was related that Zaid ibn Khalid al Juhni said that The Messenger of God (prayers & peace be upon him) led the dawn prayer at Hudaybiyah. There was sign of it having rained during the night. After completing the prayer he turned to the people and said: "Do you know what God Almighty has said?" They said: "God and His Messenger know best." The Prophet said: "God has said: 'Some of My servants came as believers this morning and some as unbelievers, those who said 'It has rained from the Bounty and Mercy of God' were believers in Me and disbelieved in the stars. Those who said 'It has rained because of the ascent of a certain star' disbelieved in Me and believed in the stars."

57. It was related that Al Shu'abi said that Jarir said that he heard the Prophet say: "The servant who absconds from his master is ungrateful until he returns to him." Mansour said: "By God, this Hadith was related from the Prophet. But I dislike for anyone to relate anything to me especially here in Basrah."

58. It was related that Jarir said that the Prophet said: "If a servant absconds from his master, his prayer will not be accepted."

59. It was related that Amr ibn Al As said that he heard The Messenger of God (prayers & peace be upon him) saying out loud: "Indeed! The relatives of my father – meaning so and so – are not my friends, but indeed God and the righteous believers are my friends."

60. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "God does not deny a believer the reward for any good deed, He rewards him for it in the life and in the Hereafter, but the unbeliever, God rewards him for whatever charity he does for God's sake in this world until he dies then there is no reward for him in the Hereafter."

61. It was related that Talha Ibn Ubaidallah said that a man from Najd approached the Messenger of God (prayers & peace be upon him) raving and shouting but nobody could understand what he was saying until he came near and asked the Messenger of God (prayers & peace be upon him) about Islam, the Messenger of God (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 Messenger of God (prayers & peace be upon him) replied: "No, but you may offer voluntary prayers, and you have to fast the month of Ramadan." The man asked: "Is there any other fasting due?" The Messenger of God (prayers & peace be upon him) replied: "No, but you may offer voluntary fasting." The Messenger of God (prayers & peace be upon him) then said to him: "You have to give the obligatory charity." The man asked: "Is there any other charity due?" The Messenger of God (prayers & peace be upon him) replied: "No, but you may give voluntary charity." As the man was leaving he said: "By God! I will do

neither more nor less than that!" The Messenger of God (prayers & peace be upon him) said: "If he does as he says, then he will be successful." And it was also related that he said that The Messenger of God (prayers & peace be upon him) said: "He and his father will be successful if they do as he says." Or he said: "He and his father will be admitted to Paradise if he does as he says."

62. It was related that Ibn Umar said that the Prophet said: "Islam was established upon five pillars, the Oneness of God, the establishment of prayer, the payment of alms, the fasting of Ramadan and the Pilgrimage." A man asked: "The Pilgrimage and the fasting of Ramadan?" He said: "No, fasting Ramadan and Pilgrimage." This is what I heard The Messenger of God (prayers & peace be upon him) say."

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

64. It was related that Ibn Shumasa al Mahri said: "We were with Amr ibn al As when he was dying. He cried for a long time and turned his face towards the wall, so his son said: 'O father, did not The Messenger of God (prayers & peace be upon him) give you glad tidings? did not The Messenger of God (prayers & peace be upon him) give you glad tidings?' Shumasa said: 'He turned his face towards them and said: 'The best of our deeds is to certify that there is no god but God and that Mohammed is The Messenger of God (prayers & peace be upon him), I have gone through three stages, you have seen me when there was no one who detested The Messenger of God (prayers & peace be upon him) more than I, and I had no wish other than to get hold of him and kill him. If I had died in that state I would have been one of the inhabitants of the Fire. When God opened my heart to Islam I went to the Prophet and said: 'Extend your right hand for me to give you my pledge of allegiance.' When he extended his right hand I withdrew my hand. He said: 'O Amr, what is it?' I said: 'I wish to make a condition.' He said: 'What condition?' I said: 'That I should be forgiven.' He said: 'Do you not know that Islam wipes out all previous sins and migration wipes out what was before it and that pilgrimage wipes out what was before it?' Then I felt that there was no one more beloved to me than The Messenger of God (prayers & peace be upon him) nor was anyone more respected to me than him so that I could not gaze upon his face fully. And if I were to be asked to describe him I would be unable to because I never gazed upon his face fully. And if I had died in that state I would have hoped to be among the people of Paradise. Then I was appointed to a position of responsibility and I do not know how I acted in that. When I die I do not wish for any wailing woman or fire to

accompany me, when you bury me cover me well with dust and remain around my grave for as long as it takes you to slaughter a camel and divide its meat so that I may enjoy your company and see what reply I shall give to the messengers of my Lord."

65. It was related that Abd Allah ibn Mas'ud said that the Messenger of God (prayers & peace be upon him) said: "To abuse a Muslim is evil and to kill one is disbelief."

66. It was related that Abd Allah ibn Mas'ud said that some people asked The Messenger of God (prayers & peace be upon him) : "O Messenger of God, we will be charged for our deeds in the time of ignorance before Islam?" He said: "Whoever becomes a devout Muslim will not be questioned about them, but whoever is an evildoer will be charged for his deeds in the time of ignorance and in Islam."

67. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) related that God Almighty said: "When My servant intends to do a good deed but does not do it, I will record a reward for him. But if he does it, I will record ten rewards for him. And if he intends to commit a sin I will forgive him as long as he does not do it. But if he commits it I will record the like of it for him." The Messenger of God (prayers & peace be upon him) said that the angels said: "Our Lord, Your servant intended to commit a sin – and God is all aware of His servants – He said: 'Watch him, if he commits it record for him the like of it but if he desists from it then write it for him as a reward, as he desisted for My sake.'" The Messenger of God (prayers & peace be upon him) said: "If any of you is a devout Muslim every good deed he does will be recorded as ten times the like of it in reward. It even will be multiplied to seven hundred times in reward. And every sin he commits will be recorded as the like of it until he encounters God Almighty."

68. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "God forgives my people the sins they intended to do as long as they do not speak of them nor commit them."

69. It was related that Abd Allah ibn Amr ibn al As said: A man asked The Messenger of God (prayers & peace be upon him) : "Whose Islam is the best?" He replied: "The one who avoids harming other Muslims with his hands or his tongue."

70. It was related that Urwa ibn al Zubair said that Hakim ibn Hizam said that he asked The Messenger of God (prayers & peace be upon him): "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."

71. It was related that Hudhaifa said: "We were with the Prophet (Prayers and peace be upon him) when he said: 'Count how many people have embraced Islam.' The narrator said: 'We said: 'O Messenger of God, do you worry about us while we number six to seven hundred?' He said: 'You do not know, you may be put to test.' The narrator said: 'So we were put to test to the point that none of us dared to pray except in secret.'"

72. It was related that Ibn Umar said that the Prophet said: "Islam began as something alien, and it will return to being alien as it began, until it is gathered between the two Mosques just as the snake returns to its hole."

73. It was related that Urwa ibn al Zubair said that Ãisha, the wife of the Prophet told him: "The Messenger of God (prayers & peace be upon him) 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 Hir'a where he would worship God continuously for many nights before returning to his family. He would take his food with him for his sojourn and then return to Khadija and go back once again with more food until suddenly the Truth descended upon him while he was in the cave of Hir'a. 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. * Who taught by the pen. * Taught mankind what he did not know' (Surah 96 verses 1-5) Then The Messenger of God (prayers & peace be upon him) returned with the Revelation his whole body shaking and his heart beating rapidly until he reached Khadija 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 are truthful, 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 Arabic script. He wrote from the Bible in Arabic 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 ibn Nawfal asked: "O my nephew, what have you seen?" The Messenger of God (prayers & peace be upon him) described all that he had seen, and Waraqa said: "This is the same one (angel) who keeps the secrets, whom 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 (prayers & peace be upon him) 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."

74. It was related that Yahya said: "I asked Abu Salama which verses of the Qur'an were the first to be revealed?" He said: "O you encovered." I said: "Or 'Read.'" He said: "I asked Jabir ibn Abd Allah which verses of the Qur'an were the first to be revealed?" He said: "O you encovered." I said: "Or 'Read.'" Jabir said: "I am relating to you what The Messenger of God (prayers & peace be upon him) related to us. He said: 'I spent one month upon Hir'a then I descended from there into the depth of the valley where I heard my name called out, I looked in front and behind, to my right and to my left, but saw no one at all. Again my name was called out and I looked but saw nothing. Then I was called again and lifted my head up and saw Gabriel outspread before me seated upon a throne on the horizon. I started shaking from fear, I reached Khadija and said: 'Cover me, so they covered me and poured water over me. Then God Almighty revealed: "O you encovered * Arise and warn * And magnify your Lord * And purify your garments." (Surah 74 verses 1-4)

75. It was related that Anas ibn Malik said: "God Almighty bestowed the revelation upon The Messenger of God (prayers & peace be upon him) until he died. And The Messenger of God (prayers & peace be upon him) received more revelation on the day he died than any other day.

76. It was related that Anas ibn Malik said that Abu Zarr related that The Messenger of God (prayers & peace be upon him) said: "I rode upon Al Buraq – which is a long white mount between the sizes of a donkey and a mule, whose stride was the length of its vision." He said: "I rode it until I reached Al Aqsa Mosque in Jerusalem and tethered it where the prophets used to tether their mounts. Then I entered the Mosque and I prayed two Rakat and went out. Gabriel came to me with two vessels, one of wine and one of milk. I chose the milk and Gabriel (peace be upon him) said: 'You have chosen instinctively.' Then he 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 saw Adam. He welcomed me and prayed for me. Then he ascended with me until he reached the second heaven and he said to its gatekeeper: '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 I found the two maternal cousins Jesus, son of Mary, and Yahya (John the Baptist) , son of Zakaria. They both welcomed me and prayed for me. Then he ascended with me until he reached the third heaven and said to its gatekeeper: '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 I found Yusef who had been endowed with half of all beauty. He welcomed me and prayed for me. Then he ascended with me until he reached the fourth heaven and said to its gatekeeper: '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 I found Idris. He welcomed me and prayed for me, God Almighty said: "And We raised him high in Heaven." (Surah 19 verse 57) . Then he ascended with me until he reached the fifth heaven and said to its gatekeeper: '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 I found Aaron. He welcomed me and prayed for me. Then he ascended with me until he reached the sixth heaven and said to its gatekeeper: '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 I found Moses. He welcomed me and prayed for me. Then he ascended with me until he reached the seventh heaven and said to its gatekeeper: '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 I found Abraham leaning his back upon the wall of the Sacred House in Heaven (Al Bait Al Ma'mur) into which seventy thousand angels enter every day and they do not return to it again. Then we went to the Tree of the extreme limit, whose leaves were as large as elephant ears and whose fruits were as large as pottery jars. And by the Command of God the Tree was covered by that which none of God's creation can describe. And God revealed to me what He willed and

then God enjoined fifty prayers on my followers over every day and night. When I returned with this order from God, I passed by Moses who asked me: 'What has God enjoined upon your followers?' I replied: 'Fifty prayers.' Moses said: 'Go back to your Lord and seek a reduction for your followers will not be able to bear it. I tried the Children of Israel likewise and they were unable.' So I returned to my Lord and I said: 'O my Lord! Reduce it for my followers.' God reduced it by five. Then I returned to Moses and told him of it, he said: 'Go back to your Lord and seek a reduction for your followers will not be able to bear it.' So I continued to return to my Lord and then back to Moses until God said: 'O Mohammed! These are five prayers for every day and night and each prayer is equal to ten, and so they are all equal to fifty in reward. Whoever intends to do a good deed but does not do it, I reward him the equal of it. But if he does it, I will record it for him as ten. And whoever intends to commit a sin, but does not do it, nothing will be recorded for him, but if he commits it then it will be recorded as one sin.' I descended until I reached Moses and I told him, so he said: 'Go back to your Lord and ask Him for another reduction. The Messenger of God (prayers & peace be upon him) said: 'I replied, I have returned to my Lord and I feel shy now of asking my Lord again.

77. It was related that Ibn Abbas said: "As we journeyed from Makkah to Madinah with The Messenger of God (prayers & peace be upon him) we passed by a valley. He asked: 'Which valley is this?' They said: 'The valley of Al Azraq.' The Prophet said: 'It is as if I am seeing Moses now – then he described his complexion and his hair – which Dawoud the narrator could not recall. He kept his fingers in his ears and called out loud to God Almighty saying: 'I am at Your service my Lord!' as he passed through this valley.' Then we went on until we reached a track through the mountain. He asked: 'Which track is this?' They said: 'It is the Harsha or Lift track.' He said: 'It is as if I am seeing Jonah mounted upon a red she-camel wearing a woolen cloak. The reins of his she camel were of date palm fibre and he passed through the valley saying: 'I am at Your service my Lord!' "

78. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When I ascended I saw Moses – then the Prophet described him as a slim man whose combed hair was neither too straight nor too curly, he resembled those of the tribe of Shanu'a – then I looked behind and saw Jesus." – then the Prophet described him as red-complexioned man as if he had emerged from a steamy place – meaning bath. He said: "I saw Abraham and I look most like him from those of his descendants." He said: "Two vessels were placed before me, one of milk and one of wine. It was said to me 'choose whichever you wish'. So I chose the milk and drank it. Then he said:

'I was guided to chose instinctively. But if you had chosen the wine your followers would have been astray.

79. It was related that Abd Allah ibn Omar said: "One day The Messenger of God (prayers & peace be upon him) told the people about the Antichrist. He said: 'God Almighty is not one eyed, but the Antichrist has a sole eye on the right, his eye is like a floating grape.' He said that The Messenger of God (prayers & peace be upon him) said: 'I saw a vision in which I saw myself close to the Kabah and there was a man there whose complexion was brown, a most handsome man. His hair was neither too curly nor too straight with water dripping from his head. His hands were placed upon the shoulders of two men, and between the two of them he circumambulated the Kabah. I asked: 'Who is he?' They said: 'He is Jesus the son of Mary.' Then I saw a man behind him with very curly hair who was blind in his right eye, he resembled Ibn Qatan the Antichrist. He was circumambulating the Kabah with his hands placed upon the shoulders of two men. I asked: 'Who is he?' They said: 'He is the Antichrist.' "

80. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "I found myself standing in the rocky tract and the Quraish were questioning me concerning my Night Journey. They asked me about Jerusalem which I did not recall, I was perturbed as never before. Then God displayed it before my eyes and I was able to answer them any question they asked. I saw myself amid a group of Prophets, Moses (peace be upon him) was standing in prayer and he was a robust looking man like the men of the tribe of Shanu'a. I saw Jesus the son of Mary (peace be upon him) standing in prayer, he closely resembled Urwa ibn Mas'ud al Thaqafi and Abraham (peace be upon him) standing in prayer. And the closest to him in resemblance is your companion – he meant himself -. Then the time for prayer was due and I led them, upon completing the prayer a man said: 'O Mohammed, this is Malik, the Keeper of Hellfire, so greet him.' I turned towards him but he greeted me first."

81. It was related that Abd Allah ibn Mas'ud said when The Messenger of God (prayers & peace be upon him) was taken on the Night Journey his journey terminated at the Farthest Lote Tree in the sixth Heaven. Everything that ascends from earth is held there and everything that descends from above it is held there. He said: "And the Tree was covered by that which cannot be described." (Surah 53 verse 16) He said: "It was furnished in gold. There The Messenger of God (prayers & peace be upon him) was given three: Five prayers, the concluding verses of Surah 'The Heifer', forgiveness for whoever of His servants who does not associate partners with God."

82. It was related that Al Shaybani said: "I asked Zirr ibn Hubaish (may God be pleased with him) concerning the verse in which God Almighty

revealed: 'So he was in nearest to him most near.' (Surah 53 verse 9) Zirr said that Ibn Mas'ud (may God be pleased with him) told him: "The Prophet saw Gabriel (peace be upon him) with six hundred wings."

83. It was related that Ibn Abbas (may God be pleased with them) said regarding the revelation: "'The heart (of Mohammed) in no way falsified that which he saw...And certainly he saw him at another time.' (Surah 53 verses 11 & 13) this meant that the Prophet saw Gabriel twice in his heart."

84. It was related that Masruq said: "I was reclining in the house of Aisha (may God be pleased with her) when she said: 'O Abu Aisha, there are three things which if anyone speaks of any one of them he will have lied a great calumny about God Almighty.' I asked: 'What are they?' She said: 'Whoever asserts that Mohammed saw his Lord has lied a great calumny.' He said: 'I was reclining and so I sat to attention and said: 'O mother of the believers, allow me to take my time, did not God Almighty say: 'And he saw him on the clear horizon.' (Surah 81 verse 23) and 'And certainly he saw him at another time.' (Surah 53 verses 13) She replied: 'I was the first one of this nation to question The Messenger of God (prayers & peace be upon him) about that and he said: 'That was Gabriel (peace be upon him) and I never saw him fully except on those two occasions, I saw him descending from the heavens and his form outspread between the earth and the sky.' She also said: 'Have you not heard that God said? 'Nor sight can reach Him, but He can reach all sight, He is the Subtle, the All Aware.' (Surah 6 verse 103.) and have you not heard that God said: 'And it is not for any mortal that God should speak to him, except by revelation, or from behind a veil, or by the sending of a Messenger, to reveal whatever He pleases by His Command, surely He is the Most High, the All Wise.' (Surah 42 verse 51) and she said: 'Whoever asserts that The Messenger of God (prayers & peace be upon him) has concealed anything from the Book of God has invented the greatest calumny against God Almighty.' God Almighty has said: 'O Messenger, convey that which has been revealed to you from your Lord, and if you do not, then you would not have conveyed His Message. And God will protect you from the people, and God does not guide the unbelieving people.' (Surah 5 verse 67) She said: 'And whoever asserts that he can tell what will happen tomorrow has invented the greatest calumny against God Almighty. And God Almighty has said: 'Say, no one knows the Unseen in the heavens and the earth except God, and they do not know when they will be raised.' (Surah 27 verse 65) ." And it was also related that Dawoud narrated the same and added: "She also said: 'If Mohammed had ever sought to conceal anything revealed to him he would have concealed the verse: 'And when you said to he who God had graced with His Guidance and to whom you had granted liberty, and become your ward: 'Keep your wife and fear God.' And

you concealed in your heart that which God will show, and you fear the people while you should more rightly fear God. So when Zaid put an end to his marriage with her, We joined you to her in marriage, so that there would be no blame on the believers for marrying the former wives of their wards, when they have put an end to their marriage with them. And God's Command is to be accomplished.' (Surah 33 verse 37) "

85. It was related that Abu Musa said: "The Messenger of God (prayers and peace be upon him) was standing amid us when he mentioned five things to us saying: 'God Almighty does not sleep, it does not befit Him to sleep, He is the One Who lowers and raises the scales, at night all the days deeds are raised to Him and in the day all the nights deeds are raised to Him. The Light is His veil, if He were to lift it the magnificence of His countenance would obliterate His creation to the extent of His vision."

86. 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 God will gather the people 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 those who misled them, and only this nation will be left with its hypocrites. God will turn to them in a form they will not recognize and say: 'I am your Lord.' They will say: 'We seek refuge in God from you and we shall stay here until our Lord comes to us and when our Lord comes to us we will recognize Him.' Then God will turn to them in the form which they will recognize and say: 'I am your Lord.' They will say: 'Yes indeed, You are our Lord.' And they will follow Him. Then God will call them and a bridge will be laid across Hell and I shall be the first to cross it with my followers. No one except the Messengers will then be able to speak and on that Day 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, O Messenger of God.' 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 completes His Judgment over His servants and intends mercy on whoever He pleases from the people of Hell, He will order the angels to remove those who worshipped Him alone from the Fire. The angels will recognize 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? Woe to you, son of Adam, how you break your promises!' 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 you 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.' And he will beseech God Almighty until God Almighty laughs at his persistence. 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.'" It was also related that At'a ibn Yazid said that Abu Said Al Khudri and Abu Huraira said that God will not refuse him anything he asks. Abu Huraira said that The Messenger of God (prayers & peace be upon him) said that God Almighty told that man: 'This is for you and the like of it.' Abu Sa'id said to Abu Huraira: 'O Abu Huraira, God said: 'This is for you and ten times the like of it.' Abu Huraira said: 'I do not recall The Messenger of God (prayers & peace be upon him) saying other than: 'All this is granted to you and the like of it besides.' Abu Sa'id said: 'I bear witness that I recall that I heard The Messenger of God (prayers & peace be upon him) say: 'This is for you and ten times the like of it'. Abu Huraira said: 'That man will be the last man to enter Paradise.' "

87. It was related that Abu Sa'id Al Khudri said that The Messenger of

God (prayers & peace be upon him) said: "The inhabitants of the Fire are those who shall abide in it and indeed they shall neither die nor live. But those who will be punished therein for their sins God will cause to perish until they will be reduced to ashes, then intercession will be granted them and they will be gathered together and dispersed over the waters of the rivers of Paradise, and it shall be said: 'O dwellers of Paradise pour water over them!' And they shall flourish like seedlings in a downpour." A man among the people gathered said: 'It is as if The Messenger of God (prayers & peace be upon him) dwelt in pastures.' "

88. It was related that Anas and Ibn Mas'ud (may God be pleased with them) said that The Messenger of God (prayers & peace be upon him) said: "The last man to enter Paradise will be a man who will walk once and then stumble once and then be burnt by the Fire once, then when he passes it he will turn back to it and say: 'Glory to The One Who has saved me from you, God Almighty has bestowed upon me that which He did not bestow to any in former or later times.' Then a tree will be brought before him and he will say: 'O my Lord, permit me to be nearer to this tree that I may rest beneath its shade and drink its water.' God Almighty will say: 'O son of Adam, if I permit you, you will surely ask Me for something 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. So his Lord will pardon him his desire for what he sees and He will bring him near it, and he will rest beneath its shade and drink its water. Thereafter another tree more beautiful that the first will be brought before him and he will say: 'O my Lord, permit me to be nearer to this tree that I may rest beneath its shade and drink its water.' God Almighty will say: 'O son of Adam, if I permit you, you will surely ask Me for something 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. So his Lord will pardon him his desire for what he sees and He will bring him near it, and he will rest beneath its shade and drink its water. Thereafter a tree of even greater beauty than the other two will be brought before him at the gate of Paradise and he will say: 'O my Lord, permit me to be nearer to this tree that I may rest beneath its shade and drink its water and I shall not ask You for anything else.' God Almighty will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Yes, my Lord, indeed I will not ask You for anything else.' So his Lord will pardon him his temptation for what he cannot resist and He will bring him near to it. When he is brought near he will hear the voices of the dwellers of Paradise and he will say: 'O my Lord, let me enter it.' God Almighty will say: 'O son of Adam, what will put an end to your asking? Would you be content with the entire world and all that is in it?' He will say: 'O my Lord, do You mock me even though You

are the Lord of the Worlds?' Ibn Mas'ud laughed and asked: 'Why don't you ask me what I'm laughing at?' They said: 'Why are you laughing?' He said: 'The Messenger of God (prayers and peace be upon him) laughed likewise.' Then they asked: 'O Messenger of God, why are you laughing?' He said: 'Because the Lord of the Worlds laughed when the man said: 'O my Lord, do You mock me even though You are the Lord of the Worlds?' He will say: 'I am not mocking you, but I can command whatever I please.' "

89. It was related that Abu Zubair said that when Jabir ibn Abd Allah was asked about the revival he said: "On the Day of Resurrection we will arrive in this manner, see and take heed, concerning those who will be raised up. He said: 'The people will be gathered together one after the other with all the idols they worshipped. Then God Almighty will come and ask: 'Who are you waiting for?' They will say: 'We are waiting for our Lord.' He will say: 'I am your Lord.' They will say: 'We are unsure until we look at You directly.' And He will appear to them graciously and will go before them and they will follow Him, and all of humanity whether he is a hypocrite or a believer, will be given a light, and upon the bridge of Hell will be hooks and spikes which will ensnare whoever God pleases. Then the lights of the hypocrites will be extinguished and the believers will be saved, and the first to achieve salvation will be a group of seventy thousand whose faces will shine with the brightness of the full moon, and they will not be called to render account. Then there will follow after them directly a group of people whose faces will shine as the brightest stars in the heavens. And so on, until the stage for intercession is reached, those who will be permitted to intercede will do so until the one who says: 'There is no god but God' and has in his heart even the weight of a barley grain of goodness will be removed from the Fire. Then they will be taken to the courtyard of Paradise and the dwellers of Paradise will start to sprinkle water over them until they will flourish like seedlings in a downpour and their burnt skins will be restored. They will beseech their Lord until the bounty of the worlds will be granted them and ten times the like of it."

90. It was related that Yazid al Faqir said that he had been anxious to learn about an opinion of the Khwarij, so he went among a group to perform the Pilgrimage and to ask the people there about it. He said: "We were passing through Madinah where we met Jabir ibn Abd Allah seated beside a column speaking to the people about the Messenger of God (prayers and peace be upon him). When he spoke of the inhabitants of the Fire, I asked: 'O Companion of The Messenger of God (prayers & peace be upon him), what is this you are saying while God Almighty has said: '...Surely whosoever You admit into the Fire, You have indeed brought to disgrace, and there shall be no helper for the evildoers.' (Surah 3 verse 192) and '...whenever they attempt to come out of it, they

shall be driven back to it...' (Surah 32 verse 20) So what are you saying?' He said: 'Do you read the Qur'an?' I said: 'Yes.' He said: 'Have you heard about the noble rank to which God Almighty will raise Mohammed?' I said: 'Yes.' He said: 'Indeed Mohammed will be raised to a noble rank by which God Almighty will permit whoever He pleases to be removed from it. Then he described the Path and how the people will cross it and said: 'I fear I cannot recall everything but I do remember that the people will come out of the Fire after having been in it.' He said: 'They will come out of it looking like the wood of the ebony tree.' He said: 'They will enter a river from one of the rivers of Paradise and will bathe in it, and then they will emerge as white as paper.' We turned around and said: 'Woe to you! Do you think an old man would lie about The Messenger of God (prayers & peace be upon him) ?' So we returned and by God we all believed him except one man. Abu Nu'aim related the same.

91. It was related that Anas ibn Malik said that the Messenger of God (prayers and peace be upon him) said: "Four people will be removed from the Fire and brought before God Almighty. One of them will look back and say: 'O my Lord, You have removed me from it, do not throw me back into it again.' And God Almighty will spare him from it."

92. It was related that Abu Huraira said: "One day some meat was brought to the Messenger of God (prayers and peace be upon him) and a shoulder was offered to him which was his favourite part. He cut a portion from it and said: 'On the Day of Resurrection I will lead mankind, Do you know the reason for that. God Almighty will assemble all of humanity from former and later times onto one plain on the Day of Resurrection. Then the voice of the herald will be heard by all of them and the sight will penetrate all of them and the sun will come near. The people will be so agonised and fearful that they will not bear it and they will be unable to stand. Some of them will say to each other: 'Look at the anguish we are in, see what has beleaguered us. Look for someone to intercede for us with your Lord.' Some will say: 'Go to Adam.' And they will go to Adam and say: 'O Adam, you are the father of mankind, God created you with His Hand and breathed of His spirit into you and commanded the angels to prostrate before you, so intercede for us with your Lord, look at what we have been beleaguered with.' Adam will say: 'Indeed my Lord is angry as He has never been before nor will be again. He forbade me to approach the tree and I disobeyed Him, I am fearful for myself, I am fearful for myself. Go to someone else, go to Noah.' And they will go to Noah and say: 'O Noah, you are the first Messenger sent on earth and God Almighty called you a 'grateful servant', so intercede for us with your Lord, look at what we have been beleaguered with.' He will say: 'Indeed my Lord is angry as He has never been before nor will be again. There is a curse which originated

from me with which I cursed my people. I am fearful for myself, I am fearful for myself. Go to someone else, go to Abraham. They will go to Abraham and say: 'O Abraham, you are The Messenger of God and the one He called His 'friend' from all the beings of the earth, so intercede for us with your Lord, look at what we have been beleaguered with.' He will say: 'Indeed my Lord is angry as He has never been before nor will be again. I remember my misconceptions, I am fearful for myself, I am fearful for myself, go to someone else, go to Moses.' And they will go to Moses and say: "O Moses, you are The Messenger of God, God blessed you with His messages and conversed only with you of all the people. So intercede for us with your Lord, look at what we have been beleaguered with.' Moses will say to them: 'Indeed my Lord is angry as He has never been before nor will be again. I slew a man without right, I fear only for myself, I fear only for myself. Go to Jesus (peace be upon him).' And they will go to Jesus and say: 'O Jesus, you are the Messenger of God and you spoke to the people from the cradle, and you are His word which he sent down upon Mary and you are of His spirit, so intercede for us with your Lord, look at what we have been beleaguered with.' Jesus will say: 'Indeed my Lord is angry as He has never been before nor will be again – he did not mention any of his sins – I am fearful for myself, I am fearful for myself. Go to someone else, go to Mohammed (prayers & peace be upon him).' And they will come to me and say: 'O Mohammed, you are the Messenger of God and the seal of His Messengers, God forgave you all your former and later sins, intercede for us with your Lord, look at what we have been beleaguered with.' Then I will go and approach beneath the Throne and fall prostrate before my Lord, then God Almighty will reveal to me and inspire me to praise Him in praises which He has never before revealed, He will say: 'Mohammed, lift up your head and ask and it shall be granted, intercede and intercession will be permitted. I will raise up my head and say: 'O my Lord, my people, my people.' It will be said: 'O Mohammed, bring those of your people who are not called to account to the right gate of Paradise. They will share another door with the people other than this door.' The Prophet then said: 'By Him in Whose Hand is Mohammed's soul, the distance between the two doors of Paradise is as great as the distance between Makkah and Hajar, or the distance between Makkah and Basrah.' "

93. It was related that Anas ibn Malik said that the Messenger of God said: "I will be the first to intercede for Paradise and no Messenger of all the Messengers before has been followed as I have been followed. And indeed there will be a Messenger from among the Messengers who was followed only by one man of his people."

94. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "On the Day of Resurrection I will

approach the gate of Paradise and will ask for it to be opened, the gatekeeper will say: 'Who are you?' I will say: 'I am Mohammed.' He will say: 'I have been commanded concerning you that I should not open it to anyone before you.' "

95. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Every Messenger has a prayer which will be granted and every Prophet hastened to use his prayer. But I have kept my prayer to intercede for my people on the day of Resurrection, and it will be granted, if God pleases, for everyone of my nation who dies without associating anything with God Almighty."

96. It was related that Abd Allah ibn Amr said: "The Messenger of God (prayers and peace be upon him) recited the words of God Almighty which Abraham said: 'My Lord, they have led many people astray, then whoever follows me he is surely of mine...' (Surah 14 verse 36) and Jesus (peace be upon him) said: 'If You chastise them, they are Your servants, and if You forgive them indeed You are the Almighty, the All-Wise.' Then he lifted his hands up and said: 'O Lord, my people, my people' and he wept. So God Almighty said: 'O Gabriel go to Mohammed and ask him –although it is in God Almighty's knowledge-: 'Why do you weep?' Gabriel went to him and asked and The Messenger of God (prayers & peace be upon him) repeated what he had been saying. At this God Almighty said: 'O Gabriel, go to Mohammed and say: 'Indeed We will please you concerning your people and will not displease you.' "

97. It was related that Jabir said that Al Tufail ibn Amr Al Dawsy came to the Prophet and said: "O Messenger of God, do you have a fortress to protect you from any harm?" He said: "Before Islam I was using a fortress belonging to a man of Al Dawsy." But thereafter the Prophet preferred what God Almighty gave the Ansar. When the Prophet migrated to Madinah Al Tufail ibn Amr joined him there accompanied by a man from his tribe who disliked Madinah and then fell ill and could not tolerate it, so he picked up a dagger and cut his fingers tips, joints and wrists and his hands bled profusely until he died. Al Tufail ibn Amr saw him in a dream with a pleasant countenance but his hands were covered. He asked him: "What has your Lord done with you?" He replied: "He has forgiven me because of my migration to His Prophet." So he said: "Why are your hands covered?" He replied: "It was said to me 'We shall not heal what you have cut of yourself.'" Al Tufail related this to The Messenger of God (prayers & peace be upon him) and The Messenger of God (prayers & peace be upon him) said: "Please God forgive him for what he has done to his hands."

98. It was related that Abu Huraira said: "When the verse was revealed 'And warn your nearest relations.' (Surah 26 verse 214) the Messenger of God (prayers and peace be upon him) summoned the Quraish and they

assembled, whereupon he warned them all, then he warned certain tribes saying: 'O sons of Ka'b ibn Luayy, save yourselves from the Fire, O sons of Murra ibn Ka'b, save yourselves from the Fire, O sons of Abd Shams, save yourselves from the Fire, O sons of Abd Manaf, save yourselves from the Fire, O sons of Hashim, save yourselves from the Fire, O sons of Abd al Muttalib, save yourselves from the Fire, O Fatimah, save yourself from the Fire, for I have no power in anything from God except that I keep my bond of relationship to you."

99. It was related that Abbas ibn Abd al Muttalib said that he asked The Messenger of God (prayers & peace be upon him): "O Messenger of God, Abu Talib was your fervent defender, have you helped him at all?" He said: "Yes, he will be in the most shallow part of the Fire, and except for me he would have been in the deepest part of Hell."

100. It was related that Ibn Abbas said that The Messenger of God (prayers & peace be upon him) said: "Of all the inhabitants of the Fire Abu Talib will suffer the least, and he will wear two shoes which will make his brain boil."

101. It was related that Husain ibn Abd Al Rahman said: "I was with Said ibn Jubair when he asked: 'Which of you saw a shooting star last night?' I said: 'I did.' Then is said: 'I had not been awake at prayer but had been stung by a scorpion.' He said: 'So what did you do?' I said: 'I used magic.' He said: 'What made you do that?' I said: 'Because of the saying which Al Shu'ba related.' He said: 'What did Al Shu'ba relate to you.' I said: 'Buraida ibn Husaib al As'ari related to us, magic is of no use except in the case of envy or the sting of the scorpion.' He said: 'Whoever does according to what he has heard from the Prophet has acted correctly, but Ibn Abbas related that The Messenger of God (prayers & peace be upon him) said: 'The people were gathered before me and I saw a Messenger and a small group of his followers with him. And another Messenger with one or two men with him and yet another without any followers. When a large group was gathered before me I took it to be my nation, then it was said to me: 'This is Moses and his people. Look at the horizon', and I saw a multitude. It was said to me: 'Look at the other horizon,' and there was also a multitude. And it was said: 'Look at the far side of the horizon,' and there was also a multitude. It was said to me: 'This is your nation, and from them are seventy thousand people who will enter Paradise without any reckoning and without any chastisement.' Then he stood up and left to go to his house. The people started to talk about those who will enter Paradise without any reckoning or chastisement. Some of them said: 'May be they are those who were living at the time of The Messenger of God (prayers & peace be upon him) .' And others said: 'May be they are those who were born in the times

of Islam and who never associated anything with God Almighty.' Others said other things. Then The Messenger of God (prayers & peace be upon him) came out and said: 'What is that you were saying?' They told him and he said: 'They are those who never used magic nor asked others to use it nor did they take omens, and they put all they trust in their Lord.' At this Ukkasha ibn Mihsan stood up and said: 'Pray for me that I may be one of them.' The Messenger of God (prayers & peace be upon him) said: 'You are one of them.' Then another man stood up and said: 'Pray that I may be one of them.' At this he said: 'Ukkasha has gone before you.'

102. It was related that Abd Allah ibn Mas'ud said: "We were about forty men camped with The Messenger of God (prayers & peace be upon him) when he said: 'Are you not happy that they will amount to one fourth of the dwellers of Paradise?' He said: 'Yes.' He said: 'Are you not happy that you will amount to one third of the dwellers of Paradise?' They said: 'Yes.' At this he said: 'By Him in Whose Hands is my soul, I hope you will amount to one half of the dwellers of Paradise, this is because no one will enter Paradise except a believer and you amount to no more than a white hair on the skin of a black ox or a black hair on the skin of a white ox among the unbelievers."

103. 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 headed, 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'."

104. It was related that Mus'a ibn Sa'd said: "Abd Allah the son of Umar went to Ibn Amer to ask about his health when he was ill. He said: 'Umar why do you not pray to God for me?' He said: 'I heard The Messenger of God (prayers &

peace be upon him) say: 'Prayer is not accepted without purification, nor is charity accepted from impure wealth, and you were the governor of Basrah'."

105. It was related that Abu Huraira said: "When any of you awakes do not put your hand into any vessel until you have washed it three times, for you do not know where your hands has been during the night."

4

The Book on Answering the Call of Nature

106. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Beware of two things which provoke cursing." They asked: "O Messenger of God, what are those two things?" He said: "Relieving yourselves on the roadways or under the shade."

107. It was related that Abd Allah ibn Jafar said: "One day The Messenger of God (prayers & peace be upon him) made me mount behind him and told me a confidence which I will not disclose to anyone, and The Messenger of God (prayers & peace be upon him) liked to be covered in a concealed place high up or surrounded by date clusters when answering the call of nature." Ibn Asma' related that it meant an enclosure of date palms.

108. It was related that Anas said: "Before The Messenger of God (prayers & peace be upon him) used to enter the toilet – and in the Hadith related by Hushaim – Before The Messenger of God (prayers & peace be upon him) used to enter the toilet he used to say: 'O God, I seek refuge in You from all wicked and offensive things."

109. It was related that Abu Ayyub said that the Prophet 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." Abu Ayyub said: "When we went to Al Sham we found the toilets had been built facing the Qibla, so we turned ourselves away and sought forgiveness from God Almighty."

110. It was related that Wasi' ibn Habban said: "I was offering prayer in the mosque and Abd Allah ibn Umar was reclining there with his back towards the Qibla. When I had finished praying I went up to him on one side. Abd Allah said: 'The people say you should not turn your face to the Qibla or Jerusalem when you use the toilet.' He also said: 'I was upon the roof of the house and I saw The Messenger of God (prayers & peace be upon him) squatting on two bricks to relieve himself and his face was turned towards Jerusalem.' "

111. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "None of you should urinate in standing water and then wash in it."

112. It was related that Ibn Abbas said that The Messenger of God (prayers & peace be upon him) passed by two graves and said: "They are being tormented, but not on account of a grievous sin. One of them used to gossip and the other did not take care from keeping himself clean from urine." Then he asked for a green leafed twig and cut it into two and placed a part of it upon each grave and said: "May their punishment be lessened for as long as these twigs stay fresh."

113. It was related that Ibn Qatada said that his father said: "The Messenger of God (prayers & peace be upon him) said: 'None of you should hold his penis with his right hand when passing urine, nor wipe himself with it in the toilet, and you should not exhale into the drinking vessel."

114. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) went into an enclosure with a servant carrying a jar of water following him and he was the youngest of us. He put it beside a lote tree and when The Messenger of God (prayers & peace be upon him) had relieved himself, he came out and had washed himself with water."

115. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When any of you cleans himself with pebbles he must use an odd number of stones and when any of you performs ablution he must draw water into his nose and expel it."

116. It was related that Salman said that it was said to him: "Your Messenger instructs you on all matters even about defecation." He said: "Yes. He has forbidden us to face the Qibla when defecating or passing urine, and forbidden us to cleanse with the right hand or with less than three pebbles, or with dung or bone."

117. It was related that the freed slavegirl of Maimuna was given a goat in charity but it died. The Messenger of God (prayers and peace be upon him) passed by it and said: "Why do you not skin its hide? You could then tan it and use it." They said: "It had died." He said: "It is only prohibited to eat it." Abu Bakr and Ibn Umar related that this was related from Maimuna (may God be pleased with her).

118. It was related that Abu Al Khair said: "I saw Ibn Wa'la al Sabai wearing fur, I touched it and he said: 'Why do you touch it?' I asked Ibn Abbas: 'We live in the western regions and the Berbers and Magus live among us, they bring rams and slaughter them, but we do not eat what they slaughter, and they come with skins full of fat.' At this Ibn Abbas said: 'We asked the Messenger of God (prayers and peace be upon him) about that and he said: 'Tanning it purifies it.' "

119. It was related that Abd Allah ibn Mughaffal said that The Messenger of God (prayers & peace be upon him) ordered the killing of dogs and then later said: "What is their problem with the dogs." So he permitted the dog which is used in hunting and the dog which guards the flocks, and he said: "If a dog has licked a plate wash it seven times and then rub it with earth the eighth time." It was also related that Yahya ibn Said said that the Prophet permitted the dog which guards the flocks and the dog which is used in hunting and the dog which guards the fields.

5

The Book of Ablution, Ghusl and Cleanliness

120. It was related that Abu Malik al Ash'ari said that The Messenger of God (prayers & peace be upon him) said: "Cleanliness is half of faith and 'Praise be to God' fills the scale, and 'Glory be to God' and "Praise be to God' fill up what is between the heavens are the earth, and prayer is a light and charity is proof, and fortitude is brightness and the Qur'an is a proof for you or against you. Every man goes out in the morning and pledges allegiance for himself and thereby frees or destroys himself."

121. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When a servant washes his face every sin he thought of doing will be washed away from his face with the water, or with the last drop of water, and when he washes his hands every sin they committed will be erased from his hands by the water, or with the last drop of water, and when he washes his feet, every sin his feet have walked towards will be washed away with the water, or with the last drop of water, so that he will emerge pure from all sin."

122. It was related that Ibn Abbas told of how he had passed a night at the house of The Messenger of God (prayers & peace be upon him) . The Messenger of God (prayers & peace be upon him) rose up for prayer in the latter part of the night, he went out and looked at the sky and recited: 'Indeed in the creation of the heavens and the earth and in the disparity of the night and day, there are Signs for those who possess minds. * Those who praise God standing, sitting or lying on their sides, and reflect upon the creation of the heavens and the earth: 'Our Lord, You have not created this in vain, glory be to You! So save us from the chastisement of the Fire.' (Surah 3 verses 190-191) Then he returned to his house and used his toothstick, made ablution and then got up and offered the prayer. Then he lay down upon the bed, and got up once again and looked towards the sky and repeated the same verse, and then returned and used the toothstick, performed ablution and offered prayer again."

123. It was related that Aisha (may God be pleased with her) said: "Whenever the Prophet used to enter his house he always began to use his toothstick."

124. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) always began with the right hand in performing ablution and in combing his hair and in putting on his shoes."

125. It was related that Abd Allah ibn Zaid Al Ansari, who was a companion of the Prophet, (prayers and peace be upon him) said that he was asked: "Show us how The Messenger of God (prayers & peace be upon him) performed ablution?" He asked for a vessel and poured water from it over his hands and washed them three times, then he put his hand in and scooped up water and rinsed his mouth with it then he drew water into his nose with his hand and exhaled it three times, then he put his hand into the vessel and drew water up each arm three times to the elbow, then he dipped his hand in again and wiped his head from front to back with his hands. Then he washed his feet to the ankles, and said: "This is how The Messenger of God (prayers & peace be upon him) used to perform ablution."

126. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If anyone of you performs ablution he should wash his nose by aspirating water into it, and then exhale it out." It was also related that Abu Huraira said that the Prophet said: "When anyone of you awakes from sleep he should exhale from his nose three times as Satan spends the night on his nose."

127. It was related that Nu'aim ibn Abd Allah al Mujmir said: "I saw Abu Huraira performing ablution, he washed his face very well then he washed his right hand up to his arm, then he washed his left hand up to his arm, and then washed his right leg until the knee and then washed his left leg until the knee and said: "This is how I saw The Messenger of God (prayers & peace be upon him) perform ablution. And he said that The Messenger of God (prayers & peace be upon him) had also said: 'Your faces hands and feet will be bright on the Day of Resurrection due to your perfect ablution, so let any of you who can increase the brightness of his head and hands and legs'."

128. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) went to the graveyard and said: "Peace be upon you, the resting place of the believers, and we if God wills, will soon join you. I wish to see my brothers." They said: "O Messenger of God, are we not also your brothers?" He said: "You are my companions, and my brothers are those who have not yet come into the world." They said: "O Messenger of God, how will you know the people of your nation who have not yet been born?" He said: "If a man owned some horses which had whites marks on their foreheads and whose legs were black, would he be able to recognise his own horses?" They said: "Yes indeed, O Messenger of God." He said: "So

they will come with white faces and arms and legs from their ablution and I will reach the fountain before them, some will be driven off from my fountain like the stray camel is driven off, and I will call out: 'Come, come.' Then it will be said: 'These people went astray after you.' And I shall say: "Go away, go away."

129. It was related that Humran the servant of Uthman ibn Affan said that Uthman ibn Affan asked for a tumbler of water and poured water over his hands and washed them three times and then rinsed his mouth. Then he washed his face three times then he washed his right hand and forearms up to the elbows three times, then he washed his left hand in the same manner, then wiped his head and washed his right foot up to his ankles three times. Then his left foot in the same manner. Then he said: "I have seen The Messenger of God (prayers & peace be upon him) perform ablution like this." And then said: "The Messenger of God (prayers & peace be upon him) 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, Ibn Shehab said: "Our scholars used to tell us: 'This ablution is the best ablution to perform for prayer.

130. It was related that Humran said that Uthman ibn Affan said that the Messenger of God (prayers & peace be upon him) said: "Whoever performs ablution perfectly as God Almighty commands him then the prescribed prayer wipes out the sins they committed between them."

131. It was related that Uthman said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Whoever performs ablution perfectly and then walks to offer the prescribed prayer with the people or in congregation or in the Mosque, God will forgive him his sins'."

132. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Shall I tell you the means through which God Almighty obliterates sins and raises mankind in rank?" They said: "Yes, O Messenger of God." He said: "Performing ablution perfectly in spite of difficulty, walking a distance to the mosque, and waiting for the next prayer after having offered a prayer, such are the means."

133. It was related that Abu Hazim said: "I was standing behind Abu Huraira as he performed ablution for prayer. He washed his hand until his armpit. I asked him: 'O Abu Huraira, what kind of ablution is that?' He said: 'O you of the tribe of Farrukh, are you here, if I had known you were here I would not have made ablution that way, I heard my friend (prayers and peace be upon him) say: 'Adornment will be extended on a believer as far as the ablution is extended'."

134. It was related that Jabir said that Umar ibn Khattab said that a man performed ablution but omitted a small part the area of a finger nail. The Messenger of God (prayers & peace be upon him) saw it and said: "Go back and wash again perfectly." He returned and performed ablution perfectly and then offered the prayer.

135. It was related that Anas said: "The Prophet performed ablution with one measure of water and took a bath with up to five measures of water."

136. It was related that Hummam said that Jarir urinated, then performed ablution and wiped water over his socks. It was said: "You do that?" He said: "Yes, I saw The Messenger of God (prayers & peace be upon him) urinate then perform ablution and then wipe water over his shoes." It was also related that Al A'mash said: "Ibrahim said they liked this Hadith because Jarir had embraced Islam after Surah Al Ma'ida had been revealed."

137. It was related that Abu Wa'el said: "Abu Musa used to be strict regarding urination, he used to urinate into a bottle and said: 'The Children of Israel used to cut off any part of the skin which had been touched by urine.'" Hudhaifa said: "I wish your companion would not be so strict regarding that, while I was walking with The Messenger of God (prayers & peace be upon him) I saw him enter an enclosure of palm trees behind a wall and he stood up as any of you would do, and he urinated. I left him alone until he signaled to me to come back, so I returned to him and stood with Uqba until he had finished." It was also related that he said: "He performed ablution and wiped over his socks."

138. It was related that Al Mughira ibn Shu'ba said: "I was journeying one night with the Prophet and he asked me: 'Do you have water?' I said: 'Yes.' So he dismounted his she-camel and walked until he disappeared into the darkness of the night, then he returned and I poured water for him from a jar, and he washed his face but he was wearing a woolen cloak and he could not get his arms out of it so he brought them out from beneath of it and washed his forearms and wiped his head. Then I bent down to remove his socks but he said: 'Leave them, my feet were purified when I put them on.' So he just wiped over them."

139. It was related that Shuraih ibn Hani said: "I went to Aisha to ask her about wiping over socks. She said: 'Go ask the son of Abu Talib as he used to travel with The Messenger of God (prayers & peace be upon him) .' We asked him and he said: 'The Messenger of God (prayers & peace be upon him) permitted the wiping over socks for threes days and their nights for those who are traveling and for those who are not traveling for one day and its night.' "

140. It was related that Al Mughira ibn Shu'ba said: "The Messenger of

God (prayers & peace be upon him) had tarried behind while we were travelling, so I waited with him. After he had answered the call of nature he asked me: 'Do you have any water?' So I brought him water and he washed his hands and face, then he tried to remove his arms from the sleeves of his cloak but was unable as it was too narrow. So he brought his hands from beneath his cloak and gathered it over his knees and washed his arms and wiped over his forehead and over his turban and over his socks. Then he mounted and I mounted until we caught up with the people. We found they in prayer led by Abd Al Rahman ibn Auf, and they had already performed the first Raka't. When Abd Al Rahman perceived the Prophet joining the prayer he tried to withdraw himself but the Prophet indicated to him to continue, he did so, and when he finished the Prophet and I continued praying to complete the Rak'at we had missed."

141. It was related that Bilal (may God be pleased with him) said that The Messenger of God (prayers & peace be upon him) wiped over his socks and his headscarf.

142. It was related that Buraida said that the Prophet prayed all prayers on the day of the Conquest with one ablution, and wiped over his socks, so Umar said to him: "You have done something today that you have never done before." He said: "O Umar I did it intentionally."

143. It was related that Uqba ibn Amer said: "We were charged with looking after the camels and when it was my turn I returned them in the evening, I found The Messenger of God (prayers & peace be upon him) standing speaking to the people and I heard him say: 'Any Muslim who performs his ablution perfectly then prays two Rak'at without being distracted, will be granted Paradise.' I said: 'What a good thing I have just heard.' And someone who was there before me said: 'What was said before this was ever better.' I looked and I saw Umar who said: 'I just saw you arrive', then he said: 'Anyone of you who performs ablution perfectly and then says 'I certify that there is no god but God and Mohammed is His servant and Messenger' the eight gates of Paradise will be opened to him and he may enter by whichever of them he pleases."

144. It was related that Ali (may God be pleased with him) said: "I was a man whose seminal fluid used to discharge frequently and I felt shy to ask the Prophet about it, because I was married to his daughter, so I asked Al Miqdad ibn Al Aswad to ask him for me and he said: 'He should wash his private parts and perform ablution.'"

145. It was related that Anas said: "While the call to stand in prayer was being made The Messenger of God (prayers & peace be upon him) was speaking quietly with a man – Abd al Warith related: 'The

Prophet was speaking quietly with a man - so he did not stand up to offer the prayer until the people had slept." It was also related that Shu'ba said: "He continued speaking quietly with the man until the Companions fell asleep, then he came and led them in prayer."

146. It was related that Jabir ibn Samura said: "A man asked The Messenger of God (prayers & peace be upon him) : 'Do I have to perform ablution after eating lamb?' He replied: 'If you wish, do so, or if you do not, you do not have to.' He asked: 'Do I have to perform ablution after eating camel?' He replied: 'Yes, you should perform ablution after eating camel meat.' He asked: 'May I pray in the sheep pen?' He replied: 'Yes.' He asked: 'May I pray in the place where the camels rest?' He replied: 'No.' "

147. It was related that Umar ibn Abd Al Aziz said that Abd Allah ibn Ibrahim ibn Qariz told him that he found Abu Huraira performing ablution in the mosque and he said: "I am performing ablution because I have eaten clarified butter (ghee) as I heard The Messenger of God (prayers & peace be upon him) say: 'Perform ablution after eating anything touched by fire.' "

148. It was related that Jafar ibn Amr ibn Umayyah Al Dammri said that his father said: "I saw The Messenger of God (prayers & peace be upon him) slicing pieces of lamb shoulder and eating it, then the prayer was called and he put down the knife and led the prayer without performing ablution."

149. It was related that Ibn Abbas said that the Prophet drank milk then asked for water and rinsed his mouth and said: "I did so because of its fat."

150. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you feel distension in your abdomen and are unsure as to whether you have passed any wind, you should not leave the mosque unless you hear a sound or smell from it."

151. It was related that Abd Al Rahman ibn Abu Said al Khudri said that his father said: "On a Monday I went out to Quba'a with The Messenger of God (prayers & peace be upon him) , and when we reached the tribe of Salim The Messenger of God (prayers & peace be upon him) stood at Ut'ban's door and called out to him. He came out with his waist wrapper undone. The Messenger of God (prayers & peace be upon him) said: 'We have rushed the man.' Ut'ban said: 'O Messenger of God, if a man hastens from his wife without emission of his semen, what should he do?' The Messenger of God (prayers & peace be upon him) said: 'It is water for water.' "

152. It was related that Abu Musa said: "A group of the Emigrants (Muhajirin) and the Helpers (Ansar) were disputing regarding bathing, the Helpers said bathing is only obligatory when semen has been emitted. The Emigrants said bathing is obligatory if they have

been intimate." Abu Musa said: " I will find a solution for you both." Then he went to Aisha and sought permission to see her and she permitted him. He asked her: 'O, mother – or O mother of the believers – I wish to ask you about something but I feel shy.' She said: 'Do not be shy in asking me about something you could ask the mother who gave birth to you. I am your mother.' I asked her: 'What obligates bathing?' She replied: 'You have come to an expert on this. The Messenger of God (prayers & peace be upon him) said: 'If a husband sits between the four parts of his wife and their private parts touch then bathing becomes due.'"

153. It was related that Jabir ibn Abd Allah said that Umm Kalthoum said that Aisha, the wife of the Prophet, said: "While I was sitting with The Messenger of God (prayers & peace be upon him) , a man came and asked him if when he is intimate with his wife and then his erection ceases should they have to bathe?" The Messenger of God (prayers & peace be upon him) replied: "It happens to me with her and then we wash."

154. It was related that Ishaq ibn Abu Talha said that Anas (may God be pleased with him) said: "Umm Sulaim – the grandmother of Ishaq – came to The Messenger of God (prayers & peace be upon him) while Aisha was sitting with him, and asked him: 'O Messenger of God, if a woman sees what a man sees in his dream, then she sees for herself what a man sees?' Aisha said: 'O Umm Sulaim, you are humiliating women, may your right hand be covered with dust.' He said to Aisha: 'But it is your right hand which should be covered with dust. Yes, O Umm Sulaim she should wash when she sees that'."

155. It was related that Maimuna, the wife of The Prophet (prayers & peace be upon him) said: "I prepared water for The Messenger of God (prayers & peace be upon him) to bathe for Janaba (ritual impurity) , he washed his hands two or three times, then he put his hand into the water vessel and poured water over his private parts and washed them with his left hand, then he struck the earth with his left hand and rubbed his hands well. Then he performed ablution for prayer and poured three handfuls of water over his head and washed all of his body, then he moved from that place and washed his feet, and then I came to him with the towel but he refused it."

156. It was related that Abu Salama ibn Abd al-Rahman said: "I went to see Aisha together with her brother in suckling and he asked: 'How did The Messenger of God (prayers & peace be upon him) perform the bath of Janaba?' She called for a pot of water and washed behind a screen, she poured water over her head three times. He said: 'The wives of the Prophet used to shorten their hair to their earlobes.'"

157. It was related that Umm Hani bint Abi Talib said: "I went to The Messenger of God (prayers & peace be upon him) in the year of the conquest of Makkah while he was on the heights of Makkah and found him bathing while Fatimah was screening him. He took his garment and wrapped himself with it, then he prayed eight Rak'at, the pre-noon prayer."

158. It was related that Abu Huraira said that among the Hadiths of Mohammed the Messenger of God (prayers & peace be upon him) is that he said: 'The people of Bani Israel used to bathe naked in full sight of each other. Moses (peace be upon him) 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, Moses struck the stone six or seven times."

159. It was related that Abu Said Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "A man should not look upon the private parts of another man and a woman should not look upon the private parts of another woman, and a naked man should not hug another naked man, and a naked woman should not hug another naked woman." (i.e. the private parts of a man must not touch the private parts of another man and the private parts of a woman must not touch the private parts of another woman.)

160. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) used to carry stones with them for the Ka'ba wearing his waistwrapper. Then his uncle Al Abbas said to him: "O my nephew! Take off your waistwrapper and put it across your shoulders to protect them from the stones." He said: "He untied it and placed it over his shoulders then he fell unconscious, and since that time he was never seen naked."

161. It was related that Moazah said that Aisha said: "The Messenger of God (prayers & peace be upon him) and I used to share one container to wash ourselves and he used to pour water over himself faster than me until I used to say: 'Leave some for me.'" She said: "This was when we were in a state of Junaba."

162. It was related that Aisha said: "When The Messenger of God (prayers & peace be upon him) was in a state of Janaba and wanted to eat or sleep, he used to perform ablution first."

163. It was related that Abd Allah ibn Abu Qais said: "I asked Aisha (may God be pleased with her) about the Witr prayer of The Messenger of

God (prayers & peace be upon him) – so he related the Hadith – I asked: 'What did he do when he was in a state of Janaba, did he used to wash before he slept or sleep before he washed?' She said: 'He used to do all of that, sometimes he washed and slept and sometimes performed ablution and slept.' I said: 'All praise be to God Who facilitated the matter for us.'"

164. It was related that Abu Said Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "If anyone of you is intimate with his wife and wishes to return to do the same again he should perform ablution."

165. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) said: "We set off with The Messenger of God (prayers & peace be upon him) on one of his journeys until we reached Al-Baida or Dhat-al-Jaish, where my necklace broke and was lost. The Messenger of God (prayers & peace be upon him) 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 (prayers & peace be upon him) 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 (prayers & peace be upon him) was asleep with his head resting upon my thigh, he said to me: 'You have kept The Messenger of God (prayers & peace be upon him) 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 (prayers & peace be upon him) upon my thigh. The Messenger of God (prayers & peace be upon him) 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."

166. It was related that Shaqiq said: "I was sitting with Abd Allah and Abu Musa when Abu Musa said: 'O Abu Abd Al Rahman, if a man is in a state of Junaba and can not find water for a month, how should he pray?' Abd Allah replied: 'He should not perform ablution with dust even if he does not find water for a month.' Then Abu Musa said: 'What about the verse in Surah 'Al Ma'idah': '...and if you cannot find water then clean yourselves with pure dust...' (Surah 4 verse 43) Then Abu Abd Allah said: "Had the permission given in that verse allowed they would have used dust when they found the water too cold." Then Abu Musa said to Abd Allah: "Have you not heard Ammar when he said: 'The

Messenger of God (prayers & peace be upon him) sent me on an errand and I became Junub but I could not find water, so I rolled in the dust like a beast would do. When I returned to the Prophet I mentioned this to him and he said: "It would have been sufficient for you to do this with your hands, and he struck the dust with his hands once. Then he wiped left to right and the back of his hands and his face. Then Abd Allah said: "Have you not seen that Umar was not convinced with what Ammar said?"

167. It was related that Umair, the servant of Ibn Abbas, said that he heard him say: "Abd Al Rahman, the freed slave of Maimuna, the wife of The Messenger of God (prayers & peace be upon him) , and I went to the house of Abu al Jahm ibn al Harith al Simma Ansari and he said: 'The Messenger of God (prayers & peace be upon him) was going to the well of Al Jamal when he was met by a man, he greeted him but The Messenger of God (prayers & peace be upon him) did not return his greeting until the Prophet reached the well, wiped his face and hands and then he returned his greeting."

168. It was related that Abu Huraira said that he met The Messenger of God (prayers & peace be upon him) on the way to Madinah when he was in a state of impurity and he withdrew himself away and bathed. The Messenger of God (prayers & peace be upon him) looked for him and when he found him he said: "O Abu Huraira, where were you?" He said: "O Messenger of God, when I met you I was unclean and I did not like to sit in your presence before bathing myself." The Messenger of God (prayers & peace be upon him) said: "All praise be to God, indeed a believer is never unclean."

169. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to remember God Almighty all the time."

170. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) emerged from the toilet and was offered some food, the people reminded him of ablution, so he said: 'Am I about to pray so that I should make ablution?' "

171. It was related that Thabit said that Anas said: "The Jews did not eat with women when they had their menses, nor did they live with them in their houses, so the Companions of The Messenger of God (prayers & peace be upon him) asked the Prophet and God Almighty revealed: 'And they ask you about menstruation, say: 'It is a harm.' So keep away from women during their menstruation, and do not approach them until they become clean, so when they have cleansed themselves, then approach them as God has commanded you. Surely God loves those who repent, and He loves those who are always pure.' (Surah 2 verse 222) The Messenger of God (prayers &

peace be upon him) said: 'You may have contact except intercourse.' When the Jews heard of that they said: 'He only wishes to oppose us in everything we do.' Usaid ibn Hudair and Abbad ibn Bash came and said: 'O Messenger of God, the Jews are saying this and that. We should not have any contact with menstruating women like the Jews.' The Messenger of God (prayers & peace be upon him) appeared to be angered at this, but when they left they were given a gift of milk which had been sent to The Messenger of God (prayers & peace be upon him). He summoned them and offered them to drink so they knew then that he was not angry with them."

172. It was related that Aisha said: "Asma, the daughter of Shakal, asked The Messenger of God (prayers & peace be upon him) regarding cleansing after menstruation. He said: 'You all should use water mixed with leaves of the lote tree and wash yourselves well, and then pour water over your heads and rub it well until it reaches the roots of your hair, then pour water over it. Following that you should put musk onto a piece of cotton and cleanse yourselves with it. Asma asked: 'How should she cleanse herself with it?' The Messenger of God (prayers & peace be upon him) said: 'Praise be to God, she should cleanse herself with it.' Aisha said quietly that she should wipe away the traces of blood with it. Then Asma asked regarding bathing due to a state of Janaba. He said: 'She should take water and cleanse herself well and complete ablution and rub her head well until the water reaches the roots and then pour water over herself.' Aisha said: 'It is good that the women of the Helpers are not too shy to hinder themselves from learning about their religion.' "

173. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) was in the mosque he said: 'O Aisha fetch me that garment.' She said: 'I have my menses.' He said: 'Your menses are not on your hands.' And so she fetched it for him."

174. It was related that Amra, the daughter of Abd Al Rahman, said: "Aisha, the wife of the Prophet said: 'When I was in retreat I went into the house to answer the call of nature, and while I was there I asked about the sick, and when The Messenger of God (prayers & peace be upon him) was in retreat he used to put his head outside the mosque for me to comb his hair, and he did not enter the house except for the call of nature for the duration of his retreat.' And Ibn Rumh said: 'They did that for as long as they were in retreat.' "

175. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to rest upon my lap when I had my menses, and he would recite the Qur'an."

176. It was related that Umm Salama said: "When I was lying on a

bedcover with The Messenger of God (prayers & peace be upon him) I began to menstruate, so I slipped away and put on the clothes for menses. The Messenger of God (prayers & peace be upon him) asked: 'Do you have your menses?' I said: 'Yes.' He called me and I lay down with him on the bedcover. And she said: "The Messenger of God (prayers & peace be upon him) used to bathe from the same container with me after we had been intimate."

177. It was related that Aisha said: "When any of us had our menses The Messenger of God (prayers & peace be upon him) used to ask her to tie a waist wrapper on when the flow was its heaviest and then copulate over the waist wrapper." And she said: "And who among you can control his desires as The Messenger of God (prayers & peace be upon him) could."

178. It was related that Aisha said: "I used to drink when I had my menses and then I would hand the vessel to the Prophet and he would put his mouth where my mouth had been and drink from it, and I used to eat meat from a bone when I had my menses and then give it to the Prophet and he would put his mouth where mine had been."

179. It was related that Aisha said: "Umm Habiba bint Jahsh asked for a judgment from The Messenger of God (prayers & peace be upon him) saying: "I feel as if blood keeps flowing from me after the menses." He said: "It is only a blood vessel, so at the end of your menses bathe and then recommence your prayers." So she used to bathe for every prayer. Al Laith ibn Sa'd said that Ibn Shehab never mentioned that The Messenger of God (prayers & peace be upon him) had ordered Umm Habiba bint Jahsh to bathe for every prayer, but it was a thing she did from herself."

180. It was related that Mu'athah said: "I asked Aisha why the menstruating woman has to recompense for fasting she missed but not for prayer?" She said: "Are you from Haruriya (Those who say: 'The recompense of prayers is obligatory upon the menstruating women)?' She said: "No, but I am only asking." It used to happen to us and we used to be ordered to recompense for our fasts and we were never ordered to recompense for prayer."

181. It was related that Abu Huraira said that the Prophet said: "Instinct is five, or the five actions of instinct are; circumcision, shaving the pubic hair, cutting the nails, plucking the hair of the armpits and trimming the moustache."

182. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) said: 'The ten actions of instinct are; trimming the moustache, letting the beard grow, using the toothstick, aspirating water into the nose, cutting the nails, washing the finger joints, plucking the hair of the armpits, shaving the pubic hair and

diminishing the water.' It was also related that Zakariah said that Musab said: 'I have forgotten the tenth and it may be rinsing the mouth.' Qutayyiba added: 'Waki'a said: 'Diminishing the water means cleansing the private parts with water after the call of nature.'

183. It was related that Abd Allah ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "I saw myself in a vision using the toothstick and two men, one bigger than the other, pulled me, so I handed the toothstick to the smaller man. It was said to me: 'Give it to the bigger one.' So I handed it to the big one."

184. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "Differ from the unbelievers by trimming your moustaches and letting your beards grow."

185. It was related that Anas ibn Malik said: "A period of time has been set for us in which we should trim our moustaches, cut our nails, pluck the hair under our armpits and shave our pubic hair, which should not exceed forty nights."

186. It was related that Anas ibn Malik said: "While we were in the mosque with The Messenger of God (prayers & peace be upon him) a Bedouin came and stood up and urinated in the mosque. So the Companions of The Messenger of God (prayers & peace be upon him) said: 'What is this!' He said that The Messenger of God (prayers & peace be upon him) said: 'Do not disturb him and leave him to finish.' So they left him until he had urinated. Then The Messenger of God (prayers & peace be upon him) called him and said: 'These mosques are not for urine or filth, but they are for the remembrance of God Almighty, prayers and reading the Qur'an.' Then he said that The Messenger of God (prayers & peace be upon him) ordered a man from the people to fetch a jar of water and pour it over the urine to clean it away."

187. It was related that Umm Qais bint Mohsan said that she came to The Messenger of God (prayers & peace be upon him) with her son who had not reached the age of solid food. Ubaid Allah said: 'She told me that her son urinated on the lap of The Messenger of God (prayers & peace be upon him) , and The Messenger of God (prayers & peace be upon him) asked for water and poured it over his garment, but he did not wash it.' "

188. It was related that Abd Allah ibn Shihab al Khawalani said: "I was staying in Aisha's house when I had a wet dream and my garment was soiled. So I dipped it in water but one of Aisha's servants saw me and she told her. She sent for me and asked me why I had done that with my garment. I said: 'I saw in my dream what the sleeper sees.' She said: 'Did you find anything on it?' I said: 'No.' She said: 'If you had seen something would you wash it?

You have seen me rub the part of the Messenger of God's garment with my nail when it was dry.' "

189. It was related that Asma'a bint Abu Bakr said a woman came to the Prophet and said: "If the menstrual blood stains our garments what should we do?" He said: "Rub it first, then rub it with your finger under the water, then dry it and pray in it."

6

The Book of Calling for Prayers

190. It was related that Abd Allah Ibn Umar said: "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 (prayers & peace be upon him) ordered Bilal to rise up and pronounce the call to prayer."

191. It was related that Abu Mahthura said that the Prophet taught him this call for prayer: 'God is Great, God is Great, I bear witness that there is no god but God, I bear witness that there is no god but God, I bear witness that Mohammed is the Messenger of God, I bear witness that Mohammed is the Messenger of God, then he repeated, I bear witness that there is no god but God, I bear witness that there is no god but God, twice, I bear witness that Mohammed is the Messenger of God, I bear witness that Mohammed is the Messenger of God, twice, come to prayer, twice, come to prosper, twice." Ishaq the son of Ibrahim, added, God is Great, God is Great, there is no god but God."

192. 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." Yahya added that Ibn Ulayya said that Ayyub told him: 'Except 'Al Iqama'."

193. It was related that Ibn Umar said: The Messenger of God (prayers & peace be upon him) had two who performed the call to prayer, Bilal and Abd Allah ibn Umm Maktum who later became blind."

194. It was related that Aisha said: " Ibn Umm Maktum, who was blind, used to perform the call to prayer for The Messenger of God (prayers & peace be upon him) ."

195. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) would launch an attack against the enemy at dawn. He used to listen out for the call to prayer and if he heard it he would stop, otherwise he would attack. He heard a man say: 'God is Great, God is Great,'

and The Messenger of God (prayers & peace be upon him) said: 'He if following his instinct.' Then when he heard him say: 'I bear witness that there is no god but God, I bear witness that there is no god but God,' The Messenger of God (prayers & peace be upon him) said: 'You have been saved from the Fire.' They saw him and found him to be a shepherd."

196. It was related that Abu Huraira said that the Prophet 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."

197. It was related that Isa ibn Talha said that he was sitting with Mu'awiya ibn Abu Sufian when the caller pronounced the call to prayer. Mu'awiya said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Those who call to prayer will have the longest necks on the day of Resurrection."

198. It was related that Abd Allah ibn Amr ibn Al As said that The Messenger of God (prayers & peace be upon him) said: "When you hear the call to prayer, repeat his words, then invoke blessings upon me, for everyone who invokes blessings upon me will be granted ten blessings from God, then beseech God Almighty to reward me with a place in Paradise which will be given to only one of the servants of God, and I hope to be that one. And whoever beseeches God Almighty for that he will be certain of my intercession for him."

199. It was related that Umar ibn Al Khattab said that the Messenger of God said: "When the caller says: 'God is Great, God is Great,' you should repeat: 'God is Great, God is Great,' and when he says: 'I bear witness that there is no god but God,' you should repeat: 'I bear witness that there is no god but God.' And when he says: 'I bear witness that Mohammed is the Messenger of God,' you should repeat: 'I bear witness that Mohammed is the Messenger of God. When the he says: 'Come to prayer,' you should respond 'There is no strength or power but with God,' and when he says: 'Come to prosper,' you should respond: 'There is no strength or power but with God.' And when he says: 'God is Great, God is Great,' you should repeat: 'God is Great, God is Great.' And when he says: 'There is no god but God,' anyone of you who repeats with all his heart 'There is no god but God,' will be admitted to Paradise."

200. It was related that Sa'd ibn Abu Waqqas said that The Messenger of God (prayers & peace be upon

him) said: "If any one of you hears the caller pronouncing the call to prayer and says: 'I bear witness that there is no god but God, and that Mohammed is His servant and His Messenger, and that I am content with God as my Lord, with Mohammed as Messenger and Islam as my Religion,' his sins will be blotted out." It was also related that Ibn Rumh said that he said: 'Whoever says upon hearing the caller pronounce the call to prayer: "And indeed I bear witness." Qutaiba did not mention: "And I."

7

The Book of Prayers

201. It was related that Anas ibn Malik said: "We were forbidden from asking The Messenger of God (prayers & peace be upon him) about anything, so we hoped that one of the Bedouin would come to ask him as we listened. A Bedouin came and asked: 'O Mohammed! Your emissary came to us and asserted that you claim that God has sent you?' He replied: 'He was truthful.' The Bedouin asked: 'Who created the heavens?' He replied: 'God.' The Bedouin asked: 'Who created the earth?' He replied: 'God.' The Bedouin asked: 'Who created these mountains and what is in them?' He replied: 'God.' The Bedouin asked: 'By The One Who created heavens and earth and created these mountains, did God send you?' He replied: 'Yes.' The Bedouin asked: 'Your emissary asserts that there are five prayers due upon us in a day and night?' He replied: 'He was truthful.' The Bedouin asked: 'By The One Who has sent you, did God command you with that?' He replied: 'Yes.' The Bedouin asked: 'The emissary asserts that obligatory charity is due from our wealth?' He replied: 'He was truthful.' The Bedouin asked: 'By The One Who has sent you, did God command you with that?' He replied: 'Yes.' The Bedouin asked: 'Your emissary asserts that we have to fast the month of Ramadan every year?' He replied: 'He was truthful.' The Bedouin asked: 'By The One Who has sent you, did God command you with that?' He replied: 'Yes.' The Bedouin asked: 'Your emissary asserts that we have to perform the Pilgrimage to the House if we are able.' He replied: 'He was truthful.' Then he left saying: 'By The One Who sent you with the Truth, I will do no more nor less than that.' The Prophet said: 'If he is true to his word he will be admitted to Paradise.' "

202. It was related that Abu Sa'id Al Khudri said: "The Messenger of God (prayers & peace be upon him) 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."

203. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The five prayers and Friday to Friday blot out any sins between

them, except the greater sins." It was also related: "Ramadan to Ramadan blots out the sins between them except the greater sins."

204. It was related that Jabir said that I heard The Messenger of God (prayers & peace be upon him) say: "What is between a man and unbelief is abandoning his prayers."

205. It was related that Abd Allah ibn Amr said that the Messenger of God (prayers & peace be upon him) said: "The midday prayer is due when the sun ascends to its meridian and when the shadow is equal to the height and its duration is until the afternoon prayer is due. The afternoon prayer is due until the sun fades, and the sunset prayer is due until the twilight ceases, and the evening prayer is due until the middle of the night, and the dawn prayer is due from the breaking of the day until the sun has risen, but after the sun has risen do not pray, as it emerges from between the horns of Satan."

206. It was related that Abu Musa said that his father said a man came to The Messenger of God (prayers & peace be upon him) to ask about the prayer times. At first he did not answer him. Then he said: "The morning prayer is due at daybreak while the people can still hardly see each other. Then he commanded them and the call for the midday prayer was pronounced when the sun had ascended to its meridian, which anyone would take to be midday, but he knew better than they. Then he commanded again and the call for the afternoon prayer was pronounced while the sun was still high. Then he commanded again and the call for the sunset prayer was pronounced when the sun had gone down. Then he commanded and the call for the evening prayer was pronounced when the twilight had vanished. The next day he delayed the dawn prayer so that upon its completion one would think the sun had risen or was almost going to rise. Then he delayed the midday prayer until the afternoon prayer was almost due, then he delayed the afternoon prayer until upon its completion the sun was almost red. Then he delayed the sunset prayer until the twilight had almost vanished. Then he delayed the evening prayer until one third of the night had passed. Then he called the man who had asked in the morning and said: "The time for prayer is due between these two limits."

207. It was related that Mohammed ibn Amr ibn Al Hasan ibn Ali said: "When Hajjaj arrived in Madinah we questioned Jabir ibn Abd Allah. He said: 'The Messenger of God (prayers & peace be upon him) used to pray the midday prayer in the noon heat, the afternoon prayer when the sun was still bright, the sunset prayer when the sun had set, as for the evening prayer, sometimes he delayed it and sometimes offered it as soon as it was due. When he saw his Companions gathered early he used to pray early and when he

saw them arrive late he delayed the prayer. And The Messenger of God (prayers & peace be upon him) offered the dawn prayer before dawn when it was still dark."

208. It was related that Umara ibn Ruwaiba said that his father said: "I heard The Messenger of God (prayers & peace be upon him) say: 'Whoever offers prayer before sunrise and before sunset will not enter the Fire. A man from Basrah asked: 'Did you hear that from The Messenger of God (prayers & peace be upon him) ?' He said: 'Yes.' The man said: 'I bear witness that I heard it from The Messenger of God (prayers & peace be upon him), my ears heard it and I kept it by heart."

209. It was related that Abu Bakr ibn Abu Musa al Ashari said that his father said that he heard The Messenger of God (prayers & peace be upon him) say: "Whoever observes the two prayers at the two cool hours will be admitted to Paradise."

210. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) did not neglect the two Rak'at after the afternoon prayer and that The Messenger of God (prayers & peace be upon him) said: 'Do not pray at the time of sunrise and at the time of sunset'."

211. It was related that Khabbab said: "We went to The Messenger of God (prayers & peace be upon him) to complain about the hardships of praying on the hot ground, but he did not reply. Zubair said: 'I asked Abu Ishaq if it was concerning the midday prayer. He said: 'Yes' I asked again if it was concerning the midday prayer when it was due. He said: 'Yes.' I said: 'Was it concerning hastening it?' He said: 'Yes.' "

212. It was related that Abu Zarr said: "The caller to prayer of The Messenger of God (prayers & peace be upon him) pronounced the call for the midday prayer. The Messenger of God (prayers & peace be upon him) then said: 'Let it cool down first, let it cool down first' or he said 'Wait, wait until there is less heat from the exhalation of the Fire. When the heat is great then delay the prayer until it becomes cooler.' Abu Zarr said: 'So we waited until we saw the shadows of the hillocks."

213. It was related that Anas ibn Malik said: "We used to offer the midday prayer with The Messenger of God (prayers & peace be upon him) when the heat was at its greatest, but some of us found it difficult to touch the ground with our foreheads, so we would spread out a garment and prostrate upon it."

214. It was related that Ala' ibn Abd Al Rahman said that they went to the house of Anas ibn Malik in Basrah after offering the midday prayer. His house was beside the mosque and while we were with him he asked: 'Have you offered the afternoon prayer?' We said: 'We have only just completed the

midday prayer.' He said: 'Offer the afternoon prayer. So we rose up and offer the prayer, and when we had completed it he said: 'I heard The Messenger of God (prayers & peace be upon him) say: 'This is how the hypocrite prays, he sits watching the sun, until when it is between the horns of Satan, he gets up and strikes the ground four times hurriedly with little remembrance of God Almighty'."

215. It was related that Abu Basra al Ghafari said: "The Messenger of God (prayers & peace be upon him) led us in the afternoon prayer at Makhmes and then said: 'This prayer was prescribed for those before you, but they abandoned it. So whoever establishes it has a double reward and there is no prayer after it until the star has risen.' "

216. It was related that Abd Allah ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "Whoever intentionally misses the afternoon prayer, it is as if he has lost his family and his property."

217. It was related that Abd Allah ibn Mas'ud said that the unbelievers delayed The Messenger of God (prayers & peace be upon him) from offering the afternoon prayer until the sun was red or yellow. The Messenger of God (prayers & peace be upon him) said: 'They have prevented us from offering the afternoon prayer, may God fill their stomachs and their graves with Fire.' Or he said: 'May God pack their stomachs and their graves with Fire'."

218. It was related that Abu Huraira said The Messenger of God (prayers & peace be upon him) forbade prayer after the afternoon (al Asr) prayer until the sun sets and after the dawn (al Fajr) prayer until the sun rises."

219. It was related that Ulay ibn Rabbah said: "I heard Uqba ibn Amer al Juhni say: "The Messenger of God (prayers & peace be upon him) forbade prayer or burying our dead during three certain hours; as the sun is rising until the sun has risen high, in the hour before noon and as the sun is setting."

220. It was related that Abu Salama asked Aisha about the two Rak'at which The Messenger of God (prayers & peace be upon him) used to offer after the afternoon prayer. She said: "He used to offer them before the afternoon prayer then something kept him busy, or he forgot, so he offered them after the afternoon prayer thereafter he continued to do so, as he always liked to continue whatever he had established for himself."

221. 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."

222. It was related that Mokhtar ibn Fulful said: "I asked Anas ibn Malik about voluntary prayer after the afternoon pray, and he said: 'Umar used to punish those who used to pray after the afternoon prayer, and during the time of The Messenger of God (prayers & peace be upon him) , we used to offer two Rak'at after sunset before the sunset (Maghrib) prayer.' So I asked him: 'Did The Messenger of God (prayers & peace be upon him) offer them?' He said: 'He used to see us offering them and he neither forbade us nor enjoined it upon us.'"

223. It was related that Salama ibn al Akwa'a said: The Messenger of God (prayers & peace be upon him) used to pray the sunset prayer when the sun had set and had vanished."

224. It was related that Aisha said: "The Prophet once delayed the evening prayer until the people had gone away and those in the mosque had slept, then he went out to pray and said: 'If I had not found it difficult for my followers I would have ordered them to pray the sunset prayer at this time.' "

225. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) said: 'Do not be swayed by the Bedouin regarding the name of your evening prayer as in the Book of God it is called the evening prayer, and it goes dark when you milk your camels.' "

226. It was related that Abu Zarr said: "The Messenger of God (prayers & peace be upon him) said to me: 'What would you do if there were rulers after me who delay they prayers from their due time, or who abandon them?' He said I replied: 'What would you advise me to do?' He said: 'Pray at the due time, then if you find them at prayer later join them and it will be an additional prayer for you'."

227. It was related that Abd Allah ibn Mas'ud 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."

228. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever makes one Rak'at of prayer at its due time has gained the whole prayer."

229. It was related that Abu Qatada said: " The Messenger of God (prayers & peace be upon him) assembled us and said: 'You will journey this evening and night and you will reach water God willing in the morning'. So the people set off and paid no regard to each other. Abu Qatada said: 'While The Messenger of God (prayers & peace be upon him) was riding through the night I was beside him and he slept, I saw him leaning sideways upon his mount so I tried to support him without disturbing him until he was sitting upright. We continued on until we were well into the night, I saw him leaning sideways upon his mount again so I tried to support him without disturbing him until he was sitting upright. We continued on until we reached the end of the hour of Sahar, then he leaned more than before until he almost slipped from his mount, so I went to him and supported him and he raised his head and asked: 'Who is that?' I said: 'I am Abu Qatada.' He asked: 'How long have you been at my side?' I said: 'Throughout the night.' He said: 'May God support you for supporting His Prophet.' Then he asked: 'Are we within sight of the people, do you see anyone?' I said: 'I can see a rider here and another there until we were about seven riders together.' The Messenger of God (prayers & peace be upon him) went off the road to lie down to sleep and said: 'Do not let us miss our prayers.' Then The Messenger of God (prayers & peace be upon him) was the first one to awake with the sun on his back. We arose startled and he said: 'Mount.' So we journeyed on until the sun had fully risen, then he dismounted and asked for the water jar I had with me. He performed ablution and a little water remained in it, then he said to Abu Qatada: 'Keep your jar it will one day be the talk of the people.' Then Bilal pronounced the call to prayer and The Messenger of God (prayers & peace be upon him) offered two Rak'at and then offered the dawn prayer as usual. The Messenger of God (prayers & peace be upon him) then rode on and we rode along with him, and each of us was whispering to the other: 'How will we make up our missed prayers?' At this he said: 'Why do you not take example from me? There is no negligence in sleeping, but the negligence is on the one who does not offer prayer at its due time and delays it until the time of the next prayer is due. So whoever misses a prayer from sleeping should pray it as soon as he awakes. And the following day he should offer it at its due time. He asked: 'What do you think the people will do when they find their Prophet not there in the morning.' So Abu Bakr and Umar said that The Messenger of God (prayers & peace be upon him) is still with you and he would not abandon you. But some of the people said: 'The Messenger of God (prayers & peace be upon him) is ahead of you.' So if you obey Abu Bakr and Umar you would have done the right thing. So we went on until we reached the people and it had become hot, and they said: 'O

Messenger of God we are thirsting to death.' At this The Messenger of God (prayers & peace be upon him) said: 'You will not die.' Then he said: 'Fetch me my small cup and bring me the jar of water.' He began to pour the water into the cup and Abu Qatada passed it from one to the other to drink. When they saw that the water in the jar would not be sufficient for them all they rushed towards it, The Messenger of God (prayers & peace be upon him) said: 'Do not rush, each of you will get a drink, so they held back, while The Messenger of God (prayers & peace be upon him) continued pouring the water and I served them until no one remained except The Messenger of God (prayers & peace be upon him) and myself. He filled the cup and said to me: 'Drink.' I said: 'O Messenger of God, I will not drink before you.' At this he said: 'The one who serves the people is the last one of them to drink.' So I drank and The Messenger of God (prayers & peace be upon him) drank and the people reached the watering place comforted.' Abd Allah ibn Rabbah said: 'I shall relate this Hadith in the Mosque.' There Imran ibn Husain said: 'O young man, watch what you say! I was one of the riders that night.' I said: 'In that case you know this Hadith better.' He asked: 'Where are you from?' I said: 'I am one of the Helpers (Al Ansar).' He said: 'Relate it, you know what you are talking about.' He said: 'I related it to the people, then Imran said: 'I too was there that night and I thought that no one would know it as well as I do.' "

230. It was related that Abu Huraira said: "A person asked The Messenger of God (prayers & peace be upon him) about offering prayer in a one piece garment. The Messenger of God (prayers & peace be upon him) replied: 'Have all of you got two garments?'"

231. It was related that Umar ibn Abi Salama said: "I saw the Messenger of God (prayers & peace be upon him) in the house of Umm Salama praying in one garment and lifting the two ends of the garment over his shoulders."

232. 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 ibn Hudaifa and bring me his garment without a pattern as it has distracted my attention from the prayer."

233. It was related that Ishaq ibn Abd Allah ibn Abu Talha said that Anas ibn Malik said: "My grandmother Mulaika invited The Messenger of God (prayers & peace be upon him) for a meal which she had prepared herself. He ate and said: 'Arise! I will lead you in the prayer'." Anas ibn Malik added: "I took the palmfibre mat and washed it with water because it had become soiled from use, and The Messenger of God (prayers & peace be upon him) stood upon it.

The orphan and I aligned ourselves behind him and the old lady stood behind us. The Messenger of God (prayers & peace be upon him) led us in the prayer and offered two Rak'at and then left."

234. It was related that Said ibn Yazid said that he asked Anas ibn Malik whether The Prophet (prayers & peace be upon him) had ever prayed wearing his shoes. He replied: "Yes."

235. It was related that Abu Zarr said I asked The Messenger of God (prayers & peace be upon him) : 'Which was the first mosque to be established on the earth?' He replied: 'The sacred Mosque.' I asked: 'Which one was next?' He replied: 'Al Aqsa Mosque.' I asked: 'How many years had been between the two?' He said: 'Forty years, and wherever you may be and then the prayer is due, pray at any mosque.'

236. It was related that Anas ibn Malik said: "When the Messenger of God (prayers & peace be upon him) arrived in Madinah he stayed in the heights of Madinah among the Bani Amr ibn Auf tribe. He sojourned there for fourteen nights, then he sent for Bani Al 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 Al Najjar around him until he dismounted in the courtyard of Abu Aiyub's house. The Messenger of God (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 Bani Al Najjar people saying: 'O Bani Al 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.' So the Messenger of God (prayers & peace be upon him) ordered the palm trees to be cut and the graves of the pagans to be removed and the unleveled land be leveled. 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 Messenger of God (prayers & peace be upon him) was with them in saying 'There is no goodness except that of the Hereafter, O God! So please forgive the Emigrants and the Helpers'."

237. It was related that Abu Salama ibn Abd Al Rahman said that Abd Al Rahman ibn Abu Said al Khudri visited me and I asked him: "Have you heard what your father said about the mosque which is founded upon piety?" He replied: "My father said: 'I went to visit The Messenger of God (prayers & peace be upon him) at the house of one of his wives, and I asked him 'O Messenger of God, which of the two mosques was founded upon piety?'" He said that The Messenger of God (prayers &

peace be upon him) took a handful of pebbles and threw them at the ground and said: 'It is your mosque, the Mosque of Madinah.' He said: 'I said: 'I bear witness that I heard the same from your father.'"

238. It was related that Ibn Abbas said that a woman complained saying: "If God Almighty will relieve me I will pray at Al Aqsa Mosque." So when she was relieved she readied herself to travel, Maimuna the wife of the Prophet came to greet her, and she informed her about it. Then Maimuna told her: 'Stay and eat what you have prepared for your journey and pray in the Mosque of The Messenger of God (prayers & peace be upon him) as I have heard him say: 'One prayer in it is one thousand times better than prayer in any other mosque except the Mosque of the Ka'ba.'

239. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to walk or ride to the mosque of Quba'a and then pray there two Rak'at."

240. It was related that Mahmoud ibn Labid said that when Uthman ibn Affan intended to build the Mosque the people disliked his intention and wished for him to leave it as it was. So he said: " I heard the Messenger of God (prayers & peace be upon him) say: 'Whoever builds a mosque, God will build for him a similar place in Paradise'."

241. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The places most liked by God Almighty are the mosques, and the places most disliked by God Almighty are the markets."

242. It was related that Ubayy ibn Ka'b said: "One of the Helpers whose house was located at the furthest side of Madinah never missed any prayer in the company of The Messenger of God (prayers & peace be upon him) . We felt sympathy for him and said: 'If only you had a donkey you would not have to walk the scorching sand and it would preserve you from the serpents on the ground.' He said: 'By God, I would not want my house to be closer to the house of The Messenger of God (prayers & peace be upon him).' I was angered at his words and went to the Prophet of God and told him what he had said. He summoned him and he repeated the same to him and told him that he was hoping for a reward for his long walk. The Prophet said to him: 'Indeed you will be rewarded with what you hoped for."

243. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever washes in his house and then walks to a house of the houses of God to fulfill an obligation of the obligations of God, for every footstep he takes, a sin is blotted out and he is raised in rank."

244. It was related that Abu Qatada said: " While we were praying with The Messenger of God (prayers & peace be upon him) he heard a commotion so he said: 'What is the matter?' They said: 'We are hastening to join the prayer.' He said: 'Do not do that, when you come to pray you should be calm. Offer whatever you can attain with the congregation and complete the prayer for whatever you have missed.' "

245. It was related that Zainab al Thaqafiyah said: "The Messenger of God (prayers & peace be upon him) said: 'If any one of you attends the mosque, she must not wear perfume.' "

246. It was related that Amra bint Abd Al Rahman said that she heard Aisha, the wife of the Prophet, say: "Had The Messenger of God (prayers & peace be upon him) seen what the women are doing now, he would have forbidden them from attending the mosque as the women of the Children of Israel are forbidden." Amra was asked: "Were the women of the Children of Israel forbidden from the mosques?" She said: "Yes."

247. It was related that Abu Humaid or Abu Asid said that The Messenger of God (prayers & peace be upon him) said: "When any of you enter the mosque he should pray: 'Please God open for me the gates of Your Mercy.' And when he leaves he should pray: 'Please God I ask You of Your Bounty.' "

248. It was related that Abu Qatada said: "I entered the mosque while The Messenger of God (prayers & peace be upon him) was seated with the people, so I sat down, and The Messenger of God (prayers & peace be upon him) asked me: 'What prevented you from offering two Rak'at before you were seated?' I said: 'O Messenger of God, I saw you sitting with the people.' He said: 'When any of you enter a Mosque he should not be seated before he prays two Rak'at.'"

249. It was related that Abu al Sha'ath'a said: "We were sitting in the mosque with Abu Huraira when the call to prayer was pronounced, a man walked out of the mosque, Abu Huraira watched him until he had gone. Then Abu Huraira said: 'That man has disobeyed Abu al Qasim (The Messenger of God, prayers & peace be upon him) .'"

250. It was related that Anas ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "Spitting in the mosque is a sin and to bury it is its expiation."

251. It was related that ibn Umar said that The Messenger of God (prayers & peace be upon him) said during the battle of Khaybar: "Whoever eats of this plant – meaning garlic- must not come to the mosques."

252. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said: "Whoever eats garlic or

onion must keep away from us, or keep away from our mosques and he should stay in his house." It was also related that a pot of green beans was offered to The Messenger of God (prayers & peace be upon him) and he found it had an offensive smell so he asked what it contained besides beans, so he said to some of his companions: 'Bring it near.' When he saw it he disliked to eat it and said to them: 'You eat it if you like but I converse with those to whom you do not converse.' "

253. It was related that Ma'dan ibn Abu Talha said that Umar ibn al Khattab delivered the Friday speech and mentioned the Prophet of God and mentioned Abu Bakr and said: "I had a vision in which I saw a cock pecking me three times and I think my life is ending. Some people have suggested that I should appoint a successor, but God High Exalted will not leave His Religion to be lost nor His Caliphate. By The One Who has sent His Prophet, if I am to die soon, the Caliphate will be decided by this Council of six (Shura) with whom The Messenger of God (prayers & peace be upon him) was well pleased until he passed away. And I know there are people who plot against this Religion and I have fought them in the cause of Islam. If they continue in that they are the enemies of God and unbelievers who lead people astray. I do not leave anything after myself more important than Al Kalala (inheritors such as brothers and paternal uncles). And I have never discussed any matter with The Messenger of God (prayers & peace be upon him) as much as I did regarding Al Kalala, and he was never upset with me about any matter other than this, to the point that he poked his fingers into my chest and said: 'O Umar, is not the last verse of Surah al Nisa' which was revealed during the summer enough for you?' If I live I will judge according to it for the one who recites the Qur'an or who does not recite it. Then he said: 'O God, I ask You to be my witness over the rulers of the regions, I only appointed them to rule in justice, and to teach the people their Religion and the ordinances of the Prophet, and to share their booty among them and to ease their difficulties. O people, you eat two plants in which I see nothing but evil, these are the onion and garlic, and I saw The Messenger of God (prayers & peace be upon him) ordering the eviction of anyone who smelt of them from the mosque to Al Baqi'a. (the cemetery of the people of Madinah) So whoever eats them he should first reduce them to nothing in cooking."

254. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever hears a man announcing in the mosque that he has lost something, should say: 'May God never enable you to find it,' the mosque were not established for that purpose."

255. It was related that Aisha and Abd Allah ibn Abbas said: "When the

last illness of The Messenger of God (prayers & peace be upon him) 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."

256. 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."

257. It was related that Ubu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Six things were bestowed upon me which were not bestowed on any prophet before me; I have been sent with the most concise expressions having the greatest meanings, I been made victorious by casting terror into my enemy, war spoils have been made lawful to me, the earth has been made as a place of prayer and purification, I have been sent to all mankind, and I am the seal of the Prophets."

258. It was related that Abu Zarr said that The Messenger of God (prayers & peace be upon him) said: "If any of you stands to pray and another man is standing in front of you in prayer then he is your cover. But if there is no one in front of you then your prayer would be annulled if a donkey, woman or a black dog passes in front of you." It was asked: "O Abu Zarr, what is the difference between a black dog or a red dog or a yellow dog?" He said: "O son of my brother, I have asked The Messenger of God (prayers & peace be upon him) the same question and he said: 'The black dog is Satan."

259. It was related that Sahl ibn Sa'd al Sa'adi said: "The distance between the place of prayer of The Messenger of God (prayers & peace be upon him) and the wall was just sufficient for a sheep to pass through."

260. It was related that Aisha said when the things that annul prayer were mentioned to her as being a dog, a donkey and a woman: "You have compared us to donkeys and dogs, by God, I saw The Messenger of God (prayers & peace be upon him) praying while I was lying on my bed between him and the Qibla, whenever I was in need of something I disliked to sit up and disturb The Messenger of God (prayers & peace be upon him), so I used to slip away by the side of his feet."

261. It was related that Abu Huraira said that a man entered the mosque and prayed while The Messenger of God (prayers & peace be upon him) was sitting nearby...so The Messenger of God (prayers & peace be upon him) said: "If you intend to pray you must have made a complete ablution, then face the Qibla and pronounce 'God is Great.'"

262. It was related that Al Bara' ibn Azib said that I prayed with the Prophet facing Jerusalem for sixteen months until the verse in Surah the 'Heifer' was revealed: "...Turn your faces in the direction of the Sacred Mosque and wherever you are turn you faces towards it..." (Surah 2 verse 144) It was revealed after the Prophet had offered prayer, so one of the people passed by a group of the Helpers as they were praying and informed them of the revelation, they turned their faces towards the Sacred Mosque as they prayed."

263. It was related that Abu Huraira said that the Prophet said: "When the Iqama is pronounced no prayer is to be offered except the prescribed prayer."

264. It was related that Abu Qatada said that The Messenger of God (prayers & peace be upon him) said: "When the Iqama is pronounced do not stand until you see me."

265. It was related that Jabir ibn Samura said: " Bilal used to pronounce the call to prayer when he saw the sun disappear. But he never pronounced the Iqama until the Prophet came out. Whenever he saw him coming out he would pronounce it."

266. It was related that Abu Salama ibn Abd Al Rahman ibn Auf said that he heard Abu Huraira say: "The Iqama was pronounced so we stood up and the rows were straightened before The Messenger of God (prayers & peace be upon him) came out, then The Messenger of God (prayers & peace be upon him) came and stood up in his place of prayer and before he pronounced 'God is Great' he went out and told us: 'Remain in your places,' so we waited for him until when he returned to us water was dripping from his head. Then he pronounced 'God is Great' and led us in the prayer."

267. It was related that Abu Mas'ud said: "The Messenger of God (prayers & peace be upon him) used to look at their feet as they stood aligned in rows and say: 'Straighten the rows and do not differ or your hearts will differ, and let the row closest to me be of those who are more knowledgeable. Then after them those with less knowledge and so on.' Abu Mas'ud said: 'Today you differ more.' "

268. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Had the people known what is in the call to prayer and in the

first row, they would have drawn lots for it. And if they had known what is the reward for the midday prayer, they would have raced for it. And if they had known the reward for the night and dawn prayers in congregation they would have joined them even if they had to crawl."

269. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The best row for men in prayer is the first row and the least is the last one. And the best row for women in prayer is the last row and the least is the first."

270. It was related that Abu Huraira said that the Prophet said: "Had it not been difficult for the believers – and Zuhair related – for my nation – I would have ordered them to use the tooth stick before every prayer."

271. It was related that Anas said: "A man came to pray and joined the rows while he was out of breath and said: 'All praise be to God, all pure and blessed praise is due to You.' So when The Messenger of God (prayers & peace be upon him) finished his prayer he asked: 'Which one of you said those words?' The people remained silent. So he said: 'Which one of you said it? He did not say anything wrong.' The man said: 'I came breathless and I said it.' So he said: 'I have seen twelve angels vying with each other to raise your words.' "

272. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) 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. But he did not use to do that when prostrating."

273. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to commence the prayer by pronouncing 'God is Great' and by reciting: 'All praise be to God The Lord of the Worlds.' And when he bowed he did not lower his head exceedingly nor raise it up, but held it straight. And when he raised his head after bowing he never prostrated until he had stood upright fully, and when he raised his head after prostration he did not prostrate for the second time until he had sat upright. He used to recite 'Tahiyat' every two Rak'at, and he used to sit upon his left leg with the sole of his right foot facing upwards. He used to forbid resting the buttocks upon the ground. And he also forbade the forearms from touching the ground as the lion sits. He used to end the prayer by pronouncing 'Peace be upon you.'"

274. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) used to stand up during the prayer he would say 'God is Great' and the same upon bowing, then as he straightened from bowing he used

to say 'God hears those who praise Him.' Then as he stood upright he said: 'Our Lord all praise is due to You'. Then he said 'God is Great' when he fell in prostration. Then he said 'God is Great' when he lifted his head up. Then he said 'God is Great' in the second prostration. Then Abu Huraira said: 'I am the most alike to him of you all in how I perform my prayer.'"

275. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) used to teach us saying: 'Do not be in advance of the Imam in your prayers, when he says 'God is Great' then you repeat it after him, and when he says 'nor those who go astray' then you say 'Amin.' When he bows then you bow, and when he says 'God hears those who praise Him' then you say 'Our Lord all praise is due to You.'"

276. It was related that Anas ibn Malik said that the Prophet rode a horse and fell and his right side was injured. So we went to visit him and the prayer became due so he led us in prayer seated and we prayed behind him seated. When he finished the prayer he said: 'The Imam should be followed, when he pronounces 'God is Great' then you repeat 'God is Great' and when he prostrates then you prostrate and when he rises up then you rise up and when he says 'God hears those who praise Him', then say 'Our Lord all praise is due to You.' And if he prays seated then you all pray seated."

277. It was related that Wa'el ibn Hugr said that he saw the Prophet raise his hands at the start of his prayer and pronounce 'God is Great' – Hammam said: "He raised his hands to the level of his ears" - then he wrapped his garment around him and placed his right hand over his left hand. When he made a bow he used to remove his hands from his garment and raise them up, then he pronounced 'God is Great' and bowed. When he said: 'God hears those who praise Him' he lifted his hands and when he prostrated he prostrated between his palms."

278. It was related Ali ibn Abu Talib said that The Messenger of God (prayers & peace be upon him) used to say 'I turn my face towards The One Who has created the heavens and earth in perfection and I am not of the polytheists, indeed my prayer and my offerings, my life and my death are to God The Lord of the Worlds, no partner has He. With this I was commanded and I am Muslim. O God You are The King, there is no god but You, You are my Lord and I am Your servant, I wronged myself and I confess my sins, so forgive me all my sins, indeed no one forgives sins except You, guide me to the best behaviour, no one can guide to the best of it but You, and turn the evil of it from me, as no one can turn the evil of it from me but You. I am at Your command and at Your pleasure, all goodness is in Your hands and the evil is not for You, I am from You and to You, blessed and High Exalted I seek Your

forgiveness and repent to You.' when he stood in prayer. And when he bowed down he said: 'O God to You I bow and I believe in You and to You I submit my hearing, my sight, my brain, my bones and my nerves all humble themselves to You. And when he raised up from bowing he said: 'My Lord all praise is due to You, filling the heavens and the earth and what is in between them and filling whatever You please after them.' And when he prostrated he said 'O God, to You I prostrate and in You I believe, and I submit to You, my face has prostrated to The One Who created and shaped me, and Who created my hearing and sight, blessed be God The Best to Create.' And finally between his testimony and his salutation he said: 'O God forgive me my former and later sins, and what I have concealed and what I have revealed, and what I have been excessive in and what You know of me, You are the First and the Last, there is no god but You.' It was also related that The Messenger of God (prayers & peace be upon him) commenced the prayer he pronounced 'God is Great' then said 'I turn my face towards.....' "

279. It was related that Anas said: "I prayed with the Messenger of God, (prayers & peace be upon him) Abu Bakr, Umar and Uthman (may God be pleased with them) and I did not hear any of them recite 'In the Name of God the Merciful, the Compassionate.' "

280. It was related that Anas said: "One day The Messenger of God (prayers & peace be upon him) went into a meditative state as we sat around him. Then he raised his head up smiling and we asked: 'O Messenger of God what made you smile?' He said: 'A Surah has just been revealed to me.' Then he recited: 'In the Name of God, the Merciful, the Compassionate, indeed We have given you 'Al Khauthar' (Heavenly Fountain) * So pray to your Lord and sacrifice to Him * Surely he who hates you, is the one cut off.' (Surah 108) Then he said: 'Do you know what Al Khauthar is?' We said: 'God and His Messenger know best.' He said: It is a river my Lord, High Exalted, promised me, it has much goodness and it is a trough which my nation will drink from on the Day of Judgment. The number of its drinking vessels is as the number of the stars. When one of them is driven away I will say: 'My Lord ! He is of my nation,' God Almighty will say 'You do not know what they did after you.'"

281. It was related that Abu Huraira said that the Prophet said: "Whoever offers any prayer without reciting 'The Opening' of the Qur'an in it, his prayer is lacking. – three – not fulfilled." It was said to Abu Huraira: 'But we are led by the Imam.' He said: 'Recite it to yourself, I have heard The Messenger of God (prayers & peace be upon him) say: 'God High Exalted said: 'The prayer is divided between Me and My servant and My servant receives what he asks

for, when a servant says 'All praise be to God the Lord of the Worlds' God Almighty says 'My servant has praised Me' and when He says 'The Merciful, the Compassionate' God High Exalted says 'My servant has thanked Me' and when he says: 'Master of the Day of Judgment' God Almighty says 'My servant has glorified Me' – and once it was said: 'My servant has submitted to Me – and when he says 'You Alone do we worship, and You Alone do we turn to for help' God Says 'This is between Me and My servant, and to My servant is what he asks for.' And when he says 'guide us to the Righteous Way, the way of those on whom You have endowed Your Grace, not the way of those who earn Your wrath, not of those who go astray.' He says: 'This is to My servant and to My servant is what he asks.'"

282. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) 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'."

283. It was related that Imran ibn Husain said: "The Messenger of God (prayers & peace be upon him) led the midday or afternoon for us and then said: 'Who recited 'Praise the Name of your Lord High Exalted' behind me?' A man said: 'I did but I only intended good.' The Prophet said: 'It was as if one of you was disputing with me in it.' "

284. 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."

285. It was related that Simak asked Jabir ibn Samura about the prayer of the Messenger of God (prayers and peace be upon him) He said: "He shortened the prayer and did not pray like these people, and he told me that The Messenger of God (prayers & peace be upon him) used to recite: 'Qaf, by the Glorious Qur'an', and another recitation of the same length."

286. 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."

287. It was related that Abu Said al Khudri said: "The Messenger of God (prayers and peace be upon him) used to recite about thirty verses during each bow of the first two bows of the midday prayer and about fifteen verses in the last two or half that, and fifteen verses in each of the first two bows of the afternoon prayer and half of that in the last two bows."

288. It was related that Zaid ibn Thabit said to me: " I heard The Messenger of God (prayers & peace be upon him) reciting from the two longer chapters at the sunset prayer."

289. It was related that Jabir said: 'Moaz ibn Jabal used to pray with The Prophet (prayers & peace be upon him) and then lead his people in prayer. One night he joined The Messenger of God (prayers & peace be upon him) for the evening prayer. Then he went to his people and led them in prayer commencing with Surah 'The Heifer'. A man turned aside pronounced the salutation and prayed alone and then left. The people said: 'O so and so, have you become a hypocrite?' He said: 'By God I swear I have not. But I shall go to The Messenger of God (prayers & peace be upon him) and tell him about this, so he went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, we tend the camels used for watering and we work by day. Moaz says the evening prayer with you and then he comes to us and begins with Surah 'The Heifer'.' The Messenger of God (prayers & peace be upon him) turned to Moaz and said: 'Are you here to make the people suffer? Recite such and such a Surah.' It was also related that Jabir said that Sufian said that The Messenger of God (prayers & peace be upon him) had said "By the sun and its forenoon" (Surah 91) and "By the night as it veils over" (Surah 92) and "Glorify the Name of your Lord, the Most High" (Surah 87) .

290. It was related that Anas said: "One day The Messenger of God (prayers & peace be upon him) led us in prayer and when he had finished the prayer he turned his face towards us and said: "O people, I am your Iman, so do not bow or prostrate ahead of me nor precede me in standing and turning your faces, for I see you before me and behind me.' Then he said: 'By Him in Whose Hand is the soul of Mohammed, if you could see what I see you would have laughed only a little and wept a great deal.' They asked: 'O Messenger of God, what do you see?' He said: 'Paradise and Hell.' "

291. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "As to the man who precedes the Imam in raising his head, does he not fear that God may change his face into the face of a donkey?'

292. It was related that Al Aswad and Alqama said: "We went to the house of Abd Allah ibn Mas'ud and he said: 'Have these people prayed behind you?' We said: 'No.' He said: 'Then stand up and offer prayer.' And he did not order us to pronounce the call to prayer or the Iqama. We moved to stand behind him but he caught hold of our hands and made one of us stand at his right hand side and the other at his left. When we bowed we put our hands upon our knees, he tapped our hands and put his hands down together palm to palm. Then he put them upon his thighs. When he had finished the prayer he said: 'There will come a time soon when your Amirs will delay their prayers from their due time and will delay them to the point that it will be almost sunset. So when you see them doing that offer your prayer at its due time and then offer prayer with them, and when you number three, pray together, and when you number more than three, appoint one of you as your Imam. And when any of you bows down let him put his hands upon his thighs and then kneel, and put his palms alongside each other. It is as if I now see the spaces between the fingers of The Messenger of God (prayers & peace be upon him) '."

293. It was related that Mus'ab ibn Sa'd said: "I offered prayer beside my father and placed both my hands in between my knees. My father told me: 'Place your hands upon your knees.' I did it another time so he struck my hand and said: 'We are forbidden from doing that and have been ordered to place our hands upon our knees."

294. It was related that Aisha said: " The Messenger of God (prayers & peace be upon him) often used to say when he bowed and prostrated: 'Glory be to You, O God, our Lord, and praise be to You, O God, forgive me.' In accordance with what is prescribed in the Qur'an."

295. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) drew back the curtain and saw the people aligned in rows behind Abu Bakr, he said: 'There will be no more Revelation after this except for good visions which a Muslim may see or have shown to him, and I have been forbidden from reciting the Qur'an while bowing or prostrating, so when you bow you should glorify the Lord High Exalted, and when you prostrate do your utmost in sincere supplication, it maybe that your supplication will be accepted."

296. It was related that Abu Sa'id al Khudri said: "When the Messenger of God (prayers & peace be upon him) used to raise his head after bowing he said: "Our Lord all praise is due to You, filling the heavens and the earth and what is

in between them, and filling whatever You please after that. You are the Worthy of All Praise and Glory, most worthy of what a servant says – we are all Your servants – no one can withhold what You give and no one can give what You withhold, and wealth will in no way avail its possessor, wealth is from You alone."

297. It was related that Ma'dan ibn Abu Talha al Ya'mari said: "I encountered Thauban, the freed slave of The Messenger of God (prayers & peace be upon him) , and asked him to tell me of a deed I could do by which God would admit me to Paradise. - Or he said 'the deeds most liked by God'. - He did not answer. I asked him again and he did not answer. I asked him a third time and he said: 'I asked The Messenger of God (prayers & peace be upon him) about that and he told me: 'Prostrate frequently to God Almighty as when you prostrate to God Almighty one prostration God will raise you up one rank, and will blot out one of your sins. Ma'dan said: 'I met Abu Darda' and I asked him the same, and he told me the same thing Thauban had told me."

298. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The closest a servant of God comes to his Lord is when he is prostrating, so increase your supplications at that time."

299. 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'."

300. 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."

301. It was related that Abd Allah ibn Malik ibn Buhyena said: "When The Messenger of God (prayers & peace be upon him) used to prostrate he outstretched his hands from the armpits until I could see their whiteness."

302. It was related that Abd Allah ibn Zubair said that his father said: "When The Messenger of God (prayers & peace be upon him) used to sit in prayer, he put his left foot between his thigh and shank and stretched his right foot and placed his left hand upon his left knee and his right hand upon his right thigh and lifted his finger."

303. It was related that Tawus said: "We asked Ibn Abbas about sitting upon our buttocks. He said: 'It is Sunnah.' We said: 'We deem it a kind of cruelty for the foot.' Ibn Abbas said: 'It is the Sunnah of your Messenger'."

304. It was related that Hattan ibn Abd Allah al Raqashi said: "I offered prayer with Musa al Ashari and when he was seated someone said: 'Prayer has been equated with piety and alms.' The narrator said when Abu Musa completed his prayer he asked: 'Which one of you said that?' He said that the people remained silent. Then Abu Musa repeated his question, but the people remained silent. Then he said: 'It may be that you Hattan said it?' He said: 'I did not say it, and I was afraid that you might think it was me.' Then a man said: 'I said it, and I did not intend anything except good." Abu Musa said: 'Do you not know what you should say during your prayer? The Messenger of God (prayers & peace be upon him) addressed us and showed us our ordinance and taught us our prayer and said: 'When you stand in prayer straighten your rows and let one among you lead, so when he says 'God is Great' you repeat 'God is Great' and when he says 'Not the way of those who earn Your wrath, nor of those who go astray' then say 'Amin'. God will respond to you. And when he says 'God is Great' say 'God is Great' and bow, the Imam should bow before you and rise up before you.' The Messenger of God (prayers & peace be upon him) said your actions follow his. And when he says 'God hears those who praise Him' then say 'Our Lord all Praise is due to You.' God will hear you, God High Exalted has said through the tongue of His Prophet 'God hears those who praise Him', so when he says 'God is Great' and then prostrates, then you say 'God is Great' and prostrate. The Imam prostrates and rises before you. The Messenger of God (prayers & peace be upon him) said: 'Your actions follow his actions, and when he sits, the first thing you should say is 'Pure and good salutations and prayers to God, peace be upon you, O Prophet, and God's Mercy and Blessing be upon him, peace be upon us and upon the righteous servants of God. I bear witness that there is no god but God and I bear witness that Mohammed is His servant and Messenger'."

305. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) used to teach us to testify as he taught us a Surah from the Qur'an, and he used to say: 'All blessed salutations and pure prayers are to God, peace be upon you O Prophet, and the Mercy of God and His Blessing. Peace be upon us and upon the righteous servants of God. I bear witness that there is no god but God and I bear witness that Mohammed is His servant and Messenger'." It was also related that Ibn Rumh said: "As he used to teach us the Qur'an."

306. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him) , said: "The Prophet used to invoke God in prayer saying: 'O God! I seek refuge in 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 in You from sin and from being a debtor.' He was asked: 'O Messenger of God, 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'."

307. It was related that Abu Bakr Al Siddiq said: "I asked The Messenger of God (prayers & peace be upon him) to teach me a beneficial invocation to say in the prayer. He told me to say: 'O God! I have wronged myself with a great sin, (Qutayba said: 'much sin') no one forgives sins but You, so please forgive me and have mercy upon me, You are the All Forgiving, the Most Merciful'."

308. It was related that Abu Darda' said: "The Messenger of God (prayers & peace be upon him) rose up to pray and we heard him say: 'I seek refuge in God from you', then he said: 'I curse you with the curse of God.' He repeated this three times and stretched out his hand as if he was grasping at something. When he finished the prayer we asked: "O Messenger of God, we heard you say something in your prayer which we never heard you say before, and we saw you stretching your hand.' He said: 'The enemy of God came with fire pointing it at my face, so I said: 'I seek refuge in God from you,' three times then I said 'I curse you with God's full curse' three times, but he did not withdraw, so I tried to seize him, but, by God, had it not been for the prayer of our brother Solomon, he would have been tied up and made into a plaything for the children of Madinah."

309. It was related that Abd Allah ibn Zaid, who was shown the call to prayer in a dream, said that Mas'ud Al Ansari said: "We were sitting in the company of Sa'd ibn Ubada when The Messenger of God (prayers & peace be upon him) joined us. Bashir ibn Sa'd said: 'O Messenger of God, God has commanded us to bless you. How should we do that?' He said: 'The Messenger of God (prayers & peace be upon him) remained silent and we wished he had not asked him.' Then The Messenger of God (prayers & peace be upon him) said: 'Say 'O God, bless Mohammed and the household of Mohammed as You blessed the household of Abraham, grant favour upon Mohammed and the household of Mohammed as You granted favour upon the household of Abraham in the world. You are the Worthy of All Praise and Glory', and the salutation which you know."

310. It was related that Amir ibn Sa'd said: "I saw The Messenger of God (prayers & peace be upon him) pronounce the salutation to his right and to his left until I could see the whiteness of his cheeks."

311. It was related that Jabir ibn Samura said: "When we used to pray with The Messenger of God (prayers &

peace be upon him) , we said: 'Peace be upon you and God's Mercy, peace be upon you and God's Mercy,' and indicated with each hand at each side. Then The Messenger of God (prayers & peace be upon him) said: 'Why are you indicating with your hands as if they are the tails of frisky horses? It is sufficient for any of you to put his hands upon his thigh and salute his brother to his right side and then to his left side."

312. It was related that Warrad, the servant of Al Mughira ibn Shu'ba, said: "Once Al Mughira ibn Shu'ba wrote a letter to Mu'awiya informing him that The Messenger of God (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, to Him is the Dominion and all praise and He has power over all things. O God! no one can withhold what You give and no one can give what You withhold, and wealth will in no way avail its possessor, wealth is from You alone'."

313. It was related that Ibn Abbas said: "We used to know when The Messenger of God (prayers & peace be upon him) had finished his prayer when he pronounced 'God is Great.'"

314. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever praises God at the end of every prayer thirty three times and thanks God thirty three times and pronounces 'God is Great' thirty three times, this would be ninety nine and the completion of one hundred is to say 'There is no god but God, all worship is due to Him Alone, to Him is the Dominion and all praises is to Him and He has power over all things,' his sins will be blotted out even if they were as much as the foam upon the ocean."

315. 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."

316. It was related that Abu Mas'ud al Ansari said that The Messenger of God (prayers & peace be upon him) said: "The one who is most learned in the Book of God should be the Imam, but if they are equally learned in reciting it, then the one who is most learned in the Sunnah, and if they are equally learned in the Sunnah, then the one who emigrated first, and if they emigrated at the same time, then the one who was the first to embrace Islam. No one should lead the prayer in a place where another has authority, or sit in his place of honour in his house except by his permission." It was related that Ashajj said "age" in place of "Islam."

317. It was related that Al Bara' said: "They used to pray with The Messenger of God (prayers &

peace be upon him) and when he bowed, they bowed, and when he raised his head from bowing, he said: 'God hears those who praise Him.' And we used to remain standing until we saw him prostrate with his face touching the ground, then we followed him."

318. It was related that Abu Musa Al Ansari said: "A man went to The Messenger of God (prayers & peace be upon him) and said: 'I avoid the dawn prayer because of so and so, as he detains us too long in it. I have never seen The Messenger of God (prayers & peace be upon him) admonish so angrily as he did upon that day, he said: 'O people! Some of you are hindering the others, so whoever of who leads the people in prayer, he must be brief, for behind him are those who are weak or elderly and others have business to attend to."

319. It was related that Ubaid Allah ibn Abd Allah said: "I went to see Aisha and I asked her: 'Would you please tell me about the illness of The Messenger of God (prayers & peace be upon him).' She said: 'Yes, when 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 (prayers & peace be upon him) orders you to lead the prayer.' Abu Bakr was a most softhearted 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.' Ubaid Allah said: 'I went to see Abd Allah ibn Abbas and I told him: 'I am going to relate to you what Aisha has told me about the illness of The Messenger of God (prayers & peace be upon him) , and he said: 'Tell me.' So I told him what she had said. He did not deny any of it except that he asked: 'Did she name the man who was with Al Abbas?' I said: 'No.' He said: 'He was Ali (may God be pleased with them).'"

320. It was related that Al Mughira ibn Shu'ba said: "The Messenger of God (prayers & peace be upon him) had tarried behind while we were travelling, so I waited with him. After he had answered the call of nature he asked me: 'Do you have any water?' So I brought him water and he washed his hands and face, then he tried to remove his arms from the sleeves of his cloak but was unable, as it was too narrow. So he brought his hands from beneath his cloak and gathered it over his knees and washed his arms and wiped over his forehead and over his turban and over his socks. Then he mounted and I mounted until we caught up with the people. We found they in prayer led by Abd Al Rahman ibn Auf, and they had already performed the first Rak'at. When Abd Al Rahman perceived the Prophet joining the prayer he tried to withdraw himself but the Prophet indicated for him to continue, he did so, and when he finished the Prophet and I continued praying to complete the Rak'at we had missed. That astonished the Muslims so they praised God exceedingly, and when the Prophet finished his prayer he turned his face to them and said: 'You have done the best and right thing by offering prayer at its due time.'"

321. It was related that Abu Huraira said: "A blind man came to the Prophet and said: 'O Messenger of God, I have no one to guide me to the mosque.' The Messenger of God (prayers & peace be upon him) gave him permission to pray in his house. So as he was leaving he called him back and asked him: 'Do you hear the call to prayer?' He said: 'Yes.' Then he said: 'You must respond to it.'"

322. It was related that The Messenger of God (prayers & peace be upon him) said: "The congregational prayer is better than the prayer offered alone by twenty five times."

323. It was related that Abd Allah ibn Mas'ud said: "I saw the time when no one abandoned prayer except the hypocrite who was known for his hypocrisy, or a sick man who was helped by two people to go to offer prayer in the mosque. While The Messenger of God (prayers & peace be upon him) has taught us the ordinance of guidance, of which is prayer in the mosque from where the call to prayer is pronounced."

324. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him)

said: "The reward of the prayer of a man in congregation 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 until you enter the mosque. When you enter the mosque and 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."

325. It was related that Abd Al Rahman ibn Abi Amra said: "Uthman ibn Affan (may God be pleased with him) entered the mosque after the sunset prayer and sat alone. I sat beside him and he said: 'O son of my brother, I have heard The Messenger of God (prayers & peace be upon him) say: 'Whoever offers the evening prayer in congregation it will be counted for him as if he had stood half the night in prayer, and whoever offers the dawn prayer in congregation it will be counted for him as if he had stood the whole night in prayer'."

326. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The most difficult prayers for the hypocrites are the night and dawn prayers. Had they known what is their reward, they would have attended them even if they had to crawl. And I was almost going to order the prayer to begin and order a man to lead the people in prayer, while I was going to go with a group of people carrying kindling to those who were not attending the prayer and set their houses on fire." It was also related that he said: "Had any of them thought that he would find a meaty bone there, he would have attended the evening prayer."

327. It was related that Abd Allah ibn Mas'ud said that the Prophet told people who did not attend the Friday prayer: "I was almost going to order a man to lead the people in prayer and then go and burn the houses of those who were absent from the Friday prayer."

328. It was related that Abu Huraira said: "One day The Messenger of God (prayers & peace be upon him) offered prayer, then said: 'O so and so, why do you not offer your prayer properly? The one who prays should see how he is praying, he is only praying for his own benefit. By God, I am aware of how I am praying from behind and before myself.'"

329. It was related that Al Bara' ibn Azib said: "I watched the prayer of Mohammed (prayers & peace be upon him) and saw his standing, his bowing his straightening after bowing and his prostration and his sitting between the two prostrations, and his prostration,

then his sitting for salutation until his completion of the prayer, and they were almost perfectly identical."

330. It was related that Anas said: "I lead you in prayer in the same way that I saw The Messenger of God (prayers & peace be upon him) lead the prayer, and I do not curtail anything." He said: "Anas used to do something which I do not see you doing, that is when he raised his head from bowing he straightened himself upright for such a long time that anyone might think he had forgotten, and when he raised his head up from prostration he remained for such a long time that anyone might think he had forgotten."

331. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) was asked: 'Which prayer is the best?' He said: 'The one you extend in humble submission.'"

332. It was related that Jabir ibn Samura said the Messenger of God (prayers & peace be upon him) came to us and said: 'Why are you indicating with your hands as if they are the tails of frisky horses? Be calm in your prayer.' He said that he came out and saw us seated in circles, and he said: 'Why are you sitting in separate groups?' he said: 'He came out to us again and said: 'You should align yourselves in rows as the angles align themselves in rows before their Lord.' Then we said: 'O Messenger of God, how do the angels align themselves before their Lord?' He said: 'They fill the first row and so on keeping closely aligned'."

333. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) sent me on a mission and I passed him as he was walking (Qutaiba said: 'He was praying.') I greeted him but he indicated to me, so when he finished he called me and said: 'You just greeted me while I was praying'." (At that time he was facing the east.)

334. It was related that Mu'awiya ibn Al Hakam al Sulaimy said: "While I was praying with the Messenger of God (prayers & peace be upon him) a man sneezed. I said: 'May God have mercy upon you.' The people looked at me so I said: 'Woe is me, why are you looking at me like that?' They started to slap their hands upon their thighs, and indicated for me to be quiet so I remained quiet. When The Messenger of God (prayers & peace be upon him), whom I redeem by my father and mother, and I have never seen before him or after him a teacher who teaches better than him, finished his prayer, he did not blame me nor hit me, but he said: 'This is prayer, so it is not fitting for people to speak during it, but it is for praising and glorifying God and for reciting Qur'an.' I said: 'O Messenger of God, I am newly in Islam and God Almighty has revealed Islam to us, and among us are soothsayers.' He said: 'Do not go to them.' I said: 'And there are among us those who

believe in omens.' He said: 'This is something they find in their hearts which does not hinder them.' Ibn Al Sabbah said: ' This should not hinder you.' I said: 'There is among us those who practise fortune telling by drawing lines in sand.' He said: 'One of the prophets used to do likewise, so if it happens that what he told you corresponds with what happens, he will fall in it.' He said: 'I had a slave woman who used to tend the flocks for me at Uhud and Jawwaniya. (North of Madinah) I passed by one day a found that a wold had snatched one of the flock, so being a ill-tempered man like the rest of humanity, I was angry and I hit her across her face. Then I felt I had committed a grievous thing and I went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, should I free her?' He said: 'Bring her to me.' When I brought her to him he asked her: 'Where is God?' She said: 'In Heaven.' He asked: 'Who am I?' She said: 'You are The Messenger of God .' He said: 'She is a believer, so free her.' "

335. It was related that Zaid ibn Arqam said: "We used to speak during the prayer, a man spoke to his friend while he stood next to him in prayer until the verse was revealed: '...And stand in a devout manner before God.' (Surah 2 verse 238) Then we were commanded to be silent and were forbidden from speaking during the prayer."

336. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Men should praise God and women should clap their hands." (if they wish to draw attention to anything while they are praying) It was also related that this is during the prayer.

337. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'Those people should desist from gazing at the sky during the prayer, otherwise their sight will be taken from them'."

338. It was related that Busr ibn Sa'id said that Zaid ibn Khalid Al Juhani sent him to Abu Juhaim to ask him what he had heard from The Messenger of God (prayers & peace be upon him) about a person who passes in front of another during his prayer. Abu Juhaim replied: "The Messenger of God (prayers & peace be upon him) 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 rather than to pass in front of him." Abu Al Nadr said: "I do not remember whether he said forty days, months or years."

339. It was related that Abu Salih Al Summan said: " I was with Abu Sa'id Al Khudri on a Friday while he was praying behind something which acted as a marker, when a young man from Bani Abi Mu'ait tried to pass in front of him, but he pushed him aside from his chest. There being no other way he tried again to pass in front of Abu Sa'id

but he pushed him yet more forcefully. The young man stood still and insulted him and forced his way out and went to Marwan and complained to him about what happened. Then Abu Sa'id followed him to Marwan and he asked him: 'O Abu Sa'id! What has happened between you and your brother's son, he has complained from you?' Abu Sa'id replied: 'I heard The Messenger of God (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 from his chest and if he refuses you should use force against him for he is a satan'."

340. It was related that Talha ibn Ubaid Allah said: "We used to pray and animals used to pass in front of us, so we mentioned that to The Messenger of God (prayers & peace be upon him) and he said: 'You should put something such as the back of a saddle, in front of yourself, then the one who passes in front of you will not harm you'."

341. It was related that Ibn Umar said: "On the day of Feast when The Messenger of God (prayers & peace be upon him) went out to pray he used order a spear to be placed in front of him, then he would face it, and the people prayed behind him. He also used to do that upon his journeys and so the Rulers continued to do the same after him."

342. It was related that Ibn Umar said: "The Prophet used to place his she-camel in front of himself, and then pray facing it."

343. It was related that Auwn ibn Abu Juhaifa said that his father saw The Messenger of God (prayers & peace be upon him) in a red leather tent, and saw Bilal bringing water for ablution. Then he saw the people vying with each other to take the water which the Prophet had used for his ablution. Whoever took some wiped it over himself and the one who could not get any would wipe his hands upon the hands of those who had. Then he saw Bilal bring out a staff and drive it into the ground. Then The Messenger of God (prayers & peace be upon him) come out hurriedly wearing a red garment and led the people in prayer facing the staff and prayed two Rak'at, and I saw the people and animals passing in front of the staff."

344. It was related Abu Huraira said: "The Prophet forbade a man to pray with his hands on his waist.'

345. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) saw some phlegm in the Qibla so he turned to the people and said: 'How do any of you rise up to pray facing your Lord, then spit before Him? Would any of you like someone to spit in their face? So any of you need to spit you may spit to the left or beneath your feet. But if you do not find a place then you should do like this.' The Prophet

(prayers & peace be upon him) then took the corner of his garment and spat in it and rubbed it."

346. It was related that Abu Sa'id al Khudri said that The Messenger of God (prayers & peace be upon him) said: "If any one of you yawns during his prayer let him stifle it as much as he can, as Satan enters." It was also related: "Let him cover his mouth with his hand to prevent Satan from entering."

347. It was related that Abu Qatada al Ansari said: "I saw the Prophet leading the prayer while Umama, the daughter of Abu al As and Zainab the daughter of The Messenger of God (prayers & peace be upon him) , was sitting upon his shoulders, when he bowed he put her down and when he rose up from prostration he lifted her up."

348. It was related that Mu'ayaqib mentioned to the Prophet about leveling the gravel in the mosque. He said: "If you have to do it, then do it only once."

349. It was related that Abd Allah ibn Alshekhyar said: "I prayed with The Messenger of God (prayers & peace be upon him) and I saw him spit and rub it under his shoes."

350. It was related that Abd Allah ibn Abbas said: "I saw Abd Allah ibn al Harith praying with his hair plaited behind him. So I got up and undid it for him. When he finished his prayer he went to Ibn Abbas and asked him: 'What is wrong with my hair?' He replied: 'I have heard the Messenger of God say: 'The one who prays with plaited hair is like the one who prays while he is tied with a rope."

351. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "If dinner is served when the prayer is due then eat before you pray the sunset prayer. And do not hasten your meal."

352. It was related that Abu Sa'id Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "If any of you doubts concerning his prayer, and he does not remember if he prayed three or four, he should cast away his doubt by completing his prayer. Then offer two prostrations before giving the salutation of ending the prayer, if he has prayed five it will intercede for him, and if he has completed the four, it would a humiliation to Satan."

353. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) led us in prayer at sunset and midday but stopped the afternoon prayer after two knees, then brought a tree trunk into the Qibla of the Mosque to rest his back upon while he was saddened. Abu Bakr and Umar were among the people there, so they were afraid to speak. The people rushed outside saying: 'the prayer has been shortened' so the one of the hands (a nickname of someone who had long arms) stood up and said: 'O Messenger of God, has the prayer been

shortened or have you forgotten?' The Prophet looked about and said: 'What is the one of the hands saying?' They said: 'What he said is true, because you only prayed two Rak'at.' So he prayed another two Rak'at and gave the salutation, then pronounced 'God is Great, then prostrated, then pronounced 'God is Great' and rose up and then prostrated, then he pronounced 'God is Great' and rose up. And I was told by Imran ibn Husain that the Prophet gave salutation."

354. It was related that Ibn Umar said: "When The Prophet (prayers & peace be upon him) used to recite the Qur'an he recited a Surah which contained a prostration and he would prostrate and we all used to do likewise to the point that some of us were unable to find a place to perform it."

355. It was related that Abi Rafa said: "I prayed the evening prayer with Abu Huraira and he recited 'When the sky is rent asunder' and he prostrated during its recitation. I asked Abu Huraira: 'Why did you prostrate?' He said: 'I prostrated in it behind Abu al Qasim (the Prophet) and ever since I shall continue to prostrate in it until I meet him.'"

356. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) finished reciting during the dawn prayer and pronounced 'God is Great' and bowed he raised his head from bowing and 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. O God curse Lahyan and Rea'la and Thakwan and Usiyah, they disobeyed God and His Messenger.' Then we were informed that he abandoned that when the verse was revealed: 'The matter is not in your hands, whether God turns to them or chastises them, for surely they are evildoers.' (Surah 3 verse 128) ."

357. It was related that Abu Huraira said: "By God, my prayer is most like the prayer of The Prophet (Prayers & peace be upon him) ." Abu Huraira used to make an invocation in the midday, night and dawn. He used to seek God's forgiveness for the true believers and he used to curse the unbelievers.

358. It was related that Al Bara' ibn Azib said: "The Messenger of God (prayers & peace be upon him) used to make invocation at the dawn and sunset prayers."

359. It was related that Hafsa said: "The Messenger of God (prayers & peace be upon him) used to offer two brief Rak'at when call to prayer for the dawn prayer was pronounced."

360. It was related that Aisha said that the Prophet said: "The two Rak'at of the dawn prayer are better than this life and all that it in it."

361. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) once recited 'Say, O you unbelievers,' and 'Say, He is God the One and Only,' during the two Rak'at of the dawn prayer."

362. It was related that Aisha said: "Upon completion of the two Rak'at of the dawn prayer the Prophet used to talk to me if I was awake or he would lie down."

363. It was related that Simak ibn Harb said: "I asked Jabir ibn Samura: 'Did you used to sit with the Messenger of God?' He said: 'Yes, many times, as he used never to leave the place where he prayed the dawn prayer until the sun had risen, so when the sun rose he left, and they used to converse together and sometimes speak of a matter before Islam then they smiled and laughed.'"

364. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) never prayed the forenoon prayer, but I do. He 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."

365. It was related that Abu Zarr said that the Prophet said: "Each one of you has to do an act of charity every morning, every magnification of God Almighty is charity, and every praise of God Almighty is charity, and every pronunciation of there is no god but God is charity, and every pronunciation of God is Great is charity, and every enjoining to good is charity, and every forbidding of evil is charity, and the highest reward of these are the two Rak'at of the fore-noon prayer.

366. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to pray the fore-noon prayer four Rak'at and more as God pleases."

367. It was related Abd Allah ibn al Harith ibn Nawfal said: "I was eagerly seeking for someone to tell me that The Messenger of God (prayers & peace be upon him) offered the fore-noon prayer, but I did not find anyone to tell me that except Umm Hani bint Abi Talib who told me: 'At midday on the day of the conquest of Makkah the Messenger had a screen brought to him while he bathed, then he got up and prayed eight Rak'at. I do not know if his standing was longer or his bowing or his prostration as they all seemed equal.' She said: 'I have never seen him praying it before that or after.'

368. It was related that Abu Huraira said: "My friend (the Prophet) advised me to do three things; to fast for three days every month, to offer the fore-noon prayer and to pray Witr before going to sleep."

369. It was related that Qasim al Shibani said that Zaid ibn Arqam saw people praying the fore-noon prayer, then he said: "Do they not know that it is better for them to offer prayer in an hour other than this?" The Messenger of God (prayers & peace be upon him) said: "The prayer of the devotees is when the sun is fully risen."

370. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When the son of Adam recites 'The Prostration' and then he prostrates, Satan runs away weeping saying: 'O woe to me, the son of Adam was commanded to prostrate and so he prostrated, and he will be rewarded with Paradise, while I was commanded to prostrate but I refused and I shall be condemned to the Fire."

371. It was related that Umm Habiba the wife of the Prophet, said that she heard The Messenger of God (prayers & peace be upon him) say: "Every Muslim who prays to God twelve Rak'at every day other than the obligatory prayer, God will build for him a house in Paradise." Or "A house will be built for him in Paradise." Umm Habiba said: "So I have never stopped praying them since." Amr – he means Ibn Aws – said: "She said: 'I have never stopped praying them since.' And al Noman – he meant Ibn Salim said the same. And it was also related: "In a day and night."

372. It was related that Abd Allah ibn Mughaffal Al Muzni said: "The Messenger of God (prayers & peace be upon him) said: 'There is a prayer between 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."

373. It was related that Ibn Umar said: "I prayed with The Messenger of God (prayers & peace be upon him) two Rak'at before the midday prayer and two after it. And two Rak'at after the sunset prayer and two after the evening prayer. And two after the Friday prayer. But the two Rak'at after sunset, night and Friday prayers, I prayed with the Prophet in his house."

374. It was related that Abd Allah ibn Shaqiq said: "I asked Aisha about the prayer of The Messenger of God (prayers & peace be upon him) and she said: 'He used to offer four Rak'at in my house before the midday prayer, then he would go out and lead the congregation, then he returned and prayed two Rak'at. Then he used to lead the congregation in the sunset prayer and then return and offer two Rak'at. Then he led the congregation in the evening prayer and enter my house and offer two Rak'at. He used to perform nine Rak'at at night one of which was the Witr. And he used to pray at night for a long time standing and sitting, he used to recite the Qur'an standing, then bow, then prostrate, and then stand again, and if he recited when he was sitting, he bowed and prostrated while he was

seated. When the dawn prayer was due he used to offer two brief Rak'at before going to the mosque."

375. It was related that Zaid ibn Thabit said: "The Messenger of God (prayers & peace be upon him) screened off an area for himself in the Mosque with date palm leaves or mats. The Messenger of God (prayers & peace be upon him) went to pray in it and the people followed him to pray with him. The next night they waited for him but The Messenger of God (prayers & peace be upon him) did not come out so they called out to him and threw small stones at the door. The Messenger of God (prayers & peace be upon him) came out angrily and said: 'Because you have been doing this constantly I thought that it might be taken to be obligatory, so offer your prayer in your houses, for the prayer offered in the house is better, except for the prescribed prayers'."

376. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "Establish your prayer in the mosque but offer some of your prayers at home, as God Almighty blesses the house in which prayer is offered."

377. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) 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'."

378. It was related that Alqama said: "I asked Aisha, the mother of the believers: "O mother of the believers, how did The Messenger of God (prayers & peace be upon him) perform his deeds? Did he perform a particular deed upon a certain day." She said, No there was continuity in his deeds, and there is no one of you who can do what The Messenger of God (prayers & peace be upon him) used to do."

379. It was related that Aisha, the wife of the Prophet said: "Al Hawla' bint Tuwait ibn Habib ibn Asad ibn Abd al Uzza passed her by while The Messenger of God (prayers & peace be upon him) was with her. I said: 'This is Hawla' bint Tuwait, they assert that she does not sleep at night.' The Messenger of God (prayers & peace be upon him) said: 'She does not sleep at night? Perform deeds that you are able to do regularly, God does not stop rewarding you until you cease.' "

380. It was related that Ibn Abbas said: "I slept one night in the house of my aunt Maimuna. The Prophet (prayers & peace be upon him) woke up and answered the call of nature, washed his hands and face 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.' Kuraib said: " Ibn Abbas mentioned seven words in the prayer, but he had forgotten what there were.' I met with one of the sons of Al Abbas and I spoke with him about it and he said: 'My nerve, my flesh, my blood, my hair, my skin and two other things.' "

381. It was related that Aisha said: "When The Messenger of God (prayers & peace be upon him) used to stand in the night prayer, he would begin his prayer with two brief Rak'at."

382. It was related that Ibn Abbas said: "When The Messenger of God (prayers & peace be upon him) arose at night to offer the night prayer, he used say: 'O God! All praise is due to You, You are the Light of the heavens and the earth. All praise is due to You. You are the Master of the heavens and the earth. All praise is due to You. You are the Lord of the heavens and the earth and all that is in them. All praise is due to You. You are the Truth and Your promise is true, and Your word is the Truth and the encounter with You is true. And Paradise is true, and Hell is true. And the Hour 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. You are my God, there is no god but You."

383. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to offer thirteen Rak'at in night prayer, five of them in Witr, where he did not sit except at the end."

384. It was related that Ibn Umar said: "A man asked The Messenger of God (prayers & peace be upon him) about the night prayer so The Messenger of God (prayers & peace be upon him) said: 'The night prayer is in sets of two Rak'at, so if any of you fears the approach of the dawn prayer, he should end with one Rak'at Witr. (to make the number of his Rak'at odd.)."

385. It was related that Aisha said: "I never saw The Messenger of God (prayers & peace be upon him) reciting in 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."

386. It was related that Abd Allah ibn Mas'ud 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'."

387. It was related that Aisha said that the Prophet said: "If any of you feels sleepy during the prayer, he should sleep until he feels refreshed. Because if any of you prays while he is sleepy he might mistakenly insult himself instead of seeking forgiveness."

388. It was related that Abu Huraira said: "The Prophet 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."

389. It was related that Jabir said: "I heard the Prophet say there is an hour in the night in which if any Muslim asks God for something good from this life or the Hereafter, God will grant it to him. And it is in every night."

390. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'God Almighty, glory be to Him, descends to us every night to the nearest heaven while the last third of the night still remains and says: 'I am The King, I am The King, 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?' And He continues to say this until the light of the dawn appears."

391. It was related that Zurara said that Sa'd ibn Hisham ibn Amer wished to fight in the cause of God Almighty, so he went to Madinah to sell his property there to buy arms and mounts and to go to fight the Romans until he died. When he arrived in Madinah he met some people of the city and they discouraged him from doing that, telling him that there were six people during the life of the Prophet of God, who wished to do likewise, but the Prophet of God forbade them and said: 'Why do you not take me as your example?' When they informed him of that, he returned his wife back in marriage, as he had divorced her, and took witnesses for her return.

Then he went to Ibn Abbas and asked him about the Witr of The Messenger of God (prayers & peace be upon him). Ibn Abbas told him: 'Shall I tell you who is the most knowledgeable one of the Witr of The Messenger of God (prayers & peace be upon him) ?' He said: 'Who?' He said: 'Aisha, go and ask her, then return to me with her reply.' So I set off on my way to her, and I passed by Hakim ibn Aflah and asked him to take me to her. He said: 'I will not go near her because I asked her not to side with either of the two fighting factions. But she refused and insisted to go, and she went.' He said: 'I swore to him that he must come, and so we went to Aisha, and we sought permission to see her, and she granted us permission.' She said: 'Is that Hakim, as she knew him, and he said: 'Yes.' She said: 'Who is with you?' He said: 'Sa'd ibn Hisham.' She said: 'Which Hisham?' He said: 'Ibn Amer.' So she sought God's mercy upon him, (Qatada said he died a martyr on the Day of Uhud) and she said: 'What is it?' I said: 'O mother of the believers, tell me about the nature of The Messenger of God (prayers & peace be upon him) .' She said: 'Do you not read the Qur'an?' I said: 'Yes.' She said: 'The nature of the Prophet of God was the Qur'an.' He said: 'I intended to go and never ask anyone about anything until I died, but found myself saying: 'Tell me about the night prayer of The Messenger of God (prayers & peace be upon him) .' Do you not read 'O you enwrapped!' I said: 'Yes.' She said: 'God Almighty obligated the night prayer at the beginning of this Surah. Then the Prophet of God stood in prayer for it while his Companions stood with him. Then God Almighty held back the last verse of this Surah in Heaven for twelve months until He revealed the verse which lifted the obligation. And thus the night prayer became voluntary.' He said: 'I said: 'O mother of the believers, tell me about the Witr of The Messenger of God (prayers & peace be upon him) .' She said: 'We used to prepare for him his tooth stick and his water for washing. Then God would wake him at night as He pleased. Then he used his tooth stick and perform ablution and offer nine Rak'at, and he sat only on the eighth one. Then he would glorify God and praise Him and invoke Him. Then he would get up without pronouncing the salutation and then offer the ninth Rak'at, then he would sit and glorify God and praise Him and invoke Him, and then he would pronounce the salutation in a way so that we all heard it. Then he prayed two Rak'at after pronouncing the salutation as he was sitting. So, O my son, that was eleven Rak'at. But when the Prophet of God became older and heavier, he used to offer Witr at the seventh Rak'at, and offer the last two Rak'at as he used to do before. And so, my son, that was nine Rak'at. And when the Prophet of God offered prayer, he liked to continue in it. And if he was prevented from the night prayer by sleep or pain he used to pray twelve Rak'at during the day. I do

not know if the Prophet of God recited the entire Qur'an in one night or if he prayed all night until the morning or if he fasted an entire month other than Ramadan.' He said: 'I went to Ibn Abbas and told him what she had said, and he said: 'She has told you the truth, if I had gone to see her I would have heard it from her.' He said 'If I had known that you do not go to her, I would not have told you this Hadith which she told you'."

392. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to offer the Witr prayer at different times of night, from the beginning of the night, in the middle of the night and up to the last hour of the night. He used to end his Witr at Al Sahar (the pre-dawn) ."

393. It was related that Anas ibn Sireen said: I asked Ibn Umar: 'Should I recite for a long time in the two Rak'at of the pre-dawn prayer?' He said: 'The Messenger of God (prayers & peace be upon him) used to pray the night prayer in sets of two Rak'at then he used to offer one Rak'at Witr.' I said: 'I am not asking you about that.' He replied: 'You are too obtuse. You did not let me complete the Hadith for you. The Messenger of God (prayers & peace be upon him) used to pray the night prayer in sets of two Rak'at and then offer one Rak'at Witr, then he used to offer two Rak'at before the dawn prayer as soon as the call to prayer had been pronounced.'"

394. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "The one who fears he may miss the end of the night should offer his Witr prayer at the beginning of the night, and the one who hopes to offer Witr prayer at the end of the night, let him do so, as the prayer of the pre-dawn is witnessed, and that is better for you.'"

395. It was related that Abu Sa'id al Khudri said that the Prophet said: "Offer Witr prayer before the dawn."

396. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Would any of you like to return to his family and find there three well fed pregnant she camels?" We said: "Yes." He said: "If any of you recites three verses of the Qur'an during his prayer it is better for him than three well fed pregnant she camels."

397. It was related that Abu Wa'el said: "We visited Abd Allah ibn Mas'ud one day after we had offered the dawn prayer, we gave salutations at the door, and we were invited in, but we waited for a little while by the door, so the young girl came and asked us: 'Are you not coming in?' So we entered and found him sitting offering his morning praise. He said: 'What prevented you from coming in when you were invited?' We said: 'Nothing but we thought the people of the house were still asleep.' So he said: 'You thought that the family of the son of Umm Abd were heedless?' Then he

continued in his praise until he thought that the sun had risen. He asked the girl to see if it had risen and she looked and said: 'It has not risen.' So he continued in his praise until he thought the sun had risen. He asked the girl to see if it had risen and she looked and said: It has just risen.' He said: 'All praise be to God the Lord of the Worlds Who has pardoned us and accepted from us and Who has not brought us to account for our shortcomings on this day.' Mahdi said: 'I thought he said: 'And has not punished us for our sins.' Then a man from among the people said: 'Yesterday I recited all the short Surahs from the end of the Qur'an.' Abd Allah said: 'Reciting so quickly without reflection, is the way you would recite poetry. We have heard The Messenger of God (prayers & peace be upon him) reciting the Surahs which commence with 'Ha Mim' and there are eighteen, and I have put them to memory from listening to him when he recited them.'"

398. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) went out after the middle of the night and offered prayer in the mosque and the people at the mosque prayed the same. In the morning the people talked about it and many more gathered there the following night and when The Messenger of God (prayers & peace be upon him) came out and prayed they prayed the same. The next morning talked about it. So on the third night the mosque was filled with people, The Messenger of God (prayers & peace be upon him) came out and prayed and they also prayed the same. On the fourth night the mosque could not contain the number of people who came, so The Messenger of God (prayers & peace be upon him) did not come out. Some people called out to him 'The Prayer' but The Messenger of God (prayers & peace be upon him) did not go out to them until the dawn prayer was due. When he had finished the dawn prayer, he turned to the people and pronounced the testification (Shehada) then said: 'I know what you wished to do last night but I feared that the night prayer may become obligatory upon you then you would be unable to offer it." It was also related that he said: "And in Ramadan."

399. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) used to urge the people to offer the night prayer in Ramadan, and he used to say to them: "Whoever stands to offer the night prayer in Ramadan, seeking God's pleasure, all his former and later sins will be forgiven." After The Messenger of God (prayers & peace be upon him) passed away the practice continued after him and during the Caliphate of Abu Bakr until the beginning of the Caliphate of Umar.

8

The Friday Prayers

400. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "We are the last but we will be the first on the Day of Judgment and we will be the first to enter Paradise although the former nations were given the Scripture before us and we were given it after them. But they differed, so God guided us with the Truth about which they disputed. They were commanded to celebrate this day but they differed among themselves about it. So God guided us to it. He said: "Friday, is for us and tomorrow is for the Jews and after tomorrow is for the Christians."

401. It was related that Abu Huraira said that the Prophet said: "The best day upon which the sun rises is Friday, on that day Adam was created, and on it Adam was admitted to Paradise, and on it he was expelled from there, and the Hour will be on a Friday."

402. It was related that Abu Huraira said: "Abu al Qasim (The Messenger of God) 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 the brevity of that time with his hands."

403. It was related that Abu Barda the son of Abu Musa al Ashari said that Abd Allah ibn Umar asked me : "Have you heard your father say what The Messenger of God (prayers & peace be upon him) said about the hour on Friday?" I said: "Yes, I heard The Messenger of God (prayers & peace be upon him) say: 'It is during the time between when the Iman sits until the completion of the prayer.' "

404. It was related that Ibn Abbas 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 The Prostration) and 'Was there not a period of time when mankind was a thing unmentioned?' (Surah 76) And that the Prophet used to recite during the Friday prayer the Surah 'The Friday' and the Surah 'The Hypocrites.'"

405. It was related that Abu Huraira said: "While Umar ibn Al Khattab was addressing the congregation on Friday, Uthman ibn Affan entered and Umar made indirect reference to him saying: 'How is it

that some have joined after the call to prayer?' Uthman said: 'O Amir of the believers, as soon as I heard the call to prayer I performed ablution and hurried here.' Umar said: 'You say ablution as well? Did you not hear The Messenger of God (prayers & peace be upon him) say: 'If any of you attend the Friday prayers he must bathe beforehand."

406. It was related that Abu Sa'id Al-Khudari said that The Messenger of God (prayers & peace be upon him) 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 he is able."

407. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "On Friday the angels sit at the gates of the mosque recording those who arrive first, and so on, until when the Imam sits, they close their book of record and they sit to listen to the prayer, and the similitude of the one who arrives first is like the one who sacrificed a camel, the one who arrives next is as the one who sacrificed a cow, and then the one who comes after that is as the one who sacrificed a ram, and the one who comes after that is as the one who sacrificed a hen, and the one who comes thereafter is as the one who sacrificed an egg."

408. It was related that Salama ibn Al Akwa' said: "We used to gather to pray on Friday with The Messenger of God (prayers & peace be upon him) when the sun was at its height and cast no shadow. Then we would return seeking the shade."

409. It was related that Abu Hazem said that a group of people came to Sahl ibn Sa'd Al-Sa'idi differing regarding the kind of wood from which the pulpit was made, so he said: "By God! I know what wood it was made of and who constructed it and I saw it when The Messenger of God (prayers & peace be upon him) first took his place upon it. The Messenger of God (prayers & peace be upon him) 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 he made the three steps and then The Messenger of God (prayers & peace be upon him) ordered it to be placed here, it was made of the wood of the tamarisk tree of the forest. Then I saw The Messenger of God (prayers & peace be upon him) standing upon it and pronouncing 'God is Great' and the people repeated the same after him while he stood upon the pulpit. 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 the people and said: 'O people! I have done this so that you may follow me and learn the way I pray'."

410. It was related that Ibn Abbas said: "A healer from the tribe of Azd Shaunu'a came to Makkah, he used

to make incantations for the people who had been possessed by Jinn, so he heard from the fools among the people of Makkah say that Mohammed had been possessed. He said: 'If I see this man, may God heal him through my hands.' Then he met him and said: 'O Mohammed, I can heal those possessed, and God cures whoever He pleases through my hands, so do you want me to heal you?' The Messenger of God (prayers & peace be upon him) said: 'All praise be to God, we praise Him and we beseech Him, and whoever God guides no one can mislead, and whoever is left astray no one can guide, and I bear witness that there is no god but God, He has no partner, and Him alone we worship, and I bear witness that Mohammed is His servant and Messenger.' The healer said: 'Can you repeat your words to me?' So The Messenger of God (prayers & peace be upon him) repeated his words three times. He said: 'I have heard the words of seers of magicians and poets, but I have never heard such eloquent words as yours before. Stretch out your hand to me that I may pledge my allegiance to you in Islam, so The Messenger of God (prayers & peace be upon him) stretched out his hand and said: 'Your allegiance includes the allegiance of your people?' He said: 'Yes, and the allegiance of my people.' Then The Messenger of God (prayers & peace be upon him) sent a company of men on an expedition and they passed by his people, the commander of the company asked his men: 'Did you take anything from them?' A man from the company said: 'Yes, we took this container of water.' So the commander said: 'Return it to them they are the people of the healer'."

411. It was related that Jabir ibn Abd Allah said: "When The Messenger of God (prayers & peace be upon him) used to deliver the speech his eyes reddened and he raised his voice and he became more vehement as if he was warning of an imminent attack, saying that they will surprise you in the morning or in the evening, and he used to say: "I was sent, and between me and the Hour is as close as these two." And he raised his index and middle fingers. He used to say: "After that the best of Hadith is the Book of God, and the best guidance is the guidance of Mohammed, and the worst of matters is the invention of it, and every invention a going astray." Then he used to say: "I am more deserving to every believer than himself, and whoever leaves wealth for his family, and whoever leaves debt or children, I am responsible for that."

412. It was related that Abu Wa'el said: "Ammar delivered the speech and was concise and eloquent, so when he came down we asked: 'O Abu al Yaqzan, you have been so eloquent and concise, why do you not lengthen your speech?' He said: 'I heard The Messenger of God (prayers & peace be upon him) say: 'The length of a man's prayer and the brevity of his speech is a sign

of knowledge, so lengthen your prayer and shorten your speech, for concise speech influences the heart.'"

413. It was related that Udai ibn Hatim said that a man delivered a speech in the presence of the Prophet and said: "Whoever obeys God and His Messenger has acted righteously, and whoever disobeys both of them has gone astray." Then The Messenger of God (prayers & peace be upon him) said: "What an evil speaker you are, say: ' And whoever disobeys God and His Messenger.'" It was related that Ibn Numer added: "has gone astray."

414. It was related that Umm Hisham bint Haritha ibn Numan said: "We shared an oven with The Messenger of God (prayers & peace be upon him) for two years, or for one year and little more, and I memorised Surah 'Qaf, by the glorious Qur'an' from none other than The Messenger of God (prayers & peace be upon him) , when he used to recite it during his speech to the people from the pulpit every Friday."

415. It was related that Husain said that Umara ibn Ruwaiba said that he saw Bishr ibn Marwan on the pulpit raising his hands and he said: "O God! Disfigure these two hands, I never saw The Messenger of God (prayers & peace be upon him) gesturing with his hands like that." And he indicated that he only raised his finger during the prayer."

416. It was related that Jabir ibn Abd Allah said: "While The Prophet (prayers & peace be upon him) was delivering the Friday speech, some camels (loaded with provisions) arrived from al Sham. 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.'"

417. It was related that al Numan ibn Bashir said: "The Messenger of God (prayers & peace be upon him) used to recite in the prayer on the two Feast Days and on the Friday prayer: "Glorify the Name of your Lord, the Most High." (Surah 87) and "Have you heard the tidings of the Overwhelming Event?" (Surah 88) He said: "If the Feast Day fell on a Friday he would recite both Surahs in the two prayers."

418. It was related that Abu Rifa'a said: "I went to the Prophet when he was delivering the speech and said: 'O Messenger of God, a stranger has come to learn about his religion as he does not know anything about it.' He said: 'The Messenger of God (prayers & peace be upon him) turned to me and left his speech until he finished with me, a chair was brought for him which I thought had iron legs. The Messenger of God (prayers & peace be upon him) sat upon it and

carried on teaching me what God had taught him. Then he attended to his speech and completed it."

419. It was related that Jabir ibn Samura said: "The Messenger of God (prayers & peace be upon him) used to deliver his speech standing, then he would sit down, then he would stand and deliver his speech. Whoever tells you that he used to deliver his speech sitting has lied, by God, I have prayed with him in more than two thousand prayers."

420. It was related that Jabir ibn Samura said: "I used to pray with The Messenger of God (prayers & peace be upon him) and his prayer and his speech were always of moderate length."

421. It was related that Jabir ibn Abd Allah said: "Sulaik Ghatafani came on a Friday while The Messenger of God (prayers & peace be upon him) was seated upon his pulpit, he sat down before praying. Then the Prophet said to him: 'Have you offered two Rak'at?' He said: 'No.' He said: 'Get up and offer them!'"

422. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'When the Imam is delivering the speech, if you ask your companion to be quiet and listen you will have lost your reward'."

423. It was related that Abu Huraira said that the Prophet said: "Whoever bathes and then attends the Friday prayer and prays as he is destined to, then listens to the speech until its end. Then prays with the Imam, his sins between that Friday and the previous Friday will be expiated, and for three days after."

424. It was related Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When you complete the Friday prayer, then offer four." It was also related that Suhail said: "If you are in a hurry to return home then offer two Rak'at in the mosque and two Rak'at when you return."

425. It was related that Abd Allah ibn Umar said that he used to offer the Friday prayer and then return to offer two Rak'at in his home." Then he said: "Thus did The Messenger of God (prayers & peace be upon him) ."

426. It was related that Umar ibn Ata' said that Nafi ibn Jubair sent him to Al Sa'ib, the son of the sister of Namer, to ask him about something he had seen Mu'awiya do in the prayer. He said: "Yes, I prayed with him on a Friday in the stall and when the Imam pronounced the salutation I stood up and prayed. He entered and sent for me and said: 'Do not do what you have done again. When you finish the Friday prayer, do not join it to another prayer before speaking or going out, The Messenger of God (prayers & peace be upon him) ordered: 'Do not join prayer with another prayer before speaking or going out.'"

427. It was related that Al Hakim ibn Mina' said that Abd Allah ibn Umar and Abu Huraira told him that they both heard The Messenger of God (prayers & peace be upon him) say while he was upon his pulpit: "The people must cease their neglect of the Friday prayer or God Almighty will seal their hearts, and then they will be heedless."

9

The Two Feasts

428. It was related that Jabir ibn Sumara said: "I have prayed the two Feasts with The Messenger of God (prayers & peace be upon him) once or twice without the call to prayer or the Iqama."

429. It was related that Ibn Abbas said: "I offered the Feast (Eid) prayer with The Messenger of God (prayers & peace be upon him) , Abu Bakr, Umar and Uthman, and they all offered the prayer before delivering the speech. Then they delivered the speech. The Prophet of God descended down, it is as if I am looking at him as they people are sitting, and he walked between them until he reached the women, Bilal was with him and he said: 'O Prophet, when believing women come to you, taking oaths of allegiance to you, that they will not associate anything with God.' And he recited the verse until the end, then he said: 'Are you in accord with that?' Then only one woman replied: 'Yes, O Prophet of God.' At that time he did not know who she was. He said: 'Pay charity.' So Bilal spread out his cloak and said: 'Come and give your charity here, I redeem you by my father and mother.' And the women all threw their jeweled rings and ornaments into Bilal's cloak."

430. It was related that Abd Allah ibn Ubaid Allah said that Umar ibn Al Khattab asked Abu Waqed al Laithy: "What did The Messenger of God (prayers & peace be upon him) used to recite on the Feasts of Al Adha and Al Fitr?" He said: "He used to recite the two Surahs : 'Qaf, by the Glorious Qur'an' and 'The Hour has drawn near, and the moon is split asunder.'"

431. It was related that Ibn Abbas said: "Once The Messenger of God (prayers & peace be upon him) went out to the place of prayer to offer the prayer of Eid al Adha or Al Fitr. He offered two Rak'at, he did not pray before them nor after them. Then he took Bilal and went to see the women and he commanded them to give charity. The women vied with each other to give their earrings and necklaces."

432. It was related that Umm Atiya said: "The Messenger of God (prayers & peace be upon him) commanded us: 'Let the women go out on the Feasts of Al Fitr and Al Adha: the young unmarried virgins and the menstruating women and those who often stay screened, but the menstruating women should not approach the place of prayer, take

part in doing good deeds as well as to witness the religious gathering of the Muslims." I said: 'O Messenger of God, one of us may not have a garment?' He said: 'Let her sister give her one of her garments to wear.'

433. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) 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 at the house of the Messenger of God (Prayers & peace be upon him) ?' The Messenger of God (prayers & peace be upon him) turned his face towards him and said: 'Leave them be.' When Abu Bakr was not paying attention, I signaled to the girls to leave. It was a Feast day and the Ethiopians played with spears and arrows, so I asked The Messenger of God (prayers & peace be upon him), or he offered: 'Would you like to watch them?' I said: 'Yes.' So he stood me behind him and I put my head over his shoulder so that my cheek was touching his cheek as he said: 'Carry on playing O people of Arfadah (a tribe of Ethiopia),' until I felt tired of watching them, he said: 'Have you had enough?' I said: 'Yes.' So he said: 'Then return home.'"

10

The Prayer for Travel

434. It was related Ya'ili ibn Umayyah said: "I told Umar ibn Al Khattab that God Almighty had said in the Qur'an: 'And whenever you travel through the earth there is no blame on you if you shorten your prayers, if you fear that the unbelievers may attack you, surely the unbelievers are to you an evident enemy.' (Surah 4 verse 101) but now the people are in security." He said: "I had reflected upon this as you do, so I asked The Messenger of God (prayers & peace be upon him) about it and he said: 'It is a charity from God Almighty to you, so accept His charity.' "

435. It was related that Ibn Abbas said: "God has made prayer obligatory for you, as your Prophet said: 'When you are not travelling four Rak'at, when you travel two Rak'at and if you fear attack then one Rak'at.'"

436. It was related that Anas ibn Malik said: "I prayed four Rak'at in the midday prayer with The Messenger of God (prayers & peace be upon him) at Madinah. Then I prayed two Rak'at in the afternoon prayer with him at Dhul Hulaifa."

437. It was related that Anas ibn Malik said: "We traveled with The Messenger of God (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." It was also related that: "We traveled from Madinah to Al Haj."

438. It was related that Ibn Umar said: "The Prophet offered the prayer for travel at Mina. After him Abu Bakr and Umar did the same and Uthman did it for eight or six years. Hafs said: 'Ibn Umar used to offer two Rak'at at Mina and then retire to sleep. I said: 'O Uncle can you offer two Rak'at

439. It was related that Anas ibn Malik said: "When The Messenger of God (prayers & peace be upon him) was in a hurry to travel, he would delay the midday prayer until the start of the afternoon prayer and then offer the two together, and he would delay the sunset prayer until the twilight had gone and then he offered it together with the evening prayer."

440. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) used to

combine the midday and afternoon prayers together, and the sunset and evening prayers together when he was not in fear of attack or rain while he was in Madinah." And it was also related that Waki'a said: "I said to Ibn Abbas: 'Why did he do that?' He said: 'So that he would not burden his nation.'" It was also related that Abu Mu'awiya said: "It was said to Ibn Abbas: 'What was his intention in that?' He said: 'He meant not to burden his nation.'"

441. It was related that Ibn Umar said that he called the people to prayer one cold, windy and rainy night, and said at the end of the call to prayer: 'Pray in your houses.' Then he said: "Whenever it was cold and rainy The Messenger of God (prayers & peace be upon him) used to order the Caller to say: 'Pray in your houses.'"

442. It was related that Hafs ibn Assem said: "I traveled with Ibn Umar and while we were on the road to Makkah he led us in two Rak'at for the midday prayer. Then we continued with him until we reached a place where he dismounted, he sat there and we sat with him, he turned to the direction he had prayed and saw people standing, he asked: 'What are they doing?' I said: 'They are offering their after prayer praises.' He said: 'Had I had the time to offer praise after the prayer I would have done better in completing my prayer.' He said: 'O son of my brother! I traveled with The Messenger of God (prayers & peace be upon him) and he never offered more than the two Rak'at until God returned him to Him, and I traveled with Abu Bakr (may God be pleased with him) and he never offered more than the two Rak'at until God returned him to Him, and I also traveled with Umar and he never offered more than the two Rak'at until God returned him to Him. And then I traveled with Uthman and he never offered more than the two Rak'at until God returned him to Him, and God Almighty has said: 'Surely there is for you the best example in The Messenger of God (prayers & peace be upon him), for whoever seeks the pleasure of God and the Last Day, and remembers God often.' (Surah 33 verse 21) "

443. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to offer his praise to God when he was mounted regardless of the direction and he used to offer the Witr prayer when he was mounted, but he never offered the obligatory prayer upon his mount."

444. It was related that Jabir ibn Abd Allah said: "I traveled with The Messenger of God (prayers & peace be upon him) on a foray and my camel was tired and lagged behind. The Messenger of God (prayers & peace be upon him) arrived before me and I arrived the next day and went to the mosque where I found him standing beside the door, he asked: 'Have you just arrived?' I said: 'Yes.' He said:

'Leave your camel and enter and offer two Rak'at.' He said: 'I entered and prayed and then returned.'"

445. It was related that Jabir ibn Abd Allah said: "We accompanied The Messenger of God (prayers & peace be upon him) in fighting some people from Juhaina, and they fought us furiously. When we offered the midday prayer the unbelievers said: 'If we had attacked them suddenly we would have wiped them out.' Gabriel (peace upon him) informed The Messenger of God (prayers & peace be upon him) of that, so The Messenger of God (prayers & peace be upon him) told us of that, and said: 'They are saying we will attack them during a prayer which is more dear to them than their own sons.' Then when the afternoon prayer was due, he aligned us in two rows, and the unbelievers were between us and the Qibla. The Messenger of God (prayers & peace be upon him) pronounced 'God is Great' then we pronounced 'God is Great' then he bowed and we bowed, then he prostrated and the first row prostrated with him, when they rose up the second row prostrated and the first row moved to stand behind, then the second row rose up in the place of the first. Then when the second row had prostrated they all sat down and The Messenger of God (prayers & peace be upon him) offered salutation to them all.' Abu al Zubair said that Jabir mentioned that he said: 'Thus your commanders should offer prayer.'"

446. 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 or birth of anyone. So if you witness an 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."

447. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) prayed eight Rak'at in four prostrations when the sun eclipsed."

448. It was related that Abd Allah ibn Zaid al Ansari said: "The Messenger of God (prayers & peace be upon him) went out to pray for rain. When he intended to beseech God Almighty he turned

towards the Qibla and wrapped his garment around himself. It was also related that 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."

449. It was related that Anas said: "We were once with Messenger of God when it was raining heavily, so The Messenger of God (prayers & peace be upon him) drew aside his garment until the rain soaked his skin, then we said: 'O Messenger of God, why did you do that?' He said: 'Because it is sent by my Lord and I wish to be blessed by it.'"

450. It was related that Aisha said: "When the Prophet (prayers & peace be upon him) saw a strong wind he used to say: 'O God I ask you for the best of it and the good it contains and the good for which it was sent. And I seek refuge in You from the evil it contains and the evil for which it was sent.' And when he used to see a thunderstorm in the sky he would 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 asked him about that and the Prophet (prayers & peace be upon him) said: 'And how would I know, it maybe as the people of Ad 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)

451. It was related that Ibn Abbas said that the Prophet said: "I was granted victory with the easterly wind and Ad were destroyed by the westerly wind."

11

The Book of Funerals

452. It was related that Abd Allah ibn Umar said: "We were sitting in the company of The Messenger of God (prayers & peace be upon him) when a man from the Helpers (Al Ansar) came and greeted him, and went away. So The Messenger of God (prayers & peace be upon him) said: 'O brother of the Helpers (Al Ansar), how is my brother Sa'd ibn Ubadah?' He replied: 'He is a righteous man.' The Messenger of God (prayers & peace be upon him) said: 'Who among you will go to visit him?' Then he stood up and we got up with him and there were more than ten of us, we had no shoes or socks, headdress or shirts and we walked over the arid land until we reached him. His people, who stood around him, withdrew until The Messenger of God (prayers & peace be upon him) and his Companions neared him."

453. It was related that Umm Salama said that The Messenger of God (prayers & peace be upon him) said: "If you are present before a sick or dying person, then only say good words because the angels say: 'Amin' to whatever you say." And she said: "So when Abu Salama died, I went to the Prophet and said: 'O Messenger of God, Abu Salama has just died.' He said: 'Say: 'O God, forgive me and him and replace him for me with one better.' She said that she repeated those words, so God replaced him for her with one who is better than him, Mohammed."

454. It was related that Abu Sa'id al Khudri said that The Messenger of God (prayers & peace be upon him) said: "Prompt your dead to say: 'There is no god but God'.

455. It was related that Aisha said that the Messenger of God (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.' So I said: "O Prophet of God, is it the dislike of death? We all 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." It was also related that Sharih ibn Hani said that Abu Huraira said that The Messenger of God (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." He said: "I went to Aisha and said: 'O mother of the believers, I have heard Abu Huraira mention a Hadith about The Messenger of God (prayers & peace be upon him) , if that was true then we are in total loss.'" She said: "The one in total loss is the one who falsely attributes something to The Messenger of God (prayers & peace be upon him) . And what is that?" He said that Abu Huraira said that The Messenger of God (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.' And we all dislike death." Then she said: "Yes, The Messenger of God (prayers & peace be upon him) said that, but that does not mean what you think it means. But it is when the sight is frozen upwards and breathing is laboured, and the skin retracts and the fingers clunch in spasms, that at that time whoever looks forward to meeting God, God looks forward to meeting him, and whoever dislikes to meet God, God dislikes to meet him.'"

456. It was related that Jabir said: "Three days before his death I heard the Prophet say: 'Each of you should be eager that death should not approach him except when he has good hope in God's mercy.'"

457. It was related that Umm Salama said: "The Messenger of God (prayers & peace be upon him) entered upon Abu Salama and his gaze was frozen, so he closed his eyelids for him and said: 'When the soul is seized the sight follows it.' Some of his people wailed, and he said: 'Do not say anything about yourselves but good, as the angels say: 'Amin' to whatever you say.' Then he said: 'O God forgive Abu Salama and raise him in rank among the rightly guided and be the Guardian to his offspring, and forgive us and him O Lord of the Worlds, and make his grave spacious and give it light.'"

458. It was related that Aisha, the mother of the believers, said: "After The Messenger of God (prayers & peace be upon him) died he was covered with a cloth of green velvet."

459. It was related that Abu Huraira said: "When the soul of a believer is seized, two angels raise it up." And he said that its scent is musk, he also said: "The people of the heavens say: 'It is a good soul coming from the earth, God bless you and the body you dwelt in.' Then the soul will be taken up to his Lord Who will say: 'Take him to furthest lote tree.' He said: 'But when the soul of the unbeliever is

seized, its scent is foul and it is cursed and the people of the heavens say: 'A bad soul came from the earth.' Then it will be said: 'Take him to Sijjin at the base of the Hell Fire.' Abu Huraira said: 'The Messenger of God (prayers & peace be upon him) covered his nose with a light garment he was wearing.'"

460. It was related that Anas ibn Malik said: "The Messenger of God (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.' Then after he left she was told he was the Messenger of God (prayers & peace be upon him) and she was stunned, so she went to his house and she found no guard at its doors. So she said: 'O Messenger of God, I did not recognise you.' He said: 'Indeed, patience is at the first stroke of affliction when it strikes'."

461. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said to some of the women of the Helpers (Al Ansar: 'A woman whose three children die and she accepts what God has fated will be admitted to Paradise.' At that a woman asked: 'O Messenger of God what if only two die?' He replied: 'Even two.' Also it was related that Abu Huraira said: "Any Muslim whose three children die, the Fire will only touch him, because God Almighty has decreed so."

462. It was related that Umm Salama, the wife of The Messenger of God (prayers & peace be upon him) , said that The Messenger of God (prayers & peace be upon him) said: "Any Muslim who suffers affliction and says: 'To God we belong and to Him is our return, O God, reward me for my distress and replace it with something better.' God Almighty will bestow some-thing better upon him in its place." She said: "When Abu Salama died I was ordered to say those words by The Messenger of God (prayers & peace be upon him) , and I did so, and afterwards I was married to The Messenger of God (prayers & peace be upon him) ."

463. 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 (prayers & peace be upon him) 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'."

464. It was related that Abu Malik al Ashari said that The Messenger of God (prayers & peace be upon him) said: "My people have four traits which they retain from the days of ignorance; they take pride in position, they disdain the ancestry of others, they seek rain by means of astrology and they wail." And he said: "If the woman who wails does not repent before she dies she will stand in a garment of tar and a shirt of mange on the Day of Resurrection."

465. 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."

466. It was related that Amra bint Abd Rahman said that she heard Aisha say when it was mentioned to her that Abd Allah ibn Umar said: "The deceased is punished by the weeping of his family." Then Aisha said: "May God forgive Abu Abd al Rahman! He is not a liar, but he might have forgotten or have been confused. It is that The Messenger of God (prayers & peace be upon him) once passed by the grave of a Jewess while her relatives were weeping over it and he said: 'They are weeping over her and she is being tortured in her grave'."

467. It was related that Abu Qatada ibn Ribi said that The Messenger of God (prayers & peace be upon him) used to say whenever a funeral passed by: "He is relieved and others are relieved of him." They said: "O Messenger of God, who is relieved and who are the others relieved of him?" He said: "The believing servant has been relieved from the toil of this world, and the people, the trees, the cities and the animals find relief in the death of the unbelieving servant."

468. 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 times 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'."

469. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) was shrouded in three pieces of white cotton cloth from Yemen, these were neither a shirt nor a turban."

470. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) once mentioned in a speech that one of his Companions who

had died had been wrapped in a shroud which did not cover his body sufficiently and that he had been buried at night. The Messenger of God (prayers & peace be upon him) admonished them for performing the burial at night so that he could not offer the funeral prayer, and that it is only permissible if there is no option. The Messenger of God (prayers & peace be upon him) said: "When any of you covers his brother in his shroud then cover him fully."

471. 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 an evil company."

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

473. 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'."

474. It was related that Mohammed ibn Munkadir said that Mas'ud ibn al Hakim said that Ali said: "We saw The Messenger of God (prayers & peace be upon him) stand up when a funeral passed by, so we stood up as well, then he sat down and we sat down."

475. 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."

476. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) announced the death of Al-Najashi to the people the day he died. He went with them to the mosque and led them in the funeral prayer." (prayer in four takbirat)

477. It was related that Abd Al Rahman ibn Abu Laila said: "Zaid used to offer the funeral prayer in four (takbirat) and that he offered five takbirat in a funeral. Then I asked him about it and he said: "The Messenger of God (prayers & peace be upon him) used to do likewise."

478. It was related that Auf ibn Malik said: "The Messenger of God (prayers & peace be upon him) offered the funeral prayer, so I put his invocation to heart while he was saying: 'O God! Forgive him and have mercy upon him, and pardon him, and make his grave spacious, cleanse him with water snow and ice. Purify him from his sins as a white garment would be cleansed from impurity. Compensate him with a better dwelling place than his abode, and with a family better

than his family, and with a spouse better than his spouse. Admit him to the Garden and protect him from punishment of the grave and the punishment of the Fire.' I said: 'I wished that I was that deceased man.'"

479. It was related that Aisha said: "When Sa'd ibn Abu Waqqas died, the wives of the Prophet asked for his casket to be brought into the mosque so that they could offer the funeral prayer over him. So they did, and it was placed in front of their chambers and they offered prayer for him. Then it was taken out from the funerary gate near the area of seating. They were informed that the people criticized them for that and said: 'The casket should not enter the mosque.' When Aisha knew of that she said: 'The people always rush to criticize things of which they have no knowledge, they criticized us for praying over him in the mosque, while The Messenger of God (prayers & peace be upon him) has offered the funeral prayer over Suhail ibn Baida' in the heart of the mosque.'"

480. 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."

481. It was related that Jabir ibn Samura said: "A body of a man who had killed himself with an arrow was brought before the Prophet (prayers & peace be upon him), but he did not offer the funeral prayer over him."

482. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever attends the funeral until the prayer is offered over the deceased, is rewarded one share, and whoever attends it until the burial is rewarded with two shares." It was asked: "What are the two shares?" He said: "There are as two great mountains."

483. It was related that Aisha said that the Prophet said: "If a hundred Muslims intercede over a deceased Muslim, then their intercession will be accepted."

484. It was related that ibn Abbas said that one of his sons had died in Qudid or Asfan (places in Makkah), he said to Kuraib: "Go and see how many people have gathered for him." He said he went and returned to tell him how many had gathered. He asked: "Are you saying they number forty?" He said: "Yes." He said: "Then take him out, I have heard The Messenger of God (prayers & peace be upon him) say: 'If forty Muslims who do not associate anything with God, intercede over a deceased Muslim, then God Almighty accepts their intercession.'"

485. It was related that Anas ibn Malik said: "A funeral procession passed by and the people praised the deceased, The Prophet of God (prayers & peace be upon him) said, three times: 'It is due for him.' Then another funeral passed by and the people spoke badly of the deceased, The Prophet of God (prayers & peace be upon him) said three times: 'It is due for him.' Umar asked The Messenger of God (prayers & peace be upon him) : 'I redeem you by my father and mother, a funeral procession passed by and the people praised the deceased, then you said three times: 'It is due for him.' Then another funeral passed by and the people spoke badly of the deceased, then you said three times: 'It is due for him?' So The Messenger of God (prayers & peace be upon him) replied: 'You praised him, so Paradise is due for him, and you spoke badly of him, so Hell is due for him. You people are God's witnesses on the earth', you people are God's witnesses on the earth, you people are God's witnesses on the earth."

486. It was related that Jabir ibn Samura said that the Prophet offered the funeral prayer over Ibn Dahdah, then an unsaddled horse was brought to him and a man held it until The Messenger of God (prayers & peace be upon him) rode it and it galloped off, and we pursued it running. It was said that one of the people said that the Prophet said: "Many hanging spathes of dates in Paradise are reserved for Ibn Dahdah."

487. It was related that Ibn Abbas said: "A red velvet cloth was placed in the grave of The Messenger of God (prayers & peace be upon him) ."

488. It was related that Amer ibn Sa'd said that during his fatal illness Sa'd ibn Abu Waqqas said: "Dig a grave for me and set up bricks over me in the same way as was done for The Messenger of God (prayers & peace be upon him) ."

489. It was related that Abu al Hayyag al Asadi said that Ali ibn Abu Talib said to him: "Shall I tell you to do the same as The Messenger of God (prayers & peace be upon him) told me to do? That is whenever you see an idol you should efface it, and whenever you see a raised grave you should level it to the ground."

490. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) forbade the plastering of graves, and for them to be sat upon and for construction to be made over them."

491. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) 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'."

492. It was related that Anas ibn Malik said that The Prophet of God (prayers & peace be upon him) said: "When a servant of God is laid in his grave and his companions walk away he even hears their footsteps." It was added that he also said: "Then two angels come to him and make him sit up and they ask: 'What do you say about this man (Mohammed) ?' The believing servant will say: "I bear witness that he is The Messenger of God (prayers & peace be upon him) 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 of God (prayers & peace be upon him) added: "The deceased will see both his places." It was also related that Qatada said: "We were told that his grave will be extended to seventy cubits and will be filled with greenery until the Day of Resurrection."

493. It was related that Al Bara' ibn Azib said that The Prophet (prayers & peace be upon him) said: "God makes the believers hold firm to the Truth." He said: "That was revealed regarding the punishment of the grave when a believer will be questioned 'Who is your Lord?' then he will say: 'My Lord is God, and my Prophet is Mohammed.' Thus it is as God Almighty has said in the Qur'an: 'God makes the believers hold firm to the Truth, in this life and in the Hereafter.'" (Surah 14 verse 27)

494. It was related that Zaid ibn Thabit said: "While we were with the Prophet in a garden belonging to the Bani Al Najjar, and he was mounted upon his mule, the mule was startled and almost threw him off." And whenever six or five or four were buried together, he used to ask: "Who knows the dwellers in these graves?" A man said: "I do." He asked: "When did they die?" He said: "They died in the days of ignorance." Then he said: "This nation will be tested in their graves, and you should invoke God Almighty while you bury the dead to let you hear the torture of the graves which I can hear." Then he turned to us and said: "Seek refuge in God from the torture of the Fire." So they said: "We seek refuge in God from the torture of the Fire." Then he said: "Seek refuge in God from the torture of the grave." So they said: "We seek refuge in God from the torture of the grave." Then he said: "Seek refuge in God from what is revealed and what is concealed of the trials." So they said: "We seek refuge in God from what is revealed and what is concealed of the trails." Then he said: "Seek refuge in God from the trials of the Anti-Christ." So they said: "We seek refuge in God from the trails of the Anti-Christ."

495. It was related that Abu Aiyub said: "The Messenger of God (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'."

496. It was related that Abu Huraira said: The Prophet visited his mother's grave and wept, and

everyone around him wept. Then he said: "I asked my Lord for permission to seek forgiveness for my mother, but I was not permitted, I asked Him for permission to visit her grave and my Lord granted it. So you should visit the graves for they are reminders of death."

497. It was related that Buraida said that The Messenger of God (prayers & peace be upon him) said: "I forbade you from visiting the graves, but now you may, I forbade you from eating the meat of the sacrificial animals after the third day, but now you may keep it as long as you wish, and I forbade you from soaking any dried fruit in anything other than the water skin, but now you may do so in any vessel but do not drink anything intoxicating."

498. It was related that one day Mohammed ibn Qais said: "Shall I tell you about my mother and I?" We thought he meant the mother who had given birth to him. But he said: "Aisha said: 'Shall I tell you about the Messenger of God and I?' We said: 'Yes.' She said: 'When it was my night the Prophet came to me, he undressed and took his shoes off and placed them near his feet, and he spread his waistwrapper over the bed and lay down. After a while he thought I had slept so he took up his clothes quietly and wore his shoes and opened the door quietly and shut it quietly, so I put on my dress and I covered my head and face with my waist wrapper and followed him. He went to Al Baqia' (a cemetery) and stood for a long time, he raised his hands three times then went to one side and I followed, he hurried and I hurried, he ran and I ran, then he ran even faster and I ran even faster. I returned to the house and as soon as I had lain down he came in and said: 'What is the matter with you Aisha, your stomach is raised?' I said: 'Nothing is wrong with me.' He said: 'You should tell me or The Subtle, the All Knowing will tell me.' I said: 'O Messenger of God, I redeem you by my father and mother.' Then I admitted what had happened. He said: 'Then you were the black shadow I saw in front of me.' I said: 'Yes.' Then he pushed his two hands into my chest and it hurt me, and he said: 'Did you think that God would oppress His Messenger?' I said: 'Whatever the people try to conceal, God knows it.' He said: 'Yes, Gabriel (peace be upon him) came to me when I saw you and called me, and you could not hear his call, and I responded to him and you could not hear my response, and he would not enter upon you while you are undressed. And I thought you were sleeping so I did not wish to awaken you, and I feared you would miss me, so he said: 'Your Lord orders you to come to the people of Baqia' and seek forgiveness for them." I said: 'O Messenger of God, what should I have said to the people of Baqia'?' He said: 'Peace be upon you, O dwellers of this place, believers and Muslims. God have mercy upon those of us already here and those yet to come, and when God pleases we shall join you.'"

499. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "It is better for any of you to sit upon burning coals and for his garment and skin to be burned than it is to sit upon a grave."

500. It was related that Abu Muthad al Ghanawi said that The Messenger of God (prayers & peace be upon him) said: "Do not sit upon the graves nor pray towards them."

501. It was related that Abu Zarr said that Messenger of God was asked: "What do you see of the praising for a man who acts righteously?" He said: "It is instant glad tidings to the believer."

12

The Book of Zakat

(Almsgiving)

502. It was related that Ibn Abbas said that Moaz said: "The Messenger of God (prayers & peace be upon him) sent me and said: 'You will encounter people of earlier Scriptures, so 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 in every day and night, 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. And if they obey you in that, then do not take anything other than Zakat and fear the invocation of the one who is oppressed because there is no availing between it and God Almighty.' "

503. It was related that Abi Sa'id Al-Khudari said that The Messenger of God (prayers & peace be upon him) 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."

504. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "One tenth is due on the produce that is watered by rivers or rains, and one twentieth is due on that which is watered by camels."

505. 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."

506. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) sent Umar to collect Zakat, it was said that Ibn Jamil, Khalid ibn Al Walid and Abbas, the uncle of The Messenger of God (prayers & peace be upon him) , had refused to give Zakat." The Messenger of God (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, his Zakat is upon me and the like of it.' Then he said: 'O Umar have you

not said that a man's uncle is the same as his father?"

507. It was related that Abu Zarr said: "I went to The Messenger of God (prayers & peace be upon him) as he was sitting beneath the shade of the Ka'ba. When he saw me he said: 'By the Lord of the Ka'ba, they are the losers.' I stayed sitting there until I had to leave, then I rose up and asked: 'O Messenger of God, may my father and mother be redeemed for you, who are the losers?' He said: 'Those who have enormous wealth except so and so who spend their wealth on those they find before them, behind them and to their right hand side and their left hand side, and they are only a few. And anyone who owns camels, cattle, goats or sheep and who does not pay its due Zakat will stand on the Day of Resurrection bigger than they were and the animals will gore him with their horns and trample him with their hooves, and every time one is finished another will come upon him until the Judgment between the people is completed."

508. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "On the day of Judgment anyone who owned gold or silver and who did not pay its due Zakat will have sheets of Fire forged and heated in the Hellfire for him, and then his sides, his forehead and his back will be branded with them. And whenever they cool down it will be repeated on a Day whose length will be fifty thousand years, until the judgment of the people is completed. Then he will see his way, whether to Paradise or Hell." It was asked: "O Messenger of God, what about the camels?' He said: "On the Day of Judgment anyone who owned camels and who did not pay its due Zakat, and who did not give the due of its milk on the day he watered it, they will trample him with their feet and bite him with their mouths, and when the last one has passed him it will be repeated on a Day whose length will be fifty thousand years, until the judgment of the people is completed. Then he will see his way, whether to Paradise or Hell." It was asked: "O Messenger of God, what about the cattle and sheep?" He said: "On the Day of Judgment anyone who owned cattle or sheep and who did not pay its due Zakat, they will trample him with their feet and bite him with their mouths, and when the last one has passed him it will be repeated on a Day whose length will be fifty thousand years, until the judgment of the people is completed. Then he will see his way, whether to Paradise or Hell." It was asked: "O Messenger of God, what about horses?" He said: "Horses are of three categories, to one man they are a burden, to another they are a cover and to another they are means of reward. As for the one to whom they are a burden, he is one who keeps horses just for show and in pride and as a means of causing harm to Muslims, his horses will be a cause of sin for him. As for the one for whom they are a cover, he is the one who keeps horses in the

cause of God, and he does not forget the due right of God from what he earns from their backs and necks, his horses are a cover for him. As for the one who keeps the horse as a means of reward, he is the one who keeps it for God's cause for the Muslims 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 Messenger of God (prayers & peace be upon him) 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, and whoever has done an atom's weight of evil shall see it." (Surah 99 verses 7 & 8)

509. It was related that Al Ahnaf ibn Qais said: "I was sitting with a group of people from Quraish when Abu Zarr passed by saying: 'Warn those who hoard treasures of the branding on their backs which will come out on their sides and the branding on the back of their necks which will come out on their foreheads. Then he went aside and sat down, I asked: 'Who is that?' They said: 'He is Abu Zarr.' Then I went to him and said: 'You said something which I have not heard you say before.' He said: 'I did not say anything other than that which I heard from their Prophet.' I said: 'What would you say regarding the Ruler's gift?' He said: 'Take it, as it is a help for today, but if it becomes the price for your Religion then refuse it.'"

510. It was related that Jarir Ibn Abd Allah said: "Some Bedouin came to The Messenger of God (prayers & peace be upon him) and said: 'Those who collect the Zakat come to us and treat us unfairly.' He said that The Messenger of God (prayers & peace be upon him) said: 'Satisfy your collectors.' Jarir said: 'Since I heard that from The Messenger of God (prayers & peace be upon him) I have never let any collector of Zakat leave without being satisfied with me.' "

511. 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."

512. It was related that Sa'd said that The Messenger of God (prayers & peace be upon him) gave some gifts to a group of people. They said: "O Messenger of God what about so and so, he is a believer too." He said: "Even though he is a believer, I may give something to another while the former is more

dear to me, that is because I wish to ward off the Fire from him."

513. It was related that Anas ibn Malik said: "On the day of the battle of Hunain, the Hawazin, Ghatafan and other tribes came with their children and animals, there were ten thousand troops with The Messenger of God (prayers & peace be upon him) that day as well as the newly freed men of Makkah. They all took off and left the Prophet alone, he called out twice without saying anything between his announcements. Then he faced towards his right and said "O people of the Helpers!" (Al Ansar) They responded: "O Messenger of God, we are at your service, and well pleased to be with you." Then he faced towards his left and said: "O people of the Helpers!" They responded: "O Messenger of God, we are at your service, and well pleased to be with you." He was mounted upon a white mule and he dismounted and said: "I am the servant and Messenger of God. " The unbelievers went defeated and The Messenger of God (prayers & peace be upon him) took much booty, and he distributed it between the refugees and the people who had come from Makkah, but he gave nothing to the Helpers (Al Ansar). So the Helpers said: "When peril afflicts it is we who are summoned, but the booty is given to others." When The Messenger of God (prayers & peace be upon him) heard of their complaint he gathered them in a tent and said: "What is it I hear from you?" They remained silent, then he said: "O people of the Helpers (al Ansar) , do you not prefer that the people leave with worldly wealth while you leave with Mohammed and take him to your houses?" They said: "O Messenger of God! Indeed we prefer that." He said: "If the people walked along a spacious valley and the Helpers (Al Ansar) walked along a narrow pathway, I would take the narrow pathway with the Helpers." Hisham said: "I asked Abu Hamza if he had been there, he said: "Would I not have been with him?"

514. It was related that Rafi' ibn Khadij said: "The Messenger of God (prayers & peace be upon him) gave Abu Sufian ibn Harb, Safwan ibn Umayya, Uyaina ibn Hisn and Aqra' ibn Habis, one hundred camels each, and gave Abbas ibn Mirdas less that that. So Abbas ibn Mirdas said: 'You give my share of the booty and the share of my horse to Uyaina and Aqra' while neither Uyaina nor Aqra' are more meritable than Mirdas, I am not inferior to them, the one who is let down will not be elevated." He said: "Then The Messenger of God (prayers & peace be upon him) gave him more camels to make the number up to one hundred."

515. It was related that Abu Sa'id al Khudri said: "Ali ibn Abu Talib sent The Messenger of God (prayers & peace be upon him) some gold mixed with clay from Yemen held in a leather pouch dyed with mimosa leaves. He shared it

between four men, Uyaina ibn Hisn, Aqra' ibn Habis and Zaid al Khail and the fourth was Alqama ibn Ulatha or Amer ibn al Tufail. One of the Companions of the Prophet said: "We have more right to this than they." When The Messenger of God (prayers & peace be upon him) heard of his complaint he said: "Have you no faith in me while I am the trustee of The One Who is in Heaven? Tidings come to me from heaven every morning and every evening." A man with deep set eyes and pronounced cheek bones, a high forehead, bushy beard, shaven head and gathered up waist wrapper stood up and said: "O Messenger of God! Fear God!" He said: "Woe to you! Am I not most deserving of the people of the world?" The man left and Khalid ibn Walid said: "O Messenger of God, let me strike his neck!" He said: "He may be one who prays." Khalid said: "Many people offer prayers with their tongues but there is nothing in their hearts." The Messenger of God (prayers & peace be upon him) said: "I have not been commanded to delve into the hearts of the people nor to know what is inside them." He looked at him again as he was going away and he said: "There will come a people who will recite the Qur'an carelessly, and it will not go further than their throats, and they will slip through their Religion as the arrow slips through its victim." I think he also said: "If I were to see them, I would surely kill them like the people of Thamud were killed."

516. It was related that Abu Huraira said that when Hasan ibn Ali took a date from the dates of the Zakat and put it to his mouth, The Messenger of God (prayers & peace be upon him) said: "Spit it out! Spit it out! Do you not know that Zakat is not lawful for us."

517. It was related that Abd al Muttalib ibn Rabi'a ibn al Harith said: "Rabi'a ibn al Harith met Al Abbas ibn abd Al Muttalib and said: 'By God, had we sent these two boys, meaning al Fadl ibn Abbas and myself, to The Messenger of God (prayers & peace be upon him) to speak to him about their position regarding Zakat, he would have appointed them as collectors and they would collect and pay as the other people do and get a share as the other people get.' While they spoke Ali ibn Abu Talib came and stood in front of them and they told him of it, he said: "Do not do that, by God, he would not do that." Rabi'a ibn Harith turned to him and said: "By God, you are only saying so out of jealousy because you are the son in law of The Messenger of God (prayers & peace be upon him) , while we habour no jealousy for you in that." Ali said: "Then send them if you want." So they set off and Ali lay down to rest. When The Messenger of God (prayers & peace be upon him) offered the midday prayer we went to his house before he came out and waited nearby until he came out. He held our ears and said: "Give from that you have put to heart." Then he went into the house of Zainab bint Jahsh and we

followed him. We prompted each other to speak and one of us spoke and said: "O Messenger of God, you are the most righteous one of mankind who keeps his womb relations. We have reached the age of puberty so we have come to you for you to appoint us to collect Zakat, so we will pay you as the others pay and receive our share as the others receive." He remained silent for a long time, until we wanted to speak, then Zainab indicated to us from behind the screen that we should not speak to him. Then he said: "Zakat should not be for the family of Mohammed, as it is the means by which the people purify themselves. Call Mahmiya to come to see me – and he was responsible for one-fifth of the Zakat – and Nawfal ibn al Harith ibn Abd Al Muttalib. They both came to him, and he said to Mahmiya: "Let your daughter marry this young man, Al Fadl ibn Abbas." And so he did. And he said to Nawfal ibn al Harith: "Let your daughter marry this boy." He meant me. So he did. Then he said to Mahmiya: "Pay their dowries from the fifth." Al Zuhari said: "He did not specify how much it was to be."

518. It was related that Anas said: "The Prophet (prayers & peace be upon him) was presented with some meat which had been given to Buraira in charity. He said: 'This meat is a charity for Buraira, but for us it is a gift'."

519. 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'."

520. It was related that Abu Huraira said: "If The Messenger of God (prayers & peace be upon him) was offered food he would ask about it. If he was told it was a gift he would eat from it, and if he was told it was charity he did not eat from it."

521. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) 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."

522. It was related that Abi Sa'id Al Khudri said: "During the lifetime of The Messenger of God (prayers & peace be upon him) 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."

523. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) ordered the Zakat of the Feast (Al Fitr) to be paid before the prayer."

524. It was related that Abu Huraira said that the Prophet said: "I would like nothing better than to have a mountain like Uhud of gold, and before three nights pass for there be no Dinar left with me except one Dinar which I would reserve to pay any debt."

525. It was related that Abi Sa'id Al-Khudri said: "On Eid al Fitr or Eid al Adha The Messenger of God (prayers & peace be upon him) 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'."

526. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "God Almighty, High Exalted has said: 'O son of Adam expend and I shall expend upon you. The Right Hand of God is full and unlimited and nothing will ever diminish it even by expending day and night.' "

527. It was related that Haritha ibn Wahab said that The Messenger of God (prayers & peace be upon him) said: "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'."

528. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The earth will spew out lengths of its liver like pillars of gold and silver, and the murderer will say: 'I committed murder for this.' And the one who severs the womb relations will say: 'I severed my womb relations for this.' And the thief will say: 'My hands were cut off for this.' Then they will abandon it and take no more of it."

529. It was related that Zainab, the wife of Abd Allah ibn Mas'ud 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 (prayers & peace be upon him) 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 (prayers & peace be upon him) 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'."

530. 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 (prayers & peace be upon him) 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 (prayers & peace be upon him): '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 Bairuha' 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 (prayers & peace be upon him) 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."

531. It was related that Maimuna bint Harith said: "During the lifetime of The Messenger of God (prayers & peace be upon him) I freed a slave girl, when I told The Messenger of God (prayers & peace be upon him), he said: 'If you had given her

to your maternal uncles you would have had a greater reward.' "

532. It was related that Asma', the daughter of Abu Bakr, said that she asked: "O Messenger of God, my mother came to me in a state of fear, should I deal with her kindly?" He said: "Yes."

533. It was related that Aisha said that someone came to The Messenger of God (prayers & peace be upon him) and asked: "My mother suddenly died without making a will, I think she would have given charity if she had time to speak. If I give charity on her behalf will it be accepted?" He said: "Yes."

534. It was related that Jarir said that his father had said: "We were in the presence of The Messenger of God (prayers & peace be upon him) early one morning when some people came who had no shoes or clothes except woolen cloaks, wearing their swords around their necks. They all were from the tribe of Mudar. When The Messenger of God (prayers & peace be upon him) saw their plight his face changed, he went into his house and returned and ordered Bilal to pronounce the call to prayer. He pronounced the call to prayer. Then the Prophet prayed with them and recited the verses: 'O mankind! Fear God the One Who fashioned you from a single person, and of the same kind He created his wife, and from the pair of them scattered many men and women. And fear God to whom you are answerable and the rights of the womb relationships. Indeed God is ever watching over you.' (Surah 4 verse 1) Then he recited: 'O you who believe, fear God and let every soul consider what it has forwarded for tomorrow.' (Surah 58 verse 18) Some of them gave their Dinars and some gave their Dirhams, others their garments and others gave a measure of wheat and yet others a measure of dates, until he said: "Even half a date." Then one of the Helpers (al Ansar) came with a bag of money so large he could barely carry it, and they could hardly lift it. Then people kept coming until I saw two large piles of food and clothes, and I saw the face of The Messenger of God (prayers & peace be upon him) shining with joy as if his face was gold. The Messenger of God (prayers & peace be upon him) said: "The one who sets a good example in Islam is rewarded for that and for whoever followed him in it, without their reward being diminished at all. And the one who sets an evil example in Islam bears the consequences of it and the consequences of anyone who followed him in it, without their punishment being diminished at all."

535. It was related that Abu Huraira said that the Prophet said: "While a man was standing in a plot of land, he heard a voice coming from a cloud saying: 'Water the orchard of so and so,' then the cloud burst straight away over a land where many black stones lay and a rivulet took the water away. The man followed the water until he saw

another man standing in his garden diverting the water with his hoe, so he asked him: 'O servant of God, what is your name?' He replied: 'So and so.' And that was the name he had heard spoken from the cloud. And he asked him: "O servant of God, why do you ask me my name?' He said: 'I heard a sound in the cloud from where this water fell saying 'Water the garden of so and so,' and that is your name. So what do you do with this garden?' He said: 'Since you asked, I always look at what it produces and I pay Zakat one third, and I and my family eat one third, and I give away in charity one third.' It was related that he said: 'I make one third for the poor and the needy and the wayfarer.'"

536. It was related that 'Adi ibn Hatim said: "While I was sitting with The Messenger of God (prayers & peace be upon him) , two people approached him, one of them complained of poverty and the other complained about the prevalence of theft. The Messenger of God (prayers & peace be upon him) 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'."

537. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The one who gives a family a she camel which produces a quantity of milk every morning and evening has a great reward."

538. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are seven whom God Almighty will protect with His Shade on the day of Judgment; a ruler who was just, a youth who grew up worshipping God, the one whose heart yearns for the mosques, the two who love each other and meet each other and depart from each other only for God's sake, a man who spurns the advances of a beautiful woman of high rank because he fears God, the one who gives charity so secretly that his right hand does not know what his left hand has given and the one who remembers God when he is alone and his eyes weep in remembrance of Him."

539. 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'."

540. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you give in charity the equivalent of one date out of money that you earned honestly. Then God will take 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."

541. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "O people, God is Good and He accepts only that which is good, and God has commanded the believers as He commanded the Messengers, He said: "O Messengers, eat of the good things and do righteous deeds, surely I am All Knowing of what you do.' (Surah 23 verse 51) And He said: 'O you who believe! Eat from the good things which We have bestowed on you, and be grateful to God, if He indeed is The One you worship.'" And then he said: "If a man travels on a long journey until his hair is untidy and dusty, then lifts his hands towards the heavens and says: 'O Lord! O Lord!' while his food is unlawful, his drink is unlawful and his garments are unlawful and his sustenance is unlawful, how can his prayer be accepted?"

542. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "O you Muslim women, do not disdain the gift of even a sheep's trotter for your neighbour."

543. It was related that Abu Mas'ud said: "We were ordered to give charity even though we were porters. Abu Aquil gave a half measure and another came with more than that, the hypocrites said: 'God is not in need this charity, and the other has only done it for show.' Then the verse was revealed: 'Those who taunt the believers who give charity freely, and those who find nothing to give except the fruits of their endevours, they deride them. God will throw back their derision upon them, and they shall have a painful chastisement.' (Surah 9 verse 79) But Bishr did not say 'Muttawwi'in'."

544. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you eat a pair of anything for the sake of God he will be invited to enter Paradise: 'O servant of God, it is good.' And those who participated in Jihad will be invited to enter by the Gates of Jihad, and those who gave charity will be invited to enter by the Gates of Charity, and those who fast will be invited to enter by the Gate of al-Rayyan." Abu Bakr said: 'O

Messenger of God, will people be invited to enter through only one gate? Will anyone be invited to enter through all the gates?' The Messenger of God (prayers & peace be upon him) said: "Yes, and I hope you will be of them."

545 It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Which of you is fasting today?" Abu Bakr said: "I am." He said: "Which of you accompanied a funeral today?' Abu Bakr said: 'I did." He said: "Which of you fed a poor man today?" Abu Bakr said: "I did." He said: "Which of you visited a sick person today?' Abu Bakr said: "I did." The Messenger of God (prayers & peace be upon him) said: "Whoever does such good deeds will certainly be admitted into Paradise."

546. It was related that Hudhaifa and Abu Shaiba said that The Messenger of God (prayers & peace be upon him) said: "Every good deed is charity."

547. It was related that Abu Zarr said: "Some of the Companions of The Messenger of God (prayers & peace be upon him) asked him: "O Messenger of God, the wealthy people have all the rewards. They offer prayer as we do, they fast as we fast, they give charity from their extra wealth." He said: "Have you not been given the means to give charity? Every time you say 'Glory be to God' it is a charity, every time you say "God is Great' it is a charity, every time you say 'All thanks be to God' it is a charity, and every time you say 'There is no god but God' it is a charity. And enjoining others to do good is a charity, and prohibiting evil is a charity, and a man's intimacy with his wife is a charity." They said: "O Messenger of God, is there a reward for us when we satisfy our sexual passion?" He said: "Conversely, if he was to expend it in a way which is prohibited, would it not be a sin? So if he expends it in a lawful way, should he not be rewarded?"

548. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "Every son of Adam was created with three hundred and sixty joints, so whoever glorifies God, and praises God, and bears witness that God is One, and seeks forgiveness from God, and removes a stone or a thorn or a bone from the way of others, and enjoins good and forbids evil, three hundred and sixty four times, will have removed himself from the Fire on that Day."

549. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) 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'."

550. It was related that Abu Huraira said that The Messenger of God (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. 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 his hands are restrained to his neck and every ring becomes fixed." And he said: "I heard The Messenger of God (prayers & peace be upon him) say: 'And even if he tries to extend it, it does not extend'."

551. It was related that Abu Huraira said that The Messenger of God (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 expends in Your Cause,' and the other one says: 'O God! Obliterate the misers'."

552. It was related that Abu Musa al Ashari 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."

553. It was related that Asma' bint Abu Bakr al Siddiq said that she went to The Prophet (prayers & peace be upon him) and said: "O Prophet of God, I have nothing except what al Zubair brings to the house. Is there any blame on me if I give some of it in charity?' He said: "Give as much as you can afford, and do not tighten your purse, or God will withhold His blessings from you."

554. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) 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."

555. It was related that Umair, the freed slave of Abu al Lahm said: "My master ordered me to cut some meat into slices, and a poor man came to me, so I gave him some of it to eat. My master heard about it

and beat me. I went to The Messenger of God (prayers & peace be upon him) and I told him of it. He called him and said: 'Why did you beat him?' He replied: 'He gave food away without permission.' He said: 'You both will be rewarded for it.' "

556. It was related that that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said; "A woman should seek the permission of her husband to fast when he is present, and she should not permit any Mahram into his house when he is present without his permission. And anything she expends from his wealth without his permission, half of the reward is for him."

557. It was related that Abu Sa'id AI-Khudri said: "Some of the Ansar asked The Messenger of God (prayers & peace be upon him) 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'."

558. It was related that Amr ibn Al As said that The Messenger of God (prayers & peace be upon him) said: "The successful one is the one who has embraced Islam, who has sufficient for his needs and who is content with what God has bestowed upon him."

559. It was related that Mu'awiya said that The Messenger of God (prayers & peace be upon him) said: "Do not beg with impunity, by God, any of you who asks me for anything and because of his persistence I have to give it to him while I dislike his demand, he will be blessed in that which I gave him."

560. 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 faces God Almighty without any flesh on his face."

561. It was related that Abu Huraira said that The Messenger of God (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, cut and collect wood and carry it upon his back and sell it rather than to ask a 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."

562. It was related that Abd Allah ibn Umar said: "I heard The Messenger of God (prayers & peace be upon him) 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. And the hand which gives is the foremost and the hand which takes is the meanest."

563. It was related that Hakim ibn Hizam said: "I asked the Prophet 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: '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'."

564. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The poor person is not the one who demands a morsel or two or a date or two from others." They asked: "O Messenger of God, who is the poor one?" He said: "He is the one who has nothing and is ashamed to beg from the people."

565. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Fortune is not the wealth of the world but fortune is the wealth of the soul."

566. It was related that Anas said that The Messenger of God (prayers & peace be upon him) said: "The son of Adam grows old, but he retains two, the lust for wealth and the lust for life."

567. It was related that Abu al Aswad said that his father told him: "Abu Musa al Ash'ari summoned those who recite from Basrah and three hundred in all came. They recited the Qur'an and he said: 'You who recite are the best of the dwellers of Basrah, so continue in your recital. Let not your lengthy recitation make your hearts impervious as the hearts of those before became impervious. We used to recite a Surah as long and as solemn as Surah Bara'at, but I have forgotten it except for this which I recall about it: 'If the son of Adam had two valleys filled with riches, he would desire a third and nothing will fill the stomach of the son of Adam but dust.' And we used to recite a Surah like one of the Surah of Musabbihat, but I have forgotten it except that I recall this from it: 'O you who believe! Why do you say that which you do not do?' (Surah 61 verse 2) and 'To each of mankind we have made his deeds to cling to his neck, and on the Day of resurrection We shall bring forth to him a book opened to him in evidence.' " (Surah 17 verse 13)

568. 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) then 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'."

569. It was related that Umar ibn Al-Khattab said: "The Messenger of God (prayers & peace be upon him) 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."

570. It was related that Qabisa ibn Mukhariq al Hilali said: "I was in debt and I went to The Messenger of God (prayers & peace be upon him) and asked him to pay it for me. He said: 'Wait until we receive the Zakat so that we may order it to be given to you." Then he said: 'O Qabisa, it is not permissible to beg except in three cases, for the one who is in debt, he may beg until he clears his debt, then he must desist, the one whose property has been destroyed in a disaster, he may beg until he obtains sufficient to live or enough to provide him with a reasonable sustenance, and the one who has been impoverished, and his condition has been verified by three responsible persons from his people, he may beg until he obtains sufficient to live or enough to provide him with a reasonable sustenance. O Qabisa, other than in these three cases, begging is forbidden, and the one who indulges in it consumes that which is unlawful."

571. 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."

572. It was related that Al Miswar ibn Makhrama said: "The Messenger of God (prayers & peace be upon him) gave out some cloaks but did not give any of them to Makhrama. Makhrama said: 'O son! Come with me to the Messenger of God.' When I accompanied him, he said: 'Enter the house and call him to me.' I entered and 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.'"

13

The Book of Fasting

573. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) 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."

574. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When Ramadan starts, the gates of Paradise are opened."

575. 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."

576. It was related that Ibn Umar said: "I heard The Messenger of God (prayers & peace be upon him) 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."

577. 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'."

578. 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.

579. It was related that Abu al Bakhtari said: "We went out to perform the Pilgrimage and when we made camp in the valley of Nakhla, we looked for the new crescent. Some

people said: 'It is three nights old,' and others said: 'It is two nights old.' Then we met Ibn Abbas and told him we had seen the new crescent, but that some of the people had said it was three nights old and others had said it was two nights old. He asked us: "What night did you see it?' We said: 'We saw it on such and such a night.' He said: 'The Prophet of God said: 'Indeed God Almighty holds it until it is seen, so it is to be reckoned from the night you first saw it.' "

580. It was related that Kuraib said: "Umm Fadl, the daughter of Harith, sent me to Mu'awiya in al Shams. When I arrived in al Shams and did her bidding, the month of Ramadan began. I saw the new crescent on a Friday and then I returned to Madinah at the end of the month. Abd Allah ibn Abbas asked me: 'When did you see it?' I said: 'I saw it on a Friday night.' He said: 'Did you see it yourself?' I said: 'Yes, and the people saw it and began to fast and Mu'awiya started to fast as well.' So then he said: 'But we saw it on a Saturday night. So we fasted until we completed thirty nights until we saw the new crescent.' I said: 'Is Mu'awiya's sighting of the moon not valid to you?' He said: 'No, but that is the way The Messenger of God (prayers & peace be upon him) ordered us to fast.' Yahya ibn Yahya was not sure if he said: 'Naktafi or Taktafi.'"

581. 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."

582. 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."

583. 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'."

584. It was related that Samura ibn Jundab said that The Messenger of God (prayers & peace be upon him) said: "You should not mistake Bilal's call to prayer as the signal to stop eating and begin your fast, nor the vertical streaks of light, but you should stop eating when the light spreads out." Hammad related that he indicated with his hand in a horizontal position.

585. It was related that Sahl ibn Sa'd said: "When it was revealed: 'Eat and drink until the white thread becomes distinct from the black thread.' A man tied a white thread on one foot and a black thread on the other, and he continued to eat and drink until he could distinguish one from the other. Then God Almighty revealed 'min al fajr' (from the dawn) and then they knew that thread indicated the night and day."

586. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "I will be the first to intercede for Paradise and no Messenger of all the Messengers before has been followed as I have been followed. And indeed there will be a Messenger from among the Messengers who was followed only by one man of his people." It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) 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."

587. It was related that Aisha and Umm Salamah said: "Sometimes the dawn call to prayer was made while The Messenger of God (prayers & peace be upon him) was in a state of ritual impurity from having approached his wife. Then he would bathe and fast."

588. It was related that Aisha said: "A man came to The Messenger of God (prayers & peace be upon him) asking for a decree. I listened from behind the screen and he asked: 'O Messenger of God, I am sometimes in a state of ritual impurity when the call to prayer is pronounced, should I still fast?' The Messenger of God (prayers & peace be upon him) said: 'If the call to prayer is pronounced when I am in a state of ritual impurity, I fast.' He said: 'O Messenger of God, you are not like us for God has forgiven you your former and latter sins.' He said: 'By God, I trust I am the most Godfearing of you and that I am the most knowledgeable one of you to be aware of those things of which I should beware."

589. 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."

590. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you are invited for a meal while he is fasting, he should say I am fasting."

591. 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 (prayers & peace be upon him) 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'."

592. It was related that Aisha said: "A man came to The Messenger of God (prayers & peace be upon him) and said: 'I am in the fire.' The Messenger of God (prayers & peace be upon him) asked: 'How is that?' He said: 'I was intimate with my wife in the daytime in Ramadan.' The Prophet said: 'Give charity, give charity.' The man said: 'I have nothing.' He told him to sit down and he was brought two baskets of food, and The Messenger of God (prayers & peace be upon him) said: 'Give these as charity.'"

593. 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."

594. It was related that Ibn Abi Aufa said: "We were on a journey with The Messenger of God (prayers & peace be upon him). 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'."

595. It was related that Sahl ibn Sa'd said that The Messenger of God (prayers & peace be upon him) said: "The people will remain on the right path as long as they hasten to break their fast."

596. It was related that Abu Atiyya said: "I went to Aisha with Masruq and he asked her: "Two of the Companions of Mohammed are most righteous, but one of them hastens to offer the sunset prayer and to break his fast, and the other delays the sunset prayer and delays in breaking his fast." She asked: "Who hastens to offer the sunset prayer and to break his fast?" He said: "Abd Allah." She said: "That is what The Messenger of God (prayers & peace be upon him) used to do."

597. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) 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."

598. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) traveled in the month of Ramadan when he was fasting, until he reached Usfan. He ordered a cup of something to drink and he drank it in front of everyone so that they would see, and he broke his fast until he arrived in Makkah." Ibn Abbas added: "The Messenger of God (prayers & peace be upon him) fasted and then broke his fast, so whoever wished fasted and whoever wished to break his fast did so."

599. It was related that Jabir ibn Abd Allah said: "In the year of the Conquest of Makkah The Messenger of God (prayers & peace be upon him) went to Makkah and he fasted until he reached Kura' al Ghamim, and the people fasted with him. Then he asked for a cup of water and raised it aloft for the people to see, and he drank it. After that he heard that some people had continued fasting, so he said: 'They are disobedient, they are disobedient.'"

600. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) 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."

601. It was related that Abu Sa'id al Khudri said: "We set off on a foray with The Messenger of God (prayers & peace be upon him) on the sixteenth of Ramadan. Some of us fasted and others broke their fasts, but those who were fasting did not criticise those who broke their fast, nor did those who were not fasting criticise those were fasting."

602. It was related that Anas said: "We were on a journey with The Messenger of God (prayers & peace be upon him) and some of us were fasting and others were not. We dismounted at a place on a hot day and most of us shaded ourselves, and those who had no cloth to shade under used their hands. Those who were fasting fainted and the other who were not fasting rose up and set up the tents and watered the mounts. The Messenger of God (prayers & peace be upon him) said: "Those who broke their fast have gained the reward this day."

603. It was related that Qaza'a said: "I went to Abu Sa'id al Khudri while

he was amid a crowd of people, when they had left I said: 'I will not ask you what the people were asking you, I am enquiring about fasting while travelling.' He said: 'We traveled to Makkah with The Messenger of God (prayers & peace be upon him) and we were fasting, when we stopped at a place The Messenger of God (prayers & peace be upon him) said: 'You are approaching the enemy and if you break your fast you will have more energy.' And so we were permitted that concession, but some of us continued in their fast and some broke it. We dismounted at another place and he said: 'You will meet the enemy in the morning and if you break your fast you will have more energy, so break your fasts.' It had been our intention. We broke our fast. Later we fasted with The Messenger of God (prayers & peace be upon him) when we were travelling.' "

604. It was related that Hamza ibn Amr al Aslami said: "O Messenger of God, I have enough strength to fast when travelling, is it a sin if I do so?" The Messenger of God (prayers & peace be upon him) said: "God Almighty has given you a concession, so whoever takes advantage of it, it is good and whoever prefers to fast there is no sin upon him." Harun related that he said: "It is a concession" and he did not relate that he said 'From God Almighty.' "

605. It was related that Abu al Darda' said: "We set off on a journey with The Messenger of God (prayers & peace be upon him) 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."

606. It was related that Abu Salama said: "I heard Aisha say: 'I had some fasts to make up from Ramadan but I had been unable to do it in Sha'ban because of my obligations towards the Messenger of God, or with the Messenger of God."

607. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "Whoever has died and has missed days of fasting then his near of kin should fast for him."

608. It was related that Abd Allah ibn Buraida said that his father said: "We were sitting in the presence of The Messenger of God (prayers & peace be upon him) when a woman came to him and said: 'I gave my mother a servant girl as a gift and now my mother has died.' He said: 'The reward is for you and she has been returned to you as a legacy.' She said: 'She has fasts still due upon her, may I make them up for her?' He said: "Fast on her behalf.' She said: 'She did not perform the Pilgrimage, may I perform it for her?' He said: 'Perform the Pilgrimage on her behalf.' "

609. It was related that Salama ibn Akwa said: "When it was revealed:

"...and those who are unable shall effect a redemption by feeding a poor person..' (Surah 2 verse 184) those who were not inclined to fast did not and redeemed themselves until the verse which abrogated that was revealed (Surah 2 verse 185) ."

610. It was related that Abd Allah ibn Shaqiq said: "I asked Aisha: 'Did The Messenger of God (prayers & peace be upon him) fast for a whole month?' She replied: 'I never saw him fast a whole month except the month of Ramadan, and he used to fast a few days a month until he passed away.' "

611. It was related that Abu Sa'id al Khudri said that The Messenger of God (prayers & peace be upon him) said: "For every servant of God who fasts one day for God's sake, then God Almighty will distance his face from the Fire by seventy years."

612. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "After the month of Ramadan, the best month to fast is the month of al Muharram, and after the prescribed prayers, the best prayer is the night prayer."

613. It was related that Aisha said: "The Quraish used to fast on the day of Ashura' before Islam, and The Messenger of God (prayers & peace be upon him) 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."

614. It was related that Hakam ibn al Araj said: "I went to ibn Abbas (May God be pleased with them) while he was resting, using his cloak as a cushion, near the fountain of Zam Zam. I asked him: 'Tell me about fasting on Ashura?' He said: 'When you see the new crescent of Muharram, then calculate the days and fast the ninth day.' I said: 'Is that how The Messenger of God (prayers & peace be upon him) used to observe the fast?' He said: 'Yes.' "

615. 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."

616. It was related that Ibn Abbas was asked about fasting on the day of Ashura, and he said: "I know of no other day which The Messenger of God (prayers & peace be upon him) favoured as the most excellent day to fast than this day, meaning Ashura, and this month, meaning Ramadan."

617. 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'."

618. It was related that Abu Salama said: "I asked Aisha how The Messenger of God (prayers & peace be upon him) has fasted. She said: 'He used to fast to the point that we would say he will never break his fast, and he used to break his fast to the point that we would say he will never fast. I never saw him fasting more than in Sha'ban. He almost fasted the whole of Sha'ban except a few days.' "

619. 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."

620. Abu Ayyub al Ansari said that The Messenger of God (prayers & peace be upon him) said: "Whoever fasts Ramadan and then fasts for the first six days of Shawwal, it will be as if he has fasted continuously."

621. It was related that Aisha said: "I never saw The Messenger of God (prayers & peace be upon him) fast for ten days in Thul Hijja."

622. It was related that Abu Qatada said: "A man came to The Messenger of God (prayers & peace be upon him) and asked: 'How do you fast?' The Messenger of God (prayers & peace be upon him) was annoyed by his interruption. When Umar perceived this he said: 'We are well pleased with God as our Lord, with Islam as our Religion, and with Mohammed as our Prophet. We seek refuge in God from the wrath of God and His Messenger.' Umar repeated this until his anger was subdued. Then Umar said: 'O Messenger of God, what about the one who fasts continuously?' He said: 'He did not fast nor break his fast,' or he said: 'He did not fast and he did not break it.' And he said: 'Is anyone able to do that?' He said: 'What about the one who fasts on alternate days?' He said: 'That is the way David used to fast.' He said: 'What about the one who fasts one day and breaks his fast for two days?' He said: 'I wish I had the strength to do that.' Then he said: 'Fasting for three days every month and fasting in Ramadan is continuous fasting, I beseech God Almighty that fasting on the day of Arafat will blot out all former and latter sins, and I beseech God Almighty that fasting on the day of

Ashura will blot out all the sins of the preceding year."

623. It was related that Umm al Fadl bint al Harith said: "Some people disputed about the way The Messenger of God (prayers & peace be upon him) fasted on the day of Arafat, some of them said he had fasted, and others said he had not fasted. But I sent a cup of milk to him as he was mounted upon his camel at Arafat and he drank it."

624. It was related that Abu Ubaid, the freed slave of Ibn Azhar, said: "I offered the Feast prayer with Umar ibn al Khattab and he came out to an open place and prayed. When he had finished he spoke to the people saying: 'The Messenger of God (prayers & peace be upon him) has forbidden fasting on two days, that is the Feast of al Fitr and the other Feast when you eat your sacrificial animals."

625. It was related that Nubaisha al Hudhali said that The Messenger of God (prayers & peace be upon him) said: "The three days after the day of the sacrifice are days for eating and drinking."

626. It was related that Abu Qatada said: "The Messenger of God (prayers & peace be upon him) was asked about fasting on Mondays, so he said: 'It is the day I was born and the day Revelation was sent down upon me."

627. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "None of you should fast on a Friday except if you have fasted the day before and will fast the day after it."

628. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Do not consider Friday night a priority over other nights in offering prayer and do not consider Friday as a priority over other days in fasting, but only fast it if you usually fast on days which precede it."

629. It was related that Mu'atha al Adawiyya said: "I asked Aisha, the wife of The Messenger of God (prayers & peace be upon him) , if The Messenger of God (prayers & peace be upon him) had fasted for three days every month. She said: 'Yes.' I asked her what days of the month had he fasted, she said: 'He did not choose particular days on which he would fast.' "

630. It was related that Abd Allah ibn Arm ibn Al As said: "The Messenger of God (prayers & peace be upon him) 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."

631. It was related that Abd Allah ibn Amr (may God be pleased with them) said that The Messenger of God (prayers & peace be upon him) said: "The most beloved fasting to God Almighty is the fasting of David (peace be upon him), he used to sleep for half the night and stand in prayer for a third of it, and then sleep the sixth of it and fast on alternate days."

632. It was related that Aisha (may God be pleased with her) said: "One day The Messenger of God (prayers & peace be upon him) came to me and said: 'Do you have anything to eat?' I said: 'No.' He said: 'Then I will fast.' He came on another day and we said: 'O Messenger of God, we have been given a gift of some dates and ghee (clarified butter).' He said: 'Let me see it, I have fasted since the morning.' Then he ate it."

633. It was related that Aisha (may God be pleased with her) said: "When The Messenger of God (prayers & peace be upon him) intended to go into retreat, he offered prayer in the morning and then went to the place of his retreat. He ordered a tent to be pitched for him and so it was. Once he intended to go into retreat for the last ten days of Ramadan, and Zainab, the wife of the Prophet, ordered a tent to be pitched for her, and so it was. And some of the other wives of The Messenger of God (prayers & peace be upon him) ordered tents to be pitched for them as well, and so they were. When The Messenger of God (prayers & peace be upon him) offered the dawn prayer he looked around and found many tents. He asked: 'What merit have they decided to seek?' Then he ordered that his tent be removed and he ended his retreat in Ramadan and deferred it until the first ten days of Shawwal."

634. It was related that Abu Sa'id al Khudri (may God be pleased with him) said: "The Messenger of God (prayers & peace be upon him) used to retreat in prayer and devotion for the first ten days of Ramadan, then he went into retreat for ten days in mid-Ramadan in a Turkish tent which had a rug over its door. He took the rug and put in a corner inside the tent. He put out his head and spoke to some people and they approached and he said: 'I went into retreat for the first ten nights to seek the Night of Power (Lailat al Qadr), then I went into retreat for the middle ten nights, then an angel was sent to me and I was informed that it was

in the last ten nights of Ramadan. So any of you who wishes to go into retreat may do so.' The people joined him in retreat and he said: 'It was revealed to me upon a night of uneven number and I saw in the vision that I was prostrating in the morning in clay and water. So on the morning of the twenty-first night I rose up for the dawn prayer and it was raining and the water leaked through the mosque and I saw clay and water.' When he came out from the dawn prayer his head and his nose were marked with clay and water, and that was on the twenty first night of the last ten nights of Ramadan."

635. 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 retreat for the last ten days of Ramadan until his death, and thereafter his wives used to go into retreat."

636. It was related that Aisha (may God be pleased with her) said: "When the last ten nights of Ramadan commenced The Messenger of God (prayers & peace be upon him) remained awake at night, he woke his family up and prepared to offer prayer."

637. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "Look for the Night of Power (Lailat al Qadr) in the last ten nights. If any of you feel lethargic at the beginning, you should not permit yourselves to succumb to it in the last week."

638. It was related that Ubd Allah ibn Unais said that The Messenger of God (prayers & peace be upon him) said: "I looked for the Night of Power (Lailat al Qadr) , then I was made to forget it, then I saw myself prostrating in water and clay the next morning." He said: "On the twenty third night it rained and The Messenger of God (prayers & peace be upon him) led us in prayer and when he turned back, there were traces of water and clay upon his forehead and nose." He said: "Abd Allah ibn Unais said it was the twenty third."

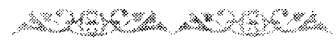
639. It was related that Abu Sa'id al Khudri said: "The Messenger of God (prayers & peace be upon him) went into retreat in mid-Ramadan to seek the Night of Power (Lailat al Qadr) before he was ordered to look for it. When the nights passed he ordered the tent to be taken down. Then he was ordered to look for it in the last ten and he ordered the tent to be pitched again. He went to the people and said: "O people, the Night of Power was shown to me and I came out to inform you of it, but two people were arguing with each other and a devil was with them, and I forgot it. So look for it during the last tens nights of Ramadan, look for it on the ninth, on the seventh and on the fifth." I said: "O Abu Sa'id, you know better about numbering.' He said: "Yes, indeed we know better than you." I said: "What is the ninth, seventh and fifth?" He said: "When twenty one nights have passed and the twenty second begins, it is the

ninth, and when twenty three have passed, there follows the seventh, and when twenty five nights have passed there follows the fifth." Ibn Khallad said: "He said: 'They are disputing' not 'were arguing'."

640. It was related that Zirr ibn Hubaish said: "I asked Ubayy ibn Ka'b, your brother Ibn Mas'ud said: 'Whoever stands in night prayer all year will find the Night of Power." He said: 'May God have mercy upon him, he intended that the people would not depend upon that as he knew that it is in the month of Ramadan upon the twenty seventh night. Then he swore that it was the twenty seventh night. I said: 'O Abu Munthir, on what basis do you swear to that?' He said: 'On the basis that The Messenger of God (prayers & peace be upon him) said that it is on the day when the sun will rise without any rays of light'."

14

The Book of Pilgrimage



641. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) addressed us saying: "O people God has made the Pilgrimage obligatory upon you, so perform the Pilgrimage." A man asked: "O Messenger of God, every year?" The Messenger of God (prayers & peace be upon him) remained silent and the man repeated his question three times, at that the Messenger of God (prayers & peace be upon him) said: "If I say it is, it would become obligatory and you would not be able to do it." He then said: "Do not ask me more than I have told you, for a people before you questioned excessively and they were destroyed for that, and for their rejection of their Prophets, so when I order you to do anything, just do it to the extent of your ability, and when I prohibit something, then desist from it."

642. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "From one Umra to another is an expiation for sins committed between them. And the reward of a perfect Pilgrimage is nothing less than Paradise."

643. It was related that Abu Huraira said that The Messenger of God (Prayers & peace be upon him) said: "Whoever comes to this House to perform the Pilgrimage and abstains from sexual relations with his wife, and who does not utter any vulgarity, he will return as the day his mother gave birth to him."

644. 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 on the day of slaughtering 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." It was also related that Ibn Shehab said: "Hamaid ibn Abd Abu Rahman used to say: 'The day of slaughtering it the day of the Great Pilgrimage, according to the Hadith of Abu Huraira.'

645. It was related that Aisha said that the Messenger of God (prayers & peace be upon him) said: "The day of Arafat is the day upon which many people will be freed from the Fire of Hell. His Mercy nears and He lauds them before the

angels and says: 'What do they beseech?'"

646. It was related that Ali al Azdi said that Ibn Umar (may God be pleased with them) informed them: "When the Messenger of God (prayers & peace be upon him) used to mount upon his she-camel for a journey, he would say 'God is Great' three times, and then he would say: 'Glory be to The One Who has subjected this for us and we have no power from ourselves in it, and to our Lord is our return. O God, we seek Your goodness and piety and make our journey pleasing to You. O God, ease our journey and ease its distance for us, O God, You are our companion on this journey, protect our families. O God, I seek refuge in You from the perils and hardships of this journey, and from finding any loss in the property or family upon my return.' He used to say this and then add: 'We return in repentance and in worship of our Lord and extolling His praises.'"

647. It was related that Abu Sa'id al Khudri (may God be pleased with him) said that the Messenger of God (prayers & peace be upon him) said: "It is not lawful for any woman who believes in God and the Hereafter to go on a journey which lasts for three days or longer, except when she is accompanied by her father, her son or her husband or her brother, or by another Mahram."

648. It was related that Abu Huraira (may God be pleased with him) said: "It is not lawful for any woman who believes in God and the Hereafter to go on a one day journey except with a Mahram."

649. It was related that Ibn Umar (may God be pleased with them) said: "I listened to the Messenger of God (prayers & peace be upon him) when he was delivering a speech saying: 'No man may be alone with a woman except when a Mahram is with her, and no woman may go on a journey except with a Mahram.' A man stood up and said: 'O Messenger of God, my wife has set off on pilgrimage while I have enlisted to participate in a battle.' He said: 'Go and perform Pilgrimage with your wife.' "

650. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) encountered some riders al Al Rauha, so he asked them who they were. They said they were Muslims and asked him: 'Who are you?' He said: 'I am the Messenger of God.' One woman raised a child up to him and asked: 'Is Pilgrimage due upon this child?' He said: 'Yes, and a reward is for you.'"

651. It was related that Abd Allah ibn Abbas said: "Al Fadl ibn Abbas was riding behind the Messenger of God (prayers & peace be upon him) when a woman from the tribe of Khatham came to consult the Prophet, and Al Fadl kept looking at her and she kept looking at him. The Messenger of God (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."

652. It was related that Aisha (may God be pleased with her) said that Asma' bint Umais gave birth to Mohammed ibn Abu Bakr at the tree. *(a place on the road between Madinah and Makkah)* The Messenger of God (prayers and peace be upon him) ordered Abu Bakr to tell her she should bathe and then go into the state of Pilgrimage."

653. It was related that Ibn Abbas said: "The Messenger of God (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 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 who 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."

654. It was related that Abu Zubair said: "I heard Jabir ibn Abd Allah (may God be pleased with them), when he was asked about the location for entering the state of pilgrimage, say: 'The Prophet was asked this question, and I heard him say: 'Dhul-Hulaifa is the starting point for the people of Madinah to commence pilgrimage, and the other way is Al-Juhfa. For the people of Iraq the starting point is from Irk and Qarn for the people of Najd, and Yalamlam for the people of Yemen.'"

655. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "I used to perfume the Messenger of God (prayers & peace be upon him) when he wished to intend pilgrimage and when he took off pilgrim garb before circumambulating the Ka'ba."

656. It was related that Aisha said: "It is as if I can see the sparkle of perfume now on the parting of the Messenger of God's hair when he was in a state of Pilgrimage."

657. It was related that Abi Sa'id al Khudri said that the Messenger of God (prayers & peace be upon him) mentioned that a woman from the Children of Israel stuffed her ring with musk, and musk is the best of perfumes."

658. It was related that Nafi said that when Ibn Umar used to use incense he would use pure myrrh and pure camphor and say: "The Messenger of God used to do this."

659. It was related that Abu Huraira said: "The Messenger of God

(prayers & peace be upon him) said: 'Whoever is offered sweet basil should not refuse it, as it is light to carry and fragrant smelling.' "

660. It was related that Salim ibn Abd Allah said that he heard his father say: "The Messenger of God (prayers & peace be upon him) never commenced pilgrimage anywhere except at the Mosque of Dhul-Hulaifa, so your claim that the Messenger of God (prayers & peace be upon him) commenced his Pilgrimage at the high hill is untrue."

661. It was related that Ubaid ibn Jurais said to Abd Allah ibn Umar: "O Abd Al Rahman, I see you doing four things which none of your companions ever did." He said: "O son of Juraij, what are they?" He said: "You only touch the two pillars on the sides of yamanain, and you wear tanned leather sandals, and you dye your beard and hair, and when you were in Makkah and the people were pronouncing the Name of God when they saw the new crescent moon you did not do so until the eighth of Dhul Hijja." Abd Allah ibn Umar said: "As for the pillars, I never saw the Messenger of God (prayers & peace be upon him) touch them other than those on the side of yamanain, as for the tanned leather sandals, I saw the Messenger of God (prayers & peace be upon him) wear leather shoes and I saw him wear them after ablution and so I like to wear them. As for the dye, I saw the Messenger of God (prayers & peace be upon him) use this dye and I like to do so, and as for pronouncing the name of God, I never saw the Messenger of God (prayers & peace be upon him) pronounce it until his she-camel had gone on to Dhul Hulaifa."

662. It was related that Jabir (may God be pleased with him) said: "When we were in a state of Pilgrimage we went with the Messenger of God (prayers & peace be upon him) intending to perform the Pilgrimage, and Aisha intended to perform Umra. When we reached Sarif her menses began. We went on until we reached Makkah and we circumambulated the Ka'ba and ran to and from Safa and Marwa, and the Messenger of God (prayers & peace be upon him) ordered that whoever had no sacrificial animal with him should go out from his state of pilgrimage. We asked: 'What does this mean?' He said: 'Going out completely from the state of pilgrimage.' So we went to our wives and put on perfume and wore our everyday clothes, and we were four days out from Arafat. Then we went back into a state of pilgrimage on the eighth of Dhul Hijja. The Messenger of God (prayers & peace be upon him) went to Aisha and found her weeping, he asked: 'What is the matter?' She said: 'I have started my menses and the people have put off their state of pilgrimage, and so did I and I did not circumambulate the House. Now the people are going to perform the Pilgrimage. He said: 'This is

something which God has decreed for the daughters of Adam, so bathe and put on the state of pilgrimage and perform the Pilgrimage. She did so and stayed at the stations until her menses ceased, then she circumambulated the Ka'ba and Safa and Marwa. He said: 'Now both your Pilgrimage and Umra are complete.' She said: 'O Messenger of God, I feel that I circumambulated the Ka'ba only for the Pilgrimage.' So he said: "O Abd Al Rahman, go with her and perform Umra.' And that was on the night of Hasba."

663. It was related that Abd Allah ibn Umar said that when the Messenger of God (prayers & peace be upon him) used to sit upon his mount at Dhul Hulaifa mosque on his way to pilgrimage, he said: "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." And it was also related that Abd Allah ibn Umar used to say the same words as the Messenger of God (prayers and peace be upon him)." Nafi' said that Abd Allah used to add to that: "I respond to Your call, I respond to Your call, I respond to Your call, and I obey Your command, all goodness is in Your Hands, and we seek Your pleasure in our deeds."

664. It was related that Anas said: "I heard the Messenger of God (prayers & peace be upon him) calling upon the Name of God saying: 'I respond to Your call, I intend to perform Umra and the Pilgrimage together.' "

665. It was related that Abu Huraira said that the Prophet (prayers & peace be upon him) said: "By Him in Whose Hands is my soul, the son of Mary will call upon the Name of God for Pilgrimage or for Umra or for the two together, while in the valley of Rauha."

666. It was related that Ibn Umar said: "We went into the state of pilgrimage with the Messenger of God (prayers & peace be upon him) intending only to perform the Pilgrimage." And it was also related that the Messenger of God (prayers & peace be upon him) went into a state of pilgrimage intending to only perform the pilgrimage.

667. It was related that Aisha said: "The Messenger of God intended only to perform the Pilgrimage."

668. It was related that Bakr ibn Abd Allah said that Anas ibn Malik said: "I heard the Prophet responding with intention of performing Pilgrimage and Umra together." Bakr said: "I asked Ibn Umar about that, and he said: 'He responded only for Pilgrimage.' So when I met Anas I told him what Ibn Umar had said, and he said: 'Do you think we are children? I have heard the Messenger of God (prayers & peace be upon him) say: 'I respond to Your call for Umra and Pilgrimage.'"

669. It was related that Umran ibn Hussain said: "We went into a state of pilgrimage intending to perform Umra with the Messenger of God (prayers & peace be upon him) at the time of the Pilgrimage, and nothing was revealed to forbid that, so let anyone say whatever he pleases, we shall pay no heed to him."

670. It was related that Umran ibn Hussain said: "The Prophet of God (prayers & peace be upon him) went into a state of pilgrimage intending to perform Umra and we did likewise with him."

671. It was related that Jabir ibn Abd Allah said: "We came with the Messenger of God (prayers & peace be upon him) while we were saying: 'We respond to Your call to perform Pilgrimage.' Then the Messenger of God (prayers & peace be upon him) ordered us to make it Umra."

672. It was related that Musa Ibn Nafi' said: "I arrived in Makkah intending to perform Umra, it was four days prior to the day of Arafat, so the people said: 'Your pilgrimage will commence from Makkah.' So I asked Ata' ibn Abu Rabbah and he said: 'Jabir ibn Abd Allah al Ansari said: 'I performed the Pilgrimage with The Messenger of God (Prayers & peace be upon him) on the year he drove the camels with him. The people had intended only to perform Pilgrimage. The Messenger of God (Prayers & peace be upon him) ordered them to put off their state of pilgrimage 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 (one day before the day of Arafat) when they would go into a state of Pilgrimage and they were ordered to make the state of pilgrimage with which they had come before 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."

673. It was related that Abu Musa said: "I went to the Messenger of God (prayers & peace be upon him) while he was encamped at Batha'. He asked me: 'What have you intended?' I said: 'I intend as the Prophet intends.' He asked: 'Have you driven any sacrificial animal with you?' I said: 'No.' He said: 'Then circumambulate the House and go to and fro between Safa and Marwa and then come out from your state of pilgrimage.' So I circumambulated the House and went to and from between Safa and Marwa, then I went a woman of my tribe and she washed and combed my hair, and I told the people of this during the reign of Abu Bakr and Umar. And it was during the time of Pilgrimage while I was addressing the people, a man came

and said: 'You do not know what the Amir of the Believers has done with regard to the sacrificial animals.' So I said: 'O people, whoever we have advised regarding any matter should wait as the Amir of the Believers is coming to you, and you should follow him.' When he came I said: 'O Amir of the Believers, what have you advised regarding the sacrificial animals?' He said: 'We follow the Book of God and God Almighty has said: 'And fulfill the Pilgrimage (Haj) and the Visitation (Umrah) for God, but if you are prevented then make such offering as may be feasible, and do not shave your heads until the offering reaches its destination, and if any of you are ill or have an ailment in his scalp, then a compensation should be made by fasting or by charity or by offering sacrifice (slaughtering of a lawful animal for the needy) and when you are in peace, whoever enjoys the Visitation (Umrah) until the Pilgrimage (Haj), let his offering be such as may be feasible, or if he finds none, then a fast of three days during the Pilgrimage and of seven days when you return, that is ten days in all, this is only for those whose homes are not in the precincts of the Sacred Mosque. And fear God and know that God is severe in punishment.' (surah 2 verse 196) And we follow the ordinance of our Prophet Mohammed (prayers and peace be upon him) indeed, he did not go out of the state of pilgrimage until he slaughtered the sacrificial animals."

674. It was related that Abu Zarr said: "Umra during the Pilgrimage was specially for the Companions of Mohammed (prayers & peace be upon him)."

675. It was related that Nafi' said: "Abd Allah ibn Umar went to perform Umra during the time of affliction (*When Al Haggag fought Abd Allah ibn al Zubair*) and he said: 'If I am hindered from visiting the House, I shall do as we did in the company of the Messenger of God (*the day of Hudaybiyah*).' Then he went out intending to perform Umra and marched on until he reached al Baida'. (*A place between Makkah & Madinah*) He turned to his companions and said: 'The matter concerns one thing, and I call you to bear witness that I render Pilgrimage and Umra compulsory for myself.' And he went on until he reached the House and circumambulated it seven times and went to and fro between Safa and Marwa seven times, and he did nothing in addition to that, and he considered it sufficient, then he slaughtered the sacrifice."

676. It was related that Salim ibn Abd Allah said that Abd Allah 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 (prayers & peace be upon him) began intending Umra and then Pilgrimage. And the people performed Umra and Pilgrimage with The Messenger of God (Prayers & peace be upon him). Some of them had driven sacrificial

animals with them and others had not. So when The Messenger of God (Prayers & peace be upon him) reached Makkah he said to the people: "Whoever has driven a sacrificial animal should not leave his state of pilgrimage 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 state of pilgrimage, later they should again go into the state of pilgrimage for Pilgrimage then offer 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." When the Messenger of God (prayers & peace be upon him) arrived in Makkah, he kissed the Black Stone first while circumambulating the Ka'ba and he ran the first three rounds of the seven and then walked for the remaining four rounds. After completing his circumambulation of the House he offered two Rak'at of prayer at Abraham's station, then when he finished he went to and fro between Safa and Marwa seven times and he did not put off his state of pilgrimage until he had completed it. He slaughtered his sacrificial animal on the day of slaughtering and then came down from Mina and circumambulated the House, then went out from his state of pilgrimage. And he did the same as the Messenger of God (prayers & peace be upon him) with regard to the driving of sacrificial animals and the people."

677. It was related that Aisha said: "We set off with the Messenger of God (prayers & peace be upon him) in the year of the Prophet's Farewell Pilgrimage. Some of us had intended Umra alone, and some had intended Pilgrimage alone. When we reached Makkah The Messenger of God (prayers & peace be upon him) said: 'Whoever intended Umra and did not bring a sacrificial animal let him put off his state of Pilgrimage, and whoever intended Umra and has brought a sacrificial animal should not leave his state of pilgrimage until he slaughters his sacrifice and whoever intended Pilgrimage let him remain in the state of pilgrimage until he completes his Pilgrimage.' Aisha said: ' I began menstruating and was menstruating until the day of Arafat, and I had intended to perform Umra. The Messenger of God (prayers & peace be upon him) ordered me: 'Untie and comb your hair and make your intention for Pilgrimage and give up your intention for Umra.' I did so and when I completed my Pilgrimage The Messenger of God (Prayers & peace be upon him) sent Abd Al Rahman ibn Abi Bakr with me and ordered me to intend Umra from Al-Tan'im where my Pilgrimage had commenced.' "

678. It was related that Ibn Abbas said: "Duba'a bint Al Zubair ibn Abd al Muttlib came to the Messenger of God (prayers & peace be upon him)

and said: 'I am a woman burdened with ill health, and I wish to perform Pilgrimage, what would you order me to do?' He said: 'Intend a state of pilgrimage, on the condition that the place where you feel unable to continue would be the place where you will leave the state of pilgrimage.' She said: 'I managed to complete the Pilgrimage.' "

679. It was related that Ya'li ibn Monayah said: While the Prophet (Prayers & peace be upon him) was at Ju'raana a man came to him wearing a cloak scented with perfume." Or he said: "Some saffron." And he asked: "What would you order me to do for my Umra?" Then the Prophet (Prayers & peace be upon him) received Divine inspiration and was covered with a garment. Ya'li said: 'I always hoped to see the Prophet while he was receiving Revelation.' Umar asked him: 'Would it please you to see the Prophet receive Revelation?' So Umar raised the side of the garment and I looked under it and saw that the face of the Messenger of God (prayers & peace be upon him) 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? Go and wash the perfume off from your body and remove the cloak and do the same for Umra as your do for the Pilgrimage'."

680. It was related that Ibn Umar said: "A man asked the Messenger of God (prayers & peace be upon him) 'What should the one who is in a state of pilgrimage wear?' The Messenger of God (prayers & peace be upon him) said: 'Do not wear shirts, nor turbans, nor trousers, nor headcovers, nor socks except if you do not find sandals, then he may wear socks but he must cut them below the heel. And do not wear any dress which has perfume or saffron."

681. It was related that Ibn Abbas said: "I heard the Messenger of God (prayers & peace be upon him) say while he was addressing the people: 'The Trousers are for those who cannot find a waist wrapper, and socks are for those who cannot find shoes.' He meant this was for those who were in a state of pilgrimage."

682. It was related that Al-Sa'b ibn Jaththama Al Laithi presented a wild ass to the Messenger of God (prayers & peace be upon him) 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."

683. It was related that Tawus said that Ibn Abbas said: "Zaid ibn Arqam came and Abd Allah ibn Abbas asked him: 'Do you remember what you told me regarding the meat of a hunt which was presented to the Messenger of God (prayers & peace be upon him) while he was in a state of

pilgrimage?' He replied: 'A part of the meat of the hunt was presented to the Messenger of God (prayers & peace be upon him) but he declined it saying: 'We cannot eat it because we are in a state of pilgrimage.' "

684. It was related that Abd Allah ibn Abu Qatada said: "The Messenger of God (prayers & peace be upon him) went to perform Pilgrimage and we went with him. Abu Qatada said: 'He sent some of his Companions including Abu Qatada along the coastal route telling them to continue on until they met him.' So they went on ahead of the Prophet and they were all in a state of pilgrimage except Abu Qatada. On their way they saw a wild ass, so Abu Qatada killed it and cut off its back legs. They dismounted and ate from it, then they said: 'We have eaten ass while we are in a state of pilgrimage.' So they collected what remained of the ass and when they met up with the Messenger of God (prayers & peace be upon him) they said: 'O Messenger of God, we intended Pilgrimage but Abu Qatada did not, then we saw wild ass and Abu Qatada killed one and we dismounted and ate from it, then we said, 'How can we eat flesh of the hunt while we are in a state of pilgrimage? We have brought with us what remained of its meat.' He said: 'Did any of you order him or indicate to him to do so?' They said: 'No.' So he said: 'Then eat what remains of it.'

685. It was related that Aisha said that the Prophet (prayers & peace be upon him) said: "There are five types of animal which are harmful and which may be killed in the Sanctuary whether you are in a state of pilgrimage or not. These are, the snake, the crow, the rat, the rabid dog and the kite."

686. It was related that Ibn Umar said that the Prophet said: "There is no blame on anyone who kills five types of animal which are harmful and which may be killed in the Sanctuary whether you are in a state of pilgrimage or not. These are, the rat, the scorpion, the crow, the kite and the rabid dog."

687. It was related that Ibn Buhaina said: "The Prophet (prayers & peace be upon him) was cupped from the middle of his head while he was on his way to Makkah."

688. It was related that Nubaih ibn Wahb said: "We went out with the intention of performing pilgrimage with Aban ibn Uthman until we reached Malal *(a place between Makkah & Madinah)* where Umar ibn Ubaid Allah complained from his eyes, and when we arrived at al Rauha his pain had worsened so he sent a message to Aban ibn Uthman asking for help, he replied saying 'Heal them with patience, as Uthman related that the Messenger of God (prayers & peace be upon him) said with regard to the man who complained about his eyes while in a state of pilgrimage: 'Heal them with patience.' "

689. It was related that Abd Allah ibn Hunain said: "Abd Allah ibn Abbas and Al Miswar ibn Makhrama differed between themselves. Abd Allah Ibn Abbas said that one in a state of pilgrimage could wash his head, while Al-Miswar held that he should not do so. Ibn Abbas sent me to Abu Aiyub Al-Ansari to ask him about it. I found him bathing between the two wooden posts of the well and he was screened by a piece of cloth. I greeted him and he asked who I was. I said: "I am Abd Allah ibn Hunain and I have been sent to you by Abd Allah ibn Abbas to ask you how the Messenger of God (prayers & peace be upon him) used to wash his head while he was in a state of pilgrimage." Abu Aiyub 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: "Thus I saw The Prophet (Prayers & peace be upon him) do."

690. It was related that Abd Allah ibn Ma'qil said: "I sat in the mosque with Ka'b and asked him regarding the verse: '...a compensation should be made by fasting or by charity or by offering sacrifice (*slaughtering of a lawful animal for the needy*) ...(Surah 2 verse 196) Ka'b said: "It was revealed on account of me. I had an affliction in my hair and I went to the Messenger of God (prayers & peace be upon him) while great numbers of lice were falling on my face. He asked me: "I did not know you were so afflicted as I see now. Can you find a sheep?" I said: "No." So the verse '...a compensation should be made by fasting or by charity or by offering sacrifice (*slaughtering of a lawful animal for the needy*)...' was revealed. So he said: 'Fast for three days or feed six needy people with a half measure of dates each' The verse was revealed on account of me but it is for you all."

691. It was related that Ibn Abbas said "A man fell from his camel and he broke his neck and died. 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: 'I respond to Your call'."

692. It was related that Nafi' said: "Whenever Ibn Umar used to near Makkah he used to spend the night at Tuwa until dawn, and then he used to wash and enter Makkah in the daytime. And he said: 'Thus The Prophet (Prayers & peace be upon him) used to do'."

693. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to depart to Makkah from the way of the tree and return from the way of Mu'arras. And whenever he entered Makkah he used to enter from the heights and leave from the valley."

694. It was related that Usama ibn Zaid (Ibn Haritha) said: "I asked the Messenger of God (prayers & peace be upon him): '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."

695. It was related that Ibn Umar said: "When the Messenger of God (prayers & peace be upon him) circumambulated the Ka'ba in the Pilgrimage and Umra, 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."

696. It was related that Jabir ibn Abd Allah said: "I saw the Messenger of God (prayers & peace be upon him) circumambulating quickly from the Black Stone three times."

697. It was related that Abu Tufail said: "I asked Ibn Abbas (may God be pleased with them): 'Do you know if circumambulating the House quickly for three rounds and walking for four rounds is Sunnah, for your people claim that it is the Sunnah?' He said: 'They have spoken truthfully and they have lied.' I asked: 'What do you mean they have spoken the truth and they have lied?' He said: 'The Messenger of God (prayers & peace be upon him) came to Makkah and the unbelievers asserted that Mohammed and his Companions were so famished they would be unable to circumambulate the House, this was on account of their jealousy of him. So the Messenger of God (prayers & peace be upon him) ordered them to walk quickly for the first three rounds and then to walk for the other four rounds.' I asked him: 'Tell me if it is Sunnah to go to and fro between Safa and Marwa when mounted, for your people regard it as the Sunnah.' He said: 'They have spoken truthfully and they have lied.' I asked: 'What do you mean they have spoken the truth and they have lied?' He said: 'The Messenger of God (prayers & peace be upon him) came to Makkah and there was such a multitude of people gathered around him, and even the virgins had come out of their houses, and they were saying: 'It is Mohammed, it is Mohammed.' The Messenger of God (prayers & peace be upon him) would not permit the people to be driven back to make way for him, so when the crowd pressed around him, he rode his she-camel, however to walk or to make a brisk pace is better."

698. It was related that Abd Allah ibn Sarjis said: "I saw a bald man, that is Umar ibn Khattab (may God be pleased with him), kiss the Black Stone saying: "By God, I know that you are only a stone which can do no harm or benefit. If it were not that I saw The Messenger of God (Prayers & peace be upon him) kissing you I would not have done so."

699. It was related that Ibn Umar said: "I have never missed touching 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) touch them."

700. It was related that Ibn Abbas (may God be pleased with them) said: "I never saw the Messenger of God (prayers & peace be upon him) touch other than the corners of Yamin."

701. It was related that Jabir 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 his stick for the people to see him. He made himself noticeable so that they would be able to see him and question him for he was surrounded by crowds of people."

702. It was related that Umm Salama said: "I complained to the Messenger of God (prayers & peace be upon him) about my illness and he said: 'Circumambulate behind the people mounted.' She said: 'So I circumambulated and the Messenger of God (prayers & peace be upon him) was praying at the side of the House and he was reciting: 'By the Mount Tur, and by a Scripture inscribed.' (Surah 52 verses 1 –2)

703. It was related that Urwa said: "I said to Aisha: 'I see that there is no blame on me if I do not circumambulate between Safa and Marwa." She said: "How is that?" I said: "Because God Almighty 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)." Then she said: "Had it 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 some of the Helpers (Al Ansar) who before becoming Muslim used to intend their visitation for an idol named 'Manat', so it was embarrassing for them to go to and fro between Safa and Marwa when they became Muslim. They mentioned this to the Prophet, then God Almighty revealed this verse, by God, God did not permit any pilgrimage to be completed without going to and fro between Safa and Marwa." It was also related that Aisha said: 'God did not accept a Pilgrimage or Umra from anyone who did not perform the going to and fro between Safa and Marwa'."

704. It was related that Jabir ibn Abd Allah said: "Neither the Prophet nor his Companions went to and fro between Safa and Marwa except once."

705. It was related that Wabara ibn Abd Al Rahman said: "While I was sitting with Ibn Umar, a man came and asked: 'Is it correct for me to circumambulate the House before I stand upon Arafat?' Ibn Umar said: 'Yes.' So he said: 'Ibn Abbas

said: 'Do not circumambulate the House until you reach Arafat.' Ibn Umar said: 'The Messenger of God (prayers & peace be upon him) performed the Pilgrimage and circumambulated the House before reaching Arafat. If you are truthful, whom should we follow, the words of the Prophet or the words of Ibn Abbas?' " It was also related that he said: "We saw the Messenger of God (prayers & peace be upon him) intend to perform Pilgrimage and circumambulate the House and then go to fro between Safa and Marwa."

706. It was related that Amr ibn Dinar said: "We asked Ibn Umar about a man who intended to perform Umra, who circumambulated the House and did not go to and fro between Safa and Marwa, if he may have intimate relations with his wife." He said: "The Messenger of God (prayers & peace be upon him) circumambulated the House seven times and prayed two Raka'a at the station of Abraham and then went to and fro between Safa and Marwa seven times, and there is an ideal for you in the Messenger of God (prayers & peace be upon him)."

707. It was related that Ibn Umar said: "The Messenger of God (Prayers & peace be upon him) arrived on the Day of the Conquest and stood in the courtyard of the Ka'ba and sent for Uthman ibn Talha. He came with the key, opened the gate and The Prophet (Prayers & peace be upon him), Bilal, Usama ibn Zaid and Uthman ibn Talha entered the Ka'ba, then he ordered the gate to be closed. They stayed there for some time and then the gate was re-opened." Ibn Umar added: "I was the first to meet the Messenger of God outside, Bilal was close behind him and I asked him: 'Did the Messenger of God (Prayers & peace be upon him) pray inside?' Bilal replied; "Yes, he prayed inside." I asked: "Where?" He replied: "Between the two pillars in front of him." Ibn Umar added: "I forgot to ask how many Rak'at The Prophet (Prayers & peace be upon him) had prayed."

708. It was related that Ibn Juraig said: "I asked Ata': 'Did you hear Ibn Abbas say: 'You have been commanded to circumambulate but commanded to enter it?' He said: 'It was not forbidden to enter it, but I heard him say: 'Usama ibn Zaid informed me that when the Prophet entered the House he invoked at every side of it, but he did not pray there until he went out, and when he went out he prayed two Raka'a towards the House and said: 'This is the Qibla.'"

709. It was related that Jafar ibn Mohammed said that his father said: "We went to Jabir ibn Abd Allah and he asked who the people were, when he asked who I was I said: 'I am Mohammed ibn Ali ibn Hussain.' So he put his hand upon my head and pulled open my top button and my lower button and placed his hand on my chest, that day I was a young man. Then he said: 'Welcome son of my brother, ask me as you please.' I asked him, and he has lost the sight of his eyes,

and when the time of prayer was due he stood up and wrapped his cloak around himself. Whenever he used to wrap the ends of it around himself they would slip off due to his short stature, but another cloak was hanging upon the rack nearby and he led us in prayer. I asked him: 'Tell me about the Pilgrimage of the Messenger of God?' He indicated nine with his hand and began: 'The Messenger of God (prayers & peace be upon him) stayed in Madinah for nine years but did not perform the Pilgrimage, then in the tenth year it was proclaimed that the Messenger of God (prayers & peace be upon him) intended to perform the pilgrimage, so many people came to Madinah, all of them seeking to follow the Messenger of God (prayers & peace be upon him) and copy his deeds. So we went with him until we reached Dhul Hulaifa where Asma bint Umais gave birth to Mohammed ibn Abu Bakr, she sent to the Messenger of God (prayers & peace be upon him) asking him what she should do. He said: 'Wash and wear a garment and intend the Pilgrimage.' The Messenger of God (prayers & peace be upon him) prayed in the Mosque and then mounted upon al Qaswa (his she-camel). When she stood upright with him upon her back at Al Baida', as far as I could see in front of me and behind me and to my right and left were throngs of riders and people on foot. The Messenger of God (prayers & peace be upon him) was amid us and receiving Revelation, and he knew its interpretation. And whatever he did we did likewise. He started with '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.' The people were repeating it after him. The Messenger of God (prayers & peace be upon him) did not prohibit them and he continued saying those words. Jabir said: 'We only intended to perform Pilgrimage because we did not know of Umra. When we reached the House with him, he touched the pillar and circumambulated quickly for three rounds and then walked for the other four. Then he went to the station of Abraham (peace be upon him) where he recited: '...and take Abraham's place of worship as your place of worship... (Surah 2 verse 125) He stood with the station between himself and the House. My father said that the Prophet offered two Raka'a and recited: 'Say, He is God The One and Only...' (Surah 112) and 'Say, O unbelievers...' (Surah 109) then he returned to the pillar and touched it, then went out through the gate to Safa and when he neared it he recited: 'Indeed Safa and Marwa are among the Religious ceremonies ordained by God...' (Surah 2 verse 158) and he said: 'I will start with that which God started, then he started from Safa he ascended it until he could see the House, then he turned towards the Qibla and praised God and glorified Him, and said: 'There is no god but God, no partner is with Him, All praise and sovereignty is

for Him, and He has Power over all things, there is no god but God, the One and Only, His Promise is fulfilled, and He grants victory to His servants, and He Alone defeats the parties.' Then he invoked between these words and repeated them three times, then he descended to Marwa and when he reached the valley he walked quickly until we mounted Marwa and so he walked until he reached Marwa. And he repeated the same he had done on top of Safa, and when he finished his going to and fro between Safa and Marwa at Marwa he said: 'Had I known before what I know now I would not have brought sacrificial animals with me and I would have performed Umra, so if any of you have not brought sacrificial animals with him, then let him make it Umra and put off your state of Pilgrimage.' Suraqa ibn Malik ibn Ju'sham said: 'O Messenger of God, is it just for this year or from now on?' So the Messenger of God (prayers & peace be upon him) intertwined his fingers and said: 'Umra intertwines with the Pilgrimage.' And he repeated it twice and said: 'For ever and ever.' Ali returned from Yemen with the gift of a camel for the Prophet and he found Fatimah was among those who had left the state of pilgrimage, she had dressed in coloured garments and had put on perfume. He disapproval of this and so she said: 'My father ordered me to do that.' The narrator said: 'Ali used to say while he was in Iraq, I went to the Messenger of God (prayers & peace be upon him) to incite him against Fatimah for what she did, asking the Messenger of God (prayers & peace be upon him) about what she said he had told her to do, and I informed him I disapproved of what she did. But he said: 'She spoke the truth, she spoke the truth, and what did you say when you intended to perform Pilgrimage?' Ali said: 'O God, I intend to perform what Your Messenger has intended to perform.' He said: 'Since I have sacrificial animals with me I cannot go out from my state of pilgrimage.' He said: 'The number of sacrificial animals which Ali brought from Yemen together with those which the Prophet brought was one hundred in all.' Then all the people, except the Prophet and those who had brought sacrificial animals with them, went out from their state of pilgrimage and had their hair cut, and when it was the day of Tarwiya they went to Mina and went back into their state of pilgrimage for the Pilgrimage and the Messenger of God (prayers & peace be upon him) rode and led the midday, afternoon and sunset, evening and dawn prayers. Then he stayed a little while until the sun had risen and ordered a tent of hide to be pitched at Namira. The Messenger of God (prayers & peace be upon him) then walked until he reached Mash'ar al Haram and stopped there, Quraish thought he would stop there, since it was their practice before Islam. But he walked on until he reached Arafat and came to the tent that had been pitched for him at Namira. He stayed in it until sunset, then he

asked for Qaswa to be brought to him, he rode it until he reached the depth of the valley and he addressed the people saying: 'O People, lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present today. O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. God has forbidden you to take interest, therefore, all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. God has judged that there shall be no interest and that all interest due to Abbas ibn Abd al Muttalib (the Prophet's uncle) shall henceforth be waived. Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right I waive is that arising from the murder of Rabiyah ibn Al-Harith (relative of the Prophet). O Men, the unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to forbid that which God had made permissible. With God the months are twelve; four of them are holy; three of these are successive and one occurs singly between the months of Jumadah and Shaaban. Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things. O People, it is true that you have certain right with regard to your women, but they also have rights over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never commit adultery. O People, listen to me in earnest, worship God, perform your five daily prayers, fast during the month of Ramadan, and give your wealth in Zakat. Perform the Pilgrimage if you can afford to. All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black, nor a black has any superiority over white except by piety and good action. Learn that every Muslim is the brother of another Muslim, and that Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves. Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone. O

People, no Prophet or Messenger will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah, and if you follow these you will never go astray. All those who listen to me shall pass on my words to others, and those to others again; and may the last ones understand my words better that those who listen to me directly. Be my witness O God, that I have conveyed Your message to Your people.' He said this three times then Bilal pronounced the call to prayer and the Prophet led the midday prayer. Then he called later and the Prophet led the afternoon prayer and he prayed no other prayer between the two. The Messenger of God (prayers & peace be upon him) mounted his camel Qaswa and led her towards the rocky side of the track facing the Qibla with those who were walking in front of him on the path. He stood there until the sun had set and the light had almost gone and the sphere of the sun had vanished. He made Usama sit behind him and he pulled Qaswa's reins to the extent that her head touched the saddle and he indicated to the people to keep an even pace. Whenever he passed over a high tract of sand he relaxed the reins until she climbed up and so he came to al Muzdalifa where he led the sunset and evening prayers with one call to prayer and he did not offer additional prayer in between the two. The Messenger of God (prayers & peace be upon him) then lay down until dawn and offered the dawn prayer after the call to prayer and iqama were pronounced when the morning light was appearing. He mounted Qaswa and went to Al Mash'ar al Haram and faced the Qibla, invoked God Almighty and glorified Him and bore witness to His Oneness. He stood there until the daylight was clear and then he left quickly before the sun rose, with Al Fadl ibn Abbas seated behind him, he was a handsome man with a fair complexion and beautiful hair. While the Messenger of God (prayers & peace be upon him) went ahead some women rode alongside them. Al Fadl looked at them and the Messenger of God (prayers & peace be upon him) turned his face aside with his hand, he looked again and the Messenger of God (prayers & peace be upon him) again turned his face aside with his hand. He turned his face repeatedly until they reached the depths of Muhassir. He urged Qaswa on and took the middle road which meets the largest Jamra, he reached the Jamra near the tree, here he threw seven small stones with his fingers while saying: 'God is Great' at every throw. Then he went on to the place of sacrifice and slaughtered sixty three camels by his own hands, and he distributed his sacrifice. Then he ordered a piece of meat from each sacrificial animal to be put into a pot and cooked. When it was cooked he took some of the meat from it and drank some of the soup. The Messenger of God (prayers & peace

be upon him) mounted once again and went to the House and offered the midday prayer at Makkah. He went to the family of Abd al Muttalib who were charged with the care of Zam Zam, and said: 'Draw water, O Bani Abd Al Muttalib! Had it not been that the people would take this right from you, I would have drawn water with you.' So they drew a bucket for him and he drank it."

710. It was related that Abd Allah ibn Umar said: "One morning we went out with the Messenger of God (prayers & peace be upon him) from Mina to Arafat, some among us invoked the Name of God and others said: 'God is Great.' "

711. It was related that Mohammed ibn Abu Bakr al Thaqafi asked Anas ibn Malik as they journeyed from Mina to Arafat one morning: "What did you use to do this day when you were with the Messenger of God?" He said: "There was no blame on the one who invoked the name of God nor upon the one who said: 'God is Great'."

712. 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 Almighty commanded His Prophet to go to Arafat and stay there, and then to hasten on from there, and thus the saying of the High Exalted: "Then hasten on from where the people hasten." (Surah 2 verse 199)

713. 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?"

714. It was related that Kuraib said: "I asked Usama ibn Zaid 'What did you do on the night of Arafat when you rode behind the Messenger of God?' He said: 'We reached a valley where the people used to bring their camels to a halt for the sunset prayer, the Messenger of God (prayers & peace be upon him) halted his camel and went to answer the call of nature. He called for water and performed a light ablution. I said: 'O Messenger of God, the prayer is due.' He said: 'The prayer is waiting for you.' And he rode on until we reached Muzdalifa, then he offered the sunset prayer. The people stopped their camels in their places and did not untie them until the evening prayer had been called and he offered the prayer, then they untied them. I asked: 'What did you do in the morning?' He said: 'In the morning Al Fadl ibn Abbas sat behind the Prophet while I went on ahead by foot with Quraish."

715. It was related that Urwa said that Usama ibn Zaid was asked in his presence, or he asked him: "When you sat behind the Messenger of God (prayers & peace be upon him) as he returned from Arafat what speed did the camel of the Messenger of God (prayers & peace

be upon him) do on his return from Arafat?" Usama said: "He used to make it walk at an even pace and when there was more space he would let his camel run fast."

716. It was related that Umar said that his father said: "The Messenger of God (prayers & peace be upon him) used to combine the sunset and evening prayers at Muzdalifa and he did not offer any additional prayers between them. He performed three Rak'at in the sunset prayer and two Rak'at in the evening prayer, and Abd Allah ibn Umar used to offer prayer the same way until he encountered his Lord."

717. It was related that Sa'id ibn Jubair said: "We returned together with Ibn Umar until we reached Muzdalifa, and there he led us in the sunset prayer and the evening prayer with one call to prayer and then we went on and he said: 'This is how the Messenger of God (prayers & peace be upon him) used to lead us in prayer when we were here'."

718. It was related that Abd Allah ibn Umar said: "I always saw the Messenger of God (prayers & peace be upon him) offering prayers at their due time except for two, the sunset and evening prayers at Muzdalifa."

719. It was related that Aisha said: "Sauda, who was a large lady, asked the permission of the Messenger of God (prayers & peace be upon him) to go on ahead of him on the night of Muzdalifa before the people set out. So he granted her permission to do so and she left before his departure. But we stayed on there until it was dawn and then we set off when he set off. Had I asked the permission of the Messenger of God (prayers & peace be upon him) as Sauda had done, I could have also left with his permission and I would have been much happier as it would have been better for me."

720. It was related that Abd Allah, the freed slave of Asma' said: "When Asma' (may God be pleased with her) was in the house at Muzdalifa she asked me if the moon had set. I said: 'No.' She prayed for a while and then asked: 'Has the moon set?' I said: 'Yes.' She said: 'Come out with me, so we went on and she stoned the Jamra, then she prayed in her place. I said: 'Respectful lady, we left when it was still dark.' She said: 'My son, there is no wrong in that, the Messenger of God (prayers & peace be upon him) has given his permission to the women.' "

721. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) sent me on ahead from Muzdalifa, with the baggage and those who were weak, in the late hours of the night."

722. It was related that Salim ibn Abd Allah said: "Abd Allah ibn Umar used to send the weak members of his family on ahead on the night of Mash'ar al Haram from Muzdalifa. They invoked God as long as they were able and then went on before the Imam had gone or returned, so

some of them reached Mina for the dawn prayer and others arrived afterwards, and when they arrived they stoned the Jamra and Ibn Umar used to say: 'The Messenger of God (prayers & peace be upon him) has permitted them to do this."

723. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) mounted Al Fadl behind him from the place where the prayers are combined." It was also related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) did not invoke the Name of God until he threw small stones at the greater Jamra."

724. It was related that Abd Al Rahman ibn Yazid said: "Abd Allah ibn Mas'ud invoked the Name of God when he returned from where the people had gathered. It was said: 'Perhaps he is a Bedouin.' So Abd Allah said: 'Have they forgotten or have they gone astray? I heard the one upon whom Surah 'The Heifer' was revealed, invoking the Name of God in this very spot'."

725. It was related that A'mash said: "I heard Hajjaj ibn Yusef saying in his speech from the pulpit: 'Refer to the Qur'an as Gabriel referred to it, 'the one in which the heifer is mentioned' and 'the one in which women are mentioned' and 'the one in which the Family of Imran' are mentioned.' He said: 'I met Ibrahim and told him of this and he cursed him and said: 'Abd Al Rahman in Yazid told me that when he was with Abd Allah ibn Mas'ud he went to the greater Jamra and then down to the base of the valley and faced the Jamra and threw seven small stones at it from the depth of the valley uttering 'God is Great with every stones throw. I said: 'O Abu Abd Al Rahman, the people throw stones at it from the heights.' He said: 'By Him, The One and Only, that is the place from where the one upon whom Surah 'The Heifer' was revealed used to throw'."

726. It was related that Jabir said: "I saw the Prophet casting small stones while mounted upon his camel on the day of sacrifice, and he said: 'Learn from me the ceremonies of the Pilgrimage, as I do not know if I will perform another Pilgrimage after this one'."

727. It was related that Jabir ibn Abd Allah said: "I saw the Prophet casting stones like hurling pebbles."

728. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) cast stones in the forenoon of the day of sacrifice, and after that when the sun had set."

729. It was related that Jabir said that the Messenger of God (prayers & peace be upon him) said: "An uneven number of stones should be used for cleansing after answering the call of nature, and in casting on the day of Arafat, and an uneven number should be performed in circumambulating. And when any of you needs to use stones he should use an odd number."

730. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) shaved his head on the Farewell Pilgrimage."

731. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) 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'."

732. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) cast stones at the greater Jamra. Then he went to his sacrificial animal and slaughtered it. The barber was sitting there so he indicated to his head and had the right side of it shaved, then he distributed it between those who were around him, then he said: 'Shave the other side.' And he asked: 'Where is Abu Talha?' Then he gave it to him."

733. It was related that Abd Allah ibn Amr ibn al As said: "The Messenger of God (prayers & peace be upon him) halted while mounted upon his camel and the people came to ask him, so one said: 'O Messenger of God, I did not know that stones should be thrown before slaughtering, so I slaughtered before casting the stones.' The Messenger of God (prayers & peace be upon him) replied: 'Cast and do not worry.' Then another man asked: 'I did not know that slaughtering should be before shaving, so I shaved before I slaughtered.' He said: 'Slaughter and do not worry.' I did not hear any question the people asked him that day concerning a matter of which they were ignorant, but the Messenger of God (prayers & peace be upon him) said: 'Do it, and do not worry.' "

734. It was related that Abd Allah ibn Amr said: "A man came and asked the Messenger of God (prayers & peace be upon him) as he stood at the Jamra on the day of sacrifice: 'O Messenger of God I shaved before I cast.' He said: 'Cast and do not worry.' Another one asked: 'I slaughtered before I cast.' He said: 'Cast and do not worry.' Yet another asked: 'I circumambulated the House before casting.' He said: 'Cast and do not worry.' And whatever he was asked that day, he replied: 'Do it and do not worry'."

735. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) prayer the midday prayer at Dhul Hulaifa and then asked for his she camel, then he scored its hump on the right side. He tied two sandals around its neck, then he mounted it and set off with the intention of Pilgrimage."

736. It was related that Amra bint Abd Al Rahman said that Ziyad wrote to Aisha telling her 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. I have sent my sacrificial animal so tell me what should I do?' Amra said that Aisha said: "It is not as Ibn Abbas has said, I twined the garlands of the sacrificial animals of the Messenger of God (prayers & peace be upon him) with my own hands. Then the Messenger of God (prayers & peace be upon him) put them around their necks with his own hands, and sent them with my father. But the Messenger of God (prayers & peace be upon him) did not forbid anything which had been made lawful by God Almighty before the slaughtering the sacrificial animal."

737. It was related that Aisha said: "Once The Prophet (Prayers & peace be upon him) sent sheep as the sacrificial animals for his family and he garlanded them."

738. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) 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."

739. It was related that Al Zubair said: "I heard Jabir ibn Abd Allah, when he was asked about riding sacrificial animals, say: 'I heard the Messenger of God (prayers & peace be upon him) say: 'Ride it kindly, if you need to, until you find something else to ride.'"

740. It was related that Ibn Abbas said that Zu'aib Abu Qabisa told him that the Messenger of God (prayers & peace be upon him) used to send the sacrificial animals with him and say: "If any of these falls from exhaustion and you think it is going to die, then slaughter it and dip its hooves into its blood and mark its hump with it, but none of you or your companions should eat it."

741. It was related that Jabir ibn Abd Allah said: "We set off with the Messenger of God (prayers & peace be upon him) intending to perform Pilgrimage, so the Messenger of God (prayers & peace be upon him) ordered us to share the sacrificial animals, every seven of us to share in either a camel or one of the cattle."

742. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) slaughtered a cow on behalf of Aisha on the day of sacrifice."

743. It was related that Ziyad ibn Jubair said 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 tied up according to the tradition of your Prophet."

744. It was related that Ali said: "The Messenger of God (prayers & peace be upon him) ordered me to

supervise the slaughter of his sacrificial animals and to give their skins and covering sheets as charity and not to give any part of them to the butcher, and he said: 'We will give him from what we have for ourselves'."

745. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) circumambulated the House on the day of sacrifice, then returned and offered the midday prayer at Mina." Nafi' said: "Ibn Umar used to circumambulate the House on the day of sacrifice and then return and offer the midday prayer at Mina, and used to say that the Messenger of God (prayers & peace be upon him) did that."

746. It was related that Ibn Juraij said that Ata' said: "Ibn Abbas used to say: 'Once a pilgrim or a non-pilgrim has circumambulated the House he is out of the state of pilgrimage.' I asked Ata': 'On what grounds does he say that?' He said: 'On the grounds that God Almighty has said: '...until it reaches its place at the Ancient House.' (Surah 22 verse 33).' I said: 'That is about standing upon Arafat.' He said: 'Ibn Abbas used to say: 'It is after and before Arafat.' And he used to say: 'The Prophet ordered them thus on the Farewell Pilgrimage.'"

747. It was related that Aisha said: "I was menstruating at Sarif and I purified myself at Arafat. Then the Messenger of God (prayers & peace be upon him) told me: 'Your circumambulation and going to and fro between Safa and Marwa will suffice for your reward for Pilgrimage and for Umra.' "

748. It was related that Aisha said: "We set off with the Messenger of God (prayers & peace be upon him) in the year of the Prophet's Farewell Pilgrimage. Some of us had intended Umra alone, and some had intended both the Pilgrimage and Umra, and others had intended Pilgrimage. The Messenger of God (prayers & peace be upon him) intended Pilgrimage. Thus whoever had intended Umra then he puts off his state of pilgrimage, but those intended Pilgrimage or to combine Pilgrimage and Umra did not leave their state of pilgrimage until the day of sacrifice."

749. It was related that Ibn Umar said: "The Prophet, Abu Bakr and Umar used to stay at al Abtah *(a place in the environs of Makkah)*."

750. It was related that Aisha said: "The residing at al Abtah was not an ordinance, but the Messenger of God (prayers & peace be upon him) stayed there because it was convenient for his travel."

751. It was related that Abu Huraira said that when the Messenger of God (prayers & peace be upon him) said to us when we were in Mina: "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 that they would not

inter-marry with them or conduct business with them until they handed The Messenger of God (Prayers & peace be upon him) over to them."

752. It was related that Ibn Umar said: "Al Abbas ibn Abd Al Muttalib sought the permission of the Messenger of God (prayers & peace be upon him) to stay in Makkah during the nights of Mina in order to provide the pilgrims with drinking water. So he allowed him to stay."

753. It was related that Bakr ibn Abd Allah al Muzani said: "A Bedouin came to Ibn Abbas while I sat with him near the Ka'ba and asked: "Why is it that your uncle's children give milk and honey while you give date water? Are you poor or are you misers?" Ibn Abbas said: "Praise be to God, we are neither poor not misers, but the Messenger of God (prayers & peace be upon him) came here upon his she camel with Usama mounted behind him and asked for water, so we gave him a cup of date water and he drank it, and then he gave some to Usama, and the Prophet said: 'You have done well, you have done well, so continue doing this.' So we do not wish to do other than the Messenger of God (prayers & peace be upon him) ordered us to do."

754. It was related that Al Ala' ibn al Hadrami said that the Messenger of God (prayers & peace be upon him) said: "The pilgrim should remain in Makkah for three days after completing the ordinances of the Pilgrimage."

755. It was related that Ibn Abbas said: "The people used to disperse in every direction, then the Messenger of God (prayers & peace be upon him) said: 'No one should leave Makkah except by way of the Ka'ba.' "

756. It was related that Aisha said: "Safiyah bint Huyy began her menses after she had visited Arafat and circumambulated, so she mentioned this to the Messenger of God (prayers & peace be upon him) and he said: 'Is she going to delay us?' I said: 'O Messenger of God, she had already circumambulated the House upon returning from Arafat, then her menses began.' Then the Messenger of God (prayers & peace be upon him) said: 'Then she should depart.' "

757. It was related that Ibn Abbas said: "The people were ordered to leave Makkah by way of the Ka'ba, exemption was given only to the menstruating women."

758. It was related that Ibn Abbas said: "We regarded Umra during the month of Pilgrimage *(in the days before Islam)* as one of the greatest sins, so we used to interchange the months of Muharram for Safar and said: 'When the backs of the camels have healed and the month of Safar is over then Umra is permissible for any who wises to perform it.' When the Messenger of God (prayers & peace be upon him) and his Companions intended to perform Pilgrimage on the fourth he ordered them to intend Umra instead. It was something incom-

prehensible to them, so they asked: 'Are we free to put off our intention for pilgrimage completely?' He said: 'You are completely free to do so'."

759. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) told a woman of the Helpers (al Ansar) named Umm Sinan: "What prevented you from performing the Pilgrimage with us?' She said: "So and so's father had only two camels, one was used by him and his son for the Pilgrimage and the other is used by our boy to carry water.' He said: 'It would be sufficient for you to perform Umra in the month of Ramadan instead of the Pilgrimage with me.' "

760. It was related that Abu Ishaq said: "I asked Zaid ibn Arqam: 'How many battles did you participate in with the Messenger of God (prayers & peace be upon him)?' He said: 'Seventeen.' He also said: 'The Messenger of God (prayers & peace be upon him) took part in nineteen battles, and he performed Pilgrimage once after his emigration, and that was his Farewell Pilgrimage.' Abu Ishaq said: 'One more while he was in Makkah'."

761. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) performed Umra four times, all of which were in the month of Dhul Qada except for one which he combined with the Pilgrimage. He performed Umra from Al Hudaybiyah in the month of Dhul Qada, and in the following year in the month of Dhul Qada, then he performed Umra from Ji'rana where he had distributed the booty of Hunain in the month of Dhul Qada, and then he performed Umra together with the Pilgrimage."

762. It was related that Ibn Abbas said: "Mu'awiya ibn Abu Sufian told me: 'I cut the hair of the Messenger of God (prayers & peace be upon him) with a blade when he was at Marwa' or 'I saw him having his hair cut with a blade when he was at Marwa.' "

763. It was related that Aisha said: "We set off with the Messenger of God (prayers & peace be upon him) at the beginning of the month of Dhul-Hijjah. The Messenger of God (prayers & peace be upon him) 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 (prayers & peace be upon him) 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."

764. It was related that Abd Allah Ibn Umar said: "Whenever the Messenger of God (prayers & peace be upon him) 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."

765. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) halted his camel and prayed and Abd Allah ibn Umar prayed with him."

766. It was related that Nafi' said: "When Abd Allah ibn Umar returned from Pilgrimage or Umra he used to halt his camel upon the rocky ground of Dhul Hulaifa at the same place the Messenger of God (prayers & peace be upon him) had halted his camel."

767. It was related that Abd Allah ibn Umar said that his father said: "The Messenger of God (prayers & peace be upon him) reached Dhul Hulaifa in the midst of the valley at the end of the night and it was said: 'This is blessed place.' Musa said: 'Salim halted his camel at the mosque where Abd Allah used to halt his camel in the same place the Messenger of God (prayers & peace be upon him) had halted his camel. It is upon lower ground than the mosque, which stands in the midst of the valley, and it is between it and the place where the Messenger of God (prayers & peace be upon him) used to rest and pray'."

768. It was related that Abu Huraira said: "When God Almighty gave the Messenger of God (prayers & peace be upon him) victory over Makkah, he stood before the people and gave praise to God and said: 'Indeed God Almighty restrained the elephant from Makkah and subjected it to His Messenger and the believers, and it was inviolable to those before me and it was only made violable for me for one hour of one day, and it shall be for ever inviolable after me. Therefore do not hunt or cut the weeds from it, and if you find anything which has

been lost it is not lawful for you to pick it up except by making public announcement of it. And for the one who is killed, his relatives are entitled to one of two things, to be paid blood money or retribution.' Abbas said: 'O Messenger of God, but we use lemon grass for our graves and in our homes.' The Messenger of God (prayers & peace be upon him) said: 'Except lemon grass.' Abu Shah, a man from Yemen, said: 'O Messenger of God, have that written for me.' The Messenger of God (prayers & peace be upon him) said: 'Write that for Abu Shah.' Walid said: 'I asked al Auza'i: 'What did he mean by saying 'Have that written for me.'?' He said: 'The speech he had just heard from the Messenger of God (prayers & peace be upon him).' "

769. It was related that Jabir said that he heard the Messenger of God (prayers & peace be upon him) say: "It is not lawful for any of you to carry weapons in Makkah."

770. It was related that Jabir ibn Abd Allah al Ansari said: "The Messenger of God (prayers & peace be upon him) entered Makkah - Qutaiba said 'He entered Makkah in the year of the Conquest' – wearing a black turban but not dressed in the garments of pilgrimage.' "

771. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) entered Makkah in the Year of the Conquest wearing a helmet and when he removed it a man came to him and said: 'Ibn Khatal is clinging to the covers of the Ka'ba.' He said: 'Kill him.' Malik confirmed that this was true."

772. It was related that Aisha said: "I asked The Messenger of God (Prayers & peace be upon him) if the circular wall was a part of the Ka'ba. He (Prayers & peace be upon him) replied : "Yes." I asked him: "Why did they not include it in the building of the Ka'ba?" He said: " Your people ran short of funds?" I asked: "Why is its gate 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."

773. It was related Ata' said: "During the time of Yazid ibn Mu'awiya the House was burnt when the people of al Sham were fighting there. So it was fated for it. Ibn Zubair waited until the people came to perform the Pilgrimage so that he could urge them to fight the people of al Sham. When they arrived he asked them: 'O people, tell me what to do about the Ka'ba, should I pull it down and rebuild it or should I repair the damage?' Ibn Abbas said: 'I believe you should only repair the damage and leave the House in which the people embraced Islam and which the Messenger of God (prayers & peace be upon him)

raised himself. Ibn Zubair said: 'If any of your houses are burnt, you would not be satisfied until you had rebuilt it, so what then of the House of your Lord? I shall seek guidance from my Lord three times and then decide about it.' Then he sought guidance three times and determined to demolish it. The people feared that their might be met with affliction if they climbed it to demolish it until a man threw down one of its stones, then they saw no affliction beset him and they joined him and pulled it down until it was leveled to the ground. Then Ibn Zubair set up pillars and draped it with curtains and then the walls were built and Ibn Zubair said: 'I heard Aisha say that the Messenger of God (prayers & peace be upon him) had said: 'If the people had not been so close to the days of ignorance, and had I the means to rebuild it, I would have enclosed it within five cubits from Hijr and I would have built a door by which the people could enter and a door by which they could exit.' So now I have the means and I do not fear any opposition.' Then he added on five cubits to it on the side of Hatim where the ancient foundations lay, and the people saw it and the wall was built upon those foundations. The length of the Ka'ba was eighteen cubits with the additional building. Then it was lengthened by ten cubits as well. Two doors were built, one for entrance and one for exit. When Ibn Zubair was killed, Hajjaj sent a letter to Abd Al Malik informing him of his death and telling him that Ibn Zubair had rebuilt upon the foundations which were verified by the people of Makkah. Abd Al Malik replied to him: 'We do not wish to censure Ibn Zubair in anything, retain whatever he has added to its length, and whatever he has added on the side of Hijr revert it to its foundation, and close the door he has opened.' So it was demolished in part and rebuilt on its foundations.' "

774. It was related that that Abu Qaza'ah said: "When Abd al Malik ibn Marwan was circumambulating the Ka'ba he said: 'May God Almighty destroy Ibn Zubair for falsely attributing to Aisha that she said that the Messenger of God (prayers & peace be upon him) said: 'Aisha, if your people had not been so close to the days of ignorance I would have demolished the House and built on to it from the Hijr and pulled it down to its foundations.' Harith ibn Abu Rabi'a said: 'O Amir of the Believers, do not say that, for I heard the Mother of the Believers say that.' He said: 'Had I known that before I demolished it I would have left it the way Ibn Zubair built it'."

775. It was related that Abd Allah ibn Zaid ibn Assem (may God be pleased with him) said that the Messenger of God (prayers & peace be upon him) said: "Abraham avowed Makkah to be inviolable and invoked blessings upon those who dwell in it. I avow Makkah to be inviolable as Abraham avowed it to be inviolable, and I invoke twofold measure of blessings upon those who dwell in it."

776. It was related that Sa'd said that his father (may God be pleased with him) said that the Messenger of God (prayers & peace be upon him) said: "I proclaim that the land between the two plains of Madinah inviolable, its trees must not be felled nor its game killed." And he said: "Madinah is better for them if only they knew, whoever departs from it out of aversion God Almighty replaces him there with one who is better. And whoever remains there in spite of misfortune and adversity, I will intercede for him on the Day of Resurrection."

777. It was related that Amer ibn Sa'd said that Sa'd rode to his fortress in Al Aqiq and found there a servant felling the trees, or stripping off their foliage. He took everything away from him. When Sa'd returned the servant's masters came asking him for the man to be returned to them or for what he had taken from the man to be returned to them. He said: 'God forbid that I would return anything which the Messenger of God has given me as booty.' So he refused to give anything back to them."

778. It was related that Anas ibn Malik said that the Messenger of God said: "O God, bestow upon Madinah twice the blessings You bestowed upon Makkah."

779. 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."

780. It was related that Abu Huraira said: "When the Messenger of God was given the fruit of the first harvest he said: 'O God, bestow blessings upon us in this our city, and in our fruits, and in our measurements, blessings upon blessings.' And he gave it to the youngest children there with him."

781. It was related that Abu Sa'id Maula al Mahri said: "I went to Abu Sa'id al Khudri during the nights of Al Harrah and asked his advice about leaving Madinah. He complained that the prices there were too high and his family was large and he said he could not withstand the adversity of Madinah and its desolate country. He said: 'Woe to you, I do not advise you to leave, for I heard the Messenger of God say: 'Whoever endures the adversity of Madinah, if he is a Muslim, I will intercede for him on the Day of Resurrection."

782. It was related that Aisha said: "When we arrived in Madinah it was an unhealthy and disagreeable place, Abu Bakr and Bilal both fell ill. When the Messenger of God saw his Companions unwell he said: 'O God, make Madinah as favorable to us as You made Makkah favourable or even more so. Make it healthy and bless us in its measurements and banish its fever to Al Juhfa'."

783. It was related that Abu Huraira said that the Messenger of God said: "Angels stand guard at the approaches of Madinah so that neither plague nor the Antichrist shall gain entry to it."

784. It was related that Abu Huraira said that the Messenger of God said: "There will come a time when the people will see a man invite his cousin and other relatives saying: 'Come to live where the life is cheaper and more bountiful, but Madinah will be better for them if only they knew. By Him in Whose Hand is my soul, whoever departs from his aversion of it God Almighty will replace him there with one who is better. Indeed, Madinah is as a furnace which spews out its impurities. And the Hour will not arrive until Madinah has spewed out its evil as furnace reduces the impurities from iron."

785. 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'."

786. 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 as salt is dissolved in water."

787. It was related that Sufian Ibn Abu Zuhair said: "I heard the Messenger of God (prayers & peace be upon him) 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."

788. It was related that Abu Huraira said: "I heard the Messenger of God (prayers & peace be upon him) 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."

789. It was related that Abu Huraira said that the Messenger of God said: "Between my house and my pulpit is a garden of the gardens of Paradise, and my pulpit is on the Fountain."

790. It was related that Anas ibn Malik said: "The Messenger of God looked at Uhud and said: 'Uhud is a mountain which loves us and we love it.'"

791. It was related that Abu Huraira said that the Prophet said: "Travel is for three mosques, my Mosque, the Sacred Mosque and Al Aqsa Mosque."

792. It was related that Abu Huraira said that the Messenger of God said: "One prayer in my Mosque is one thousand times better than prayer in any other mosque except the Sacred Mosque.' "

793. It was related that Abu Salama ibn Abd Al Rahman said that Abd Al Rahman ibn Abu Said al Khudri visited me and I asked him: "Have you heard what your father said about the mosque which is founded upon piety?" He replied: "My father said: 'I went to visit The Messenger of God (prayers & peace be upon him) at the house of one of his wives, and I asked him 'O Messenger of God, which of the two mosques was founded upon piety?'" He said that The Messenger of God (prayers & peace be upon him) took a handful of pebbles and threw them at the ground and said: 'It is your mosque, the Mosque of Madinah.' He said: 'I said: 'I bear witness that I heard the same from your father.'"

794. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to walk or ride to the mosque of Quba'a and then pray there two Rak'at."

795. It was related that Ibn Umar used to come to the mosque of Quba'a every Saturday and he said: "I saw the Messenger of God come here every Saturday."

15

The Book of Marriage

796. It was related that Alqama said: "I was walking with Abd Allah at Mina when Uthman encountered him, he stopped there and spoke to him. Uthman said: 'O Abu Abd Al Rahman, let us find for you a young girl to marry.' He said: 'If you say so, the Messenger of God said: 'O young men, whoever among you can afford to support a wife then he should marry, for it keeps the eyes from glancing and prevents immorality, and whoever cannot afford to do so, then he should fast in order to control his desire'."

797. It was related that Anas said: "Some of the Companions of the Messenger of God asked his wives about his personal deeds and actions, some among them saying: 'I shall not marry women,' another said: 'I shall not eat meat' and another said: 'I shall not lie down to sleep.' " He gave praise and glory to God and said: "What is the matter with them that they say such things, while I pray and sleep as well, I fast and break my fast, and I marry women too? Whoever dislikes my Sunnah is not from me."

798. It was related that Sa'd ibn Abi Waqqas said: "Uthman ibn Muz'un vowed never to marry, but the Messenger of God forbade him to do so. And had he permitted him we would have had ourselves castrated."

799. It was related that Abd Allah ibn Amr said that the Messenger of God said: "The entire world is a bounty, but the best of bounties is the pious woman."

800. 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."

801. It was related that Jabir ibn Abd Allah said: "Abd Allah died and left nine or seven daughters behind. I married a woman who had been married before, the Messenger of God asked me: 'O Jabir have you married?' I said: 'Yes.' He asked: 'A virgin or a woman previously married?' I said: 'O Messenger of God, one who was married before.' He said: 'Why did you not marry a young girl so you could play with her and she play with you? Or you could amuse her and she could amuse you?' I said: 'Abd Allah died and left nine or seven daughters behind, so I did not consider it right

for me to marry one of their age, so I preferred to marry a woman who would care for them and teach them well.' The Messenger of God said: 'May God bless you.' Or he invoked good upon me."

802. It was related that when Uqba ibn Amer stood upon the pulpit he said that the Messenger of God said: "A believer is the brother of another believer, so it is unlawful for him to seek to outstrip his brother, and he should not make a proposal after his brother has proposed, unless his brother first gives up his proposal."

803. It was related that Abu Huraira said: "A man went to the Messenger of God and said: 'I have married a woman of the Helpers (Al Ansar).' The Messenger of God asked: 'Did you take a glance at her, for there is something in the eyes of the Helpers?' He said: 'I did take a glance at her.' He asked: 'What dowry did you agree to give?' He said: 'Four ounces.' The Messenger of God said: 'Four ounces, are you going to mine silver from the side of this mountain? We have nothing to give you, but we can send you on an expedition whereby you may obtain spoils.' So he sent the man with the expedition to Bani Abs."

804. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A matron without a husband 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'."

805. It was related that Ibn Abbas said that the Messenger of God said: "A matron without a husband has more say concerning herself than her guardian, and a virgin must be consulted, and her silence is her consent."

806. It was related that Uqba ibn Amer said that the Messenger of God said: "The commitment most worthy of fulfillment is that by which sexual relations is lawful." It was related that Ibn Muthanna said: 'commitments.'"

807. It was related that Aisha said: "I was a girl of six when the Prophet (Prayers & peace be upon him) married me, and I went his house at the age of nine. We went to Madinah and I became ill and my hair fell out. 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 washed my head and readied me and I was calmed. Then the Messenger of God came to me before noon and I was put in his charge."

808. It was related that Anas said: "The Messenger of God set off on an expedition to Khaybar and we offered the dawn prayer at the crack of dawn. The Messenger of God and Abu Talha mounted and rode and I sat behind Abu Talha. The Messenger of God rode down the narrow street in Khaybar so that my knee touched the leg of the Messenger of God. The waist wrapper of the Messenger of God slipped aside and I saw the fairness of the leg of the Messenger of God. When he entered the city he pronounced: 'God is Great, Khaybar is destroyed. And when we descend evil is the morning of those who are warned.' He repeated this three times. The people went out to their work and said: 'By God Mohammed has come.' Abd Al Aziz, or another of our Companions said: 'Mohammed and the army have come.' He said: 'We captured it by force and took prisoners of war. Then Dihya came and said: 'O Messenger of God, give me one of the girl prisoners.' He said: 'Go and take any girl.' He chose Safiyah the daughter of Huyayy. A man came to the Messenger of God and said: 'O Messenger of God, you have permitted Dihya to take Safiyah bint Huyayy, the chief of Quraizah and Al Nadir, while she should be for you alone.' He said: 'Bring him with her.' So he brought her with him and when the Messenger of God saw her he said: 'Choose any other woman of the prisoners for yourself.' He then freed her and married her. Thabit said: 'Abu Hamza, how much dowry did he give her?' He said: 'He freed her and then married her. On their return Umm Sulaim readied her and sent her to him at night, the Messenger of God came out as a bridegroom the next morning, and he said: 'Whoever has any food should bring it. So they spread out a cloth, and one man brought cheese, another brought dates, and another brought clarified butter, and so they made a mixture of these, and that was the wedding banquet of the Messenger of God."

809. It was related that Abu Musa said that the Messenger of God said: "Whoever frees a slave woman and then marries her, he will be rewarded twice."

810. It was related that Ibn Umar said: "The Messenger of God forbade for a man give his daughter in marriage in exchange for the daughter of another man without the payment of either dowry."

811. It was related that Abd Allah ibn Mas'ud said: "We went on an expedition with the Messenger of God (prayers & peace be upon him) and we did not take our wives with us. We asked: 'Should we have ourselves castrated?' He prohibited us from doing so and then he gave us permission to contract a temporary marriage for a given term. Then Abd Allah recited: 'O you who believe, do not forbid the good things that God has permitted you, and do not commit excess, surely God does not love the excessive.' (Surah 5 verse 87)

812. It was related that Jabir ibn Abd Allah said: "We contracted temporary marriage and gave a handful of dates and flour as a dowry during the lifetime of the Messenger of God and Abu Bakr, but Umar forbade it in the case of Amr ibn Huraith."

813. It was related that Ali ibn Abu Talib said: "The Messenger of God forbade temporary marriages and the consumption of domestic asses on the Day of Khaybar."

814. It was related that Rabi' ibn Sabra said: "My father went on an expedition with the Messenger of God during the Conquest of Makkah, and we stayed there for fifteen days, so the Messenger of God permitted us to contract temporary marriages. I and another of my family went out and I was handsome while he was hideous. We each had a cloak, mine was worn out while my cousin's was new. When we reached the valley or heights of Makkah, we encountered a young woman who was as elegant as a long necked camel. We asked: 'May one of us contract a temporary marriage with you?' She replied: 'What dowry will you give me?' We each spread out our cloaks and she looked at the two of us. My companion looked at her as she was glancing from a side and he said: 'This cloak is worn while mine is as new.' She said two or three times: 'There is nothing wrong with this old cloak.' So I contracted a temporary marriage with her and I did not break it until the Messenger of God declared it prohibited.' "

815. It was related that Sabra al Juhanni said that his father said: "When I was with the Messenger of God he said: 'O people, I made temporary marriage permissible, but now God Almighty has prohibited it until the Day of Resurrection. So whoever has made such a contract should annul it and do not take back anything you have given to her'."

816. It was related that Nubaih ibn Wahb said: Umar ibn Ubaid Allah intended for Talha ibn Umar to marry the daughter of Shaiba ibn Jubair, so he sent a message to Aban ibn Uthman inviting him to attend the marriage, he was at that time the Amir of the Pilgrimage. I heard Uthman ibn Affan say: 'The Messenger of God said: 'One who is in a state of pilgrimage may not marry, or arrange the marriage for another person, nor should he make a proposal for marriage.' "

817. It was related that Ibn Abbas said: "The Messenger of God married Maimuna while he was in a state of pilgrimage."

818. It was related that Yazid ibn Al Asamm said: "Maimuna bint al Harith said: 'The Messenger of God married her after he had gone out of his state of pilgrimage.' He also said: 'She was my maternal aunt and the maternal aunt of Ibn Abbas.' "

819. It was related that Abu Huraira said that the Messenger of God said: "It is not permissible to marry a woman and her paternal aunt, nor a woman and her maternal aunt."

820. It was related that Abu Salama ibn Abd al Rahman said: "I asked Aisha, the wife of the Messenger of God (prayers & peace be upon him): 'How much dowry did the Messenger of God give?' She replied: 'Twelve ounces and one nash.' She asked: 'Do you know what a nash is?' I said: 'No.' She said: 'It is half an ounce, which is equivalent to five hundred Dirhams, and that was the dowry which the Messenger of God gave his wives.' "

821. It was related that Anas ibn Malik said: "The Messenger of God noticed traces of saffron upon Abd al Rahman ibn Auf and asked: 'What is this?' He said: 'O Messenger of God, I have married a woman and given her the weight of a date stone of gold.' He said: 'May God Almighty bless you! Have a wedding banquet, even if you have only one sheep.' "

822. It was related that Sahl ibn Sa'd al Sa'idi said: "A woman came to the Messenger of God (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 glanced at her and looked down. When the woman perceived that he was not resolved towards her she sat down. One of his Companions rose up and said to him: 'O Messenger of God! If you do not wish to marry her then let me marry her.' He (Prayers & peace be upon him) said: 'Do you have anything to give?' The man said: 'No, by God, O Messenger of God, I have nothing.' The Messenger of God (Prayers & peace be upon him) said: 'Go to your people and see if you can find anything.' The man went and came back and said: 'By God I have found nothing.' So the Messenger of God told him: 'Go and find even an iron ring.' So he went and returned and said: 'O Messenger of God, by God, I 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 Messenger of God (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'."

823. It was related that Aisha said: "I used to feel jealous of the women who came and offered themselves in marriage to the Messenger of God, and said: 'How can a woman offer herself in marriage?' Then 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 seek any whom you had set aside, there is no blame on you. So it is more likely that they will be comforted and not grieve, and every one of

them will be well pleased with what you give her. And God knows all that is in your hearts, and God is All-Knowing, All-Forbearing.' I said: 'By God, It seems to me that your Lord does not delay in fulfilling your wishes.' "

824. It was related that Aisha said: "The Messenger of God married me in the month of Shawwal and held my wedding in the month of Shawwal, so which of the wives of the Messenger of God were preferred more than me?' It was said: 'Aisha preferred her lady friends to have their wedding in the month of Shawwal.' "

825. It was related that Anas ibn Malik said: "The Messenger of God did not hold a better wedding banquet for any of his wives than the one he held for Zainab." When Thabit al Banani asked: "What did he offer at her banquet?" he said: "He fed them bread and meat until they left from their own will."

826. It was related that Anas ibn Malik said: "The Messenger of God married and held the wedding for his wife, so my mother Umm Sulaim prepared a mixture of dates, butter and dried yogurt and put it in a jar and said: 'Anas, take this to the Messenger of God and tell him, O Messenger of God, my mother sends me to you with her greetings and says that this is a humble gift from us to you.' I took it to the Messenger of God and I said: 'My mother sends me to you with her greetings and says that this is a humble gift from us to you, O Messenger of God.' He said: 'Put it down here.' Then he ordered me to invite so and so and some other men whom he named, and to invite whomever I would meet. I invited those who he had named and everyone I met. It was asked: 'How many attended?' He said: 'About three hundred.' The Messenger of God asked: 'O Anas, fetch the jar for me.' The house became crowded with people to the point that the Messenger of God had to say: 'Sit in circles of tens people, and each one should eat from what is in front of him.' They began to eat until they had their fill. One group left and another came in, until they all had eaten. When all of them had finished their meals, he said to me: 'O Anas, clear it away.' He said: 'I did so, and it seemed that what I cleared away was more than what had been put down.' Some of them remained there in the house of the Messenger of God talking, while the Messenger of God sat and his wife sat facing the wall. This bothered the Messenger of God and he went out and greeted his wives. Then he returned and entered his dwelling place. When the guests saw the Messenger of God had returned, they thought they had troubled him. He said: 'They left hurriedly, then the Messenger of God drew a curtain and went in. I was sitting in his dwelling place and he stayed a short while, then he came to me and he was reciting the Verses: 'O you who believe! Do not enter the Prophet's houses, unless you have been invited for a meal, not staying 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, 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) And thereafter the wives of the Messenger of God went into seclusion."

827. It was related that Nafi' said that Ibn Umar said that the Prophet used to say: "If your brother invites you to a wedding or invites you to attend another occasion, you should accept."

828. It was related that Abu Huraria said that the Messenger of God said: "If any of you is invited you should accept, and if you are fasting, you should continue, and if you are not fasting you should eat."

829. It was related that Abu Huraira said that the Prophet said: "The worst kind of invitation is the invitation for a banquet, the people who need its food are not invited, and only those who do not need it are invited. And the one who does not accept the invitation to it has disobeyed God and His Messenger."

830. It was related that Ibn Abbas said that the Messenger of God said: "When any of you intends to be intimate with his wife, he should first say: 'In the Name of God, O God, protect us from Satan and ward Satan away from that which You bestow upon us.' And if He has decreed a child for them, Satan will never be able to harm him."

831. It was related that Ibn al Munkadr said that he heard Jabir say: "The Jews used to say: 'If a man is intimate with his wife upon her back, the child will have squinted eyes.' Then the verse: 'Your wives are a tillage for you, so approach your tillage in any manner you please, but forward good deeds for yourselves and fear God, and know that you will certainly meet Him. And give glad tiding to the believers.' (Surah 2 verse 223)."

832. It was related that Abu Huraira said that the Messenger of God said: "If a man calls his wife to his bed and she refuses so that he sleeps angry with her, the angels will curse her until the morning."

833. It was related that Abu Sa'id al Khudri said that the Messenger of God said: "The most evil of people in the sight of God on the Day of Judgment is the man who approaches his wife and she comes to him, and then he does not respect her privacy by disclosing it."

834. It was related that Abu Huraira said that he heard the Messenger of God say: "All my nation will be pardoned except those who boast

of committing a sin, and of that boasting is the servant who commits a act at night and his Lord, High Exalted, covers him from His mercy, then in the morning he boasts of it and says: 'O you, so and so, last night I did so and so.' While his Lord Almighty covered him at night and in the morning he uncovered the cover which God Almighty gave him."

835. It was related that Abu Sa'id al Khudri said: "When coitus interruptus was mentioned to the Prophet." He asked: "Why do you do it?" They said: "The wife of one man is suckling a child and when he is intimate with her he does not wish her to conceive, another man has a slave girl and when he is intimate with her he does not wish her to conceive.' The Prophet said: 'There is no harm for you in not doing so, for what is ordained will be.' Ibn Aun said: 'I related this to Al Hasan and he said: 'By God, it seems he rebuked them for it.' "

836. It was related that Jabir ibn Abd Allah said: "A man asked the Prophet: 'I have a slave girl and I perform coitus interruptus with her.' The Messenger of God said: 'That does not prevent anything that God has willed.' The man returned and said: 'O Messenger of God, the slave girl I mentioned to you, has become pregnant.' So the Messenger of God said: 'I am the servant of God and His Messenger'."

837. It was related that Judama bint Wahb al Asadiyyah said that she heard the Messenger of God say: "I had intended to forbid intimacy with nursing mothers until I saw that the Romans and Persians do so without detriment to their children."

838. It was related that Abu Darda' said that the Messenger of God said that he encountered a woman who was heavily pregnant standing at the entrance of a tent, so he asked: "Does he intend to be intimate with her?" They said: "Yes." The Messenger of God said: "I will curse him with a curse that will accompany him to his grave. How can he possess him while it is not lawful for him, and how can he take him as a servant while it is not lawful for him?"

839. It was related that Abu Sa'id al Khudri said: "At the Battle of Hunain the Messenger of God dispatched a force to Autas and met the enemy and fought with them. After vanquishing them they took prisoners of war and the Companions of the Messenger of God refrained from intimacy with the captive women because their husbands were unbelievers. Then God Almighty revealed: 'And all married women except what your right hands possess...' (Surah 4 verse 24)."

840. It was related that Anas said: "The Messenger of God had nine wives and he shared his time between them, so the turn of the first wife came every ninth day. They used to gather together in the dwelling place of the wife with whom he

would stay. Once in Aisha's house on her night while Zainab was present, he put his hand towards her, so Aisha said: 'That is Zainab.' And the Messenger of God drew back his hand. An argument ensued between the two of them until their voices were raised at the time of the call to prayer. Then Abu Bakr passed by and hearing the voices said: 'O Messenger of God, come to pray and throw dust in their mouths.' So the Prophet left. Aisha said: 'When the Messenger of God used to complete his prayer Abu Bakr used to pass by like that. So when the Messenger of God had completed his prayer Abu Bakr came by and spoke to her sternly saying: 'Is this how you behave?' "

841. It was related that Umm Salama said: "When the Messenger of God married me he stayed with me for three nights and said: 'Your husband is not lacking in his esteem for you, if you wish I can stay with you for a week, but in that case, I shall have to stay with all my wives for a week.' "

842. It was related that Anas ibn Malik said: "Whoever is already married and marries a virgin should stay with her for seven nights, but whoever has a virgin as his wife and then marries a woman who was married before, he should stay with her for three nights." Khalid said: "Had I said that could be attributed to the Messenger of God, I would be speaking truthfully, but he said: 'It is the tradition.' "

843. It was related that Aisha said: "I never saw any woman kinder towards me than Sauda bint Zam'a. I hoped to emulate her in her compassion." When she grew old she gave her day with the Messenger of God to Aisha. She said: "I have given my day with you to Aisha." So the Messenger of God spent two days with Aisha, her own day and Sauda's day.

844. It was related that Ata' said: "We attended the funeral of Maimuna bint Sarif with Ibn Abbas and he said: 'This is the wife of the Messenger of God, so do not shake her when you carry her bier, be gentle, the Messenger of God had nine wives, and he shared his time between eight of them, but one did not take a day.' Ata' said: 'That was Safiyyah bint Huyayy ibn Akhtab.'" *(the narrator is mistaken, in fact it was Sauda bint Zam'a who had given her day to Aisha.)*

845. It was related that Jabir said: "The Messenger of God saw a woman and then went to his wife Zainab while she was tanning leather and was intimate with her. Then he went to his Companions and said: 'A woman comes and goes in the mien of a devil, so when any of you sees a woman, he should go to his wife, for that will assuage what is stirred within his heart'."

846. It was related that Abu Huraira said that the Messenger of God said: "Whoever believes in God and the Hereafter should either speak well of any matter he sees or keep silent. Be kind towards

women, for women are created of a rib, its most crooked part is its uppermost, if you try to straighten it out you will break it, and if you leave it it will remain crooked. So be kind towards women."

847. It was related that Abu Huraira said that the Messenger of God said: "A believing man should not detest a believing woman, and if he dislikes her for one part of her nature, she may please him for another."

848. It was related that Hammam ibn Munabbih said: "Of the Hadith which Abu Huraira related to us from the Messenger of God is that the Messenger of God said: 'Had it not been for the Children of Israel, food would never have spoiled, and meat would never have rotted, and had it not been for Eve, women would never have behaved unfaithfully towards their husbands'."

849. It was related that Jabir ibn Abd Allah said: "We went on an expedition with the Messenger of God, and when we returned I urged my camel on because it was lagging behind. I encountered a rider who came up from behind me and he prodded it with his metal tipped stick. My camel surged forward like the swiftest of beasts. I turned my face and saw the Messenger of God, he said: 'O Jabir, why are you hurrying?' I said: 'O Messenger of God, I am newly married.' He said: 'Have you married a virgin or a woman who was married before?' I said: 'To a woman married before.' He said: 'Why did you not marry a young girl so that you could amuse her and she could amuse you?' Then when we reached Madinah and were almost entering it he said: 'Wait until we enter by night so that the woman with untidy hair may comb it, and the woman who husband has been away may beautify herself, and when you enter you will enjoy your arrival."

16
The Book of Divorce

850. It was related that Nafi' said that Ibn Umar divorced his wife while she was menstruating. Umar asked The Prophet (prayers & peace be upon him) about it. He ordered 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, after that he may divorce her without being intimate with her, and that is the proscribed period of waiting decreed by God for women who you intend to divorce." When Ibn Umar was asked about the one who divorces his wife while she is menstruating, he said: "If you pronounced the divorce once or twice, the Messenger of God (prayers & peace be upon him) ordered that he takes her back and then waits until she has a second menses, and then waits until she purifies herself and then divorces her without having been intimate with her, and if you have pronounced the divorce three times you have disobeyed your Lord in what He has commanded you regarding divorcing your wife. Then what is between you and her is severed."

851. It was related that Ibn Sirin said: "I spent twenty years speaking about someone I do not accuse saying that Ibn Umar pronounced divorce to his wife three times while she was menstruating. He was ordered to take her back. I did not blame them nor accepted the Hadith until I met Abu Ghallab Yunus ibn Jubair al Bahili, who was reliable, and he told me that he had asked Ibn Umar about it, and he told him that he had divorced his wife once while she was menstruating, but he had been ordered to take her back. I asked: 'Was it counted as one?' He said: 'Do you take me to be hopeless or stupid?' "

852. It was related that Ibn Abbas said: "In the time of the Messenger of God (prayers & peace be upon him) and Abu Bakr after him, and for two years during the time of Umar, divorces were pronounced three times and counted as once. Then Umar ibn al Khattab said: 'The people hasten in a matter in which they should not hasten and should be rational. Should we subject them to what they say?' Then he subjected them to that."

853. It was related that Aisha said: "Rifa'a al Qurazi divorced his wife irrevocably. Then she married Abd Al Rahman ibn al Zubair. She went to The Prophet (prayers & peace be upon him) and said: 'O Messenger

of God! Rifa'a divorced me irrevocably, after him I married Abd Al Rahman ibn Al Zubair who turned out to be impotent.' The Messenger of God (prayers & peace be upon him) smiled and said: 'Do you wish to return to Rafa'a? No, you cannot do so until you and Abd Al Rahman consummate your marriage.' Abu Bakr was sitting with the Messenger of God (prayers & peace be upon him) while Khalid ibn Sa'id ibn al As was sitting at the door of the chamber awaiting permission to enter. So Khalid called: 'O Abu Bakr! Would you not rebuke that woman for what she says out loud before the Messenger of God?' "

854. It was related that Ibn Abbas said: "If a man swears to forsake his wife, that is just an oath which he may negate by means of charity or some other way." And he said: "There is an ideal for you in the Messenger of God."

855. It was related that Aisha said: "The Prophet (prayers & peace be upon him) used to stay with Zainab, the daughter of Jahsh, and drink honey there. So Hafsa and I agreed that if 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." So when he entered upon one of them she said that. He said: 'No, but I was eating honey in the house of Zainab bint Jahsh, and I shall never take it again.' So God Almighty revealed: 'Why do you prohibit what God has made lawful to you...If you both repent to God.' This was concerning Aisha and Hafsa. 'And when the Prophet confided a matter to one of his wives...' (Surah 66 verse 1-3). This is because he said: 'But I have eaten honey.'"

856. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) 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 and stayed with her longer than usual. I 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 Messenger of God (Prayers & peace be upon him) to drink. I said: 'By God, we will play a trick on him.' So I went to Sauda and said: 'When he (Prayers & peace be upon him) comes to you say: 'Have you taken a bad smelling gum?' He will say: 'No.' Then say: 'What then is that bad smell which I smell upon you? Because the Messenger of God (prayers & peace be upon him) disliked any bad smell to be found upon him.' 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 The One Who there is no god but Him, as soon as he came to the door I said what you had told me to say because I feared you.' When the Messenger of God (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: 'Praise be to God, by God, we have deprived him of it.' I said to her: 'Keep quiet'."

857. It was related that Jabir ibn Abd Allah said: "Abu Bakr came seeking permission to see the Messenger of God (prayers & peace be upon him), and he found a group of people sitting at his door who had not been granted permission to see him." He said: "Permission was granted to Abu Bakr and he entered. Umar came and he was also granted permission. When he entered he found The Prophet (prayers & peace be upon him) sitting silently with his wives around him, so Umar said: 'I have to say something to make the Prophet laugh.' So he said: 'O Messenger of God, when the daughter of Kharija (his wife) asked me for some money I nearly broke her neck.' Then the Messenger of God (prayers & peace be upon him) laughed and said: 'And these around me are asking me for money.' Then Abu Bakr went over to Aisha and slapped her neck, and so did Umar go over to Hafsa and slapped her neck, while they both said: 'How dare you ask The Messenger of God (prayers & peace be upon him) for something he does not have.' They said: 'By God, we will never ask The Messenger of God (prayers & peace be upon him) for anything he does not have.' So he (Prayers & peace be upon him) stayed apart from his wives for a period of one month or twenty-nine days. Then the verse was revealed: 'O Prophet, say to your wives: 'If you desire the life of this world and its adornment, then come and I will make for you provision and set you free in kindness, * but if you seek God and His Messenger, and the home of the Hereafter, surely God has prepared for those who do good among you a great reward.' (Surah 33 verse 28-29) He said: 'He went back to Aisha first and said: 'O Aisha, I want to make an offer to you, and I would like you to think about it and not to hasten, and you should consult your parents first.' She said: 'O Messenger of God, what is it?' So he recited the verse to her. So she said: 'I consult my parents about you, O Messenger of God? But I choose God and His Messenger and the Hereafter, and I ask you not to tell any of your wives about what I just said.' He said: 'If any of them asks me I have to tell her. Because God Almighty did not send me to cause difficulty, but He sent me to guide and to facilitate.' "

858. It was related that Masruq said: "I would not worry if I gave my wife the opportunity to choose, once, or

a hundred times, or a thousand times, after she had chosen me. I asked Aisha and she said: 'The Messenger of God (prayers & peace be upon him) gave us the choice, would you call that divorce?' "

859. It was related that Abd Allah Ibn Abbas said: "For a whole year I had the desire to ask Umar ibn Al Khattab about a Verse but I did not ask him because of my high regard for him. When he went to perform Pilgrimage I went along with him and upon our return journey Umar went aside to answer the call of nature by the Arak trees. I waited until he had finished and then I went on with him and asked him. 'O Amir of the Believers! Who were the two who aided one another against the Messenger of God?' He said: 'They were Hafsa and Aisha.' Then I said to him: 'By God, I wanted to ask you about this a year ago, but I could not do so due to my high regard for you.' Umar said: 'Do not refrain from asking me anything about which you think I have knowledge, and if I know I will tell you.' Then Umar added: 'By God, before Islam, we had no regard for women until God revealed what He has revealed regarding them and assigned for them what He has assigned. Once while I was contemplating a certain matter, my wife said: 'I think you should do so-and-so.' So I said to her: 'Who do you think you are to give an opinion on this matter? Why are you interfering in my affairs?' She said: How strange you are, O son of Al Khattab! You do not accept for anyone to argue with you while your daughter argues with The Messenger of God (prayers & peace be upon him) until she upsets him for the whole day!' Umar said: 'I got dressed and went to Hafsa and said to her: 'O my daughter! Do you argue with The Messenger of God (prayers & peace be upon him) until you have upset him for the whole day?' Hafsa said: 'By God, we do argue with him.' Umar said: 'Then I warn you of the punishment of God and the anger of His Messenger, O my daughter! Do not be misled by the one who is proud of her beauty and of the love of The Messenger of God (prayers & peace be upon him) for her.' Then I went out to Umm Salama being my relative, and I talked to her. She said: 'How strange you are, O son of Al Khattab! You interfere in every matter, and now you interfere between The Messenger of God (prayers & peace be upon him) and his wives!' By God, I was so stunned by her words that my anger subsided. I left her, and I used to have a friend from the Helpers (Al Ansar) who brought me news when I was away and I brought him news if he was away. In those days we were afraid of one of the kings of Ghassan. We heard that he intended to move and attack us, so we were fearful. So my friend from the Helpers (Al Ansar) came and knocked at my door saying: 'Open Open!' I said: 'Has the king of Ghassan come?' He said: 'No, but something worse has happened. The Messenger of God (prayers & peace be upon him) has secluded himself away from his

wives.' I said: 'In spite of Aisha and Hafsa.' Then I dressed and went to the house of the Messenger of God, and in a small room which was accessed by a ladder, a black servant of the Messenger of God (prayers & peace be upon him) was upon the first step. I said to him: 'This is Umar.' Then permission to enter was granted me and I related the story to the Messenger of God (prayers & peace be upon him). Until when I reached what Umm Salama had said, the Messenger of God (prayers & peace be upon him) smiled as he lay on a mat made of palm tree leaves with nothing between him and the mat. Beneath his head was a leather pillow stuffed with palm fibre and the leaves of a saut tree were piled at his feet, and above his head hung a few water skins. I saw the marks of the mat imprinted on the side of the Messenger of God (prayers & peace be upon him), so I wept. He said: 'O Umar, why are you weeping?' I said: 'O Messenger of God, Caesar and Khosrau are leading a life of luxury while you, the Messenger of God are living in this condition.' The Messenger of God (prayers & peace be upon him) said: 'Are you not content that the enjoyment of the life of this world is for them but for you is the Hereafter?' "

17

The Book of the Period of Waiting for Divorcees or Widows

860. It was related that Ubaid Allah ibn Abd Allah ibn Utba said: "My father wrote a letter to Umar ibn Abd Allah ibn al Arqam al Zuhri asking him to go to Subai'ah bint al Harith al Aslamiyya to ask her about what the Messenger of God (prayers & peace be upon him) had told her. Umar ibn Abd Allah replied to Abd Allah ibn Utba saying that Subai'ah had said: 'I was married to Sa'd ibn Khaula of Amer ibn Lu'ayy, who had participated in the Battle of Badr, and he died at the time of the Farewell Pilgrimage while I was pregnant. Soon after that I gave birth to a child and when I had recovered from parturition I beautified myself to receive proposals of marriage. Abu al Sanabil ibn Ba'kak came to me and said: 'I see you have beautified yourself, do you intend to marry? By God, you may not marry before four months and ten days pass.' So I put on my outer garment and went to the Messenger of God (prayers & peace be upon him) in the evening and asked him regarding it. The Messenger of God (prayers & peace be upon him) said that I may marry after the birth of the child if I wished.' Ibn Shihab said: 'I saw nothing wrong in her marrying after giving birth to a child even if she is still bleeding, but her husband should not approach her until she purifies herself.' "

861. It was related that Jabir ibn Abd Allah said: "My maternal aunt was divorced and she wanted to pick her dates. A man reprimanded her for going outside, so she went to the Messenger of God (prayers & peace be upon him) and he said: 'You may go out to pick your dates from your trees, and you may give in charity or perform some other kindness'."

862. It was related that Fatima bint Qais said that she asked: "O Messenger of God, my husband has pronounced divorce to me three times and I fear that I may suffer." He said: "Move to another dwelling place." So I moved.

863. It was related that Fatima bint Qais said: "I was married to Abu Amr ibn Hafs ibn al Mughira and he pronounced divorce to me three times, so I went the Messenger of God (prayers & peace be upon him) to ask him about leaving my house.

He ordered me to move to the house of Ibn Umm Maktum who was blind." Marwan refuted that the divorcee may leave her house. Urwa said: "Aisha rejected what Fatima bint Qais related."

864. It was related that Fatima bint Qais said: "My husband pronounced divorce to me three times and the Messenger of God (prayers & peace be upon him) made no provision for my maintenance and dwelling place. The Messenger of God (prayers & peace be upon him) said: 'When your period of waiting is complete, inform me.' So I informed him. Mu'awiya, Abu Jahm and Usama ibn Zaid had proposed marriage by that time, the Messenger of God (prayers & peace be upon him) said: 'As for Mu'awiya, he is a poor man with no property, as for Abu Jahm, he is a wife beater, but Usama ibn Zaid.' I indicated with my hand that I disliked marrying Usama. But the Messenger of God (prayers & peace be upon him) said: 'To obey God and to obey His Messenger is best for you.' So I married him and in due course I was greatly envied."

865. It was related that Zainab said: "I went to Umm Habiba, the wife of the Messenger of God (prayers & peace be upon him), when her father Abu Sufian had died. Umm Habiba asked for perfume or something similar. She put some on a girl and then rubbed her cheeks with it and said: 'By God, I am in no need of perfume but I heard the Messenger of God (prayers & peace be upon him) say upon the pulpit: 'It is forbidden for a woman who believes in God and the Hereafter to mourn for more than three days except for her husband, then she may mourn for four months and ten days.' It was also related that Zainab said: "Then I went to visit Zainab bint Jahsh when her brother had died. She asked for perfume and put some on and said: 'By God I am in no need of perfume but I heard the Messenger of God (prayers & peace be upon him) say upon the pulpit: "It is forbidden for a woman who believes in God and the Hereafter to mourn for more than three days except for her husband, then she may mourn for four months and ten days.' It was also related that Zainab said: "I heard my mother Umm Salama say: 'A woman went to the Messenger of God (prayers & peace be upon him) and asked: 'O Messenger of God, my daughter's husband has died and she has an ailment in her eye, may we apply collyrium to it?' The Messenger of God (prayers & peace be upon him) repeated: 'No.' Then he said: 'It is only for four months and ten days, while before Islam you never threw dung until a year had passed.' "

866. It was related that Umm Atiyya said that the Messenger of God (prayers & peace be upon him) said: "It is forbidden for a woman to mourn for anyone who has died for more than three days except in the case of her husband for whom she may mourn for four months and ten days. And she may not wear coloured garments except those made of yarn, nor apply collyrium, nor apply perfume, except a for little scent or incense when she purifies herself from her menses."

18

The Book of Marital Accusation of Infidelity

(by Oath)

867. It was related that Sahl ibn Sa'd al Sa'idi said: "Uwaimir al Ajlani went to Assem ibn Adi al Ansari and said: 'Advise me what a man should do if he finds someone with his wife, should he kill him, and then you would put him to death, or what should he do?' Assem asked the Messenger of God (prayers & peace be upon him) disapproved of this question so much that Assem was upset at the reply which the Messenger of God (prayers & peace be upon him) gave him. When Assem returned to his family, Uwaimir went to him and asked: 'What did the Messenger of God tell you?' Assem told Uwaimir: 'You brought no good, the Messenger of God (prayers & peace be upon him) disliked to advise on that subject.' Uwaimir went on until he reached the Messenger of God (prayers & peace be upon him) while he sat among some people and asked him: 'O Messenger of God, advise me what a man should do if he finds someone with his wife, should he kill him, and then you would put him to death, or what should he do?' The Messenger of God (prayers & peace be upon him) said: 'Revelation has been made concerning a man and his wife, so go and bring her here.' Sahl said: 'They both invoked curses.' Then said: 'I was with the people in the company of the Messenger of God (prayers & peace be upon him) and when they had finished, Uwaimir said: 'O Messenger of God, I would have told a lie against her if I retain her.' So he pronounced divorce to her three times before the Messenger of God (prayers & peace be upon him) ordered him. Thereafter invoking curses became customary."

868. It was related that Abu Huraira said: "Sa'd ibn Ubada said: 'O Messenger of God, if I were to find a man with my wife, am I not permitted to strike him before I bring four witnesses?' The Messenger of God (prayers & peace be upon him) said: "Yes.' He said: 'On the contrary, by the One Who sent you with the Truth, I would strike him with my sword immediately.' The Messenger of God (prayers & peace be upon him) said: 'Hearken to your leader, he guards his honour, and I guard more so than him, and God

Almighty guards more so than me."

869. It was related that Sa'id ibn Jubair said: "I was questioned concerning those who invoked curses during the reign of Mus'ab, if they were permitted to separate. I did not know how to reply, so I went to the house of Ibn Umar in Makkah and asked his servant to seek permission for me to enter. He told me Ibn Umar was resting. But he heard my voice and asked: 'Are you Ibn Jubair?' I said: 'Yes.' He said: 'Enter, by God, it must have been something urgent to have brought you here at this hour of the day.' I entered and found him lying upon a rug and resting against a pillow stuffed with palm fibre. I asked: 'O Abu Abd Al Rahman, should those who invoke curses separate?' He said: 'Glory be to God! Yes, so and so has asked about this before you, saying: 'O Messenger of God, tell me what we should do if any of us finds his wife committing adultery. If he lets it be known it is a grievous matter and if he keeps it secret it is a grievous matter?" The Messenger of God (prayers & peace be upon him) remained silent. After a while the man returned to the Messenger of God (prayers & peace be upon him) and said: 'I am one who has been affected by the matter about which I asked you.' Then God Almighty revealed: 'And those who accuse their own spouses, and have no witness except themselves, the testimony of one of them is that he shall swear by God four times that he is truthful * And the fifth time that the curse of God shall be upon him if he is lying * And it shall avert the punishment from her if she testifies four times by God that he is telling a lie * And the fifth time that the wrath of God shall be upon her if he is telling the truth.' (Surah 24 verses 6-9) The Prophet (prayers & peace be upon him) recited the verses to the man and warned him and urged him and advised him that the trials of the life are less severe than the trials of the Hereafter. He said: 'By God, I did not tell a lie against her.' Then he summoned her and warned her and urged her and advised her that the trials of the life are less severe than the trials of the Hereafter. She said: 'No, by God, he is lying.' The man had began to swear the oath and he swore four times in the name of God that he was telling the truth and upon the fifth he said: 'May the curse of God by upon me if I lie.' Then the woman was summoned and she swore four times in the name of God that he was lying and upon the fifth she said: 'May I be cursed if he is truthful.' So he separated them from each other."

870. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) told a man who had invoked a curse: "Your reckoning is with God, for one of you is lying so now you have no right over your wife." He said: "O Messenger of God, what of my wealth?" He said: "You have no right to reclaim wealth from her. If you are telling the truth, then it is a recompense for the right you had

to intimacy with her, and if you are lying, then it is further removed from you than she." Zuhair related: "Sufian said that Amr said he heard Sa'id ibn Jubair say: "I heard Ibn Umar say that the Messenger of God (prayers & peace be upon him) had said that."

871. It was related that Ibn Umar said: "A man invoked a curse against his wife in the lifetime of the Messenger of God (prayers & peace be upon him), so he separated them and attributed the lineage of the son to his mother."

872. It was related that Mohammed said: "I asked Anas ibn Malik as I knew he was knowledgeable of the matter. He said: 'Hilal ibn Umayya accused his wife of adultery with Sharik ibn Sahma, the maternal brother of Al Bara ibn Malik. He was the first man in Islam to invoke such a curse and he invoked it against her. The Messenger of God (prayers & peace be upon him) said: 'If she delivers a fair child with dark hair and light eyes, then he is the son of Hilal ibn Umayya, and if she delivers a dark eyed child with curly hair and slim body, then he is the child of Sharik ibn Sahma.' He said: 'I was told she had delivered a dark eyed child with curly hair and slim body."

873. It was related that Abu Huraira said: "A Bedouin came to the Messenger of God (prayers & peace be upon him) and said: 'My wife has delivered a dark skinned child and I disown him.' The Messenger of God (prayers & peace be upon him) asked: 'Do you have any camels?' He said: 'Yes.' He asked: 'What colour are they?' He said: 'Red.' He asked: 'Are any of them dark?' He said: 'Yes.' The Messenger of God (prayers & peace be upon him) asked him: 'How is that?' He said: 'It could be a strain which is in them that has appeared.' At this The Prophet (prayers & peace be upon him) said: 'So the black child may be due to a strain in you that has appeared.' "

874. It was 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 (prayers & peace be upon him) 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.' "

875. It was related that Aisha said: "The Messenger of God came to me one day very pleased and said: 'O Aisha, Mugzza al Mudlagy came to me and saw Usama and Zaid covering their heads with a piece of velvet while only their feet were apparent, and he said: 'These feet look alike.'"

19

The Book of Suckling

876. It was related that Aisha said that when the Messenger of God (prayers & peace be upon him) 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'."

877. It was related that Aisha said: "My foster uncle came to me and asked for permission to enter. I refused him until I had sought the opinion of the Messenger of God (prayers & peace be upon him). When the Messenger of God (prayers & peace be upon him) came I asked him: 'My foster uncle asked permission to enter but I refused him.' The Messenger of God (prayers & peace be upon him) said: 'Let your uncle enter.' I said: 'But it was his wife who suckled me not him.' He said: 'He is your uncle, let him enter.' "

878. It was related that Ali said he asked: "O Messenger of God why do you choose from the Quraish but ignore us?" He replied: "Do you have anything for me?' I said: "Yes, the daughter of Hamza." The Messenger of God (prayers & peace be upon him) said: "She is not lawful for me because she is the daughter of my brother in suckling."

879. It was related that Umm Habiba said: "I said: 'O Messenger of God! Marry my sister, the daughter of Abu Sufian.' 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'."

880. It was related that Umm Fadl said: "A Bedouin came to the Messenger of God (prayers & peace be upon him) while he was in my house and asked: 'O Messenger of God, I have a wife and I have married another one beside her, my first wife says that she has been suckled once or twice with my second wife.' The Messenger of God (prayers & peace be upon him) said: 'Suckling once or twice does not invalidate the marriage'."

881. It was related that Aisha said: "It had been revealed in the Qur'an that suckling ten times makes marriage unlawful, then it was commuted to five times, and then the Messenger of God (prayers & peace be upon him) died and it was recited from the Qur'an before that."

882. It was related that Aisha said: "Salim, the freed slave of Abu Hudhaifa, lived with him and his family at their house. The daughter of Suhail went to the Messenger of God (prayers & peace be upon him) and said: 'Salim is a grown man and he understands what men understand, and he comes and goes from our house, but I feel that Abu Hudhaifa's heart is uneasy with this.' The Messenger of God (prayers & peace be upon him) said: 'Suckle him and you will no longer be lawful for him and the heart of Abu Hudhaifa will be at rest.' She returned and said: 'I suckled him, and the heart of Abu Hudhaifa was put to rest.' "

883. It was related that Umm Salama, the wife of the Messenger of God (prayers & peace be upon him), said: "All the wives of the Messenger of God (prayers & peace be upon him) refuted the idea that someone who had been fostered in such a way should be permitted to enter their houses, and they told Aisha: 'By God we see that this was only a concession which the Messenger of God (prayers & peace be upon him) gave to Salim, but no one will be permitted to enter our houses through such a fosterage and we do not support such an opinion.' "

884. 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."

20

The Book of Expenditure

885. It was related that Jabir ibn Abd Allah said: "A man from Bani Ghudra freed a slave on the condition that he would only be free upon his death. So when the Messenger of God (prayers & peace be upon him) was informed of that he asked: 'Do you possess anything other than him?' He said: 'No, and who would buy him from me?' So Naim ibn Abd Allah al Adawi bought him for eight hundred Dirhams. He handed the money to the Messenger of God (prayers & peace be upon him) and he said: 'Expend on yourself first, and if anything is left then on your family, and if anything is left, then on your close relatives, and if anything is left after that, then for so and so and so and so.' And he said: 'In front of you and to your right and to your left.' "

886. It was related that Khaithama said: "We were sitting with Abd Allah ibn Amr when a ruler came in and he asked him: 'Have you given the slaves their food?' He said: 'No.' So he told him: 'Go now and give them their food.' Then he said that the Messenger of God (prayers & peace be upon him) said: 'The most grievous sin for a man is for him to withhold food from those whom he possesses.'"

887. It was related that Thauban said that the Messenger of God (prayers & peace be upon him) said: "The best Dinar a man can spend is the Dinar he spends upon his family, and a Dinar a man spends upon his mount in the cause of God, and a Dinar he spends upon his companion in the cause of God." Abu Qelaba said: "He started with the family and who has a greater reward than the one who spends upon his dependants to suffice them or God benefits them with it."

888. It was related that Abu Mas'ud Al Badri 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 it is considered a charity for him."

889. It was related that Aisha said: "Hind came to The Prophet (prayers & peace be upon him) and said: 'O Messenger of God, by God! There was no family on the face of the earth that I wished to see God degrade more than yours, but today there is no family I wish to see God honour 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 Sufian is a miser, so is

there blame on me to take from his property without his permission to spend upon his children?' The Prophet (prayers & peace be upon him) said: 'There is no blame upon you in spending upon them in a fair and reasonable amount'."

890. It was related that Fatima bint Qais said: "My husband pronounced divorce upon me three times and the Messenger of God (prayers & peace be upon him) made no provision regarding my dwelling place and alimony."

891. It was related that Aisha said: "It is not right for Fatima to say 'There is no provision for dwelling place or alimony.' "

892. It was related that Abu Ishaq said: "I was sitting with Al Aswad ibn Yazid in the great mosque together with Al Sha'bi. He related that Fatima bint Qais said that the Messenger of God (prayers & peace be upon him) had not made any provision regarding her dwelling place or alimony. Al Aswad picked up some small stones and threw them at him saying: 'Woe to you, that you relate it, while Umar said: 'We cannot forsake the Book of God and the Sunnah of the Messenger of God (prayers & peace be upon him) on account of the words of a woman. We do not know if she remembers or forgets. He said: 'There is provision for a dwelling place and alimony. God Almighty has said: '...Do not expel them from their houses, nor shall they leave unless it is proven that they have committed an indecency...'." (Surah 65 verse 1)

21

The Book of Manumission

893. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever frees a slave who believes, God will free his every limb from the Fire even his private parts for those of the slave."

894. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "A son never repays his father unless he is a slave and he frees him." It was related that Abu Shaiba related a similar saying.

895. It was related that Abd Allah ibn Umar said that the Messenger of God (prayers & peace be upon him) 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."

896. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever frees his share in a slave, he should be permitted to buy his freedom completely if he has money, but if he has none, the slave may work to pay for his freedom and he should not be oppressed."

897. It was related that Umran ibn Hussain said: "A man willed that six of his slaves were to be freed upon his death while he had no other possessions, so the Messenger of God (prayers & peace be upon him) called them and divided them into two sets of three, then he picked out two from among them and freed them. Then he left four for him, and reprimanded him for going out of the ordinance of God Almighty."

898. 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 (prayers & peace be upon him) and told him about it." The Messenger of God (prayers & peace be upon him) said: "Buy

Buraira and free her and her loyalty will be for the liberator." The Messenger of God (prayers & peace be upon him) 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."

899. It was related that Aisha, the wife of the Messenger of God (prayers & peace be upon him), said: "We have come to know of three Sunnah, she was given the choice regarding her husband when she was freed, she was given meat as charity. The Messenger of God (prayers & peace be upon him) visited me when a pot of meat was put on the fire, he asked for food and was given bread with meat from the house. Then the Messenger of God (prayers & peace be upon him) asked: 'Is that not meat in the pot on the fire?' They said: 'Yes, O Messenger of God, it is meat which was given to Buraira as charity. We did not see fit to give it to you to eat.' He said: 'It is charity for her, but for us it is a gift.' And the Messenger of God (prayers & peace be upon him) also said: 'The right of inheritance lies with the one who manumits.' "

900. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) prohibited the sale and making gift of the rights of inheritance of a slave." Imam Muslim said: "Deference is given to Abd Allah ibn Dinar in regard to this Hadith."

901. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever takes an ally without the permission of his former master, will be cursed by God and His angels, and no obligatory or voluntary act will be accepted from him."

902. It was related that Abu Mas'ud al Ansari said: "While I was beating one of my slaves, I heard a voice behind me saying: 'Abu Mas'ud, you should know that God has more power over you than you have over the slave.' So he looked behind and saw the Messenger of God (prayers & peace be upon him), and he said: 'O Messenger of God, he is free for God's sake.' So he said: 'If you had not done that the Fire would have scorched you, or touched you.' "

903. It was related that Zazan said: "Ibn Umar called one of his slaves and saw the signs of beating upon his back, so he said: 'Did I hurt you?' He said: 'No.' Then he said: 'You are free.' Then he picked up some earth and said: 'My reward is no more than the weight of this as I have heard the Messenger of God (prayers & peace be upon him) say: 'Whoever beats his slave for no cause or hits his face, its redemption is to free him.' "

904. It was related that Suwaid ibn Muqarran said: "A man slapped one of his slave girls upon her face,

so Suwaid said: 'Do you not know that it is forbidden to hit her upon her face?' He replied: 'You saw me when I was with my other six brothers working with the Messenger of God and we had no servants but one, one of us intentionally slapped him on his face, then the Messenger of God (prayers & peace be upon him) ordered us to free him.' "

905. 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."

906. It was related that Al Ma'rur ibn Suwaid said: "We passed by Abu Zarr at Al Rabda and he was wearing a cloak while his slave wore a similar cloak, so we said: 'O Abu Zarr, if you had used the two together you would have made a full suit.' He said: 'I once had an argument with one of my companions who mother was not Arab, so I embarrassed him for that, and he complained to The Prophet (prayers & peace be upon him) . When I met The Prophet (prayers & peace be upon him) he said: 'O Abu Zarr, you are a man who retains some traits of ignorance.' I said: 'O Messenger of God, the one who insults another man has insulted his father and mother.' He said: 'O Abu Zarr, you are a man who retains some traits of ignorance. They are your brethren, God has subjected them to you, so feed them from what you eat, and clothe them from what you wear, and do not burden them beyond their capability, and if you burden them with anything you must help them.' "

907. 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."

908. It was related that Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "If a slave serves his master sincerely and worships his Lord perfectly, he will be granted a double reward."

909. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The righteous slave has two rewards." Abu Huraira said: "By The One in Whose Hand is the life of Abu Huraira, had it not been for jihad in the cause of God, pilgrimage and doing good to my mother, I would have wished that I die as a slave." It was said that Abu Huraira did not perform pilgrimage until his mother died because he was looking after her.

22

The Book of Selling

910. It was related that Mu'amar ibn Abd Allah sent one of his slaves with a measure of wheat to sell it and to buy a measure of barley, so the slave bought more than a measure of barley. When Mu'amar came he told him of that, so Mu'amar said to him: 'Why did you do that? Go quickly and send it back, and do not take anything more than the same measure, as I have heard the Messenger of God (prayers & peace be upon him) say: 'Food is for food in equal amounts.' He said: 'On that day our food was barley.' It was said to him: 'Barley and wheat are not the same.' He said: 'I fear that they may be the same.' "

911. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) said: "Whoever purchases grain should not sell it before taking possession of it."

912. It was related that Abu Huraira said that Marwan had been asked: "Have you legalised transactions that generate interest?" Marwan said: "I have not done so." Abu Huraira said: "You have legalised transactions by means of bills of exchange while the Messenger of God (prayers & peace be upon him) prohibited the sale of grain before taking possession of it." Then Marwan addressed the people and forbade them to sell by bills of exchange. Sulaiman said: "I saw the guards confiscating the bills from the people."

913. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever purchases grain should not sell it before he takes possession of it." It was also related that the Messenger of God (prayers & peace be upon him) prohibited the resale of it before it had been transferred to another location.

914. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) prohibited the sale of fresh dates for dried old dates by measure, and the sale of fresh grapes for dried old grapes by measure, and the sale of grain in the field for dry grain by measure. He prohibited all such transactions."

915. It was related that Abu Huraira and Abu Sa'id said that the Messenger of God (prayers & peace be upon him) appointed a man from Bani Udayy al Ansari as governor of Khaibar. So he came with the best

dates. Then the Messenger of God (prayers & peace be upon him) 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." So the Messenger of God (prayers & peace be upon him) said: "Do not do that, buy measure for measure or sell all of it for Dirhams and then buy good dates with the Dirhams, and likewise the weight."

916. It was related that Jabir ibn Abd Allah said: "The Messenger of God prohibited the sale of a pile of dates if its weight was not determined according to the known measure."

917. It was related that Jabir said: "The Messenger of God prohibited the sale of fruit before it was ripened and in an edible condition."

918. It was related that Abu Bakhtari said: "I asked Ibn Abbas (may God be pleased with them) about the sale of dates, he said: 'The Messenger of God prohibited the sale of dates before they are edible or before they are weighed.' I asked: 'What does before they are weighed mean?' A man who was with him said: 'Until they have been picked.' "

919. It was related that Ibn Umar said: "The Messenger of God prohibited the sale of palm trees before their fruit had ripened, and the sale of grain before it was white and free of blight, and he forbade it to both the seller and the purchaser."

920. It was related that Sahl ibn Hathma said: "The Messenger of God prohibited the exchange of fresh dates for dried dates, except in the case of those who make a donation of some trees."

921. It was related that Zaid ibn Thabit said: "The Messenger of God permitted the exchange of dried dates for fresh dates by measure only for those households who do so in order to eat them."

922. It was related that Abu Huraira said: "The Messenger of God permitted the exchange of dried dates for fresh dates by measure only for less than five known measures (wasqs) or up to five known measures."

923. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "If you sell fruit to your brother and the pests blight it, then you have no right to seek money from him, how would you take your brother's money without right?"

924. It was related that Abu Sa'id al Khudri said: "During the lifetime of The Prophet (prayers & peace be upon him) a man bought fruit which then was lost to blight and he fell into debt, so the Messenger of God (prayers & peace be upon him) said: 'Help him with charity.' The people helped him but it was not sufficient to repay his debt. The Messenger of God (prayers & peace be upon him) told his creditors: 'Take what you find and there is nothing for you but that.' "

925. It was related that Abd Allah ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever buys a tree which bears fruit, then the fruit belongs to the one who sold it except when it has been stipulated by the buyer as his, and whoever buys a slave, then his property belongs to the one who sold him except when it has been stipulated by the as his."

926. It was related that Jabir ibn Abd Allah said: "The Messenger of God (Prayers & peace be upon him) prohibited the sale of fruit until it was ripe and fit for consumption, and the sale of crops still in the fields for grain by the known measure, and the sale of date palm for dried dates by known measure, and the leasing of land in return for one third or one fourth or similar amount of the crop." Zaid asked Ata' ibn Abu Rabah: 'Did you hear Jabir ibn Abd Allah say he had heard the Messenger of God say that?' He replied: 'Yes.' "

927. It was related that Jabir ibn Abd Allah said: "The Messenger of God prohibited the sale of fruit until it was ripe and fit for consumption, and the sale of crops still in the fields for grain by the known measure, and the sale of date palm for dried dates by known measure, and the leasing of land in return for one third or one fourth or similar amount of the crop, and he prohibited the sale of produce years before it had been grown, but he permitted the exchange of dried dates for fresh dates by measure only for those households who do so in order to eat them."

928. It was related that Jabir ibn Abd Allah said: "The Messenger of God prohibited selling years in advance." And it was also related that Ibn Abu Sheba said: "That meant selling fruit years in advance."

929. It was related that Jabir said: "A slave came and made allegiance to The Prophet (prayers & peace be upon him) on migration, and he did not perceive that he was a slave. His master came and asked for his return, so The Prophet (prayers & peace be upon him) said to him: 'Sell him to me.' So he bought him with two black slaves, thereafter he never took allegiance from anyone before asking if he was a slave."

930. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) 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 within three days, but he should pay one measure of dates for the milk."

931. It was related that Ibn Abbas said: "Umar was informed that Samura had sold intoxicants, so he said: 'May God kill Samura, does he not know that the Messenger of God said: 'God curse the Jews, the fat was prohibited to them but they melted it and sold it.' "

932. It was related that Abd Al Rahman ibn Wa'ala al Saba'I, who was from Egypt, asked Abd Allah ibn Abbas about grape juice. Ibn Abbas said: "A man presented the Messenger of God (prayers & peace be upon him) with a jar of intoxicant, so the Messenger of God (prayers & peace be upon him) asked him: 'Do you know that God Almighty has prohibited it?' He said: 'No.' Then he whispered to another man, so the Messenger of God (prayers & peace be upon him) asked him: 'What did you tell him?' He said: 'I ordered him to sell it.' Then he said: 'The One Who has prohibited the consumption of it has also prohibited its sale.' He said: 'He opened the jar and tipped it all out on the ground.' "

933. It was related that Jabir Ibn Abd Allah said that he heard the Messenger of God (prayers & peace be upon him) 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 (prayers & peace be upon him) then said: "May God kill the Jews, when God prohibited fat to them, they melted it and sold it and devoured its price."

934. It was related that Abu Mas'ud Al-Ansari said: "The Messenger of God prohibited the price of the dog, or money derived from prostitution and the earnings of a fortune teller."

935. It was related that Abu Al Zubair said: "I asked Jabir about the price of a dog and a cat, he said: 'The Prophet (prayers & peace be upon him) prohibited that.' "

936. It was related that Rafi' ibn Khadij said that he heard the Messenger of God (prayers & peace be upon him) say: "The price of the dog is prohibited, and the earnings of prostitution are prohibited and the earnings of the cupper are prohibited."

937. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) was cupped by the slave of Bani Bayada, so he paid him his fee and spoke with his master to lessen the leverage he had placed upon him, and had it been prohibited then The Prophet (prayers & peace be upon him) would never have paid it."

938. It was related that Humaid said: "Anas ibn Malik was asked about the earnings of the cupper, he said: 'The Messenger of God was cupped by Abu Tiba and he ordered two measures of food for him and he spoke to his people to pardon him from what he had to pay them, and he said: 'The best treatment is cupping, or it is the best of all treatments.' "

939. It was related that 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."

940. It was related that Abu Sa'id said: "The Messenger of God prohibited two kinds of trading and two kinds of dressing. He prohibited trading by touching the other's cloth without turning it over, and he prohibited trading by throwing the cloth to another without inspection or mutual agreement."

941. It was related that Abu Huraira said: "The Messenger of God prohibited trading by throwing stones at objects to be sold, because it was insecure."

942. It was related that Ibn Umar said: "The Messenger of God prohibited bartering."

943. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Do not go out to meet the seller while he is on his way and trade with him, and whoever does that and buys from him, if the seller then comes to the marketplace and sees he has been underpaid then he has the right to nullify the transaction."

944. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) 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."

945. It was related that Ma'mar said that the Messenger of God (prayers & peace be upon him) said: "The one who hoards up commits sin." It was said to Sa'id: 'You hoard up.' Sa'id said: 'Ma'mar related this Hadith and he hoarded up as well.'"

946. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "When two men make a deal, they each have the right to cancel it providing they do not go apart from each other, unless one permits the other to cancel it. But if one permits the other the option, the deal is made on that provision and it is binding. And if they go apart from each other after striking the deal and neither cancels it, then the deal is binding."

947. 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 dealing would be wiped out."

948. It was related that Abd Allah ibn Dinar said that he heard Ibn Umar say: "A man told the Messenger of God that he had be cheated in a deal, at that the Messenger of God said: 'When you enter into a deal, say: 'Let there be no intention of deceit.' "

949. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) passed by a heap of foodstuff and placed his hand within it, then his fingers became wet, so he said: "O owner of this heap of foodstuff, what is this?" He replied: "O Messenger of God, the sky rained upon it." He said: "Why do you not put it on top of the heap so that the people can see it? Whoever cheats is not upon our Islamic way."

950. It was related that Malik ibn Aus ibn al Hadathan said: "I asked: 'Who will exchange Dirhams for gold?' Talha ibn UbaidAllah said: 'Show us your gold and come back later and our servant will give you your Dirhams.' At this Umar ibn al Khattab said: 'Do not do so, by God you must either give him his Dirhams or return his gold to him, as the Messenger of God said: 'There is usury in the exchange of silver for gold unless it is done immediately, and wheat for wheat is usury unless it is handed over immediately, and barley for barley is usury unless it is handed over immediately, and dates for dates is usury unless it is handed over immediately."

951. It was related that Ubada ibn al Samit said that the Messenger of God (prayers & peace be upon him) said: "Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, all things the same and equal, handful by handful. If they differ, then sell them as you wish, even handful by handful."

952. It was related that Abu al Minhal said: "My partner sold some silver to be paid at the time of the Pilgrimage. He came to me and told me of it and I said: 'Such a way of trading is disliked.' He said: 'I sold it in the market and no one objected.' I went to Al Bara' ibn Aseb and asked him, and he said: 'The Prophet (prayers & peace be upon him) came to Madinah and we used to make such deals and he said: 'If the payment is made immediately there is no blame on you, but if it is deferred then it is usury.' You should go to Zaid ibn Arqam, as he trades more than I. So I went to him and asked him and he repeated the same."

953. It was related that Uthman ibn Affan said that the Messenger of God (prayers & peace be upon him) said: "Do not sell the Dinar for two Dinars, nor the Dirham for two Dirhams."

954. It was related that Fadala ibn Ubaid Al Ansari said: "When the Messenger of God was in Khaibar a necklace of gold and jewels from the booty was brought before him. So the Messenger of God ordered the gold in it to be separated and said: 'Gold is for gold, weight for weight.' "

955. It was related that Ata' ibn Abu Rabah said: "Abu Sa'id al Khudri met Ibn Abbas and asked him: 'What do you say regarding exchange, have you heard that from The Messenger of God (Prayers & peace be upon him) or seen it in the Book of God Almighty?' Ibn Abbas replied. 'I did not say all that, you know the Messenger of God (prayers & peace be upon him)better than I, as for the Book of God I have not seen that in it, but Usama ibn Zaid told me that The Messenger of God (Prayers & peace be upon him) said: 'There is no usury except in Al Naseeya' (the taking of interest on lent money)'."

956. It was related that Abu Nadra said: "I asked Ibn Umar and Ibn Abbas about exchange and they did not dissaprove of it. Then once when I was sitting with Abu Sa'id al Khudri, I asked him about exchange. He said: 'If it is from the same kind the amount must be equal, and anything over that is usury.' I argued with him because of what they had both said. So he said: 'I shall tell you what I heard from the Messenger of God. A man who owned date palms came to him with a measure of good dates of the same type of dates which The Prophet (prayers & peace be upon him) had. The Prophet (prayers & peace be upon him) asked him: 'Where did you get these from?' He said: 'I went with two measures of my dates and bought one measure of these with them, as the market price for this type is equal to two of the other.' Then the Messenger of God (prayers & peace be upon him)told him: 'Woe to you! You have dealt in usury, you should have sold yours and then bought with its price whatever you wished.' Abu Sa'id said: 'Which is usury, a date for a date, or silver for silver?' He said: 'I went to Ibn Umar and informed him so he forbade me from exchange, but I did not go to Ibn Abbas. But Abu Al Sahba' told me that he asked Ibn Abbas in Makkah and he forbade it too.' "

957. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him)cursed the one who devours usury and the one who pays it and the one who writes it down and the two witnesses to it." And he said: "They are all equal."

958. It was related that Al Numan ibn Bashir said that he heard The Messenger of God (Prayers & peace be upon him) say – and Numan indicated with his fingers towards his ears - : "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."

959. 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 Prophet (prayers & peace be upon him) said: 'Leave him alone, the creditor has a right to speak.' Then the Messenger of God (prayers & peace be upon him)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 (prayers & peace be upon him)said: 'Give it to him, the best of you is the one who returns the rights of others in a better way'."

960. It was related that Abu Qatada Al Ansari said that the Messenger of God (prayers & peace be upon him) said: "Avoid swearing when negotiating a sale, it gains the sale but it negates the blessing in it."

961. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "There are three people whom God will not speak to nor 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 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 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."

962. It was related that Jabir ibn Abd Allah said: "I was with The Messenger of God (Prayers & peace be upon him) on an expedition and my camel was tired and slow. He came back to me and said: 'What is the matter with your camel?' I said: 'My camel is exhausted.' He dismounted and poked the camel with his stick and prayed for it, and thereafter it went faster than all the other camels. He asked me: 'How is your camel now?' I said: 'It is good, it has been blessed by your blessing.' He said: 'Will you sell it to me?' I was too shy as I had no other camel, so I said: 'Yes.' And I sold it to him on the condition that I would hand it over upon our return to Madinah. Then I said to him: 'O Messenger of God, I have just married so permit me to go on ahead of the people to Madinah.' When I arrived in Madinah my uncle met me and asked me about the camel, I told him what I had done with it. He reprimanded me for what I had done. I said: 'The Messenger of God (prayers & peace be upon him)asked me when I sought his permission to go on ahead: 'Have you married 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: 'O Messenger of God, my parents have died – or were martyred – and I have young sisters so I disliked to marry one of their age who would not teach them anything nor look after them, so I preferred to marry a matron who could look after them and teach them.' Jabir said: 'When the Messenger of God (prayers & peace be upon him)arrived in Madinah I took the camel to him, he paid me its price and returned the camel to me.' "

963. It was related that Ka'b Ibn Malik said: "During the life time of the Messenger of God (prayers & peace be upon him) I asked Ibn Abu 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 (prayers & peace be upon him)heard us from his house, so he came to us raising the curtain of his room and said: 'O Ka'b ibn Malik!' 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 (prayers & peace be upon him)said: 'Get up and pay the debt back to him'."

964. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The procrastination of the wealthy man is unjust, and if a wealthy man owes any of you money, he should pay it."

965. It was related that Hudhaifah said that the Prophet (Prayers & peace be upon him) said: "A man died and was admitted to Paradise, so he was asked: 'What did you used to do?' He said: 'I used to sell goods to the people and I used to respite the person who has difficulty in paying and I used to be lenient in accepting either a gold or silver.' So God forgave him his sins." Abu Mas'ud said: "I heard the Messenger of God (prayers & peace be upon him)say that."

966. It was related Abd Allah ibn Abu Qatada said that Abu Qatada sought repayment from a debtor who had hidden from him. When he found him he said: "I am constrained." So he said: "By God?" The debtor replied: "By God." So he said: "I have heard the Messenger of God (prayers & peace be upon him)say: 'The one who hopes that God will save him from distress on the Day of Judgment should respite the debtor or absolve him from it.' "

967. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "If a man becomes bankrupt, then his creditor finds the goods with him, he is entitled to have them back."

968. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him)bought food from a Jew for a term and he mortgaged his iron shield to him."

969. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) 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 for an appointed time."

970. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) ordered preemption in all joint ownership, whether in a house or land. And that a partner has no right to sell without the permission of his partner. So if he wishes he may buy it or if he wishes he may leave it, and if one sells without the permission of the other, the other has the right to buy it back."

971. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) 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."

972. It was related that Urwa ibn al Zubair said: "Arwa bint Uwais argued with Sa'id ibn Zaid saying that he had stolen some of her land, so she took her complaint to Marwan ibn Al Hakam. Sa'id said: 'How could I take part of her land after I have heard what the Messenger of God (prayers & peace be upon him)said?' He said: 'What have you heard from the Messenger of God?' He said: 'I heard the Messenger of God (prayers & peace be upon him)say: 'Whoever unfairly deprives another of his land, his neck will be tied down with it to the seven earths.' Marwan said to him: 'I would not ask you for any proof after that.' He said: 'O God, if she is lying, blind her eyes and kill her upon her land.' So she died after becoming blind and when she was walking upon her land she fell into a ditch and died."

973. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "When you differ concerning a roadway, make its width seven cubits."

23

The Book of Agriculture

974. It was related that Jabir ibn Abd Allah was asked: "Did the Messenger of God (prayers & peace be upon him) say: 'Whoever has land should cultivate it himself, or allow his brother to cultivate it, and he should not rent it.'?" He said: "Yes."

975. It was related that Rafi' ibn Khadij said: "In the lifetime of the Messenger of God (prayers & peace be upon him) we used to cultivate the land and we rented it out in return for one third or one fourth of the produce together with a stated amount of grain. Then one of my uncles came and said: 'The Messenger of God (prayers & peace be upon him)has prohibited sharecropping, we gain revenue from it, but to obey God and His Messenger is more beneficial to us. He has prohibited us to cultivate land in return for one third or one fourth of the produce together with a stated amount of grain, and he ordered that the landowner should cultivate it or permit it to be cultivated by others, and he disapproved renting it or anything other than that.' "

976. It was related that Hanzala ibn Qais al Ansari said: "I asked Rafi' ibn Khadij about renting land for gold and silver and he replied: 'There is no blame on those who rent out land near canals and by the ends of rivulets or parts of fields. But sometimes a part gave produce and another failed and so no rent was due to the owners except for the part that had borne produce. So The Messenger of God (prayers & peace be upon him)forbade it, except in return for money.' "

977. It was related that Abd Allah ibn Al Sa'ib said: "We went to visit Abd Allah ibn Ma'qil to ask him about sharecropping, and he said: 'Thabit asserted that the Messenger of God (prayers & peace be upon him)prohibited sharecropping and ordered the leasing of land for money, and said: 'There is no blame in that.' "

978. 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'."

979. 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."

980. It was related that Anas ibn Malik said that the Messenger of God (prayers & peace be upon him) 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."

981. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him)prohibited the selling of superfluous water."

982. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Superfluous water may not be held back so that the cultivation of plants is prevented."

24

The Book of Wills and Testaments

983. It was related that Salim said that his father related that the Messenger of God (prayers & peace be upon him)said: "Any Muslim who has anything to bequeath should not let three nights pass without having his will written down." Abd Allah ibn Umar said: "And ever since I heard that from the Messenger of God (prayers & peace be upon him)I have not let one night pass without having my will with me."

984. It was related that Amer ibn Sa'd said that his father 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 (prayers & peace be upon him)sorrowed for Sa'd ibn Khaula because he died in Makkah."

985. It was related that Ibn Abbas said: "The people should reduce their will from one third to one fourth as the Messenger of God (prayers & peace be upon him)has said: 'One third is more than enough.' Waki' said: 'Great or ample.'"

986. 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."

987. It was related that Aisha said: "The Messenger of God (prayers & peace

be upon him) did not leave any Dinars or Dirhams, or goats or camels. And he did not make a will bequeathing anything."

988. It was related that Aswad ibn Yazid said: "Someone claimed in Aisha's presence that the Messenger of God (prayers & peace be upon him)had made a will nominating Ali, so she said: 'When did he make such a will? I was supporting him upon my chest and he asked for a tray and then he lapsed into my lap, and I had not perceived that he had passed away, so when did he make any will to nominate him?' "

989. 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 (prayers & peace be upon him)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'."

990. 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.' "

991. 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."

992. 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 (prayers & peace be upon him)to witness it. So my father went to the Messenger of God (prayers & peace be upon him)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 (prayers & peace be upon him)said: 'Have you given the same amount to your other sons?' He said: 'No.' The Messenger of God (prayers & peace be upon him)said: 'Fear God and be fair between your children.' My father then returned and took back his gift'."

993. It was related that Nu'man ibn Bashir said: "My father took me to

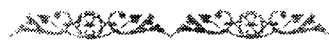
the Messenger of God (prayers & peace be upon him)and said: 'O Messenger of God, witness that I have given Nu'man a gift of such and such from my wealth.' He said: 'Have you given all your sons the same as you have given Nu'man?' He said: 'No.' So The Prophet (prayers & peace be upon him) said: 'Do you not wish for all your children to be good to you?' He said: 'Yes.' So he said: 'Then do not do such a thing.' "

994. It was related that Jabir ibn Abd Allah al Ansari said that the Messenger of God (prayers & peace be upon him)said: "Whoever gives a life grant to another and says: 'I give this to you and your heirs, then it belongs to him and his heirs, and it does not revert to the one who gave it as the law of inheritance applies regarding it."

995. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "Retain your property and do not waste it, for whoever gives a life grant to another, the property will belong to the recipient in life and in death, and will pass to his heirs."

25

The Book of the Laws of Inheritance



996. It was related that Usama ibn Zaid said that the Messenger of God (prayers & peace be upon him) said: "A Muslim may not inherit from a non-Muslim, and a non-Muslim may not inherit from a Muslim."

997. 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."

998. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) 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."

999. It was related that Ma'dan ibn Abu Talha said that Umar ibn al Khattab delivered the Friday speech and mentioned the Prophet of God and mentioned Abu Bakr and said: "I do not leave anything after myself more important than Al Kalala (inheritors such as brothers and paternal uncles). And I have never discussed any matter with The Messenger of God (prayers & peace be upon him) as much as I did regarding Al Kalala, and he was never upset with me about any matter other than this, to the point that he poked his fingers into my chest and said: 'O Umar, is not the last verse of Surah al Nisa' which was revealed during the summer enough for you?' If I live I will judge according to it for the one who recites the Qur'an or who does not recite it."

1000. It was related that Al Bara' ibn Azeb said: " The final Surah to be revealed was Surah 'The Repentance' and the final verse to be revealed was the verse concerning Al Kalala."

1001. It was related that Abu Huraira said: "Whenever the corpse of a person who had died in debt was brought to the Messenger of God (prayers & peace be upon him), he used to ask if he had left property to absolve his debt before the funerary prayer, if not he would say: 'You offer prayer for your companion.' Then when God Almighty granted him victory he would say: 'I am closer to the believers than they are to their own selves, so if any of them dies in debt, I am responsible for it, and if any one of them leaves property behind, it must pass to his inheritors."

26

The Book of Religious Endowments

(Kitab al-Waqf)

1002. It was related that Ibn Umar said: "Umar went to the Messenger of God (prayers & peace be upon him) to seek his advice about some property he had acquired in Khaibar, saying: 'O Messenger of God, I have acquired land in Khaibar which is more valuable than any land I have ever had, what do you advise for me to do with it?' The Messenger of God (prayers & peace be upon him)replied: 'You may keep the land if you wish and donate its produce as charity.' So Umar donated it as charity on the condition that it should not be sold or inherited or given away. He dedicated it to the needy and near of kin, to free slaves and in the cause of God for travelers and guests. And there is no blame on anyone who is charged with its administration if he eats from it in a reasonable amount, or if he feeds his friends from it and does not amass from it for himself. He said: 'I related this Hadith to Mohammed, but when I said 'does not amass from it for himself' he said: 'does not amass from it to enrich himself.' Ibn Aun said: 'The one who read the text told me that it is written therein 'does not amass from it to enrich himself.' "

1003. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "When anyone dies, his deeds cease in effect, except three, regular charity, knowledge which he has imparted upon others, or a God fearing son who supplicates for him."

27

The Book of Vows

1004. It was related that Ibn Umar said: "Umar ibn al Khattab asked the Messenger of God (prayers & peace be upon him)while he was at al Ja'rana after returning from al Taif: 'O Messenger of God, before Islam I pledged to go into seclusion for one day at the Sacred Mosque, so what should I do?' He said: 'Go into seclusion for one day.' He said that the Messenger of God (prayers & peace be upon him)had given Umar a slave girl from the war booty, so when the Messenger of God (prayers & peace be upon him)freed the captives, Umar ibn al Khattab heard them saying: 'The Messenger of God (prayers & peace be upon him)has freed us.' So he said: 'And how is that?' They said: 'The Messenger of God (prayers & peace be upon him)has freed the captive people.' Then Umar said: 'O Abd Allah, go to that slave girl and set her free.' "

1005. It was related that Ibn Abbas said that Sa'd ibn Ubada went to the Messenger of God (prayers & peace be upon him)to ask him his view concerning a pledge his mother had made and not fulfilled before she died. The Messenger of God (prayers & peace be upon him)said: 'Fulfill it for her.'"

1006. It was related that Uqba ibn Amer said: "My sister pledged that she would walk barefoot to the House of God, and she asked me to seek the opinion of the Messenger of God (prayers & peace be upon him)about it, I asked him and he said: 'She should walk and ride as well.'"

1007. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) saw an elderly man walking supported between his two sons, so he asked: 'What is wrong with him?' They replied: 'He has taken a pledge to walk to the House.' He said: 'God Almighty does not need him to put himself to hardship.' And he ordered him to ride."

1008. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) prohibited the taking of pledge and said: 'It does not forward any good, but it only makes the miser do something.' "

1009. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Pledges do not forward anything for the son of Adam which God Almighty has not

decreed for him, if the pledge is in accord with what is fated, then it is the means that the miser does something which he was unwilling to do."

1010. It was related that Imran Ibn Hussain said: "The tribe of Thaqif were allies of Bani Uqail. Thaqif took two of the companions of the Messenger of God (prayers & peace be upon him)as prisoners, and the companions of the Messenger of God (prayers & peace be upon him)took one person of Bani Uqail as prisoner, and captured al-Adba' (the she-camel of the Messenger of God) with him. The Messenger of God (prayers & peace be upon him)went to him and he was tied with ropes. He said: 'O Mohammed.' He approached him and asked: 'What is the matter with you?' So he replied: 'Why have you taken me prisoner and why have you taken one going on before the pilgrims?' He said: 'We have taken you prisoner because of the crime of your allies, Bani Thaqif.' Then he turned away. He called out to him again saying: 'O Mohammed, O Mohammed.' The Messenger of God (prayers & peace be upon him)was most kind and compassionate, so he went back to him and asked: 'What is the matter with you?' He said: 'I am Muslim.' He said: 'If you had said that when you were at liberty, you would have been successful.' He then turned away and he called out to him again saying: 'O Mohammed, O Mohammed.' He went back to him and asked: 'What is the matter with you?' He said: I am hungry, feed me, and I am thirsty, so provide me with drink.' He said: 'Here are your needs.' Then he was ransomed for two people. He (the narrator) said: 'A woman of the Helpers (Al Ansar) had been taken prisoner and al-Abda' had been caught as well. The woman was tied up with ropes and one night, while the people were sleeping with their animals in front of their houses, she escaped and went to the camels. As she drew near the camels, they fretted and became nervous and so she left them alone until she came to al-Adba'. It did not fret and it was docile, so she mounted it and rode off and escaped. When they were told they went out in search of it, but it out ran them. She made a pledge to God Almighty that if He saved her on it, she would offer it as a sacrifice. When she reached Madinah the people saw her and said: 'Here is Al Adba the she camel of the Messenger of God, she has made a pledge that if God Almighty saves her on it she will sacrifice it.' The Companions of the Messenger of God (prayers & peace be upon him)went to him and told him of it. He said: Praise be to God! How evil is the reward she pledges to God Almighty that if He saved her on it, she would sacrifice it! There is no obligation to fulfil a pledge made in disobedience or for something over which one has no control." It was related that Ibn Hujr related that it was said: "There is no pledge in disobedience to God."

1011. It was related that Uqba ibn Amer said that the Messenger of God (prayers & peace be upon him) said: "The atonement for breaking a pledge is the same as that for an oath."

28

The Book of Oaths

1012. It was related that Umar ibn Al Khattab said that the Messenger of God (prayers & peace be upon him)said: "God Almighty, High Exalted, has prohibited you from taking oaths upon your fathers." Umar said: "By God, since I heard the Messenger of God (prayers & peace be upon him)forbidding it I have never taken such an oath."

1013. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever swears an oath, must only swear by God." The Quraish used to swear by their fathers, so The Prophet (prayers & peace be upon him) said: "Do not swear by your fathers."

1014. It was related that Abd Al Rahman ibn Samura said that the Messenger of God (prayers & peace be upon him)said: "Do not swear by idols or by your fathers."

1015. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever swears an oath saying 'By Lat,' then he should say 'There is no god but God,' and whoever says to his companion 'Come and gamble with me,' he should give charity."

1016. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Solomon the son of David said: 'I shall go to all of my seventy wives this night and they shall all deliver sons who will strive in the cause of God.' His companion or the King told him: 'Say, if God wills.' But he did not remember to say so, and none of his wives delivered children except one who gave birth to a premature infant. The Messenger of God (prayers & peace be upon him)said: 'If he had said 'If God wills' he would have achieved what he desired.' "

1017. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Oaths are considered according to the intention they were made with."

1018. It was related that Abu Umama – al Harthi – said that the Messenger of God (prayers & peace be upon him)said: "Whoever takes the right of a Muslim by oath, God will relegate him to the Hell Fire and prohibit Paradise from him." Then a man asked: "O Messenger of God, even for a little matter?" He said: "Even if it was for a toothstick."

1019. It was related that Wa'el ibn Hujr said: "A man from Hadramout and a man from Kanda went to the Messenger of God (prayers & peace be upon him)and the man from Hadramout said: 'O Messenger of God, this man has usurped my land which formerly belonged to my father.' The man from Kanda said: 'It is my land, under my control and I farm it and he has no right to it.' So The Prophet (prayers & peace be upon him) said to the man from Hadramout: 'Do you have any proof?' He said: 'No.' The Prophet (prayers & peace be upon him) said: 'Then what is due to you is his oath.' He said: 'O Messenger of God, this man is vulgar and will make a false oath because he does not fear anything.' He said: 'There is nothing for you except his oath.' The man from Kanda swore the oath and when he left the Messenger of God (prayers & peace be upon him)said: 'If he has sworn the oath to appropriate the property without right he will encounter God Almighty while He turns away from him.' "

1020. It was related that Abu Musa al Ashari 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."

1021. It was related that Abu Huraira said: "A man stayed with the Messenger of God (prayers & peace be upon him)until late in the night and then returned to his family and found that his children had slept. His wife offered him food but he swore an oath that he would not eat because his children had slept hungry. Then he pledged to atone for the oath and he ate the food. He went to the Messenger of God (prayers & peace be upon him)and told him about it, the Messenger of God (prayers & peace be upon him)said: 'Whoever makes an oath and then sees better than it, should do that and atone for it."

1022. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "By God, it is more grievous in the sight of God for anyone to adhere to an oath concerning his family rather than atoning for it as God Almighty has prescribed."

29

The Book of Prohibition of Killing and the Laws of Requital and Blood-Money

1023. 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?'

1024. 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."

1025. It was related that Abd Allah said that the Messenger of God (prayers & peace be upon him) 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."

1026. It was related that Anas said: "Eight men of the Ukl or Uraina tribe came to the Messenger of God (prayers & peace be upon him)and pledged allegiance to him, but the climate there did not suit them and they fell ill and went to the Messenger of God (prayers & peace be upon him)complaining of their malaise. 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 and they were left in the sun until they died."

1027. It was related that Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "When anyone is killed without right, a portion of the sin falls upon the elder son of Adam who was the first of mankind to commit murder."

1028. 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."

1029. It was related that Sahl ibn Sa'd Al Sa'idi said: "The Messenger of God (prayers & peace be upon him)fought the unbelievers, the Messenger of God (prayers & peace be upon him)returned to his camp and the other 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 (prayers & peace be upon him)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 (prayers & peace be upon him)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 (prayers & peace be upon him) 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."

1030. 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."

1031. It was related that Imran Ibn Husain said: "One man bit another's hand and he drew back his hand sharply knocking out the man's front tooth. He went to the Messenger of God (prayers & peace be upon him)and complained about it, so the Messenger of God (Prayers & peace be upon him) said: 'Do you expect him to give you his hand for you to bite off they way a male camel bites'."

1032. It was related that Umm Haritha, the sister of Al-Rubayya, broke the front tooth of another woman and the Messenger of God (prayers & peace be upon him)ordered retaliation. At that Umm Rubayya said: 'O Messenger of God! By Him Who sent you with the Truth, her tooth shall not be broken.' The Messenger of God (prayers & peace be upon him)said: 'All Praise be to God, O Umm Rubayya, it is ordained in the Book of God.' She said: 'No, by God, her tooth shall not be broken.' And she repeated saying this until they accepted compensation instead of retaliation. So the Messenger of God (prayers & peace be upon him)said: 'Among the servants of God there are some whose oaths are fulfilled when they are made'."

1033. It was related that Alqama ibn Wa'il said that his father said: "I was sitting in the presence of the Messenger of God (prayers & peace be upon him) when a man came in dragging another man by a rope, saying: 'O Messenger of God, this man has killed my brother.' The Messenger of God (prayers & peace be upon him) asked him: 'Did you kill him?' He said: 'Yes, I killed him.' He asked: 'Why did you kill him?' He said: 'We were together felling leaves from a tree and he insulted me and made me angry, so I hit him on his head with my axe and killed him.' At this the Messenger of God (prayers & peace be upon him) said: 'Have you anything with which to pay blood money?' He said: 'I have nothing but the garment I am wearing and my axe.' He said: 'Will your people ransom you?' He said: 'I am not a prominent person among my people. He threw the rope towards him saying: 'Take him away.' The man took him away and as he was

turning aside the Messenger of God (prayers & peace be upon him)said: 'If he kills him, he will be like him.' He turned back and said: 'O Messenger of God, I heard you say: 'If he kills him, he will be like him.' I took him away as you ordered.' The Messenger of God (prayers & peace be upon him) said: 'Do you not wish that he will be burdened with your sins and the sins of your brother?' He said: 'O Messenger of God, indeed!' The Messenger of God (prayers & peace be upon him) said: 'Then release the rope from him and let him be.' "

1034. It was related that Abu Huraira said: "Two women of Hudail fought each other and one 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 blood money was due to her relatives for what she had in her womb as a male or female slave of the highest quality. Hamal ibn Nagigha said: 'O Messenger of God! Will I be penalised for a being that has not drank or eaten or made a sound nor even come into existence?' At that the Messenger of God (Prayers & peace be upon him) said: 'He is a brother of those who tell fortunes.' "

1035. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "No atonement is due for a wound caused by an animal, or for falling down a well or mine, and one fifth is due from buried treasure."

30

The Book of Oaths, for Establishing the Responsibility of Murders, Fighting

(Kitab al-Qasama)

1036. It was related that Sahl ibn Abu Hathma said: "Abd Allah ibn Sahl and Muhaiyisa ibn Mas'ud ibn Zaid departed for Khaibar. 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 and sent one hundred camels to them until they went back inside their houses, Sahl said: 'One of the she camels kicked me.' "

1037. It was related that Sulaiman ibn Yasar, the freed slave of Maimuna, the wife of the Messenger of God, said: "One of the Helpers (Al Ansar) said that the Messenger of God (prayers & peace be upon him) used to continue the practice of making oaths of requital as it had been in the time before Islam."

31

The Book of Punishments Prescribed by Islam

(Kitab al-Hudud)

1038. It was related that Ubada ibn al Samit said: "When the Messenger of God used to receive Revelation, he felt its rigour and his complexion changed. Once when a revelation was being revealed to him he underwent the same ordeal and when it had passed he said: 'Receive from me, receive from me. God Almighty has ordained a way for them. If a married male commits adultery with a married female and an unmarried male commits adultery with an unmarried female, then those who are married shall receive one hundred lashes and be stoned to death, and those who are unmarried shall receive one hundred lashes and banishment for a year."

1039. It was related that Abd Allah ibn Allah ibn Utba said that he heard Abd Allah ibn Abbas say: "While he was sitting on the pulpit of the Messenger of God, Umar ibn al Khattab said: 'God has sent Mohammed with the Truth and he sent down the Book to him, and the verse regarding stoning was revealed in that which was sent down to him. So we recited it and put it to heart and comprehended it. The Messenger of God ruled the punishment of stoning to death and after him we ruled the punishment of stoning to death. I fear that in time to come people may say: 'We cannot find stoning to death prescribed in the Book of God.' And so they may go astray from that which God Almighty has prescribed. Stoning is an obligation inscribed in the Book of God in the case of married men and women whose adultery has been proven, or when a pregnancy has resulted or a confession has been made.' "

1040. It was related that Jabir ibn Samura said: "A short man with thick untidy hair and muscular body wearing a waist wrapper was brought before the Messenger of God because he had committed adultery. He sent him away twice to reconsider his confession, but he confirmed it so he pronounced the punishment of stoning upon him, and he was stoned. The Messenger of God said: 'Every time we set off in the Cause of God to fight one of

you lags behind and becomes excited like a male goat seeking a female goat, if God gives me the opportunity to catch any of them, I shall punish him and make an example of him.' It was also related that Sa'id ibn Jubair said: 'He sent him away four times.' "

1041. It was related that Buraida said that Ma'iz ibn Malik al Aslami came to the Messenger of God and said to him: " O Messenger of God, I have wronged myself and committed adultery and I wish that you would purify me. He sent him away to reconsider his confession. In the morning he returned and said: 'O Messenger of God I have committed adultery.' He sent him away again to reconsider his confession. At this the Messenger of God sent to his people asking: 'Do you know if there is something wrong with his mind? Or is his behaviour unacceptable to you?' They said: 'We know that he is of a full mind and as far as we can see he is one of the righteous people among us.' He returned to the Messenger of God a third time, then the Messenger of God sent for his people again to ask about him. They confirmed that he had nothing wrong with his mind. When he asked them the fourth time, he ordered a hole to be dug for him and ordered him to be stoned to death, and so he was stoned. The narrator said: 'A woman of Ghamdiya came to him and said: 'O Messenger of Allah, I have committed adultery so purify me.' He sent her away to reconsider her confession. The next morning she returned to him and said: 'O Messenger of God, why do you send me away?' She said: 'I see that you intend to send me back as you sent back Ma'iz. By God, I am pregnant.' He said: 'Go away until you deliver.' So when she delivered she brought the boy wrapped in a cloth and said: 'This is what I have delivered.' He said: 'Go and suckle him until he is weaned.' So when he was weaned she brought him walking with a piece of bread in his hand and said: 'O Messenger of God, this is him and I have weaned him and he is eating food now.' The Prophet (prayers & peace be upon him) handed the boy to one of the Muslims and ordered a hole to be dug for her until her chest, and ordered the people to stone her. Khalid ibn al Walid held a stone in his hand and threw it at her head, and her blood spattered over his face, so he insulted her. The Prophet of God heard him insulting her and said: 'Wait, stop it, Khalid, by The One in Whose Hand is my soul, she has repented a repentance which had the tax collectors repented the like of, God Almighty would have forgiven them.' Then he ordered the prayer to be offered over her and she was buried."

1042. It was related that Abd Allah ibn Umar said: "A Jewish man and a Jewish woman were brought to the Messenger of God accused of committing adultery. 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.' He said: 'Bring the Torah if what you say is true.' They produced the Torah and read it and one of them put his hand over the verse regarding stoning and read only the verses before it and after it. Abd Allah ibn Salam, who was with the Messenger of God, said: 'Order him to lift his hand up.' When he raised his hand the verse regarding stoning was there. The Messenger of God (Prayers & peace be upon him) then ordered that both of them should be stoned to death. Abd Allah ibn Umar said: 'I was among those who stoned them, and I saw the man trying to protect the woman with his body.'"

1043. It was related that Abu Huraira said: "The Messenger of God was asked about the unmarried slave-woman who had committed adultery. He said: 'If she commits adultery then whip her, and if she repeats it, then whip her again and sell her for even as little as a length of rope.' Ibn Shihab said: 'I do not recall if he said that upon the third or fourth time.' Ibn Shihab said *dafeer* means plait."

1044. It was related that Abd Al Rahman said: "Ali addressed the people saying: 'O people, punish your slaves according to the prescribed punishment, the married among them and the unmarried, one of the slave woman in the custodianship of the Messenger of God committed adultery and he ordered me to whip her, but as she had recently delivered a child I feared the whipping might have killed her. So I asked the Messenger of God about it and he said: 'You acted correctly.' "

1045. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) severed the hand of the thief for theft of a quarter Dinar or more."

1046. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) severed the hand of the thief for the theft of a shield whose value was three Dirhams."

1047. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "May the curse of God be upon the one who steals an egg, and sever his hand, and the one who steals a rope, and sever his hand."

1048. It was related that Aisha, the wife of the Messenger of God (prayers & peace be upon him), said: "The Quraish were disturbed concerning a woman who had stolen during the Conquest of Makkah in the lifetime of The Prophet (prayers & peace be upon him) and the people said: 'Who can intercede for her with the Messenger of God (Prayers & peace be upon him)?' No one dared to speak to him except Usama ibn Zaid who was beloved by the Prophet (Prayers & peace be upon him). So she was brought before the Messenger of God and

his face changed and he said: 'Do you seek to intervene in the punishment prescribed by God Almighty?' he said: 'O Messenger of God, seek forgiveness for me!' Then when night fell he rose up and praised God as is His due and addressed the people saying: 'Concerning this matter, it has been the destruction of peoples before you that if any of noble rank stole, they would forgive him, but if a poor man stole they would cut off his hand. But by Him in Whose Hand is my life, I would even cut the hand of Fatimah if she stole.' Then he ordered the hand of the woman to be severed." Aisha also said: "She repented well and then married and she used to come to visit me thereafter, and I used to tell the Messenger of God about her needs."

1049. It was related that Hudain ibn al Munthir abu Sasan said: "I saw Walid brought before Uthman ibn Affan after he had offered the dawn prayer and say: 'Should I confess to you.' Two men witnessed against him, one of them was Humran who said he had consumed wine, the other testified that he had seen him vomiting. Uthman said: 'He would not have vomited if he had not consumed it.' He said: 'Ali, get up and whip him.' Ali said: 'Hasan, get up and whip him.' So Hasan said: 'Let him feel the heat as he has benefited from its coolness.' He said: 'Abd Allah ibn Jafar, get up and whip him.' He began to whip him and Ali counted the lashes until they had reached forty, then he said: 'Stop.' And he said: 'The Messenger of God used to deliver forty lashes, and Abu Bakr delivered forty too, and Umar used to deliver eighty, and all of this is according to the Sunnah, but I prefer his forty.' "

1050. 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."

1051. 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."

1052. It was related that Ubada ibn al Samit said: "The Messenger of God accepted our pledge as he accepted from the woman, that we would not associate anything with God, that we would not commit theft, that we would not commit adultery, that we would not kill our children, and that we would not lie concerning one another. And whoever keeps his pledge his reward is with God, and whoever is subjected to the prescribed punishment his redemption is with God, and whoever is covered by God, his affair is with God, He may chastise him if He pleases or He may forgive him if He pleases."

32

The Book of Judicial Decisions

(Kitab al-Aqdiyya)

1053. 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'."

1054. 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."

1055. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) said: "Had the people been awarded on the strength of their assertions, then they would claim the lives and property of the people, so the defendant must swear an oath."

1056. It was related that Ibn Abbas said: "The Messenger of God gave judgment on the strength of the oath and witness."

1057. It was related that Abd Al Rahman ibn Abu Bakr said: "My father dictated a letter to Ubaidallah ibn Abu Bakra when he was the judge of Sijistan, saying: 'Do not pronounce judgment between two persons while you are angry, for I have heard the Messenger of God say: 'No one should judge between people while he is angry.'"

1058. It was related that Amr ibn al As said that the Messenger of God said: "When a judge delivers a verdict, after careful deliberation and if correct, he has two rewards, and if he judged after careful deliberation but was incorrect, he has one reward."

1059. It was related that Abu Huraira said that the Messenger of God 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 knife 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. Abu Huraira said: 'If I ever heard the word knife it was that day, we used to call it *al Mudya.*' "

1060. It was related that Abu Huraira said that of the many sayings of the Messenger of God he once 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'."

1061. It was related that Zaid ibn Khalid al Juhani said that the Messenger of God said: "Shall I tell you who is the best witness? He is the one who offers his proof before it is asked of him."

33

The Book of Lost Things Picked Up

(Kitab al-Luqaata)

1062. 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."

1063. It was related that Abd Al Rahman ibn Uthman al Taimi said: "The Messenger of God forbade the Pilgrims from picking up lost property."

1064. It was related that Zaid ibn Khalid al Juhani said that the Messenger of God said: "Whoever finds lost property is lost himself if he does not pronounce his find."

1065. It was related that Ibn Umar said that the Messenger of God said: "You may not milk your brother's animal without his consent, would any of you wish to have his house plundered and his safes broken into and his food taken away? Indeed their wealth is the udders of their animals, so do not milk the animal of another without his consent."

34

The Book of Hospitality

(Kitab al-Diyafa)

1066. It was related that Uqba ibn Amer said: "We asked the Messenger of God: 'You dispatch us to people who fail to offer us hospitality, what is you opinion on this?' He said: 'If you go to people who offer you suitable hospitality, then accept it, but if they do not, then take what is appropriate for you to take as a guest.' "

1067. It was related that Abu Shuaih al Khuza'i said that the Messenger of God said: "The guest is entitled to three days hospitality, and to a courteous provision for a day and a night. No Muslim should stay with his brother until he makes him sinful." They asked: "What would make him sinful?" He said: "That he stays with him until he has nothing left with which to be hospitable to him."

1068. It was related that Abu Sa'id al Khudri said: "We were traveling with the Messenger of God when a man came upon his mount and started to look left and right. The Messenger of God said: 'Whoever has a spare mount should give it to whoever has no mount with him, and whoever has extra provisions should give them to whoever has none.' And he also spoke of many other sorts of wealth until we thought that none of us had any right to the surfeit."

1069. It was related that Iyas ibn Salama said that his father said: "We journeyed out with the Messenger of God on an expedition and we had difficulty in finding provision until we thought of slaughtering our mounts. The Messenger of God ordered us to collect our provisions, so we laid out a cloth and gathered the provisions of the people upon it. I stretched myself out to measure it and I found it to be the size upon which a goat would sit. We were fourteen hundred people and we all were satisfied and filled our bags with food. Then the Messenger of God said: 'Is there water for ablution?' A man came with a small container of water, he poured it into a basin and all fourteen hundred people performed ablution from it each with ample water. Then eight people came afterwards and asked: 'Is there any water for ablution?' The Messenger of God said: 'Ablution has already been completed.'

35

The Book of Fighting for the Cause of God

(Kitab al-Jihad)

1070. It was related that Masruq said: "We asked Abd Allah concerning the verse of the Qur'an: 'And do not reckon as dead those who were killed in God's Cause, but they are alive with their Lord and well provided for.' (Surah 3 verse 169) He said: 'We asked the Messenger of God for the meaning of this and he said: 'The souls of the martyrs abide within green birds nesting in chandeliers that hang beneath the Throne of God Almighty, they eat from the fruits of Paradise as they please and rest within the chandeliers. Their Lord once looked down at them and asked: 'Do you wish for anything?' They said: 'What more would we wish for, we eat the fruit of Paradise as we please.' Their Lord asked them three times and when they perceived that they will continue to be asked, they said: 'O our Lord, we wish to return to our bodies so that we may be killed in the cause of God again.' When He saw that they did not wish for anything more, they were left to their bliss."

1071. It was related that Abu Nadr said that the Messenger of God said: "O God, Revealer of the Book, Vanquisher of the hosts, dispel our enemy and assist us against them."

1072. It was related that Abu Huraira said that the Messenger of God said: "God guarantees to whoever goes out to strive in His cause and nothing made him go out except to strive for God's sake, believing in Him and His Messengers that he will be admitted to Paradise or He will return him to his home from which he left with what he hoped for in booty and rewards. By the One in Whose Hand is the soul of Mohammed, 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'." By the One in Whose Hand is the soul of Mohammed, had I not found it difficult for my followers, I would never have missed any Jihad in the cause of God 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."

1073. It was related that Abu Sa'id al Khudri said that the Messenger of God said: "Abu Sa'id whoever happily accepts God as his Lord, and Islam as his religion and

Mohammed as his Messenger will be entitled to enter Paradise." He said: "O Messenger of God, repeat it for me." He did so and said: "There is a deed which will raise anyone one hundred degrees in Paradise, and the raising of one degree to the other is equal to the distance between heaven and earth." He asked: "What is that deed?" He said: "To strive in the cause of God, to strive in the cause of God."

1074. 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'."

1075. It was related that Abu Huraira said that the Messenger of God said: "Whoever dies and did not strive in the cause of God and did not intend to do so, then he would have died having a trait of hypocrisy." Abd Allah ibn al Mubarak said: "We thought that was during the lifetime of The Prophet (prayers & peace be upon him)."

1076. It was related that Anas ibn Malik said: "The Messenger of God used to go to visit Umm Haram bint Melhan and she would offer him food. Umm Haram was married to Ubaidah ibn Samit, and one day the Messenger of God went to visit her and she offered him food, then 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 Sufian and she fell from her mount upon coming ashore and died."

1077. It was related that Salman said: "I heard the Messenger of God say: 'Striving one day and night in the cause of God is better than fasting and praying for a whole month. And if he dies, his deeds will continue to be rewarded and his bounty will continue, and he will be spared from the chastisement of the grave.' "

1078. It was related that Anas said that the Messenger of God said: "Going to and fro in the cause of God is much better than the life of this world and all that is in it."

1079. It was related that Al Numan ibn Bashir said: "I was sitting near the pulpit of the Messenger of God when a man said: 'I shall not bother to do any good deed after becoming Muslim other than giving water to the pilgrims.' Another man said: 'I shall not bother to do any good deed after becoming Muslim other than maintaining the Sacred Mosque.' Another said: 'To strive in the cause of God is better than what you have said.' Umar reprimanded them saying: 'Do not raise your voices near the pulpit of the Messenger of God on Friday.' When the prayer was completed I went in and asked his opinion in what they spoke about. Then God Almighty revealed this verse of the Qur'an: 'Do you consider the giving of water to pilgrims and the maintaining of the Sacred Mosque as equal to believing in God and the Last Day and striving in God's cause? They are not equal in God's sight, and God does not guide the evildoers.' (Surah 9 verse 19)."

1080. It was related that Sahl ibn Hunaif said that The Prophet (prayers & peace be upon him) said: "Whoever asks God Almighty sincerely for martyrdom, God will make him dwell in the abode of the martyrs, even if he dies upon his couch."

1081. It was related that Anas ibn Malik said that the Messenger of God said: "No one who is admitted to Paradise will ever wish to return to the life of this world even if he was offered everything upon the face of the earth, except the martyr who will wish to return to the world to be killed ten times for the great reward that is granted him."

1082. 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'."

1083. It was related that Anas said: "Some people went to the Messenger of God and asked: 'Send us some men to teach us the Qur'an and Sunnah.' So the Prophet (Prayers & peace be upon him) sent seventy men from the Helpers (al Ansar) who were known as the Reciters, among them was my uncle Haram, they used to recite the Qur'an and study it at night. During the day they fetched water at the Mosque and collected firewood to sell and buy food for the wayfarers and needy people living near the Mosque. The Prophet (prayers & peace be upon him) sent them to those people and when they were nearby they fell upon them and killed them before they reached their destination. So they said: 'O

God, please let our Prophet know that we have met You and that You are pleased with us and we are pleased with You.' He said: 'A man came behind Haram, the uncle of Anas and stabbed him with a spear until it passed through his body, Haram said: 'By the Lord of Al-Ka'ba! I have won. Then the Messenger of God said to his Companions: 'Your brothers have been killed and they said: 'O God, please let our Prophet know that we have met You and that You are pleased with us and we are pleased with You.'"

1084. It was related that Abu Huraira said that the Messenger of God said: "If while a man walks along a way he finds a thorny branch upon the road, and he moves it away from the road, God will appreciate it from him and forgive him." He said that martyrdom is for five things; the one who dies of the plague, the who dies of an intestinal disease, the one who drowns, the one who dies under a fallen structure and the one who is martyred in the cause of God."

1085. It was related that Hafsa bint Sirin said: "Anas ibn Malik asked me what Yahya ibn Abu Amr had died of. I said: 'The plague.' He said: 'The Messenger of God said that the Muslim who dies of plague is a martyr.' "

1086. It was related that Amr ibn al As said that the Messenger of God said: "A martyr is forgiven all his sins except debt."

1087. It was related that Abu Qatada said: "The Messenger of God rose up and addressed his Companions and told them that to strive in the cause of God and to believe in God are the best of deeds. A man stood up and asked: 'O Messenger of God, if I am killed in the cause of God, will all my sins be wiped out?' The Messenger of God said: 'Yes, if you are killed in the cause of God and you have been patient and sincere and have always stood and faced the enemy without ever taking flight.' Then he said: 'What did you say?' He asked: 'If I am killed in the cause of God, will all my sins be wiped out?' The Messenger of God said: 'Yes, if you are killed in the cause of God and you have been patient and sincere and have always stood and faced the enemy without ever taking flight, except debt. Gabriel told me of this.'"

1088. It was related that Abu Huraira said that a man came to the Messenger of God and said: " O Messenger of God, what do you see if a man comes to take my money from me?' He said: 'Do not give him your money.' He said: 'What do you see if he fights me?' He said: 'Fight him.' He said: 'What do you see if he kills me?' he said: 'Then you are a martyr.' He said: 'What do you see if I kill him?' He said: 'He is in the Hell Fire.'"

1089. It was related that Thabit said that Anas said: "My uncle, after whom I was named, 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'."

1090. 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'."

1091. It was related that Sulaiman ibn Yasar said: "Abu Huraira was surrounded by people, and Natil who was from al Sham said to him: 'O Shaikh, recount to me a Hadith you have heard from the Messenger of God.' He said: 'Yes, I heard the Messenger of God say: 'The first of mankind to be judged on the Day of Judgment will be a man who was martyred, he will be summoned forward and God Almighty shall make him recall his blessings and he will recall them. Then God Almighty will say: 'What did you do for them?' He will say: 'I fought in Your cause until I was martyred.' God Almighty will say: 'You have lied, but you fought so that the people would call you daring, and they did so.' He will be ordered to be dragged upon his face and cast into Hell. Then a man who acquired knowledge and imparted it upon others and recited the Qur'an will be summoned forward and God Almighty shall make him recall his blessings and he will recall them. Then God Almighty will say: 'What did you do for them?' He will say: 'I acquired knowledge

and imparted it to others and recited the Qur'an for Your sake.' He will say: 'You have lied, but you acquired knowledge so that it would be said of you, you are knowledgeable, and you recited the Qur'an so that it would be said of you, you are a reciter, and so it was.' He will be ordered to be dragged upon his face and cast into Hell. Then a man who was endowed with wealth in abundance will be summoned forward and God Almighty shall make him recall his blessings and he will recall them. Then God Almighty will say: 'What did you do for them?' He will say: 'I expended in every cause for Your sake.' He will say: 'You have lied, but you did so that it would be said of you, you are generous, and so it was.' He will be ordered to be dragged upon his face and cast into Hell."

1092. It was related that Bara' said: "A man from the Bani Nabit went to The Prophet (prayers & peace be upon him) and said: 'I bear witness that there is no god but God and that you are His servant and Messenger.' Then he went out in the cause of God and fought and was killed. The Prophet (prayers & peace be upon him) said: 'He has done little but his reward is great.' "

1093. It was related that Abd Allah ibn Amr said that the Messenger of God said: "When a battalion of fighters, whether great or small in number, fight in the cause of God and take their booty and return safely, they have received two thirds of their reward in advance, and when a battalion of fighters, whether great or small in number, return wounded and empty handed, their reward is with God and they will receive it in full."

1094. 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."

1095. It was related that Anas ibn Malik said: "A youth from the Bani Aslam said: 'O Messenger of God, I wish to fight in the cause of God but I have nothing with which to equip myself.' He said: 'Go to so and so, for he has equipped himself but has fallen ill.' So he went to the man and said: 'The Messenger of God conveys his greetings to you and asks that you give me your equipment.' The man said: 'So and so, give him the equipment I have readied for myself and do not hold back anything from him. Give him all of it so that you may be blessed in it.' "

1096. It was related that Sulaiman ibn Buraida said that his father told him that the Messenger of God said: "The entrustment of those who stay behind to take care of the wives of those who go out in the

cause of God is as the entrustment of their mothers. Whoever stays behind to look after the family of one who has gone out in the cause of God and then betrays that trust will stand on the Day of Judgment before the fighter and he will take his good deeds from him as he pleases. So consider what he would leave."

1097. It was related that Thauban said that the Messenger of God said: "A group of my nation will remain on the right path and no one will be able to divert them. Whoever deserts them will not cause them any harm, and they shall remain so until the Day of Judgment."

1098. It was related that Abd Al Rahman ibn Shumasa al Mahri said: "I went to visit Muslama ibn Mukhallad and I found Abd Allah ibn Amr ibn al As with him. So Abd Allah said: 'The Hour will not come except when only the worst kind of people remain on the earth, they will be worse than the people of the days of ignorance. Whatever they ask of God will be given them.' While they were sitting Uqba ibn Amer came, and Maslama told him: 'O Uqba, listen to what Abd Allah is saying.' So Uqba said: 'He is well aware, but for me I have heard the Messenger of God say: 'A group of my nation will remain fighting in the cause of God, they will conquer their enemies, and whoever deserts them will do them no harm, and they will remain so until the Day of Judgment.' Abd Allah said: 'Yes. Then God will send a wind scented with musk whose touch will be soft as silk and it will not leave any soul in whose heart is the weight of an atom of faith, but it will seize it, then the worst of the people will remain until the Hour comes upon them.' "

1099. It was related that Sa'd ibn Abu Waqqas said that the Messenger of God said: "The Arabs will remain on the right path until the Day of Judgment."

1100. 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."

1101. It was related that Abu Huraira said that the Messenger of God said: "They will not be gathered together in the Fire to harm each other." It was asked: "Who are they, O Messenger of God?" He said: "A believer who killed an unbeliever, then he repents."

1102. It was related that Abu Masud al Ansari said: "A man brought a she-camel which had been muzzled and said: 'This is for the cause of God.' Then the Messenger of God said: 'On the Day of Judgment you will be rewarded for that with one hundred muzzled she-camels.' "

1103. It was related that Abu Masud al Ansari said: "A man came to The

Prophet (prayers & peace be upon him) and said: 'My mount has died, so carry me with you.' He said: 'I have nothing.' A man said: 'O Messenger of God, I can direct him to someone who can carry him.' The Messenger of God said: 'Whoever directs to good is rewarded like the one who does good."

1104. It was related that Uqba ibn Amer said: "I heard the Messenger saying from the pulpit: 'And prepare for them with whatever force you can, and with cavalry, to terrify the enemy of God and your enemy with it, and others besides them that you do not know, God knows them. And whatever you expend in the cause of God you shall be repaid in full, and you shall not be wronged in the least.' (Surah 8 verse 60) The force is the shooting, The force is the shooting, The force is the shooting, (he repeated it three times)."

1105. It was related that Uqba ibn Amer said: "I heard the Messenger of God say: 'Lands shall be opened to you and God will protect you from their evil, but none of you should abandon practicing with his arrows.' "

1106. It was related that Abd Al Rahman ibn Shamasa said: "Fuqaim al Lakhmi told Uqba ibn Amer: 'You go to and fro in practice between these two targets while you are old and this is tiring for you.' Uqba said: 'Had it not been for what I heard the Messenger of God say, I would not have bothered myself.' Al Harith said: 'I asked ibn Shamasa: 'What was that?' He said: 'Uqba said: 'Whoever learns to shoot and then abandons it, is not from us, or he is disobedient.'"

1107. It was related that Jarir ibn Abd Allah said: "I saw the Messenger of God twisting the forelock of a horse with his finger saying: 'There is goodness in the forelock of the horse until the Day of Judgment; the reward and the booty.' "

1108. It was related that Anas said that the Messenger of God said: "Blessing is in the forelock of the horse."

1109. It was related that Abu Huraira said: "The Messenger of God used to dislike the odd coloured footed horses." It was also related that the odd colour is the whiteness on the right back leg and left front leg, or on the right front leg and left back leg.

1110. It was related that 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 Ibn Umar was among those who participated in the race."

1111. It was related that Abu Ishaq said: "I heard Al Barra' speaking about the verse: '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. For God has assigned a higher rank to those who exert their utmost with their lives and wealth than to those who stay at home. Although God has promised a rich reward for all, He has a far richer reward for those who fight in His cause than for those who stay at home.' (Surah 4 verse 95) The Messenger of God ordered Zaid to come to write it down. Ibn Maktoum complained to him of blindness, so the verse was revealed: '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.'"

1112. It was related that Jabir said: "We were with The Prophet (prayers & peace be upon him) on an expedition and he said: 'There are men who remain in Madinah, who are with you whenever you walk or cross a valley, their illness kept them there."

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The Book of Expedition

(Kitab al -Siyar)

1113. It was related that Buraida said: "When the Messenger of God appointed anyone as leader of an army or detachment he used to advise him to fear God and to be good to the Muslims who were with him. He used to say: 'Fight in the name of God and in the cause of God. Fight whoever disbelieves in God. Fight and do not exceed the limits. Do not betray, do not mutilate, and do not kill any child. When you encounter your enemy from the unbelievers, invite them to three things. If they respond to any one of these, accept it from them and do not fight them. Invite them to Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of the Emigrants (Muhajirs) and inform them that, if they do so, they shall have all the privileges and obligations of the Emigrants. If they refuse, tell them that they will be considered as the Bedouin Muslims and will be subjected to the Ordinances of God like the believers, but they will not receive any share from the booty except when they participate in fighting alongside the Muslims. But if they refuse, demand from them the Jizyah. If they agree to pay, accept it from them and do not fight them. If they refuse, then seek the help of God and fight them. And when you lay siege to a fortress and the besieged appeal to you for protection in the name of God and His Prophet, do not give them the guarantee of God and His Prophet, but give them your own guarantee and the guarantee of your companions. It is easier for you to keep your own guarantee than to try to keep that which is granted in the Name of God and His Prophet. When you besiege a fortress and the besieged want you to let them out in accordance with God's Command, do not let them come out in accordance with His Command, but do so at your own command, for you do not know whether or not you will be able to carry out God's Will regarding them.' Abd Al Rahman – ibn Mahdi – said: 'This or the same as it.' "

1114. It was related that Abu Musa said that The Prophet (prayers & peace be upon him) sent him and Moaz to Yemen and told them: "Be easy with the people and do not be difficult with them, and give them glad tidings and do not repel them

and obey each other and do not dispute with one another."

1115. It was related that Abu Sa'id al Khudri said: "The Messenger of God sent to Bani Lahyan: 'Let one man from every two men, come out to strive in the cause of God.' Then he said to those who were left behind: 'Any of you who takes care of the family and wealth of the one who went out to strive in the cause of God will be rewarded with half of his reward.'"

1116. It was related that Ibn Umar said: "The Messenger of God summoned me to present myself before him on the day of 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 day of the Battle of the Trench when I had reached fifteen years of age and he permitted me to participate in that battle." Nafi' said: "When I went to see Umar ibn Abd Al Aziz, while he was Khalifa, I related this Hadith to him, and he said: 'That is the difference between the child and the youth.' So he wrote to his rulers to give salaries to all who had reached the age of fifteen. And whoever was less than that, he was to be considered a child."

1117. It was related that Ibn Umar said: "The Messenger of God prohibited the people from travelling to a hostile country with copies of the Qur'an in fear that the enemy might take them."

1118. It was related that Abu Huraira said that the Messenger of God said: "When you travel through a fertile land, you should allow the camels to graze. And when you travel through a barren land you should hurry on. And if you need to rest for the night, you should keep away from the road as it is the way of harmful things at night."

1119. 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."

1120. 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."

1121. 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."

1122. It was related that Ibn Aun said: "I wrote to Nafi' to ask him about the prayer before battle, he wrote back saying that was in the beginning of Islam when the Messenger of God (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 he got – Yahya said – I thought he said - Juwairiya – or the daughter of al Harith. And Abd Allah Ibn Umar related this Hadith to me when we were together in the army."

1123. It was related that Anas said: "The Prophet (prayers & peace be upon him) of God sent a letter to Kisra, Caesar and Negus, and to every tyrant, inviting them to God Almighty. And it was not for Negus whom the Messenger of God (prayers & peace be upon him) offered funeral prayers."

1124. It was related that Ibn Abbas said: "Abu Sufian 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 (prayers & peace be upon him) had a truce with Abu Sufian and the infidels of the Quraish. So Abu Sufian 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 Sufian 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 Sufian 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 (prayers & peace be upon him) 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 Sufian 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 matter of Ibn abu Kabsha (an abusive nickname which Abu Sufian gave the Prophet) has become so manifest that even the King of Bani Al Asfar (Byzantine) fears him. Then I became certain that the matter of the Messenger of God (prayers & peace be upon him) would vanquish in the near future until I embraced Islam."

1125. It was related that Usama ibn Zaid said: "The Prophet (prayers & peace be upon him) 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 (prayers & peace be upon him) 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: 'O Sa'd, did you hear what Abu Hubab - Abd Allah ibn Ubai – said: 'So and so.' 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 Prophet (prayers & peace be upon him) pardoned him."

1126. It was related that Abu Sa'id said that the Messenger of God (prayers & peace be upon him) said: "Every traitor will have an ensign raised for him on the Day of Resurrection according to the degree of his treason, but there is no greater treason than the treason of a ruler or an Amir."

1127. It was related that Hudhaifa ibn Al Yaman said: "Nothing hindered me from participating in the battle of Badr except for this. I went forth with my father Husail but we were captured by the unbelievers of Quraish. They asked: 'Are you going to Mohammed?' We said: 'No, we are not going to him, we want to return to Madinah.' So they took our pledge in the Name of God that we would return to Madinah and we would not fight for Mohammed, and they let him know of this. He said: 'You both should go back to Madinah and we will keep the pledge you made with them, we will seek the help of God against them."

1128. It was related that Abd al Nadr related that a man from among the Companions of The Prophet (prayers & peace be upon him) from Aslam called Abd Allah ibn Abu Aufa said: "I sent a letter to Umar ibn Ubaid Allah when he traveled to al Huroriya to join the battle telling him that: 'On one of the days when the Messenger of God (prayers & peace be upon him) was waiting to encounter the enemy, he 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 The Prophet (prayers & peace be upon him) rose up and said: 'O God! The Revealer of the Book, the Driver of the clouds, the Defeater of The Parties, defeat them and grant us victory'."

1129. It was related that Anas said that the Messenger of God (prayers & peace be upon him) said on the day of Uhud: "O God! If You will, there would be no one left on the earth to worship You."

1130. It was related that Jabir said that the Messenger of God (prayers & peace be upon him) said: "War is strategy."

1131. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) , said: "The Messenger of God set out for Badr, when he reached Harra he encountered a man who was famous for his bravery. The Companions of the Messenger of God (prayers & peace be upon him) were happy to see him and he said: 'I have come to join you so that I may take a share of the war spoils.' The Messenger of God (prayers & peace be upon him) said: 'Do you believe in God and His Messenger?' He said: 'No.' The Messenger of God (prayers & peace be upon him) said: 'Go away, I do not need help from an unbeliever.' So he continued on

until we reached Sharjara, and there he encountered the man again, and he asked him the same question and the man gave the same reply. He said: 'Go away, I do not need help from an unbeliever.' The man came back again and went ahead of him at Baida and he asked him the same again, and he said: 'Yes.' So the Messenger of God (prayers & peace be upon him) said: 'Then join us.' "

1132. It was related that Anas said: "On the day of the battle of Hunain Umm Sulaim had a dagger with her, Abu Talha saw it and said: 'O Messenger of God, Umm Sulaim, has brought a dagger with her.' The Messenger of God (prayers & peace be upon him) asked: 'What is this dagger?' She said: 'I carry it with me so that I can cut open the stomach of any unbeliever who nears me.' The Messenger of God (prayers & peace be upon him) laughed. She said: 'O Messenger of God, I will kill all those of the Tulaqa'a (those who The Prophet (prayers & peace be upon him) set free on the day of the conquest of Makkah) who you vanquished.' The Messenger of God (prayers & peace be upon him) said: 'O Umm Sulaim, God Almighty suffices us and is The Best.' "

1133. 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."

1134. It was related that Umm Atiyya of the Helpers, said: "I participated in seven battles with the Messenger of God, I used to stay behind at the men's campsite and cook their food and administer to their wounds and nurse the sick."

1135. 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 (prayers & peace be upon him) prohibited the killing of women and children."

1136. It was related that Al Sa'b ibn Jaththama said: "The Messenger of God (prayers & peace be upon him) was asked about the children of the unbelievers when they raided them at night and they could not differentiate between them and the women. He said: 'They are of them.' "

1137. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) cut the palm trees of Bani Nadir and burnt them. Hassan said:
'It was easy for the nobles of Bani Lu'ayy
Spread fire at Al Buwairah.'
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.)

1138. It was related that Abd Allah ibn Mughaffal said: "I found a bag of fat on the day of the battle of Khaibar and I took hold of it and said: 'I shall not give any of this to anyone.' Then I turned around and saw the Messenger of God (prayers & peace be upon him) smiling."

1139. 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."

1140. It was related that Mus'ab ibn Sa'd said that his father related: "Four verses of the Qur'an were revealed on account me. I found a sword among the booty and it was taken

to the Messenger of God. I said: 'O Messenger of God, give it to me.' The Messenger of God (prayers & peace be upon him) said: 'Put it there.' Then I stood up and the Messenger of God (prayers & peace be upon him) said: 'Put it back where you found it.' I asked again: 'O Messenger of God, give it to me, am I to be treated as one who has no share of the booty?' The Messenger of God (prayers & peace be upon him) said: 'Put it back where you found it.' Then the verse was revealed: 'They ask you about the spoils of war, say: 'Spoils are at the disposal of God and His Messenger...' (Surah 8 verse 1)."

1141. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) 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."

1142. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to give a slighter larger share of the booty to the small forces he sent out on expeditions than he used to give to the greater forces. And one fifth of the booty was always kept for God and His Messenger."

1143. It was related that Abu Qatada said: "We set off on a journey with the Messenger of God (prayers & peace be upon him) on the day of Hunain. When we confronted the unbelievers the Muslims retreated and I saw an unbeliever throwing himself over a Muslim. I turned around and came upon him from behind and struck him with my sword on his shoulder, he advanced towards me and took hold of me so brutally that it seemed as if I was death itself, but death overtook him and his grip upon me was released. I followed Umar ibn Al Khattab and asked him: 'What is the matter with the people?' He replied: 'This is the Will of God.' Then the people came back and The Prophet (prayers & peace be upon him) sat down and said: 'Anyone who has killed the enemy and can prove it will be given his possessions.' I got up and asked: 'Who will bear witness for me?' Then I sat down. The Prophet (prayers & peace be upon him) again said: 'Anyone who has killed the enemy and can prove it will be given his possessions.' I got up and asked: 'Who will bear witness for me?' Then I sat down. Then The Prophet (prayers & peace be upon him) said the same a third time. I got up again and the Messenger of God (prayers & peace be upon him) said: 'O Abu Qatada! Tell us your tale.' So I related the episode to him. A man said: 'O Messenger of God! He is telling the truth, and the possessions of the man he killed are with me. So please compensate him on my behalf.' At this Abu Bakr Al Siddiq said: 'No, by God, he will not agree to give you the booty gained by one of God's warriors who fights in the cause of God and His Messenger.'

The Prophet (prayers & peace be upon him) said: 'Abu Bakr has spoken the truth.' So the Messenger of God (prayers & peace be upon him) gave the booty to me. I sold the armor and I bought a garden at Bani Salima with the money from it, and this was the first property I gained after I embraced Islam."

1144. 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 (prayers & peace be upon him) to tell him about it. The Messenger of God (prayers & peace be upon him) said: 'Which one of you killed him?' They both said: 'I killed him.' The Messenger of God (prayers & peace be upon him) 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."

1145. It was related that Auf ibn Malik said: "A man of the Himyar tribe killed an enemy and wanted to have the booty. Khalid ibn Walid, who was their commander, forbade it to him. Auf ibn Malik went to the Messenger of God (prayers & peace be upon him) and told him about it. He asked Khalid: 'What hindered you from giving the booty to him?' Khalid said: 'I deemed it too much.' He said: 'Give it to him.' Then when Khalid passed by Auf, the latter tugged at his cloak and said: 'Did not the Messenger of God (prayers & peace be upon him) do as I said he would do?' When the Messenger of God (prayers & peace be upon him) heard this he became angry and said: 'Khalid, do not give it to him, Khalid, do not give it to him. Are you going to forsake the commanders I appoint for you? The similitude of you both is as one who went out to graze the camels and sheep. He let them graze and when it was time for them to drink, he led them to a pool. So they drank from its clean water and left only the stagnant water behind, So the clean water is for you and the stagnant water is for them.'"

1146. It was related that Salamah ibn al-Akwa said: "We fought the Battle of Hawazin with the Messenger of God. Then while we were having breakfast with the Messenger of God (prayers & peace be upon him) a man came mounted upon a red camel. He made it kneel down and took out a strip of leather from its girth and tethered the camel with it. Then he started to eat with the people and gaze about. Some of us had no mounts and were on foot so we appeared to be in a weak condition. Then suddenly he left us hurriedly, went to his camel and untied it, made it kneel down, mounted it and urged it off at a canter. A man on a brown she-camel pursued him. Salamah said: I followed on behind foot and I ran on until I was close to the she-camel's thigh. I went on until I was close to the flanks of the camel. I went on yet more until I caught hold of the camel's harness. I made it kneel down. As soon as it placed its knees on the ground, I drew my sword and struck at the head of the rider and felled him. Then I returned with the camel, leading it along with the man's baggage and weapons. The Messenger of God (prayers & peace be upon him) came out to meet me with the people and he asked: 'Who killed the man?' The people said: 'Ibn Akwa.' He said: 'All the man's possessions are for him.'"

1147. It was related that Iyyas ibn Salamah said that his father said: "We fought the Fazarah when Abu Bakr was our commander, he had been appointed by the Messenger of God. When we were just one hour from the water well Abu Bakr ordered us to halt. We rested and then we mounted a raid to reach the water. Some of the enemy were killed and others were taken prisoner. I saw a group consisting of women and children and I feared that they might reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow they stopped. So I reached them and drove them along. A woman from Bani Fazarah was among them, she wore a leather coat. She had her daughter with her and she was one of the most beautiful girls in Arabia. I drove them along until I brought them to Abu Bakr who gave me the girl as war booty. So we went on until we arrived in Madinah. I had not approached her and the Messenger of God (prayers & peace be upon him) met me in the market and said: 'O Salamah, grant the girl to me.' I said: 'O Messenger of God, by God, I like her very much, but I have not approached her.' Then the next day the Messenger of God (prayers & peace be upon him) met me in the market and said to me:' O Salamah, grant the girl to me, may God bless your father.' I said: 'She is for you, O Messenger of God, by God, I have not approached her. The Messenger of God (prayers & peace be upon him) sent her to the people of Makkah and ransomed a group of Muslims with her who had been prisoners in Makkah."

1148. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whatever village you reach and you stay therein you have a share in it. And whatever village disobeys God and His Messenger one-fifth of it is for God and His Messenger and the rest is for you."

1149. It was related that Malik ibn Aus said: "Umar ibn Al Khattab summoned me to go to him, so I went to him at the fullness of the day and I found him lying upon a couch made of palm fibre, there was nothing between the palm fibre and his body, and he reclined upon a leather cushion. 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 Abu Waqqas seek your permission to come in, may I admit them?' Umar said: 'Yes.' So they were admitted and they entered and greeted him and were seated. A while later Yarfa came in again and said: 'May I admit Ali and Abbas?' Umar said: 'Yes.' So they were admitted. Then Abbas said: 'O Leader of the Believers! Rule between me and Ali.' – and he said something - The people sitting there said: "O Leader of the Believers! Rule between them and comfort them.' Malik ibn Aus said: 'I thought they were coming for that purpose.' 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 (prayers & peace be upon him) said: 'Our property will not be inherited and anything we leave is for charity.' They said: 'He did say so.' Umar turned to Ali and Abbas and said: 'I implore you by God, by Whose permission the Heaven and Earth exist, do you not know that the Messenger of God (prayers & peace be upon him) said that his property will not be inherited and anything he leaves is for charity?' They both said: 'Yes.' Umar then said: 'God favoured His Messenger with the kind of war spoils that 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). – I am not sure if he read the verse before it as well or not, - Umar also said: 'The Messenger of God (prayers & peace be upon him) distributed the property of Bani Al Nadir between you until this is all that was left from it. And by God, he did not prefer himself in it nor exclude you. The Messenger of God (prayers & peace be upon him) 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. I ask you by God, by

Whose permission the Heavens and earth exist, do you not know that?' They said: 'Yes.' Umar then said the same to Ali and Abbas asking them: 'Do you not know that?' They said: 'Yes.' Umar also said: 'When God took His Prophet to Him, Abu Bakr said: 'I am the successor of the Messenger of God, and you went to him demanding your inheritance from the son of your brother and this one went to ask for the inheritance of his wife from her father. Abu Bakr then said that the Messenger of God (prayers & peace be upon him) had said that his property would not be inherited and whatever remained of it would be for charity. Do you see him as a liar or a traitor while 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 the successor of the Messenger of God and Abu Bakr's successor, do you see me as a liar or a traitor while God knows that I have been truthful, Godfearing and have followed what is right, 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 (prayers & peace be upon him) had done. So now you both come to me putting forward the same claim and offering the same argument, and asking me to pay it to you. If you wish I will give it to you both on condition that you promise by God that you will use it in the same way as the Messenger of God used to do. Then you will take it upon that condition. He said: 'Do you agree?' They both said: 'Yes.' He said: 'Then Umar said: 'You both came to me to rule between yourselves, by God, I will not rule between you other than this until the Hour comes to pass, and if you are unable to look after it then return it to me, and I will manage it for you'."

1150. It was related that Aisha said: "Fatima the daughter of the Messenger of God (prayers & peace be upon him) sent to Abu Bakr Al Siddiq asking for her share of inheritance from the Messenger of God (prayers & peace be upon him) which God had granted him in Madinah and Fadak and what remained from the fifth of Khaibar. Abu Bakr said: 'The Messenger of God (prayers & peace be upon him) said: 'Our property will not be inherited, whatever we leave is for charity. But the family of Mohammed will continue to live off this property.' And Abu Bakr said: 'I would never change anything of the charity of the Messenger of God, and I shall leave it to continue as it had been in his lifetime. I would administer it in the same way as the Messenger of God.' Abu Bakr refused to give anything to Fatima. Fatima became angry with Abu Bakr and did not speak to him until she died. And she lived six months after the Messenger of God. When she died, her husband, Ali Abu Talib, prayed over her and buried her at night and he did not inform Abu Bakr or permit him to

attend her burial. During Fatima's lifetime, Ali did not make allegiance to Abu Bakr, then when she died, Ali realised that the people did not accept his lack of allegiance to Abu Bakr, so he sought to rectify the relationship between Abu Bakr and himself and he made allegiance to him which he had owed for several months. So he sent to Abu Bakr asking: 'Come to us alone, do not bring anyone with you.' – he did not wish for Umar ibn al Khattab to attend – Umar said to Abu Bakr: 'By God, you will not go to them alone.' Abu Bakr said: 'Why, what can they do to me? By God, I will go to them.' Abu Bakr went to them, so Ali ibn Abu Talib pronounced the Shahada, and then said: 'We acknowledge your virtue and what God has granted you, and we do not envy you in anything good which God has given you, but you did not consult us regarding your appointment, and we consider that we have a right to be consulted due to our relationship to Mohammed, the Messenger of God.' He continued to speak to Abu Bakr until Abu Bakr's eyes streamed with tears. Then Abu Bakr spoke and said: 'By The One in Whose Hand is my soul, the relationship with the Messenger of God (prayers & peace be upon him) is more dear to me than the relationship with my own people. But as for the dispute that has arisen between you and I regarding the properties, I have not deviated from the right way nor have I failed to deal with them in the way of the Messenger of God.' So Ali said to Abu Bakr: 'We shall meet tonight to give allegiance to you.' When Abu Bakr had prayed the noon prayer, he ascended the pulpit and pronounced the Shahada, then he spoke about the situation with Ali and what had kept him from allegiance, and he appreciated his reasons. Then he sought God's forgiveness. Then Ali ibn Abu Talib replied: "I certify that there is no god but God and Mohammed is His servant and Messenger and I praise Abu Bakr greatly, and what has delayed us from making allegiance to Abu Bakr was not envy for Abu Bakr nor a denial of his virtue or the position God has granted him, but we consider that we have the right to be consulted, that is why we were upset.' The Muslims were pleased with that and said: 'You have done the right thing.' And once again the Muslims became close to Ali after he had offered his allegiance as the rest of the Companions of The Prophet (prayers & peace be upon him) had done."

1151. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "My inheritors will not share in as little as a Dinar, whatever I leave is for the maintenance of my wives and salary for my servants, and the rest is for charity."

1152. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) divided the booty, for the

horseman two shares and for the infantry one share."

1153. It was related that Yazid ibn Hurmuz said that Najdah wrote to Ibn Abbas asking him five questions. Ibn Abbas said: "Had it not been that I would be concealing knowledge, I would not have written to him." Najdah wrote to him saying: "Tell me did the Messenger of God (prayers & peace be upon him) permit women to participate with him in battles? Did he allot them a regular share from the booty? Did he permit the killing of children? How long would an orphan be considered an orphan? Who is entitled to a fifth of the booty?" Ibn Abbas wrote to him: "You have written to me asking did the Messenger of God (prayers & peace be upon him) permit women to participate with him in battles. He did permit them to participate in the battles and sometimes he fought alongside them. They used to treat the wounded and were rewarded from the booty, but he did not assign any regular share for them. The Messenger of God (prayers & peace be upon him) did not kill children, so you should not kill the children. Also you have written to me asking me how long would an orphan be considered and orphan. By my life, if a young man has become bearded but is still incapable of obtaining his due from others as well as fulfilling his obligations towards them, but when he is able to take care of his interests, he is no longer an orphan. You have written to me asking who is entitled to one fifth of the booty. We, as the family of the Messenger of God, used to say: "It is for us, but our people have rejected that it be given to us."

1154. It was related that Abu Huraira said: "The Messenger of God (Prayers & peace be upon him) sent some cavalry to Najd and they brought a man from Bani Hunaifa called Thumama ibn Uthal, the master of the people of Yamama. They tied him to a pillar in the Mosque. The Messenger of God (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 deserves to be killed, 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.' So the Messenger of God (prayers & peace be upon him) left him until the following day and then 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, if you kill me you will kill someone who deserves to be killed, and if you wish for property then ask me for anything you want.' The Messenger of God (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, you would do a favour to one who will be grateful, if you

kill me you will kill someone who deserves to be killed, and if you wish for property then ask me for anything you want.' At that the Messenger of God (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 servant and Messenger. O Mohammed! By God! There was no face on the surface of the earth that 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 you think?' The Messenger of God (prayers & peace be upon him) 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 Messenger of God (Prayers & peace be upon him) permits me to do so."

1155. It was related that Abu Huraira said: "While we were in the Mosque the Messenger of God (prayers & peace be upon him) came to us and said: 'Go to the Jews.' So we went out with him and went to them. The Messenger of God (prayers & peace be upon him) stood up and addressed them: 'O you gathering of Jews, embrace Islam and you will be secure.' The replied: 'O Abu-l-Qasim, you have conveyed the Message of God to us.' The Messenger of God (prayers & peace be upon him) said: 'That is what I want, embrace Islam and you will be secure.' They said: 'O Abu-l-Qasim, you have conveyed the Message of God to us.' The Messenger of God (prayers & peace be upon him) said: 'That is what I want,' And he repeated his words a third time and added: 'Know that the earth belongs to God and His Messenger, and I want to expel you from this land, any of you who have property should sell it, or know that the earth belongs to God and His Messenger.'

1156. It was related that Umar ibn Al Khattab said that the Messenger of God (prayers & peace be upon him) said: "I shall expel the Jews and Christians from the Arabian Peninsula and I shall not leave any except Muslims."

1157. It was related that Aisha said: "Sa'd was wounded on the day of the Battle of the Trench. A man of the Quraish named Ibn al Ariqah shot an arrow at him and it struck the artery of his forearm. The Messenger of God (prayers &

peace be upon him) had a tent set up for him in the Mosque and he used to ask about him whenever he was nearby. When he returned from the Trench and laid down his arms and bathed, the angel Gabriel appeared before him and he was removing dust from his hair. He said: 'You have laid down your arms, by God, we have not done so yet. Go out against them.' The Messenger of God (prayers & peace be upon him) asked: 'Where to?' he indicated towards Bani Quraiza. So the Messenger of God (prayers & peace be upon him) went and fought them, and they surrendered to the Messenger of God (prayers & peace be upon him) at his command, but he gave Sa'd the decision regarding their fate and he said: 'I declare that those of them who can fight should be put to death, and their women and children should be taken prisoner, and their property should be distributed.' It was also related that Hisham said: 'His wound bled that night and the bleeding continued until he died.' And he also said: 'A poet of the unbelievers said:

'Harken, O Sa'd, Sa'd of Bani Mu'ath,
What have Quraiza and Nadir done?
They left the morning steadfast,
You left your cooking pot empty,
While the people's cooking pot is boiling hot,
Abu Hubab the nobleman has said;
O Qainuqa, do not depart.
They were weighty in their land
As the rocks of Maitan have weight."

37

The Book of Military Expeditions Led by the Prophet (pbuh) And Immigration

1158. It was related that Al-Bara' ibn Azib said: "Abu Bakr came to my father at home and bought a saddle from him. He said to Azib. 'Tell your son to carry it with me.' So I carried it with him and my father followed us to collect its price. My father said: 'O Abu Bakr! Tell me what happened to you when you traveled at night with the Messenger of God.' He said: 'Yes, we traveled the entire night and into the following day until noon, when no one could be seen on the way. Then we came across a large rock casting shade beneath it, and the sun had not hit it yet, so we dismounted there and I leveled a place and covered it with an animal hide or dried grass for the Messenger of God (prayers & peace be upon him) to sleep upon. Then I said: 'O Messenger of God, sleep, and I will stand guard over you.' So he slept and I stood guard for him. Suddenly I saw a shepherd coming towards the rock with his sheep, seeking the shade as we had done. I asked: 'O boy, who do you belong to?' He replied: 'I belong to a man from Madinah or Makkah.' I asked: 'Do your sheep have milk?' He said: 'Yes.' I said: 'Will you milk them for us?' He said: 'Yes.' He took hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. The shepherd milked a little milk into a wooden container and I had a leather container that I carried for the Messenger of God (prayers & peace be upon him) to drink and perform the ablution from. I went to The Prophet (prayers & peace be upon him) , disliking to awaken him, but when I got there, The Prophet (prayers & peace be upon him) was awake, so I poured water over the centre of the container of milk until the milk was cool. Then I said: 'O Messenger of God, drink.' He drank until I was happy. Then he asked: 'Is it time for us to depart?' I said: 'Yes.' So we departed after noon. Suraqa ibn Malik followed us and I said: 'O Messenger of God, we have been discovered.' He said: 'Do not worry for God is with us.' The Messenger of God (prayers & peace be upon him) invoked God to hinder him and the legs of his horse sank into the earth until its belly. Zuhair is

unsure if Abu Bakr said: 'Into solid earth.' Suraqa said: 'I perceive you have invoked harm upon me. Please invoke good for me, and by God, I will cause those who are pursuing you to go back.' The Messenger of God (prayers & peace be upon him) invoked good for him and he was saved. Then, whenever he met anyone upon the way, he used to say: 'I have looked for him here to no avail.' So he caused whomever he met to go back. In this way Suraqa fulfilled his promise."

1159. It was related that Anas ibn Malik said: " When the Messenger of God (prayers & peace be upon him) heard that Abu Sufian was leading an army and advancing he consulted his companions. The narrator said: Abu Bakr voiced his opinion but he did not take heed of his words. Then Umar voiced his opinion but he did not take heed of his words. Then Sa'd ibn Ubadah stood up and said: 'O Messenger of God, you wish us to speak. By God in Whose Hand is my life, should you command us to plunge into the sea on horseback, we would do so. If you order us to urge our horses to the most far off place, such as Bark al-Ghimad, we would do so.' The narrator said: Now the Messenger of God (prayers & peace be upon him) summoned the people. So they set out and made camp at Badr. Then the water bearers of the Quraish arrived, among them was a black slave belonging to Bani al-Hajjaj. The companions of the Messenger of God (prayers & peace be upon him) seized him and questioned him about Abu Sufian and his comrades. He said: 'I know nothing about Abu Sufian, but Abu Jahl, Utbah, Shaybah and Umayyah ibn Khalaf are there.' When he told them this they beat him. Then he said: 'All right. I shall tell you about Abu Sufian.' They ceased beating him and then questioned him about Abu Sufian. He repeated: 'I know nothing about Abu Sufian, but Abu Jahl, Utbah, Shaybah and Umayyah ibn Khalaf are there.' When he said this, they beat him again. The Messenger of God (prayers & peace be upon him) was standing in prayer and when he noticed this he completed his prayer and said: 'By God in Whose Hand is my life, you beat him when he tells you the truth, and you let him go when he lies to you. The narrator said: Then the Messenger of God (prayers & peace be upon him) said: 'In this place so and so will be killed.' He placed his hand on the earth. Not one of them was struck down on any other place than where the Messenger of God (prayers & peace be upon him) had indicated on the ground with his hand."

1160. It was related that Anas ibn Malik said: " The Messenger of God (prayers & peace be upon him) sent Busaysah to reconnoiterer the caravan of Abu Sufian. He returned while no one was there the Messenger of God (prayers & peace be upon him) and myself. I do not recall if some wives of the Messenger of God (prayers & peace be upon him) were there or

not, so he related to him the news of the caravan. The Messenger of God (prayers & peace be upon him) hurried out and addressed the people saying: 'We need more men, whoever has an animal with him, ready to ride, should ride with us.' People started to seek his permission to bring their mounts which they had left to graze upon the knolls near Madinah. He said: 'No, only those who have their mounts ready.' So the Messenger of God (prayers & peace be upon him) and his Companions set off towards Badr and arrived there before the unbelievers. When the unbelievers arrived there also the Messenger of God (prayers & peace be upon him) said: 'None of you should advance at all unless I am ahead of you. The unbelievers advanced and the Messenger of God (prayers & peace be upon him) said: 'Rise up to enter Paradise which is equal in width to the Heavens and the Earth.' Umar ibn al Humam al Ansari said: 'O Messenger of Allah, is Paradise equal in extent to the Heavens and the Earth?' He said: 'Yes.' Umar said: 'My goodness!' The Messenger of God (prayers & peace be upon him) asked him: What caused you to say those words.' He said: 'O Messenger of God only my wish to be among its inhabitants.' He said: 'Indeed you are among its inhabitants.' He took out some dates from his saddlebag and started to eat them. Then he said: 'Should I live until I had eaten all these dates, I would have lived a long life.' Then he discarded all the dates and he went out to fight the unbelievers until he was martyred."

1161. It was related that Ibn Abbas said that Umar ibn Al Khattab said: "On the day of the Battle of Badr, the Messenger of God (prayers & peace be upon him) looked towards the unbelievers and they were one thousand while his Companions numbered three hundred and nineteen. The Prophet of God (prayers & peace be upon him) turned towards the Qibla and raised his hands out in supplication to his Lord: 'O God, accomplish for me what You have promised me, O God, fulfill what You have promised me. O God, if this small group of Muslims perish, You will not be worshipped on this earth.' And he continued in his supplication to his Lord, raising his hands and facing the Qibla, until his cloak slipped from his shoulders. Abu Bakr came and picked up his cloak and put it back over his shoulders, then he embraced him and said: 'O Prophet of God, your prayer to your Lord will surely suffice you, and He will fulfill for you what He has promised you.' Then God Almighty, High Exalted, revealed: 'When you appealed to your Lord for succour, He responded to your call, I shall assist you with one thousand angels in succession.' So God assisted him with angels. Abu Zumail said that Ibn Abbas told him on that day while a Muslim man was chasing one of the unbelievers, he heard the voice of a knight saying: 'Faster Hizoum!' So he looked at the unbeliever who

he was pursuing and saw him fall down to the ground. He looked upon him and saw that his nose had been cut and his face was slashed as if it had been struck by a whip. He witnessed all that, the Ansari came and related this to the Messenger of God and he said: 'You have spoken the truth, that was assistance form the third Heaven.' On that day they killed seventy, and took seventy as war captives. Abu Zumail said that Ibn Abbas said: 'When they caught the war captives the Messenger of God asked Abu Bakr and Umar: 'What should we do with these war captives?' Abu Bakr said: 'O Prophet of God, they are relatives and from the Tribe, I see that you should take a ransom from them, then we shall have power over the unbelievers, and may God guide them to Islam.' The Messenger of God said: 'O, Ibn al Khattab, what do you think?' He replied: 'O Messenger of God, no, by God, I do not agree with what Abu Bakr proposes. I see that you should permit us to strike their necks, let Ali strike the neck of Uqail and let me strike the neck of the man who is related to Umar by marriage, for they are the leaders of the unbelievers.' But the Messenger of God liked what Abu Bakr had proposed and did not like what I had proposed, and they following morning I went to the Messenger of God and found him sitting with Abu Bakr and they both were weeping. I asked: 'O Messenger of God, tell me what makes you and your Companion weep, so that if I find it deserves weeping then I too shall weep, and if I do not find it deserves weeping, then I shall weep in empathy with you.' The Messenger of God said: 'I weep for what the Companions have suggested to me in taking ransom, for it has just been shown to me that their punishment is closer to them than this tree.' – a tree was nearby to where the Messenger of God was sitting. – Then God High Exalted revealed: "It is not fitting for a Prophet to take prisoners of war, but the unbelievers should be killed until they are wiped out from the land, and the believers have the upper hand. You desire the gains of this world, but God wishes for you the Hereafter, and God is Almighty, All Wise. * Had it not been for a Decree already given by God, you would have incurred a severe chastisement in consequence of what you have taken. * So eat of what you have taken as spoils of what is lawful and good, and fear God, surely God is All-Forgiving, All-Merciful." (Surah 8 verses 67-69). Then God made war spoils lawful for them."

1162. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) left the bodies of the unbelievers who were killed on the day of Badr for three days, then returned to them and called to them saying: 'O Abu Jahl ibn Hisham, O Umayyah ibn Khalaf, O Utbah ibn Rabiyah, O Sheba ibn Rabiyah, have you found the promise of your Lord to be true? I have found what my Lord promised me to be true.'

Umar heard the words of The Prophet (prayers & peace be upon him) and said: 'O Messenger of God, how can they hear and how can they respond while they are decaying corpses?' He said: 'By The One in Whose Hand is my soul, they hear me as you hear me, but they cannot answer.' Then he ordered them to be thrown into the well of Badr."

1163. It was related that Anas ibn Malik said: "On the day of the Battle of Uhud, the Messenger of God (prayers & peace be upon him) was left with only seven men from the Helpers (al Ansar) and two men from the Quraish. When the enemy advanced towards him and overwhelmed him, he said: 'Whoever repels them from us will attain Paradise or will be my companion in Paradise.' One of the Helpers (al Ansar) came forward and fought until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: 'Whoever repels from us will attain Paradise or will be my companion in Paradise.' Another man from the Helpers (al Ansar) came forward and fought until he was killed. And thus it continued until seven of the Helpers (al Ansar) were killed in succession. Then the Messenger of God (prayers & peace be upon him) said to his two Companions: 'We have not done justice to our companions.'"

1164. It was related that Abd Al Aziz ibn Abu Hazim said that his father said: "When Sahl ibn Sa'd was asked about the injury inflicted upon the Messenger of God (prayers & peace be upon him) on the day of the Battle of Uhud, he said: 'The face of the Messenger of God (prayers & peace be upon him) was wounded and his front teeth were broken and his helmet was smashed. Fatima, the daughter of the Messenger of God, was washing the blood away and Ali ibn Abu Talib poured water on it from a shied. When Fatima saw that the bleeding was increasing with the water, she took a piece of mat fibre and burnt it to ashes, and then placed the ashes upon the wound, and the bleeding stopped."

1165. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) had his front teeth broken on the day of the Battle of Uhud, and his head was injured. So he was wiping the blood and saying: 'How will they win when they have injured their Prophet and broken his front teeth while he was inviting them to God?' Then God Almighty revealed the Verse: "The matter is not in your hands, whether God turns to them or chastises them, for surely they are evildoers." (Surah 3 verse 128)

1166. It was related that Sa'd ibn Abu Waqqas said: "On the day of Uhud I saw a man at the right of the Messenger of God (prayers & peace be upon him) and another at his left, wearing white clothes, I have never seen them before that or after. He means Gabriel and

Michael (peace be upon them). It was also related that they were fighting ferociously."

1167. It was related that that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The wrath of God was increasing upon those who did this to the Messenger of God, and he indicated towards his front teeth." And the Messenger of God (prayers & peace be upon him) said: "The wrath of God, High Exalted, is upon one who is killed by the Messenger of God (prayers & peace be upon him) in the cause of God."

1168. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him), said that she asked the Messenger of God (Prayers & peace be upon him): "O Messenger of God have you encountered a day worse than the day of Uhud?' He (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'."

1169. It was related that Jundub ibn Sufian said: "One of the Messenger of God's fingers was injured in one of the battles and he said: 'You are only a finger which has been wounded and that is in the cause of God."

1170. It was related that Ibn Mas'ud said: "Once The Messenger of God (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 which was slaughtered yesterday?' So Abu Jahl said: 'Which one of you will bring me the intestines of the camel of Bani so and so and put them upon the shoulders 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 shoulders. They started laughing and falling upon one another. I was watching but was unable to do anything. I wished I had some people with me to remove it from

the back of the Messenger of God. The Prophet (prayers & peace be upon him) was in prostration and he did not lift his head up until someone went and told Fatima and she came and threw the innards away from his back, then she turned towards them and insulted them. When he completed his prayer he raised his voice and invoked God against them, and he used to always invoke three times and when he supplicated God he used to do so three times, so he said three times: 'O God! Punish Quraish.' When they heard The Prophet (Prayers & peace be upon him) invoke God's wrath against them they were tormented, then he said: 'O God, punish Abu Jahl ibn Hisham, Utba ibn Rabiyah, Sheba ibn Rabiyah, Al Walid ibn Uqba, Umayyah ibn Khalaf and Uqba ibn Abu Mu'ait.' And he mentioned the seventh but I do not recall his name. By God Who sent Mohammed with the Truth, I saw the corpses of those persons whom he named lying on the day of Badr, then they were dragged into the old well of Badr." Abu Ishaq said: "The mention of Al Walid ibn Uqba in this Hadith was incorrect."

1171. It was related that Abd Allah ibn Mas'ud said: "It is as if I can see the Messenger of God (prayers & peace be upon him) now relating the account of a Prophet who had been beaten by his people, wiping the blood away from his face saying: 'My Lord, forgive my people, for they do not understand.'"

1172. It was related that Anas ibn Malik said that the Messenger of God (Prayers & peace be upon him) said: "Who will go and see what Abu Jahl is doing?" So Ibn Mas'ud went out and found that the two sons of Afra had delivered him a fatal wound, he grabbed him by the beard and said: 'Are you Abu Jahl?' Abu Jahl said: 'Can there be a man greater than the one you have killed or one who his own people have killed?' Abu Meglez said that Abu Jahl said: 'Could it not have been some other than this peasant to kill me?'"

1173. It was related that Jabir said that the Messenger of God (prayers & peace be upon him) 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 will 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, wearing his sword. They said: 'We can smell your nice perfume.' So he said: 'Yes I have married so and so and she is the best Arab woman who knows the best perfume.' So he said: 'Will you permit me to smell your head.' Ka'b said: 'Yes.' So he smelled. Then he said: 'Will you permit me to smell it again?' He said; 'Yes.' Then he held his head firmly and said: 'Get him!' So they killed him."

1174. 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." Abu Burda' said: "Abu Musa related this Hadith, then he disliked to repeat it, he said that he hated to disclose something he had done in the cause of God." It was also related that God will reward him for that.

1175. It was related that Ibrahim al Timi said that his father said: "We were sitting in the company of Hudhayfah when a man said: 'Had I been living at the time of the Messenger of God (prayers & peace be upon him) I would have fought by his side and would have striven hard for his cause.' Hudhayfah said: 'You might have done that.' I was with the Messenger of God (prayers & peace be upon him) on the night of the battle of Ahzab (The Allies) and we were stricken by a violent wind and bitter cold. The Messenger of God (prayers & peace be upon him) said: 'Whichever man will go and bring

me news of the enemy God Almighty will make him my companion on the Day of Judgment.' We all remained silent and none of us responded to him. He repeated: 'Whichever man will go and bring me news of the enemy God Almighty will make him my companion on the Day of Judgment.' We all remained and none of us responded to him. He again said: 'Whichever man will go and bring me news of the enemy God Almighty will make him my companion on the Day of Judgment.' Then he said: 'O Hudhayfah, go and bring me news of the enemy.' When he called me by name, I had no alternative but to go. He said: 'Go and bring me news about the enemy, and do nothing that may provoke them against me.' When I left him, I felt warm as if I was walking in a heated bath, until I reached them. When I saw Abu Sufian warming his back against the fire, I put an arrow in the middle of the bow, intending to shoot him, but I recalled the words of the Messenger of God; 'Do not provoke them against me.' Had I shot him, I would have hit him. But I returned and felt warm as if I was walking in a heated bath. I returned to him and told him the news of the enemy and when I had done so, I began to feel cold, so the Messenger of God (prayers & peace be upon him) wrapped me with a cloak he wore while he prayed. So I continued to sleep until it was morning. When it was morning he said: 'Get up, O heavy sleeper.'"

1176. It was related that Bara' said: "The Messenger of God (prayers & peace be upon him) was carrying earth with us on the Day of Azab and the whiteness of his skin was covered in earth. Meanwhile he recited with us: '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 our 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." And at that verse he raised his voice.

1177. It was related that Anas ibn Malik said: "On the Day of the Trench the Companions of Mohammed were saying: 'We are those who have given allegiance to Mohammed to follow Islam as long as we live.' Or they said: 'to fight in the cause of God as long as we live.' – Hammad was uncertain – and The Prophet (prayers & peace be upon him) said: 'O God, the true goodness is the goodness of the Hereafter, so forgive the Ansar and the Emigrants.'"

1178. It was related that Abd Allah Ibn Umar said: "When The Messenger of God (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."

1179. It was related that Iyyas ibn Salamah said that his father said: "We arrived at Hudaybiyyah with the Messenger of God (prayers & peace be upon him) and we numbered fourteen hundred men. We had fifty goats with us and insufficient water for them to drink, so the Messenger of God (prayers & peace be upon him) sat on the brink of the well. Then he prayed or spat into the well and the water swelled up. We drank and watered the animals. Then the Messenger of God (prayers & peace be upon him) summoned us to swear oaths of allegiance to him as he sat beneath a tree. I was the first man to swear the oath, then others took the oath. When half of the people had done so, he said to me: 'You swear the oath, Salamah.' I said: 'I was among the first to take it.' He said: 'Do so again.' Then the Messenger of God (prayers & peace be upon him) noticed I had no weaponry, so he gave me a large or a small shield. Then he continued to take pledge from the people until the last group of them came and he said: 'Will you not swear the oath of allegiance, Salamah?' I said: 'O Messenger of God I was among the first to take it and then I took it again while you were in the midst of the people.' He said: 'You may do so again.' So I took the oath of allegiance three times. Then he said to me: 'Salamah, where is the shield which I gave you?' I said: 'O Messenger of God, my uncle Amir met me and he had no weapons, so I gave the shield to him.' The Messenger of God (prayers & peace be upon him) laughed and said: 'You are like someone of days of old who said: O God, I seek a friend who is dearer to me than myself.' The unbelievers then conveyed messages of peace and the people could move from our encampment to camp of the Makkans and vice versa. Then at last the peace treaty was concluded. I was a dependant of Talhah ibn Ubaydullah. I watered his horse and groomed its back, and I served Talhah and shared him in his food. I had departed from my family and left my property as an Emigrant in the cause of God and His Messenger. When we sealed a peace treaty with the people of Makkah and the people of each party began to mix with each other, I went to a tree, brushed off its thorns and lay down beneath it. As I lay there four unbelievers from Makkah came to me and began to speak disrespectfully about the Messenger of God. I became very angry with them and moved away to another tree. They hung their weapons up and lay down. Then someone called out from the

depths of the valley; 'Come up, O Emigrants! Ibn Zunaym has been murdered.' I drew my sword and attacked the four as they lay asleep. I seized their arms and gathered them up in my hand saying: 'By the One Who has bestowed honour upon Mohammed if any of you raises his head I shall strike it off.' I drove them onwards to The Prophet (prayers & peace be upon him) and my uncle Amir came with a man from Abalat named Mikraz. Amir dragged him upon a horse whose back was covered with thick cover, and they had seventy unbelievers with them. The Messenger of God (prayers & peace be upon him) looked at them and said: 'Release them so they may break the trust once more.' So the Messenger of God (prayers & peace be upon him) forgave them. Then God revealed the verse: 'God is The One Who restrained their hands from you, and your hands from them in the valley of Makkah, after He had granted you a victory over them. And God sees well all that you do.' (Surah 48 verse 24). Then we went out on our return to Madinah, and we stopped where there was a mountain between us and Bani Lahyan who were unbelievers. The Messenger of God (prayers & peace be upon him) sought forgiveness for whoever went up the mountain at night to reconnoiter for the Messenger of God (prayers & peace be upon him) and his Companions. I went up the mountain two or three times that night. When we arrived in Makkah the Messenger of God (prayers & peace be upon him) sent his camels with his servant Rabah, and I was with him. I went to the pasture with Talhah's horse and the camels. When day broke, Abd al Rahman al-Fazari launched a raid and made off with all the camels of the Messenger of God (prayers & peace be upon him) and killed the man who cared for them. I said: 'Rabah, mount this horse and take it to Talhah ibn Ubaydullah and tell the Messenger of God (prayers & peace be upon him) that the unbelievers have made off with his camels.' Then I stood upon a knoll and turned my face towards Madinah and called out three times: 'Come to help us!' Then I set off in pursuit of the raiders and shot arrows at them while praising myself in Iambic poetry; 'I am the son of al-Akwa. And today is the day of defeat for the low. I shall overcome one of their men, shoot at him with an arrow which, penetrating the saddle, will pierce his shoulder, and I shall say: Take it, while intoning the verse: 'I am the son of al-Akwa. And today is the day of defeat for the low.' By God, I continued shooting at them and hamstringing their animals and whenever a horseman turned upon me, I went to a tree and sat beneath it. Then I shot him and hamstrung his horse. Then they entered a narrow mountain pass and I went up the mountain and held them off casting stones at them. I continued to chase them in this manner until I took back all the camels of the Messenger of

God (prayers & peace be upon him) and none remained with them. They retreated and I pursued them shooting at them until they dropped over thirty cloaks and thirty spears, relieving themselves of their burden. I marked everything they dropped with a stone so that the Messenger of God (prayers & peace be upon him) and his Companions would recognise them. When they reached a narrow valley so and so, the son of Badr al-Fazari joined them. They sat down to take their lunch and I sat upon the summit of a sloping rock. Al-Fazari said: 'Who is that man I can see?' They said: 'This man has harassed us. By God, he has not left us since nightfall and he has shot at us until he has taken everything out of our hands.' He said: Four of you should go to fight him.' So four of them went up the mountain and came towards me. When I could speak to them, I said: 'Do you know who I am?' They said: 'No, and who are you?' I said: 'I am Salamah ibn al-Akwa. By the One Who has honoured the countenance of Mohammed, I am able to kill any of you as I like but none of you will be able to kill me. One of them said: 'I think so.' So they retreated and I did not move from my position until I saw the horsemen of the Messenger of God (prayers & peace be upon him) come riding through the trees. Akhram al Asadi was the first of them and behind him was Abu Qatadah al Ansari and behind him was al Miqdad ibn al Aswad al Kindi. I took hold of the reins of Akhram's horse and they took flight. I said: 'Akhram, be on your guard against them until the Messenger of God (prayers & peace be upon him) and his Companions reach you.' He said: 'O Salamah, if you believe in God and the Last Day and know that Paradise is a true and Hell is true, you should not stand between me and martyrdom.' So I let him go. Akhram and Abd al Rahman met in combat. Akhram hamstrung Abd al Rahman's horse and he struck him with his spear and killed him. Abd al Rahman turned around riding Akhram's horse. Abu Qatadah, a horseman of the Messenger of God (prayers & peace be upon him) fought Abd al Rahman and struck him with his spear and killed him. By the One Who honoured the countenance of Mohammed, I ran behind them so fast I could not see the Companions of Mohammed behind me or even the dust kicked up by their horses, until they reached a valley before sunset where there was a spring of water called Dhu Qarad. So there they could have a drink, for they were thirsty. When they saw me running at them I made them take flight from the valley before they were able drink a drop of its water. They fled from the valley and ran down a slope, I pursued them running and overtook one of their men and shot him with an arrow through the shoulder blade and said: 'Take this. I am the son of al-Akwa. And today is the day of defeat for the people who are low.' The man said: 'May his mother

weep for him! Are you the Akwa who has been chasing us since the morning?' I said: 'Yes, O enemy of yourself, the same Akwa.' They abandoned two exhausted horses on the knoll and I led them along to the Messenger of God. I met Amir who had a container of milk diluted with water with him and another container of water. I performed ablution with the water and drank the milk. Then I reached the Messenger of God (prayers & peace be upon him) when he was at the spring of water where I had chased them off. The Messenger of God (prayers & peace be upon him) had captured the camels and everything else I had captured, and all the spears and cloaks I had seized from the unbelievers. Bilal had slaughtered a she-camel from the camels I had seized from the people and was roasting its liver and hump for the Messenger of God. I said: 'O Messenger of God let me pick one hundred men from our people and I will pursue the raiders and I will finish them all off so that none remain to convey their tidings. The Messenger of God (prayers & peace be upon him) laughed so much that his molar teeth were visible in the fire light and he said: 'Salamah, do you think you can do that?' I said: 'Yes, by the One Who has honoured you.' He said: 'They have reached the land of Ghatafan now and they are being feted there.' Then a man from the Ghatafan arrived and said: 'So and so slaughtered a camel for them.' When they were skinning it they saw dust in the distance and said: 'It is Akwa and his companions, so they took flight. In the morning, the Messenger of God (prayers & peace be upon him) said: 'Now our best horseman is Abu Qatadah and our best infantryman is Salamah.' Then he gave me two shares of the booty, one share kept for the horseman and the other share kept for the infantryman, and gave them both to me. He intended to return to Madinah and he made me mount behind him on his she-camel named al-Adba. As we were travelling, a man from the Helpers (al Ansar) who had never been beaten in a race asked: 'Is there anyone who will race me to Madinah?' Is there any competitor? And he continued repeating this. On hearing this, I said: 'Why do you not show deference to a dignified person and respect a noble man?' He said: 'No, unless he is the Messenger.' I said: 'O Messenger of God, may my father and mother be redeemed for you, let me dismount to defeat this man. He said: 'If you wish.' I said: 'I am coming.' Then I sprang to my feet, jumped up and ran and panted, when one or two high places were left and then again followed at his heels and again panted when one or two high places were left and again sprinted until I reached him and knocked him between his shoulders. I said: 'You have been overtaken, by God.' He said: 'That is so.' So I reached Madinah before him, by God, we had stayed there only three nights when we set off for Khaibar with the Messenger of God (prayers & peace be upon

him) and my uncle, Amir, began to intone the following poetry for the people:

'By God, if You had not guided us to the Right, We would have neither practised charity nor offered prayers. (O God!) We cannot do without Thy favours; Keep us steadfast when we encounter the enemy, And descend tranquillity upon us.'

The Messenger of God (prayers & peace be upon him) said: 'Who is this?' Amir said: 'It is I, Amir.' He said: 'May God forgive you!' The narrator said: 'Whenever the Messenger of God (prayers & peace be upon him) used to invoke forgiveness for a specific person, that person was certain to be martyred. Umar ibn al Khattab was riding on his camel and called out: 'O Prophet of God, I wish that you had let us enjoy that from Amir. Salamah related: 'When we reached Khaibar, its king, who was named Marhab, came out wielding his sword and chanting:

Khaibar knows that I am Marhab, a well armed, and tested warrior, When the war comes and outspreads its flames.

My uncle, Amir, advanced to fight him, saying:

Khaibar surely knows that I am Amir, well armed and seasoned who charges into battles.

Then they began to fight each other. Marhab's sword struck Amir's shield and he leaned forward to attack his adversary from below, but his sword sprang back at him and severed the main artery in his forearm and caused him to die. Salamah said: 'I came out and heard some people among the Companions of The Prophet (prayers & peace be upon him) saying: 'Amir's deed has gone waste; he has killed himself.' So I went to The Prophet (prayers & peace be upon him) weeping and said: 'O Messenger of God, has Amir's deed gone to waste?' The Messenger of God (prayers & peace be upon him) said: 'Who said that?' I said: 'Some of your Companions.' He said: 'The one who said that has lied, for Amir has a double reward.' Then he called for Ali who eyes were sore, and said: 'I will give the standard to someone who loves God and His Messenger and whom God and His Messenger love.' So I went to Ali, and led him along as his eyes were sore, I took him to the Messenger of God, who applied his saliva to his eyes and he recovered.

The Messenger of God (prayers & peace be upon him) handed him the standard. Marhab advanced chanting:

'Khaibar knows that I am Marhab, a well armed, and tested warrior, When the war comes and outspreads its flames.

Ali chanted in reply:

'I am the one whose mother named him Haydar, as a lion of the forest whose appearance instills terror. I give my opponents weight for a measured weight.' The narrator said: 'Ali struck Marhab's head and killed him, so the victory was because of him.'

1180. It was related that Al-Bara' ibn Azib said" When the Prophet

(Prayers & peace be upon him) was prevented from going to the Kaba, 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 and that 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 treaty was written down it was specified in it: 'These are the conditions upon which Mohammed the Messenger of God (prayers & peace be upon him) has agreed.' They said: 'We do not agree to that, for if we believed that you are the Messenger of God (prayers & peace be upon him) 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.' The Messenger of God (prayers & peace be upon him) asked: 'Show me the place of the words.' So he showed him their place and he erased them, and then Ali wrote: 'This is what Mohammed ibn Abd Allah has agreed upon.' When the Prophet (Prayers & peace be upon him) entered Makkah after three days 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. Ibn Janab related that he said: 'we would swear allegiance to you' instead of 'we would not prevent you.'"

1181. It was related that Anas ibn Malik said: "When we were overtaken with grief and distress on his return from Hudaybiyyah where he had slaughtered his sacrificial beasts the following verses were revealed: 'Surely We have granted you a manifest conquest. * That God may forgive you your mistakes of the past and those to follow, and to perfect His blessing upon you, and guide you to the Straight Path. * And God will make you victorious with a mighty victory. * God is The One Who sent down serenity on the hearts of the believers that they may increase in their faith, and to God belongs the forces of the heavens and the earth, and God is All-Knowing, All-Wise. * That He may admit the believing men and the believing women into Gardens beneath which rivers flow, to dwell therein forever, and remove from them their evil deeds, this in the sight of God is the greatest triumph.' (Surah 48. Verses 1-5.) He said: 'A verse has descended to me that is dearer to me than the whole world.'"

1182. It was related that Abu Huraira said: "We went with The Prophet (prayers & peace be upon him) during the battle of Khaibar and God granted us victory and we did not gain any gold nor silver

as booty, but we gained sheep, food and clothing. So we went with it to the valley where the Messenger of God (prayers & peace be upon him) was together with his slave who had been granted to him by a man from Guzam, who was named Rifa' ibn Zaid of al Dubaib. When we reached them, the slave of the Messenger of God (prayers & peace be upon him) got up to remove the saddles and he was wounded by an arrow and he died from his wound. So we said: 'O Messenger of God 'He must be happy with his martyrdom.' The Messenger of God (prayers & peace be upon him) said: 'No, by The One in Whose Hand is the soul of Mohammed, the garment he is wearing is burning with the Fire of Hell upon him because he took it from the booty of the Day of Khaibar, before it had been distributed.' So the people were terrified, and a man ran off and brought one or two bridles and said: 'O Messenger of God, I took these on the Day of Khaibar.' Then the Messenger of God (prayers & peace be upon him) said: 'A Bridle of Fire or two bridles of Fire.'"

1183. 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, Umm Sulaim was also the mother of Abd Allah ibn Talha who was a brother of Anas on his mother's side. My mother gave some date palms to the Messenger of God (prayers & peace be upon him) who gave them to his freed slave girl, Umm Aiyman, who was the mother of Usama ibn Zaid. When the Messenger of God (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 Messenger of God (Prayers & peace be upon him) also returned the date palms to my mother. The Messenger of God (prayers & peace be upon him) gave Umm Aiyman other trees from his garden in place of the gifts. Ibn Shihab said that Umm Aiyman, the mother of Usama ibn Zaid, who was the slave girl of Abd Allah ibn Abd Al Muttalib came from Abyssinia. When Amina gave birth to the Messenger of God (prayers & peace be upon him) after his father had died, Umm Aiyman used to suckle him until he grew up. Later he freed her and gave her in marriage to Zaid ibn Haritha. She died five moths after the Messenger of God."

1184. It was related that Abd Allah ibn Rabah said that Abu Huraira said: "Many delegations came to Mu'awiya in the month of Ramadan and we used to prepare food for one another. Abu Huraira used to often invite us to his house. I asked: 'Shall I prepare food and invite them to my house?' So I

ordered meals to be prepared. Then I met Abu Huraira in the evening and said: 'You shall eat with me tonight.' He said: 'You have outstripped me.' I said: 'Yes.' So I invited them. Then Abu Huraira said: 'Shall I tell you one of your traditions, O gathering of the Helpers (al Ansar)?' He then related the account of the Conquest of Makkah and said: 'The Messenger of God (prayers & peace be upon him) advanced until he reached Makkah, then he stationed Zubair on his right flank and Khalid on the left, and he dispatched Abu Ubaydah with the force that had no armour. They advanced to the midst of the valley. The Messenger of God (prayers & peace be upon him) was amid a large body of fighters. He saw me and said: 'O Abu Huraira.' I said: 'I am here at your command, O Messenger of God!' He said: 'permit no one to come to me except the Helpers (al Ansar), so summon only the Helpers (al Ansar) to me. Abu Huraira said: 'So they assembled around him. The Quraish also gathered their villains and their degenerates, and said: 'We shall send these on ahead, if they are successful, we shall be with them, and if misfortune befalls them, we shall recompense for whatever we are asked.' The Messenger of God (prayers & peace be upon him) said: 'You see the villains and the degenerates of the Quraish.' And he indicated with one hand over the other that they should be killed, and said: 'Join with me at al Safa.' Then we proceeded on and if any one of us wished for a particular person to be killed, he was killed, and no one was able to withstand us. Then Abu Sufian came and said: 'O Messenger of God the blood of the Quraish has been made cheap, there will be no Quraish from now on.' Then he said: 'Whoever enters the house of Abu Sufian will be secure.' Some of the Helpers (al Ansar) whispered among themselves that he had been moved by his compassion for his city and tenderness towards his relations. Then Revelation came to The Prophet (prayers & peace be upon him) and we knew when he was about to receive Revelation. As he received it, none of us would dare raise our eyes to the Messenger of God (prayers & peace be upon him) until the Revelation came to an end. When the Revelation ceased, the Messenger of God (prayers & peace be upon him) said: 'O you gathering of the Helpers (al Ansar)!' They said: 'We are here at your command O Messenger of God.' He said: 'You were saying that I have been moved by compassion for my city and tenderness towards my relations.' They said: 'That is so.' He said: 'No, never. I am a servant of God, and His Messenger. I migrated to God and to you and I shall live with you and die with you.' So they turned towards him tearfully saying: 'By God, we said that because of our closeness to God and His Messenger.' The Messenger God said: Surely, God and His Messenger bear witness to your explanation and accept

your apology.' People went to the house of Abu Sufian and others locked their doors. The Messenger of God (prayers & peace be upon him) proceeded on until he neared the Stone, he kissed it and circumambulated the Ka'ba. Then he went towards an idol by the side of the Ka'ba, which the people worshipped. The Messenger of God (prayers & peace be upon him) held a bow in his hand, and he took it from one corner. When he reached the idol, he stabbed its eyes with the bow and said: 'Truth has come and falsehood has vanished.' Upon completing his circumambulation, he went to Safa and ascended it to a height from where he could see the Ka'ba, raised his hands and gave praise to God and offered such prayer as he desired."

1185. It was related that Abd Allah ibn Mas'ud said: "When The Prophet (prayers & peace be upon him) entered Makkah there were three hundred and sixty idols surrounding the Ka'ba, he lunged at them with his stick and said: 'Truth has come and falsehood has vanished. Indeed falsehood is bound to vanish.' (Surah 17 verse 81) Truth has come and falsehood can neither create anything nor can it return anything to life."

1186. It was related that Abd Allah ibn Muti' said that his father said: "I heard The Prophet (prayers & peace be upon him) say on the Day of the Conquest of Makkah, 'None of the Quraish shall be killed while bound hand and foot from this day on until the Day of Judgment.'"

1187. It was related that Mujashi ibn Mas'ud al Sulaimi said: "I brought my brother, Abu Ma'bad, to the Messenger of God (prayers & peace be upon him) after the Conquest of Makkah, and said: 'O Messenger of God, permit him to swear the oath of migration to you.' He said: 'The time of migration is over for those who had to do so.' I said: 'For what then may he pledge his oath to you?' He said: 'In the cause of Islam, to strive in the cause of God, and for fighting in the cause of piety.' Abu Uthman said: 'I encountered Abu Ma'bad and told him what I had heard from Mujashi and he said: 'He has spoken the truth.'"

1188. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) was asked about migration and he replied: 'There is no migration after the Conquest, but striving in the cause of God and sincerity of intent. So when you are asked to go out in the cause of God, you should go out.'"

1189. It was related that Abu Sa'id al Khudri said: "A Bedouin asked the Messenger of God (prayers & peace be upon him) about migrating, so he said: 'You speak of migration? The matter of migration is difficult, do you have any camels?' The Bedouin said: 'Yes.' He asked: 'Do you pay the due charity for them?' He said: 'Yes.' He said: 'Continue doing

good deeds, indeed God does not leave any good deed to waste.'"

1190. It was related that Salamah ibn Al Akwa'a said: "I went to visit Al-Hagag and he said: 'O Ibn al-Akwa'a, you reneged so you went to live with the Bedouin?' He said: 'No, but the Messenger of God permitted me to live in Al-Badia.'"

1191. It was related that Kathir ibn Abbas ibn Abd al Muttalib said that Al Abbas said: "I was with the Messenger of God (prayers & peace be upon him) on the Day of Hunain. Abu Sufian ibn Harith ibn Abd al Muttalib and I remained with the Messenger of God (prayers & peace be upon him) and we did not part company from him. The Messenger of God (prayers & peace be upon him) rode his white mule that Farwah ibn Nufathah al-Judhami had given him as a gift. When the Muslims met the unbelievers in battle, the Muslims took flight, but the Messenger of God (prayers & peace be upon him) urged his mule towards the unbelievers. I was holding the Messenger of God's mule by the reins to prevent it from going too fast. Abu Sufian was holding the Messenger of God's stirrup as he was saying: 'Abbas, summon the people of al Samurah.' Abbas called out in a loud voice: 'Where are the people of al Samurah?' And by God, when they heard my voice, they returned as the cows return to their calves, and said: 'Here we are, here we are!' Abbas said: They started to fight the unbelievers. Then there was a call to the Helpers (al Ansar): 'O you of the Helpers! O you of the Helpers! Bani al-Harith ibn al-Khazraj were the last to be called. Then the call was made: 'O Bani al-Harith ibn al-Khazraj! O Bani Harith ibn al-Khazraj!' And the Messenger God who was riding his mule, looked at them fighting, stretching his neck forward and he said: 'This is the moment when the fighting rages like fire.' Then the Messenger of God (prayers & peace be upon him) picked up some stones and cast them at the faces of the unbelievers. Then he said: 'By the Lord of Mohammed, the unbelievers are vanquished.' Abbas said: 'I went around and saw that the battle was at the same stage in which I had seen it, and By God, it remained at the same stage until he threw the pebbles. I continued to watch until I saw they had been extinguished and they began to take flight.'"

1192. It was related that Abu Ishaq said: "A man asked Al-Bara': 'O Abu Umara! Did you all retreat on the Day of Hunain?' He replied: 'By God, no! The Messenger of God (prayers & peace be upon him) did not take flight, but his young companions who were unarmed went by the archers of the tribe of Hawazin and Bani Nasr and their arrows rarely missed a target, and they fired their arrows at them seldom missing a shot. So the Muslims retreated towards The Prophet (prayers & peace be upon him) while he was riding his white mule led by his cousin Abu

Sufian ibn Al Harith ibn Abd al Muttalib. The Prophet (prayers & peace be upon him) dismounted and invoked God to give them victory, then he said: 'I am The Prophet (prayers & peace be upon him), in truth, I am the son of Abd al Muttalib, and then he grouped his companions in rows."

1193. It was related that Salamah ibn al Akwa said: "We fought beside the Messenger of God (prayers & peace be upon him) at Hunain and when we encountered the enemy, I advanced and went up a knoll. One of the enemy came towards me and I fired an arrow at him. He hid from me and I did not know what he was doing, then I noticed a group of people appear from the other knoll. They fought with the companions of The Prophet (prayers & peace be upon him), but the companions of The Prophet (prayers & peace be upon him) retreated and I too turned back defeated. I had two cloaks, one of which I was wrapping round the waist and the other I was wearing around my shoulders. My waist wrapper became loosened and I held the two cloaks together. Thus I went by the Messenger of God (prayers & peace be upon him) as he was riding upon his white mule. He said: 'The son of Akwa has been confounded.' When the Companions assembled around him from all fronts, the Messenger of God (prayers & peace be upon him) dismounted from his mule, picked up a handful of dust from the ground and threw it into the faces of the enemy saying: 'May their faces be deformed!' Their eyes were all filled with the dust from this one handful without exception, and they took flight. Thus God Almighty, High Exalted defeated them, and the Messenger of God (prayers & peace be upon him) distributed their booty among the Muslims."

1194. It was related that Abd Allah ibn Amr said: "When the Messenger of God (prayers & peace be upon him) 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."

1195. It was related that Abu Ishaq said that Abd Allah ibn Yazid led the people in prayer to invoke God Almighty for rain, he offered two Rak'at and then invoked God for rain. He said: "On that day he met Zaid ibn Arqam there, and between the two of them was nothing or only one man, and he asked: "How many Battles did the Messenger of God (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 Usair or Al Ushair.' "

1196. It was related that Buraida said: "The Messenger of God took part in nineteen battles, he fought in eight of them.

38

The Book on Government

(Kitab al-Imara)

1197. 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."

1198. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The Quraish must lead the people in this matter, their Muslims lead the Muslims, and their unbelievers lead the unbelievers."

1199. It was related that Amer ibn Sa'd ibn Abu Waqqas said: "I wrote to Jabir ibn Samurah and dispatched it to him with my servant Nafi', asking him to tell me of something he had heard from the Messenger of God. He replied: 'I heard the Messenger say on Friday, the day that al Aslami was stoned to death: 'Islam will continue until the Hour is established, or you have been ruled by twelve Caliphs, and they all shall be from the Quraish.' I also heard him say: 'A small party of Muslims will capture the white palace, the palace of the Persian Emperor or his descendants.' I also heard him say: 'Before the Day of Judgment imposters will appear. Beware of them.' I also heard him say: 'When God bestows wealth to any one of you, he should first spend it on himself and his family.' And I heard him say: 'I shall be before you at the Fountain.'"

1200. It was related that Ibn Umar said: "I entered the room of Hafsa and she said: 'How do you know that your father will not nominate his successor?' I said: 'He will not do so.' She said: 'He will do so.' I swore that I would consult him about it. So I remained silent until the morning and did not speak to him, so I felt as if I was carrying a mountain due to the oath I had made. So I had to return and see him, he asked me: 'How are the people?' I replied to him and then said: 'I heard the people saying something and I see that it is necessary for me to convey it to you. They assert that you will not appoint a successor, if you had a camel herder or shepherd and he returned to you leaving them behind with no one to care for them, you would surely think that he had left them to be lost. So to care for the people is more important than that.' He agreed with what I said, then he bent his head down for an hour and raised it again to me and said: 'God

Almighty will take care of His Religion, if I do not nominate a successor, so the Messenger of God (prayers & peace be upon him) did not nominate a successor, and if I nominate a successor, so Abu Bakr nominated a successor.' Then he said: 'By God, when he mentioned the Messenger of God (prayers & peace be upon him) and Abu Bakr I knew he would do the same as the Messenger of God (prayers & peace be upon him) and that he will not nominate a successor.'"

1201. It was related that Abu Hazem said: "I was in the company of Abu Huraira for five years and I heard him relate that The Prophet (prayers & peace be upon him) said: 'The Children of Israel were ruled by their Prophets. Whenever one Prophet died another succeeded him, but since I am the last Prophet there will be many successors.' They said: 'What do you command us to do?' He said: 'Fulfil your allegiance to the first and the subsequent ones who follow and pay them their rights, God will surely ask them about that with which He has entrusted them."

1202. It was related that Abd al Rahman ibn Abd al Rabb al Ka'ba said: "I entered the mosque and saw Abd Allah ibn Amr ibn al As seated in the shade of the Ka'ba with the people gathered around him. I joined them and sat near him. Abd Allah said: 'I went with the Messenger of God (prayers & peace be upon him) on a journey and we stopped at a place. Some of us started to pitch our tents and others began to compete with one another in archery, and others put their mounts to graze, when one of those who announced for the Messenger of God (prayers & peace be upon him) announced that the people should gather together for prayer, we gathered around the Messenger of God (prayers & peace be upon him) and he said: 'Every Prophet who has gone before me was entrusted with the duty of guiding his followers to what he knew to be good for them and to warn them against what he knew to be bad for them. However, your Nation will enjoy its days of peace and security at its beginning, and in the final phase of its existence it will be afflicted with adversity and with things you will find odious. At that time there will be tremendous trials, one upon the other, each making the previous one seem insignificant. When they will be afflicted with adversity, the believers will say: 'This will cause my destruction.' When it passes, they will be afflicted with more adversity and the believers will say: 'This must surely be my end.' Whoever seeks to be saved from the Fire and to be admitted into the Garden should die with faith in God and the Last Day and should treat the people as he would wish to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart. He should obey him to the best of his ability and if another man seeks to dispute his authority,

they should behead that man.' I went up to him and asked him: 'Can you swear on oath that you heard this from the Messenger of God?' He indicated to his ears with his hands and towards his heart and said: 'My ears heard it and my heart put it to memory.' I said: 'Your cousin Mu'awiya orders us to devour our wealth falsely among ourselves and to kill one another, while God Almighty has said: 'O you who believe! Do not devour your wealth among yourselves falsely, but trade fairly by your mutual consent, and do not kill yourselves. Surely, God is All-Merciful to you.' (Surah 4. verse 29). Abd Allah ibn Amr ibn al As remained silent for a while and then said: 'Obey him in so far as he is obedient to God but disobey him in matters involving disobedience to God.'"

1203. It was related that Abu Sa'id al Khudri said that the Messenger of God (prayers & peace be upon him) said: "When two Caliphs swear allegiance, kill the second one."

1204. It was related that Ibn Umar said that The Prophet (prayers & peace be upon him) said: "Take heed, each of you is a shepherd and each of you is answerable for his flock. The Caliph is a shepherd for his people and he will be questioned concerning them. A man is a shepherd over his family and he will be questioned concerning them. A woman is a shepherd over the household of her husband and his children and she will be questioned concerning them. A slave is a shepherd over his master's property and he will be questioned concerning it. Take heed, each of you is a shepherd and each of you will be questioned concerning his trust."

1205. It was related that Abd Al Rahman ibn Samura said: "The Messenger of God (prayers & peace be upon him) said to me: 'O Abd Al Rahman do not seek authority, for if you are granted that due to your demand for it, you will be left alone without God's help. But if you are granted it without having sought it for yourself, then you will be helped."

1206. It was related that Abu Zarr said that the Messenger of God (prayers & peace be upon him) said: "Abu Zarr, I deem you to be weak and I would like for you what I wish for myself. Do not rule over as few as two people and do not administer to the property of orphans."

1207. It was related that Abu Zarr said: "I asked the Messenger of God: 'Will you not appoint me to a position of authority?' He rubbed my shoulder with his hand and said: 'O Abu Zarr, you are weak and authority is a trust, and on the day of Judgment it will be a cause of disgrace and atonement except for those who fulfil the obligations and duties pertaining to it."

1208. It was related that Abu Burda said that Abu Musa said: "I went to The Prophet (prayers & peace be upon

him) together with two men from the tribe of Ash'ar. One of them was at my right and the other on the left, they both asked for positions of authority as The Prophet (prayers & peace be upon him) was brushing his teeth with a toothstick. He said: 'O Abu Musa, what do you think?' I said: 'By God Who sent you to convey the Truth, they did not tell me what they intended, and I did not know that they would ask for positions.' It is as if I am looking at the toothstick of The Prophet (prayers & peace be upon him) now between his lips when he said: 'We shall never appoint anyone who asks for it to positions of public authority, but you may leave Abu Musa.' He sent him to Yemen to be the governor there, then he sent Mu'ath ibn Jabal after him. When Mu'ath arrived at Abu Musa's encampment, he welcomed him and said: 'Kindly dismount.' And he laid a mattress out for him while there was a man there bound hand and foot. Mu'ath said: 'Who is this?' Abu Musa said: 'He is a Jew and he embraced Islam and then he reneged to his creed and became a Jew.' Mu'ath said: 'I shall not be seated before he is put to death in accordance to the Law of God and His Messenger.' Abu Musa said: 'Be seated, so it shall be done.' He said: 'I shall not be seated before he is put to death in accordance to the Law of God and His Messenger.' And he repeated his words three times. Then Abu Musa gave the command and he was put to death. Then they spoke of standing in prayer at night, one of them said: 'I sleep and then stand in prayer and I hope I shall be rewarded for my sleep as I shall be rewarded for my standing.'"

1209. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "Al Imam is a shield for the Muslims, they fight behind him and they are protected by him. If he is God fearing and just, he will be reward and if he enjoins other than that, it will recoil against him."

1210. It was related that Abd Allah ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "See, the disposers of justice will be seated on pulpits of light beside God Almighty, on the right side of The Most Merciful, High Exalted and Glorious. Whichever side of His Presence is the right side and is equal in standing. They are those who have acted justly concerning their families and in all they have done."

1211. It was related that Abd al Rahman ibn Shumasa said: "I went to Aisha to ask her about something. She said: 'Which country are you from?' I said: 'I am from the people of Egypt.' She said: 'How did your governor act towards you in your time of war?' I said: 'We did not see anything bad from him. If one of our men's camels died, he used to give him another camel. If any one of us lost his slave, he would give him another slave. If anybody was in need of the necessities of

life, he would provide them with provisions.' She said: 'See! The way my brother, Mohammed ibn Abu Bakr, was treated, does not prevent me from telling you what I heard from the Messenger of God. He said in this my house: 'O God, whoever acquires some authority over the affairs of my people and is severe with them, be severe with him, and whoever acquires some authority over the affairs of my people and is kind to them, be kind to him.'"

1212. It was related that Tamim al Dari said that The Prophet (prayers & peace be upon him) said: "The Religion is advice." We said: "Concerning what?" He said: "Concerning God and His Book and His Messenger and to the leaders of the Muslims, and the people."

1213. It was related that Jarir said that he made the pledge of allegiance to the Messenger of God (prayers & peace be upon him) 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.

1214. It was related that Al Hasan said that Ubaid Allah ibn Ziyad visited Moqel ibn Yasar al Muzni in his final illness before his death, so Moqel said: "I shall relate to you a Hadith I heard from the Messenger of God, had I thought that I would survive I would not tell you, I heard the Messenger of God say: 'Any servant who God entrusts with His people, then he dies while he is deceiving them, God will prohibit Paradise to him.'"

1215. It was related that Al Hasan said that A'idh ibn Amr, who was one of the Companions of the Messenger of God (prayers & peace be upon him) went to visit Ubaydullah ibn Ziyad and said: "O my son, I have heard the Messenger of God (prayers & peace be upon him) say: 'The worst of guardians is the cruel ruler. Beware of being such a one. Ubaydullah said: 'You sit down. You are of the scum of the Companions of Mohammed.' A'idh said: 'Were there unworthy scum among them? Such unworthy scum appeared after them and among other people.'"

1216. 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'."

1217. It was related that Udi ibn Umirah al-Kindi said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Whoever of you is appointed by us to a position of authority and he conceals from us a needle or even anything smaller than that, it would be embezzlement and he will be made to produce it on the Day of Judgment.' A dark-skinned man from the Helpers (al Ansar) stood up – it is as if I see him now - and said: 'O Messenger of God, rescind my appointment from me.' He said: 'What is the matter?' The man said: 'I have heard you say such a thing.' He said: 'I say it again: Whoever of you is appointed by us to a position of authority, he should produce everything, large or small, and whatever he is given of it he should take, and he should restrain himself from taking that which is forbidden.'"

1218. It was related that Abu Humaid al Sa'idi said: "The Messenger of God (prayers & peace be upon him) appointed a man named Ibn al Utbiyya of the Azd tribe to have charge of the charity from the Bani Sulaim. When he returned, the Messenger of God (prayers & peace be upon him) asked him to render account of it, he said: 'This amount is for you and this is a gift to me.' The Messenger of God (prayers & peace be upon him) said: 'You should have stayed at the home of your father and mother and waited until your gift came to you, if what you say is true.' Then he spoke to us. He gave praise to God and glorified Him and then said: 'I appointed one of your men to a position of trust to share in the authority that God Almighty has entrusted me with and then he came to me saying 'This amount is for you and this is a gift to me.' Why did he not stay at the home of his father and mother until his gift came to him, if what he said was true? By God, if any of you takes anything from it without due right, he shall encounter his Lord while his is burdened with it on the Day of Judgment. I shall not know you when you encounter God Almighty and carrying a grunting camel or a bellowing cow or a bleating sheep.' Then he raised his hands so high that one could see the whiteness of his armpits, and he said: 'O my Lord! I have conveyed it.' I saw him do so and my ears heard it."

1219. It was related that Jabir ibn Abd Allah said: "We were one thousand and four hundred on the Day of Hudaibiya. We swore allegiance to him and Umar was holding his hand as he sat under the Tree. We swore an oath to the effect that we would not desert the

battle, but we did not swear an oath to fight until death."

1220. It was related that Salim ibn Abu al Ja'd said: "I asked Jabir ibn Abd Allah about the number of Companions under the Tree, he said: 'Had we been one hundred thousand, the water would have been sufficient for us, but we were one thousand and five hundred in all.'"

1221. It was related that Abd Allah ibn Abu Awfa said: "The Companions of Tree the were one thousand and three hundred in number, and the people of Aslam tribe made up one-eighth of the Emigrants."

1222. It was related that Yazid ibn Abu Ubaid said that he told Salama: "For what did you swear allegiance to the Messenger of God (prayers & peace be upon him) on the Day of Hudaibiya?" he said: "To death."

1223. It was related that Ibn Umar said:: "We used to swear allegiance to the Messenger of God (prayers & peace be upon him) to hear and obey, and he used to say to us: 'As far as you are able."

1224. It was related that Junada ibn Abu Umayya said: "We went to see Ubada ibn Samit when he was ill, and we said: 'Tell us a Hadith you have heard from the Messenger of God (prayers & peace be upon him) so God may benefit us with it.' He said: 'The Messenger of God (prayers & peace be upon him) called us and we pledged our oaths of allegiance to Islam and of the conditions he took from us were our pledges 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."

1225. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) , said: "When believing women emigrated to The Prophet (prayers & peace be upon him) he used to test them according to the Command of God Almighty. 'O you who believe! When believing women come to you as emigrants, examine their faith. Then if you find them to be believing women, do not return them to the unbelievers, neither are these women lawful for them, nor are those unbelievers lawful for them. And give them what they have spent, and there is no blame on you if you marry them when you have given them their dowries. And do not hold fast to the ties of marriage with unbelieving women, and ask for what you have spent, and let them ask for what they have spent. This is the Judgment of God, He judges between you, and God is All-Knowing, All-Wise.' (Surah 60 verse 10) So if any of such believing women accepted those conditions, she accepted the conditions of faith. When they

agreed to those conditions and confirmed it with their tongues, the Messenger of God (prayers & peace be upon him) used say to them: 'Go, I have accepted your oath of allegiance.' By God, the hand of the Messenger of God (prayers & peace be upon him) never touched the hand of any woman, he only used to take their pledge of allegiance orally. By God, the Messenger of God, did not take the pledge of allegiance from the women except in accordance with what God had commanded him. When he accepted their pledge of allegiance he used say to them: 'I have accepted your oath of allegiance.'"

1226. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "Whoever obeys me he has obeyed God, and whoever disobeys me he has disobeyed God, and whoever obeys the Ruler he has obeyed me, and whoever disobeys the Ruler he has disobeyed me."

1227. It was related that Yahya ibn Husain said that his grandmother Umm Al Husain said that she heard The Prophet (prayers & peace be upon him) delivering his speech at his Farewell Pilgrimage, and he said: "If a slave is appointed over you and he conducts your affairs according to the Book of God, you should listen to him and obey him."

1228. It was related that Ali said: "The Messenger of God (prayers & peace be upon him) sent an army and appointed a man as its commander, so he lit a fire and ordered them to enter it, some of them moved to enter it and others escaped from going into it. When it was mentioned to the Messenger of God (prayers & peace be upon him) he said to those who moved to enter it: 'Had you gone into it you would have remained in it until the Day of Judgment, and he told the others they had acted correctly and said: 'There is no obedience in wrong doing, but obedience is only in what is good.'"

1229. It was related that Ibn Umar said that The Prophet (prayers & peace be upon him) said: "The Muslim has to hear and to obey in what he likes and in what he dislikes, unless he is ordered to wrongdoing, as if he is ordered to wrongdoing, then there is no listening nor obedience."

1230. It was related that Wa'il al Hadrami related to Alqamah ibn Wa'il al Hadrami that Salamah ibn Yazid al Ju'afi asked the Messenger of God: "O Prophet of God, what do you advise if we have rulers who rule over us and demand that we fulfill our obligations to them, but they do not fulfill their own responsibilities to us? What do you order us to do?' The Messenger of God (prayers & peace be upon him) did not answer. Salamah asked him again. He gave no reply again. Then he asked again for the second

time or third time, then when Ash'ath ibn Qays pulled him aside, he said: 'Listen to them and obey them, for on them will be their burden and on you will be your burden.'"

1231. It was related that Awf ibn Malik said: "The Messenger of God (prayers & peace be upon him) said: 'The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked: 'Should we not depose them by force?' He said: 'No, for as long as they establish prayer among you. If you then find anything detestable in them, you should hate their administration, but do not disobey them.'"

1232. It was related that Umm Salamah said that the Messenger of God (prayers & peace be upon him) said: "A time is approaching soon in which there will be Amirs and you will like their good deeds and dislike their bad deeds. The one who witnesses his bad deeds and objects to them openly is absolved from blame, the one who hates their bad deeds and only objects in his heart is also not to blame. But one who approves of their bad deeds and imitates them is lost. The people asked: 'Should we not fight against them?' He replied: 'No, for as long as they establish prayer.'"

1233. It was related that Usaid ibn Hudair said: "A man of the Helpers (al Ansar) was alone with the Messenger of God (prayers & peace be upon him) and said: 'You have to appoint me as you have appointed so and so.' He said: 'You will face the consequences of that after me, so be patient until you meet me at the Fountain.'"

1234. It was related that Hudhaifa ibn al Yaman said: "People used to ask the Messenger of God (prayers & peace be upon him) about the times of good, but I used to ask him about the bad times in fear that they might overtake me. I said: 'O Messenger of God, we were in the depths of ignorance and evil, and then God brought us good. Is there any bad time after this good one?' He said: 'Yes.' I asked: 'Will there be a good time again after that bad time?' He said: 'Yes, but there will be hidden evil in it.' I asked: 'What will that hidden evil be?' He said: People will arise who will adopt ways other than mine and seek guidance other than mine, and you will see good together with bad.' I asked: 'Will there be a bad time after that good one?' He said: 'Yes.' A people will arise who will stand and invite at the gates of Hell. Whoever responds to their call will be cast into the Fire.' I said: 'O Messenger of God, describe them to us.' He said: 'Very well. They will be a people with the same complexion as ours and who will speak our language.' I said: 'O Messenger of God, what do you advise if I living at that time?' He

said: 'You should adhere to the Muslims and their leader.' I said: 'What if there are no Muslims and no leader?' He said: 'Distance yourself from them even if you have to eat the roots of trees until death comes to you.'"

1235. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Anyone who disobeys the leader and distances himself from the Muslims and then dies in that condition, will die the death of one who dies in the days of ignorance. Anyone who fights for a cause of the people, who is arrogantly proud of his family and who invites to fight for their family honour, and who fights in the cause of his relatives and tribe, if he is killed he will die the death of one who died in the days of ignorance. Whoever attacks my Nation and kills both the righteous and the wicked of them, and does not spare even the faithful, and does not honour the pledge he made with those who have been given a pledge of a security, he is not from me and I have nothing to do with him.'"

1236. It was related that Nafi' said: "Abd Allah ibn Umar went to visit Abd Allah ibn Muti' in the days at Harrah during the time of Yazid ibn Mu'awiya. Ibn Muti' said: 'Lay down a cushion for Abu Abd al Rahman.' But he said: 'I have not come to sit with you, I have come to you to tell you a Hadith I have heard from the Messenger of God. I heard him say: 'Anyone who disobeys the leader will have no excuse when he stands before God on the Day of Judgment, and one who dies without having sworn an oath of will die the death of one who died in the days of ignorance.'"

1237. It was related that Arfajah said that the Messenger of God (prayers & peace be upon him) said: "Various evils will appear in the near future. Whoever attempts to divide this Nation while they are united, you should strike down with the sword no matter whoever he is'"

1238. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever raises his arms against us is not one of us, and whoever cheats us is not one of us."

1239. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "God likes three for you and dislikes three for you, he likes for your to worship Him and not to associate anything with Him, and that you are unified and not divided, and He dislikes for you gossip and begging and squandering of wealth."

1240. It was related that Sa'd ibn Ibrahim said: "I asked Al Qasim ibn Mohammed about a man who had three residences, so he bequeathed a third of each residence. He said: 'That would amount to one house.' Then he said that Aisha told him that the

Messenger of God (prayers & peace be upon him) said: 'Whoever performs a deed which does not conform with the Qur'an and the Sunnah, it is unlawful.'"

1241. It was related that Usama ibn Zaid said that the Messenger of God (prayers & peace be upon him) 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'."

39

Games and Animals which may be Slaughtered and the Animals that are to be Eaten

1242. It was related that Udi 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 eats 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."

1243. 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."

1244. It was related that Udi 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."

1245. It was related that Abu Thalaba said that The Prophet (prayers & peace be upon him) said regarding the one who searches for his game for three days: "Then eat it if is not rotten."

1246. It was related that Ibn Umar said that The Prophet (prayers & peace be upon him) said: "Whoever keeps a dog for a purpose other than as a watch dog or a hunting dog he will lose two Qirat from his good deeds every day."

1247. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever keeps a dog except for guarding sheep or a farm or for hunting, loses one Qirat every day of the reward for his good deeds." Al Zuhari said: "When what Abu Huraira said was mentioned to ibn Umar, he said: "May God have mercy upon Abu Huraira, he had a farm."

1248. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) ordered us to kill the dogs, so when any woman came from the desert with her dog we used to kill it, then The Prophet (prayers & peace be upon him) forbade its killing and said: " Kill the black dog because it is a Satan."

1249. It was related that Sa'id ibn Jubair said: "A relative of Abd Allah ibn Mughaffal flicked a stone with his fingers, so I told him: 'Do not do that.' And I said: 'The Messenger of God (prayers & peace be upon him) has prohibited flicking stones, and said: 'This does not give any gain nor hurt any enemy, but it breaks the teeth and puts out the eyes.' He said that he repeated flicking, so I said: 'I have just told you that the Messenger of God (prayers & peace be upon him) has prohibited that, and you are still flicking? I will never speak to you again."

1250. It was related that Hisham ibn Zaid ibn Anas ibn Malik said: "My grandfather Anas ibn Malik and I went to Al Hakam ibn Aiyub. Anas saw some boys shooting at a tethered hen and said: 'The Prophet (prayers & peace be upon him) has prohibited the shooting of tethered or penned animals.'"

1251. It was related that Sa'id ibn Jubair said: "I was with Ibn Umar when we passed a group of youths who had tethered a hen and they were shooting at it. When they saw Ibn Umar they fled and left it. So Ibn Umar said: 'Who has done this? God Almighty has cursed those who do so. And the Messenger of God (prayers & peace be upon him) cursed those who did Muthla to an animal while it was still living."

1252. It was related that Shaddad ibn Aws said: "I recall two things that the Messenger of God (prayers & peace be upon him) said: 'Indeed God has enjoined upon you to be kind to all that you slaughter, so slaughter in a kind manner and when you slaughter, slaughter well. Every one of you should keep his knife sharp and permit the animal to die in comfort.' "

1253. It was related that Rafi ibn Khadij said: "O Messenger of God! We shall encounter the enemy tomorrow and we have no knives." He said: "Be swift. If the instrument used to slaughter causes blood to flow out, and if God's Name is mentioned, then eat it. But do not slaughter with a tooth or a nail. I shall explain why, as for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we took some camels and sheep as booty and one of the camels ran off, a man fired an arrow at it and halted it. The Messenger of God (prayers & peace be upon him) said: "Some of these camels are as wild as wild beasts, so if one of them escapes and makes you exhausted, then deal with it in this way."

40

Al-Adha Festival Sacrifice

(Kitab Adaahi)

1254. It was related that Umm Salamah said that the Messenger of God (prayers & peace be upon him) said: "When any one of you intends to sacrifice the animal and enters in the month he should not cut his hair or nails."

1255. It was related that Jubdub ibn Sufian said: "During the lifetime of the Messenger of God (prayers & peace be upon him) we once offered some animals in sacrifice, some of the people slaughtered their animals before the prayer, so when The Prophet (prayers & peace be upon him) had completed his prayer, he noticed that they had slaughtered them before the prayer and he said: 'Whoever has slaughtered before the prayer should slaughter another in its place, and whoever did not slaughter before we prayed should slaughter in the Name of God.'"

1256. It was related that Al Bara ibn Aazib said that The Prophet (prayers & peace be upon him) said: "Upon this day of ours the first thing we must do is to offer the prayer and then return to slaughter the sacrifice. Whoever does so has acted according to our Sunnah, and whoever has slaughtered before the prayer, his offering is only the meat he gives to his family, and it will not be considered as a sacrifice." Abu Burda ibn Niyar got up, as he had slaughtered before the prayer, and said: "I have a six month old ram." The Prophet (prayers & peace be upon him) said: "Go and slaughter it but it will not be sufficient for anyone else."

1257. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "Sacrifice only a fully grown animal unless it is difficult for you, in which case sacrifice a ram."

1258. It was related that Uqba ibn Amir said: "The Messenger of God (prayers & peace be upon him) distributed some sacrificial animals between us. So I was given a young goat. So I said: 'O Messenger of God! My share is a young goat?' He said: 'Slaughter it as a sacrifice.'"

1259. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) slaughtered two rams, one was black and the

other was white, and I saw him putting his foot on their flanks and pronouncing the Name of God and God is Great over them. Then he slaughtered them with his own hands."

1260. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) ordered that a black legged ram with black flanks and black patches about the eyes should be brought to him to sacrifice. He said: 'Give me that large knife.' Then he said: 'Sharpen it on the whetstone.' And she did so. Then he took up the knife and held the ram and placed it upon the ground and sacrificed it saying: 'In the Name of God, O God accept this from Mohammed and the family of Mohammed and the nation of Mohammed.'"

1261. It was related that Abu Ubaid, the freed slave of Ibn Azhar said: "I was present on the day of the Feast of al Adha with Umar ibn al Khattab, then I was present with Ali ibn Abu Talib when he offered the prayer for the Feast and then the speech before the people and he said: 'The Messenger of God (prayers & peace be upon him) has prohibited you from eating the meat of your sacrificial animals for more than three days.'"

1262. It was related that Abd Allah ibn Abu Bakr said that Abd Allah ibn Waqid said: "The Messenger of God (prayers & peace be upon him) prohibited eating the flesh of the sacrificial animals for longer than three days. Abd Allah ibn Abu Bakr said: 'I told Amra about it and she said: 'He has told the truth, as I have heard Aisha say: 'The needy people of the nomads used to come on the Feast Day of al Adha during the lifetime of the Messenger of God. The Messenger of God (prayers & peace be upon him) said: 'Keep what remains with you for three days and whatever is left over from it give as charity.' Then they said: 'O Messenger of God, the people make waterskins from the hides of their sacrificial animals and they melt fat from them.' Then he said: 'What then?' They said: 'You have forbidden us from eating the flesh of the sacrificial animals for longer than three days.' So he said: 'I only prohibited you because of the nomads who come on that day, so you should eat and save and give charity.'"

1263. It was related that Abu Huraira said that the Messenger of God (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.

1264. It was related that Abu Tufail Amir ibn Wathilah said: "I was with Ali ibn Abu Talib when someone came to him and said: 'What did the Messenger of God (prayers & peace be upon him) tell in secret?' He became angry and said: 'The Messenger of God (prayers & peace be upon him) did not tell me anything secretly which he did not tell the people, except four things.'

He said: 'O Commander of the believers what were they?' He said: 'God curses the one who curses his father, God curses the one who invokes anything besides God, and God curses the one who permits someone to invent in the Religion, and God curses the one who changes the boundaries of the land.'"

41
The Book of Drinks

1265. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Every intoxicant is Khamr and every intoxicant is forbidden"

1266. It was related that Ali said: "I was given a she-camel from the booty on the Day of Badr and The Prophet (prayers & peace be upon him) had given me another she-camel. When I intended to marry Fatima, the daughter of the Messenger of God, I had arranged with a goldsmith from the tribe of Bani Qainuqa to go with me to bring Idhkhir and sell it to the goldsmiths and use its price on my wedding party. I was gathering saddles, sacks and ropes for my she-camels while my two she-camels were kneeling down beside the room of a man of the Helpers (al Ansar). I returned after collecting whatever I could and returned to find the humps of my two she-camels severed and their flanks cut open and a part of their livers disgorged. When I saw the condition of my two she-camels, I could not prevent myself from weeping. I asked: 'Who has done this?' The people replied: 'Hamza ibn Abd al Muttalib who is staying with some drunks of the Helpers in this house.' I went away and when I reached The Prophet (prayers & peace be upon him) , Zaid ibn Haritha was with him. The Prophet (prayers & peace be upon him) perceived my calamity from my face, so The Prophet (prayers & peace be upon him) asked. 'What is the matter with you.' I replied: 'O Messenger of God, I have never seen such a day like today. Hamza attacked my two she-camels, severed their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunkards.' The Prophet (prayers & peace be upon him) then asked for his wrapper, put it on, and set off walking followed by me and Zaid ibn Haritha until he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. The Messenger of God (prayers & peace be upon him) rebuked Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at the Messenger of God (prayers & peace be upon him) and raised his eyes up, looking at his knees, then he raised his eyes up looking at his umbilicus, and again he raised up his eyes to look in at his face. Then Hamza said: 'Are you not but the slaves of my father?'

The Messenger of God (prayers & peace be upon him) realized that he was drunk, so the Messenger of God (prayers & peace be upon him) went out and we went out with him."

1267. It was related that Jabir said: "A man came from a town in Yemen called Jayshan, and asked The Prophet (prayers & peace be upon him) about the wine they used to drink in their land which was made from millet and known as Mizr. The Prophet (prayers & peace be upon him) asked if it was intoxicating. He said: 'Yes.' At that the Messenger of God (prayers & peace be upon him) said: 'All intoxicants are prohibited. Indeed God Almighty, High Exalted and Majestic, made a promise to those who drink intoxicants that they will drink Tinat al Khabal.' They asked: 'O Messenger of God, what is Tinat al Khabal?' He said: 'It is the sweat of the inhabitants of Hell or the discharge of the inhabitants of Hell.'"

1268. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) was asked about al Bit. He said: 'All drinks that intoxicate are prohibited."

1269. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever drinks alcoholic drinks in the world and dies without repenting will be deprived of it in the Hereafter."

1270. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Wine is prepared from these two trees, the date-palm and the vine."

1271. It was related that Anas ibn Malik said: "As I was serving Abu Talha. Abu Dujana and Mu'az ibn Jabel among a group of Al-Ansar with alcoholic drinks, it was said that alcoholic drinks had been prohibited. So they said: 'Throw it away.' And I threw it away. It was from ripe dates and unripe dates. Qatadah said that Anas ibn Malik said: 'Alcoholic drinks were prohibited.' At that time such drinks used to be prepared from unripe and ripe dates."

1272. It was related that Ibn Umar said: "I gave a speech on the pulpit of the Messenger of God (prayers & peace be upon him) and said: 'Alcoholic drinks were prohibited by Divine Command, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that and that disturbs the mind.' I wish the Messenger of God (prayers & peace be upon him) had not departed from us before he had given us definite verdicts concerning three matters, how much a grandfather may inherit, the inheritance of al Kalala (inheritors such as brothers and paternal uncles) and the different kinds of usury."

1273. It was related that Jabir ibn Abd Allah Al Ansari said: "The Prophet (prayers & peace be upon him) prohibited the drinking of alcoholic drinks made from raisins, dates, and unripe or fresh dates."

1274. It was related that Abu Sa'id Al Khudari said that the Messenger of God (prayers & peace be upon him) said: "Whoever wishes to drink Nabidh from among you he should drink grapes or dates or unripe dates, each one of them separately."

1275. It was related that Zathan said: "I told Ibn Umar: 'Relate to me what drinks The Prophet (prayers & peace be upon him) has prohibited in your language and explain it to me in our language, because your language is different to our language.' So he said: 'The Messenger of God (prayers & peace be upon him) has prohibited Nabidh in Hantama which is a pitcher, in gourds which are pumpkins, and in glazed pots, in hollowed tree stumps and in wooden containers. Naqir is a container hollowed out from the wood of a date palm. But he ordered us to prepare Nabidh in waterskins.'"

1276. It was related that Jabir ibn Abd Allah said: "Nabidh was prepared for the Messenger of God (prayers & peace be upon him) in a waterskin, and if they did not find a waterskin in which to prepare it for him, they prepared in a big bowl made of stone." Some people said that they heard Abu Zubair asking: 'Of stone?' He said: 'Of stone.'"

1277. It was related that Buraida said that the Messenger of God (prayers & peace be upon him) said: "I have prohibited from Nabidh in containers, but a container is just a container and it does not make things lawful or unlawful. And all intoxicants are unlawful."

1278. It was related that Abd Allah ibn Amr said: "When The Prophet (prayers & peace be upon him) prohibited the use of certain containers somebody said to The Prophet (prayers & peace be upon him) . 'But not all the people can find skins.' So he permitted the use of clay jars not covered with pitch."

1279. It was related that Ibn Abbas said: "Nabidh was prepared for the Messenger of God (prayers & peace be upon him) in the beginning of the night and he would drink it in the morning and the following night and the following day and the night after that up to the afternoon. If anything was left after that he gave it to his servant, or gave orders for it to be thrown away."

1280. It was related that Aisha said: "Nabidh prepared for the Messenger of God (prayers & peace be upon him) in a waterskin and its mouth was tied and then it was suspended; and when it was morning he drank from it.

1281. It was related that Anas said: "The Prophet (prayers & peace be upon him) was asked about the use of alcohol from which vinegar is prepared. He said: 'It is prohibited.'"

1282. It was related that Wa'il al Hadrami said that Tariq ibn Suwayd al-Ju'fi asked the Messenger of God (prayers & peace be upon him) about alcohol. He prohibited it and he expressed his hatred in its preparation. He said: "I prepare it as a medicine." He said: "It is not a medicine, but a malady."

1283. It was related that Abu Humayd Al Sa'idi said: " I came to The Prophet (prayers & peace be upon him) with a cup of milk from Naqi which had no cover over it, then he said: 'Why did you not cover it? Even if you had covered it only with a stick.' Abu Humayd said that he had been ordered that waterskins be tied during the night, and the doors be closed during the night."

1284. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "At dusk stop your children from going out, for the devils come out at that hour. But when an hour of the night has passed, let them go and close the doors and pronounce the name of God, for Satan does not open a closed door. Tie the mouth of your waterskin and pronounce the Name of God cover your containers and utensils and pronounce the Name of God. And cover them even by placing something across it, and put out your lamps."

1285. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "Cover the container and tie the waterskin, for there is a night in a year when pestilence descends, and it does not pass an uncovered container or an untied waterskin and some of that pestilence goes into it."

1286. It was related that Anas said: "I served a drink to the Messenger of God (prayers & peace be upon him) in this cup of mine, it was honey, Nabidh, water and milk."

1287. It was related that Al Bara' said: "When the Messenger of God (prayers & peace be upon him) came from Makkah to Madinah, Suraqa ibn Malik ibn Ju'shum chased him. The Messenger of God (prayers & peace be upon him) invoked the curse of God upon him and his horse sank into the sand. He said: 'Pray to God for me and I will not harm you.' So he invoked God Almighty. Then he said the Messenger of God (prayers & peace be upon him) felt thirsty and they passed a shepherd, so Abu Bakr Siddiq said: 'I took a jar and milked some milk into it for the Messenger of God (prayers & peace be upon him) and I gave it to him, and he drank it until I was so pleased.' "

1288. It was related that Abu Huraira said: "On the night when the Messenger of God (prayers & peace be upon him) was taken on a Night Journey from Jerusalem, two cups were offered to him, one contained wine and the other contained milk. He looked at them and took the cup of milk. Gabriel said: 'Praise be to God Who has guided you to the Right Path, if you had taken the wine, your nation would have gone astray.'"

1289. It was related that Sahl ibn Sa'd said: "The Prophet (prayers & peace be upon him) was told about an Arab lady and he asked Abu Usaid Al Sa'idi to send for her, so he sent for her and she came and stayed in the fortress of Bani Sa'ida. The Prophet (prayers & peace be upon him) set off and went to her and entered there and saw a lady sitting bending her head down. When The Prophet (prayers & peace be upon him) spoke to her, she said: 'I seek refuge with God from you.' He said: 'I grant you refuge from me.' They asked her: 'Do you know who this is?' She said: 'No.' They said: 'This is the Messenger of God (prayers & peace be upon him) who came to ask for your hand in marriage.' She said: 'I am unfortunate to have missed this chance.' Then The Prophet (prayers & peace be upon him) and his companions went towards the shelter of Bani Sa'ida and sat there. Then he said: 'Bring us water, O Sahl!' So I took out this drinking cup and gave them water in it. He said: 'Sahl produced that very drinking bowl for us and we all drank from it.' Later on Umar ibn Abdul Aziz asked Sahl to give it to him as a gift, and so he gave it to him as a gift."

1290. It was related that Abu Sa'id al Khudri said: "The Messenger of God (prayers & peace be upon him) prohibited the bending of the mouths of the water skins in order to drink from them."

1291. It was related that Abd Allah ibn Ukayaim said: "We were with Hudhaifa in Mada'in when he asked for water. The leader of the village brought him water in a silver container. Hudhaifa cast it aside and said: 'I have cast it aside because I told him not to use it, but he has not stopped using it. The Messenger of God (prayers & peace be upon him) said: 'Do not drink from containers of gold or silver nor wear clothes of silk or Dibaj. These things are for them in this world and for you in the Hereafter, on the Day of Resurrection.'"

1292. It was related that Umm Salama, the wife of the Prophet, said that the Messenger of God (prayers & peace be upon him) said: "Whoever drinks from silver containers is only filling his stomach with the Fire of Hell." It was also related that he said: "Whoever eats or drinks from silver or gold containers..."

1293. It was related that Anas ibn Malik said: "Once the Messenger of God (prayers & peace be upon him)

visited us in our house and asked for a drink. We milked one of our sheep and mixed it with water from our well and gave it to him. Abu Bakr was sitting on his left side and Umar in front of him and a Bedouin on his right side. When the Messenger of God (prayers & peace be upon him) finished, Umar said: 'O Messenger of God, give it to Abu Bakr.' But the Messenger of God (prayers & peace be upon him) gave the remaining milk to the Bedouin and said twice, 'To those on the right side! So, start from the right side.' Anas added: 'It is a Sunnah.' And repeated it three times."

1294. It was related that Sahl ibn Sa'd al Sa'idi said: "The Messenger of God (prayers & peace be upon him) was offered a drink, he drank from it while a boy was on his right and some elderly people were on his left. He said to the boy: 'May I pass it to the elders first?' the boy said: 'O Messenger of God, by God, I will not give up my turn from you for someone else.' So the Messenger of God (prayers & peace be upon him) put the cup in the boy's hand."

1295. It was related that Abu Qatada said: " The Prophet (prayers & peace be upon him) forbade breathing in the drinking cup."

1296. It was related that Anas said: " The Messenger of God (prayers & peace be upon him) used to take three breaths while drinking, and he said: 'It is more satisfying, more healthy and better.' Anas said: 'So I also take three breaths while I drink.'

1297. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "None of you should drink while standing; and if anyone forgets, he should vomit."

1298. It was related that ibn Abbas said: "I served the Messenger of God (prayers & peace be upon him) with water from Zam zam and he drank it while standing, he asked for it while he was at Ka'ba."

42

The Book of Food

1299. It was related that Hudhaifa said: "We went to a dinner with the Messenger of God (prayers & peace be upon him) and we did not stretch our hands to the food before the Messenger of God (prayers & peace be upon him) had laid his hand and started to eat. Once we went with him to a dinner when a girl came rushing in as if someone had been pursuing her. She was about to lay her hand on the food, when the Messenger of God (prayers & peace be upon him) restrained her hand. Then a Bedouin entered as if someone had been pursuing him. He restrained his hand, and then the Messenger of God (prayers & peace be upon him) said: 'Satan considers that food upon which the Name of God is not mentioned to be lawful. He had brought this girl so that the food might be made lawful for him and I restrained her hand. And he had brought a Bedouin so that it might be lawful for him. So I restrained his hand. By Him, in Whose Hand is my life, it was the hand of Satan in her hand.'"

1300. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "When a person enters his house and mentions the name of God as he enters and when he eats the food, Satan tells himself: 'You have nowhere to pass the night and no evening meal.' But when he enters without mentioning the name of God, Satan says: 'You have found a place to pass the night, and when he does not mention the name of God while eating food, he says: 'You have found a place to pass the night and an evening meal.' This Hadith was related by Jabir ibn Abd Allah through the same chain of transmitters except for a slight difference in wording."

1301. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "When any of you intends to eat, he should eat with his right hand, and when he drinks he should drink with his right hand, for Satan eats with his left hand and drinks with his left hand."

1302. It was related that Ayyas ibn Salamah ibn Akwa said that his father said: "A man ate with the Messenger of God (prayers & peace be upon him) and he said: 'Eat with your right hand.' He said: 'I cannot do so.' So he said: 'May you be prevented from

doing so.' It was pride that prevented him from doing it, and so he could not raise his hand up to his mouth."

1303. It was related that Umar ibn Abu Salama said: "I was a child in the custody of the Messenger of God (prayers & peace be upon him) and my hand used to move about the dish as I ate. So the Messenger of God (prayers & peace be upon him) said: 'O boy! Pronounce the Name of God and eat with your right hand, and eat from whatever is nearest to you upon the dish."

1304. It was related that Ka'b ibn Malik said: "The Messenger of God (prayers & peace be upon him) used to eat using three fingers and licked them before wiping them."

1305. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) said: ', 'When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."

1306. It was related that Jabir said that The Prophet (prayers & peace be upon him) ordered the licking of fingers and the dish, saying: "You do not know in what portion the blessing lies."

1307. It was related that Jabir said: "I heard The Prophet (prayers & peace be upon him) and he said: 'When any one of you drops a mouthful he should remove anything dirty from it and then eat it, and should not leave it for Satan.' He also ordered us to wipe the dish, and he said: 'You do not know in what portion of your food the blessing lies.'

1308. It was related that Anas ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "God is pleased with the servant who thanks Him after taking his meals or drinking a drink and praising God for it."

1309. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) went out one day or night and encountered Abu Bakr and Umar outside as well. He asked: 'What has brought you out of your houses at this hour?' They said: 'O Messenger of God, hunger.' He said: 'By Him in Whose Hand is my life, what has brought you out has brought me out too, stand up.' They stood up with him, and went to the house of one of the Helpers (al Ansar), but he was not home. When his wife saw him she said: 'Most welcome.' The Messenger of God (prayers & peace be upon him) said to her: 'Where is so and so?' She said: 'He has gone to fetch some fresh water for us.' When the man of the Helpers came and saw the Messenger of God (prayers & peace be upon him) and his two companions, he said: 'Praise be to God, no one has more honourable guests today than I. Then he went out and brought them a cluster of ripe dates, some dry dates and fresh dates, and said: 'Eat of them.' He then took hold of his long knife and the Messenger of God (prayers & peace be upon him)

said to him: 'Beware of killing a animal which gives milk.' He slaughtered a sheep for them and they ate of it and some of the dates and drank." When they had eaten sufficiently and had satisfied their thirst, the Messenger of God (prayers & peace be upon him) said to Abu Bakr and Umar: 'By Him in Whose Hand is my life, you will surely be questioned concerning this bounty on the Day of Judgment. You were driven from your house by hunger and you did not return before receiving this bounty."

1310. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) had a Persian neighbour who was good at making a delicious soup. He made some for the Messenger of God (prayers & peace be upon him) and then came to him to invite him. He said: 'What about Aisha?' He said: No. So the Messenger of God (prayers & peace be upon him) also said: 'No.' He repeated his invitation, and the Messenger of God (prayers & peace be upon him) said: 'What about Aisha? He said: 'No.' So the Messenger of God (prayers & peace be upon him) also said: 'No. He repeated his invitation and the Messenger of God (prayers & peace be upon him) said: 'What about Aisha?' He said: 'Yes' on the third time So both of them stood up and followed one another until they reached his house."

1311. It was related that Abu Mas'ud Al Ansari said: "There was a man of the helpers (al Ansar) called Abu Shu'aib, who had a butcher slave. When he saw the Messenger of God (prayers & peace be upon him) he recognised the sign of hunger from his face. So he said to his slave: 'Prepare a meal for five persons as I wish to invite The Prophet (prayers & peace be upon him) and four others.' So he made the meal and went to The Prophet (prayers & peace be upon him) and invited him and the four others, but another man followed them, when they reached the doorstep The Prophet (prayers & peace be upon him) said: This one has followed us, if you wish you may permit him to come in or if you wish you can tell him to go back.' Then he said: 'O Messenger of God, I shall permit him.'

1312. It was related that Abu Huraira said: "A man went to visit the Messenger of God (Prayers & peace be upon him) and said: 'I am tired.' So he (Prayers & peace be upon him) sent an envoy to one of his wives but she said: 'By The One Who sent you with the Truth I do not have anything except water.' So he sent to another one and she said as the first had said, until they all had said the same. 'No by The One Who sent you with the Truth I have nothing but water.' Then the Messenger of God (prayers & peace be upon him) said: 'Who will have this man as his guest tonight as a mercy from God Almighty?' 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 your 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 Prophet (prayers & peace be upon him) and he said: 'Last night God marveled at what you did.'

1313. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The food for two is sufficient for three and the food for three is sufficient for four."

1314. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "The food for one suffices two and the food for two suffices four, and the food for four suffices eight."

1315. It was related that Jabir and Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "A believer eats with one stomach but an unbeliever eats with seven stomachs."

1316. It was related that Abu Huraira: A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to The Prophet (prayers & peace be upon him) who then said, "A believer eats with one stomach and an unbeliever eats with seven."

1317. It was related that Anas ibn Malik said: "A man invited the Messenger of God (prayers & peace be upon him) to a meal that he had prepared. I went with the Messenger of God (prayers & peace be upon him) to that meal, and the tailor served The Prophet (prayers & peace be upon him) with barley bread and soup of gourd and cured meat. I saw the Messenger of God (prayers & peace be upon him) picking the pieces of gourd from around the dish, and since then I have liked gourd."

1318. It was related that Talha ibn Nafi' said that he heard Jabir ibn Abd Allah say: "The Messenger of God (prayers & peace be upon him) held my hand once and took me to his house, he brought some bread and asked his family for condiment. They said: 'We have nothing here but vinegar.' He asked for it, he began to eat it, and then said: 'Vinegar is a good condiment, vinegar is a good condiment.'"

1319. It was related that Abd Allah ibn Busr said: "The Messenger of God (prayers & peace be upon him) came to my father and we offered him a meal and a mixture of dates, cheese and butter. He ate some of that. Then he was offered dates which he ate, but he placed their stones between his fingers, and he joined his forefinger and middle finger. Shu'bah said: 'I think that it was related in this Hadith; Putting the date stones between two fingers. Then a drink was

brought for him and he drank it, and then gave it to one who was on his right side.' He (the narrator) said: 'My father took hold of the rein of his riding animal and requested him to invoke God Almighty for us. So he said: 'O God, bless them in what You have provided for them as sustenance and forgive them and have mercy upon them.'"

1320. It was related that Anas Ibn Malik said: "Some dates were brought to the Messenger of God, so The Prophet (prayers & peace be upon him) distributed them hurriedly as he sat and ate of them quickly." It was also related that he said: "I saw The Prophet (prayers & peace be upon him) squatting and eating dates."

1321. It was related that Aisha said that the Messenger of God (prayers & peace be upon him) said: "O Aisha, a house without dates its people will suffer hunger. O Aisha, a house without dates, its people will suffer hunger." Or "Its people will be hungry." He said it two or three times.

1322. It was related that Jabala ibn Suhaim said: "At the time of Ibn Al Zubair we were afflicted by famine, and he provided us with dates to eat. Abd Allah ibn Umar used to pass by us while we were eating, and say: 'Do not eat two dates at once, for The Prophet (prayers & peace be upon him) forbade the taking of two dates at once.' Ibn Umar used to add: 'Except if you take the permission of your companions.'"

1323. It was related that Abd Allah ibn Ja'far said: "I saw the Messenger of God (prayers & peace be upon him) eating fresh dates with snake cucumber."

1324. It was related that Jabir ibn Abd Allah said: "We were with the Messenger of God (prayers & peace be upon him) at Marr al Zahran while we picked fruit from the Arak tree. Then the Messenger of God (prayers & peace be upon him) said: 'Pick only the black ones.' We said: 'O Messenger of God, it appears you are shepherding the flock.' He said: 'Has there been any Prophet who did not shepherd his flock?'"

1325. It was related that Anas ibn Malik said: "We pursued a hare at Marr al Zahran, they ran until they were exhausted and I tried until I caught it. I took it to Abu Talha, and he slaughtered it and sent its flanks and two back legs to the Messenger of God, and he accepted it."

1326. It was related that Abd Allah ibn Abbas said: "Khalid ibn Al Walid said that he went to the Messenger of God (prayers & peace be upon him) in Maimuna's house, she was his sister and the aunt of Ibn Abbas. He found with her a roasted mastigar that her sister Hufaida bint Al Harith had brought from Najd. Maimuna offered the mastigar to the Messenger of God, but he seldom ate food until it had been identified to him. When the Messenger of God (prayers &

peace be upon him) stretched his hand towards the mastigar a lady who were present among them said: 'You should tell the Messenger of God (prayers & peace be upon him) what you have offered him. O Messenger of God! It is the meat of a mastigar.' The Messenger of God (prayers & peace be upon him) drew his hand back from the meat of the mastigar. Khalid ibn Al Walid said: 'O Messenger of God! Is this unlawful to eat?' The Messenger of God (prayers & peace be upon him) replied: 'No, but it is not found in my land, so I prefer not to eat it.' Khalid said: 'Then I pulled the mastigar towards myself and ate it as the Messenger of God (prayers & peace be upon him) looked on.

1327. It was related that Abu Sa'id said that a Bedouin went to the Messenger of God (prayers & peace be upon him) and said: "I dwell in a low land where lizards are plentiful, and my family usually eats them." He made no reply, so we said: 'Repeat it, and he repeated it, but he made no reply. Then the Messenger of God (prayers & peace be upon him) replied at the third time: 'O dweller of the desert, indeed God Almighty cursed and was angered with one of the tribes of Bani Israel and changed them into creatures that move upon the earth. I do not know if the lizard is one of them, so I do not eat it, but I do not prohibit it from being eaten.'"

1328. It was related that Abd Allah Ibn Abu 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."

1329. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) sent out an army to the seashore with Abu Ubaida 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.

1330. It was related that Jabir ibn Abd Allah said: "On the day of Khaibar the Messenger of God (prayers & peace be upon him) prohibited the consumption of donkey meat and allowed the consumption of horse meat."

1331. It was related that Asma' said: "During the lifetime of the

Messenger of God (Prayers & peace be upon him) we slaughtered a horse and ate it."

1332. It was related that Abu Tha'laba said: "The Messenger of God (prayers & peace be upon him) prohibited the consumption of donkey meat."

1333. It was related that Anas said: "When The Messenger of God (prayers & peace be upon him) vanquished Khaibar, we caught the asses outside the village and we cooked their meat. Then the caller of The Messenger of God (prayers & peace be upon him) proclaimed: 'Take heed! Indeed God and His Messenger have prohibited you from it, it is an evil deed of Satan's works.' Then the clay pots were overturned with their contents and they were filled to the brim."

1334. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The eating of all animals with fangs is prohibited."

1335. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) prohibited all animals with fangs, and all birds with talons."

1336. It was related that Abu Ayub said: "The Messenger of God (prayers & peace be upon him) came to my house and stayed on the lower floor while I lived on the upper floor. One night I got up and thought 'How is it that we walk above the head of the messenger of God,' so we moved aside and spent the night in a corner, and then told The Messenger of God (prayers & peace be upon him) about it. So The Messenger of God (prayers & peace be upon him) said: 'The lower floor is more comfortable for me.' But I said: 'Who would not prefer to be under the roof under which you live.' So The Messenger of God (prayers & peace be upon him) moved to the upper floor and I moved to the lower floor. I used to prepare food for The Messenger of God (prayers & peace be upon him) and when it was brought back to me I used to ask what part of the food had his fingers touched and I used to move my fingers around the parts where his fingers had touched. Then I made some food with garlic and when it was brought back I asked where had the fingers of The Messenger of God (prayers & peace be upon him) touched it, and I was told that he had not eaten it. I was worried and went up to ask him saying: 'Is it prohibited?' But The Messenger of God (prayers & peace be upon him) said: 'No, but I do not like it.' I said: 'I too do not like what you do not like.' The Messenger of God (prayers & peace be upon him) was visited by angels who brought him the Message of God Almighty."

1337. It was related that Abu Huraira said: "The Messenger of God (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."

43

The Book of Clothes and Decoration

(Kitab al-Libas Wa'L-Zinah)

1338. It was related that Ibn Umar said: "Umar saw Utrid al Tamimi standing in the market to sell silk garments, he used to go to the royal courts and fetch a good price for them. Umar said: 'O Messenger of God, I saw Utrid standing in the market with silk garments, would you buy and wear one to receive the delegations from the Arabs when they come to visit you?' I think he also said: 'So you may wear it on Friday.' The Messenger of God (prayers & peace be upon him) said: 'Whoever wears silk in this life has no share of it in the Hereafter.' When silk garments were presented to The Messenger of God (prayers & peace be upon him) later, he gave one to Umar and one to Usama ibn Zaid and one to Ali ibn Abu Talib, saying: 'Dismantle them and make them into veils for your wives.' Umar came with his garment and said: 'O Messenger of God, you gave this to me while yesterday you told us about the silk garments of Utrid.' He said: 'I did not send it to you for you to wear, but so that you may obtain some benefit from it.' And Usama wore the garment given to him and seemed to be excited and The Messenger of God (prayers & peace be upon him) seemed to be agitated and he looked at him in such a way that he perceived that The Messenger of God (prayers & peace be upon him) was displeased with him. He said: 'O Messenger of God, why are you looking at me that way while you gave it to me?' He said: 'I did not give it to you for you to wear, but for you to dismantle and make into veils for your wives.' "

1339. It was related that Khalifa ibn Ka'b Abu Thaubian said: "I heard Abd Allah ibn Zubair speak to the people saying: 'Take heed, do not dress your women in silk as I have heard Umar ibn Khattab say that he heard The Messenger of God (prayers & peace be upon him) say: 'Do not wear silk, for whoever wears it will not wear it in the Hereafter.'"

1340. It was related that Uqba ibn Amer said: "A silk cloak was given to The Messenger of God (prayers & peace be upon him) as a gift and he wore it and offered the prayer in it. When he completed the prayer, he pulled it off violently as if he hated it and said: 'Such a robe

is not seemly for one who fears God Almighty.'"

1341. It was related that Abu Uthman said: "While we were at Adharbijan, Umar wrote to us: 'O Utba ibn Farqad, these funds are not of your own earning nor the earning of your father nor your mother, so feed the Muslims from what you eat and avoid indulgence and the garments of the unbelievers and avoid wearing silk, The Messenger of God (prayers & peace be upon him) prohibited wearing silk except this much. Then The Prophet (prayers & peace be upon him) indicated the space between his index and middle fingers to us and then he closed his fingers together. Zuhair (the sub-narrator) said: 'Asem said: 'This is written in the book and he raised up his middle and index fingers.'"

1342. It was related that Suwaid ibn Ghafala said: "Umar ibn al Khattab addressed the people at Jabioya saying: 'The Prophet of God prohibited the wearing of silk except to the extent of two or three or four fingers width of it.' "

1343. It was related that Jabir ibn Abd Allah said: "The Prophet (prayers & peace be upon him) once wore a cloak of brocade which had been given to him as a gift. He pulled it off quickly and sent it to Umar ibn Al Khattab, so someone asked him: 'O Messenger of God, why did you remove it so quickly?' He replied: 'Gabriel forbade me from it.' Then Umar came to him weeping and said: 'O Messenger of God, you disapproved of something and gave it to me, so what of me?' He said: 'I did not give it to you for you to wear, but I gave it to you so that you could sell it.' And Umar sold it for two thousand Dirhams."

1344. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) permitted Abd Al Rahman and Al Zubair ibn Awwam to wear silk shirt while traveling due to their ailments." It was also related that they complained to The Messenger of God (prayers & peace be upon him) from lice.

1345. It was related that Abd Allah, the freed slave of Asma' bint Abu Baker, who was the brother-in-law of Ata', said: "Asma' sent me to Abd Allah ibn Umar asking: 'I have heard that you prohibit three things; the garment threaded with silk, the saddle cloth stuffed with cotton and dyed bright red and fasting in the month of Rajab?' Abd Allah replied: 'As for what you mention about fasting in the month of Rajab, how would it be for the one who fasts all the time? As for the garment threaded with silk, I have heard Umar ibn al Khattab say that he heard The Messenger of God (prayers & peace be upon him) say: 'Only those who dress in silk are those who will have no share of it.' So I fear that the threaded silk may be among that. As for the stuffed bright red saddle cloth, it is the saddle of Abd Allah and it is just a

saddle.' So I returned to Asma' and told her and she said: 'Here is a cloak of the Messenger of God, and she brought out a cloak for me which was made of Persian cloth with a brocade edging and its sleeves edged in brocade and she said: 'This was with Aisha until she died, and when she died I got it, and The Prophet (prayers & peace be upon him) used to wear it, and we used to wash it for the sick people to heal themselves with it.'"

1346. It was related that Ali ibn Abu Talib said that Ukaidir of Duma present The Prophet (prayers & peace be upon him) with a silk garment and he gave it to Ali, and said: "Cut it up and make it into veils for the Fatimahs."

1347. It was related that Ali ibn Abu Talib said: "The Messenger of God (prayers & peace be upon him) prohibited the wearing of silk and yellow garments, gold rings, and the reciting of the Qur'an while kneeling."

1348. It was related that Abd Allah ibn Amr ibn al-As said that The Messenger of God (prayers & peace be upon him) saw me wearing two clothes dyed in saffron, whereupon he said: "These are the clothes of the unbelievers, so do not wear it."

1349. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) prohibited for a man to wear clothes dyed with saffron."

1350. It was related that Jabir ibn Abd Allah said that when Abu Quhafah came on the Day of the Conquest of Makkah his head and his beard were white like hyssop, The Messenger of God (prayers & peace be upon him) said: "Change this with something but avoid black."

1351. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "Jews and Christians do not dye their hair so you should do the opposite of what they do."

1352. It was related that Qatada said: "I asked Anas ibn Malik: 'What kind of garments did The Prophet (prayers & peace be upon him) prefer?' He said: 'The cloth from Yemen.'"

1353. It was related that Aisha said: "The Prophet (prayers & peace be upon him) went out one morning wearing a blanket made of black hair with patterns of camel saddles upon it.

1354. It was related that Abu Burda said: "Aisha showed us a square piece of cloth and a waist wrapper and said: 'The Prophet (prayers & peace be upon him) died wearing these.'"

1355. It was related that Jabir said that when I got married the Messenger of God (Prayers & peace be upon him) asked me: "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.

1356. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said to him: "There should be a couch for a man and a couch for his wife and a third one for the guest, but the fourth is for Satan."

1357. It was related that Aisha said: "The pillow on which The Messenger of God (prayers & peace be upon him) reclined was of leather stuffed with palm fibre."

1358. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) forbade eating with the left hand or walking with one shoe or wrapping without an opening for the arms, or sitting in a waistwrapper and exposing the private parts."

1359. It was related that Jabir ibn Abd Allah said that The Prophet (prayers & peace be upon him) said: "None of you should recline on his back raising one leg over the other."

1360. It was related that Abbad ibn Tamim said that his uncle told him: "I saw The Messenger of God (prayers & peace be upon him) reclining upon his back in the Mosque with one leg raised over the other."

1361. It was related that Ibn Umar said: " I passed before The Messenger of God (prayers & peace be upon him) while my lower garment was trailing. He said: "O Abd Allah, tug up your lower garment. I tugged it up, and he again said: Tug it further, and I tugged it further and I went on tugging it, then some people said: To what extent? He said: 'To the middle of the shanks.'"

1362. It was related that Mohammed ibn Zeyad said that Abu Huraira said when he was Amir of Bahrain that he heard The Messenger of God (prayers & peace be upon him) say: "On the Day of Resurrection God Almighty will not look at the one who drags his garment behind himself in pride."

1363. It was related that Abu Zarr said that The Prophet (prayers & peace be upon him) said: "There are three whom God Almighty will not speak to or even look at or purify on the Day of Resurrection and they shall have a grievous chastisement." He said: "The Messenger of God (prayers & peace be upon him) repeated that three times." Abu Zarr said: "They are doomed and lost, who are they O Messenger of God?" He said: "The one who leaves his garment to be too long, and the one who hurts the people by reminding them of his charity, and the one who swears false oaths in order to sell his goods."

1364. It was related that Abd Allah ibn Umar said that The Messenger of

God (prayers & peace be upon him) said: "On the day of Resurrection God Almighty will not look at the one who drags his garments on the ground in pride."

1365. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) or Abu-l-Qasim – said: "A man was walking proudly wearing a two piece garment with his hair well groomed when suddenly God Almighty caused him to be swallowed up and sink into the earth and he will continue to sink further into it until the Day of Resurrection."

1366. It was related that Maimuna said: "The Messenger of God (prayers & peace be upon him) was silent with grief one morning so I asked: 'O Messenger of God, I see your mood is different today?' The Messenger of God (prayers & peace be upon him) said: 'Gabriel promised me that he would come to me last night, but he did not come, by God he never broke his promise.' And so The Messenger of God (prayers & peace be upon him) remained in that mood. Then he thought that there might have been a puppy under their couch, so he ordered that it be removed, then he took up some water in his hand and sprinkled it over the place. In the evening Gabriel came to him and he asked him: 'You promised you would come to meet me last night.' He said: 'Yes, but we do not enter a house where there is a dog or a picture.' The following morning he ordered the dogs to be killed, including the dogs kept for the orchards, but he permitted the dogs used to guard large areas of land to be left alive."

1367. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The angels do not enter premises where there are images or pictures."

1368. It was related that Busr ibn Sa'id that Zaid ibn Khalid said that Abu Talha said that The Messenger of God (prayers & peace be upon him) said: "The Angels do not enter a houses where there are pictures." Busr said: "Later on Zaid fell ill and we visited him and we saw a curtain decorated with pictures in his house. I said to Ubaid Allah Al-Khaulani: "Did he not tell us about the prohibition of pictures?" He said: "But he excepted the embroidery on garments. Did you not hear him?" I said: "No." He said: "Yes, he did."

1369. It was related that Aisha said that she had a cloth with pictures upon it hanging upon the shelf, and The Messenger of God (prayers & peace be upon him) said: "Take it away from my sight." I removed it and made cushions from it.

1370. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) returned from a journey when I had hung a thick curtain having pictures in front of a door. He ordered me to remove it and I removed it."

1371. It was related that Aisha said: "I bought a cushion with drawings on it. When The Messenger of God (prayers & peace be upon him) 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 (prayers & peace be upon him) said: 'What is this cushion?' I said: 'I bought it for you to recline upon.' The Messenger of God (prayers & peace be upon him) 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 do not enter a house where there are pictures'."

1372. It was related that Sa'id ibn Abu al Hasan said 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 (prayers & peace be upon him) 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."

1373. It was related that Abu Zur'a said: "I entered the house of Marawan with Abu Huraira, and he saw pictures at the top of the house. He said: 'I heard The Messenger of God (prayers & peace be upon him) saying that God said: 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.'"

1374. It was related that Al Bara' ibn A'zeb said: "The Prophet (prayers & peace be upon him) ordered us to observe seven things; to visit the sick, to follow the funeral processions, to say 'May God have Mercy upon you' to one who sneezes if he first says 'Praise be to God.' And he prohibited for us to wear silk, Dibaj, Qassiy and Istibarq, or to use red silk cushions."

1375. It was related that Abd Allah ibn Abbas said: "The Messenger of God (prayers & peace be upon him) saw someone wearing a gold signet ring on his finger, so he pulled it off from him and said: 'One of you seeks the hot coals of Hellfire to be put on his hand'. It was said to the man after The Messenger of God (prayers & peace be upon him) had left: 'Take your ring and obtain some benefit from it.' So he said: 'No, by God, I will never take it back after The Messenger of God (prayers & peace be upon him) has cast it away.'"

1376. It was related that Abd Allah ibn Umar said: "The Messenger of

God (prayers & peace be upon him) at one time wore a ring of gold or silver engraved with 'Mohammed the Messenger of God, and he used to turn its stone in towards the palm of his hand. Then the people started to wear similar rings and when The Prophet (prayers & peace be upon him) saw them he cast his aside and said: 'I shall never wear it again.' Thereafter he wore a silver ring and the people started to wear silver rings. After The Prophet (prayers & peace be upon him) , Abu Bakr wore the ring, and then Umar and them Uthman, until it fell from Uthman ibn Umar into the well of Aris."

1377. It was related that Ibn 'Umar said: "The Messenger of God (prayers & peace be upon him) had a silver ring made for himself and it was worn by him on his hand. Afterwards it was worn by Abu Bakr, and then by 'Umar, and then by 'Uthman till it fell in the Aris well. On that ring was engraved: 'Muhammad is the Messenger of God."

1378. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) 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."

1379. It was related that Anas said: "The Prophet (prayers & peace be upon him) wanted to write a letter to Kisra, Caesar and Al Nagashy. It was said to him that they do not accept any letter unless it is stamped. So The Prophet (prayers & peace be upon him) had a silver ring made for himself, and on it was engraved 'Muhammad is the Messenger of God.'"

1380. It was related that Anas ibn Malik said: "The ring of The Messenger of God (prayers & peace be upon him) was made of silver and had a stone from Abyssinia upon it."

1381. It was related that Anas said: "The ring of The Messenger of God (prayers & peace be upon him) was here, and he indicated towards his little finger on his left hand."

1382. It was related that Ali ibn Abu Talib said: "The Prophet (prayers & peace be upon him) prohibited me from wearing my ring on my forefinger or on the finger next to it."

1383. It was related that Jabir ibn Abd Allah said that during an expedition we went on with him The Messenger of God (prayers & peace be upon him) said: "Be in the habit of wearing sandals, for when a man wears sandals it is as if he is riding."

1384. It was related that Abu Huraira said that the Messenger of God: "When we put on your shoes, put on the right shoe first, and when

you remove them, remove the left one first. Let the right shoe be the first to be worn and the last to be removed."

1385. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "None of you should walk wearing only one shoe, either wear the two or remove both of them."

1386. It was related that Ibn Umar said : "The Messenger of God (prayers & peace be upon him) forbade Al-Qaza'. He said that he asked Nafi': 'What is al Qaza'?' He said: 'Leaving a tuft of hair here and there after shaving boy's head.' "

1387. It was related that Asma' bint Abu Baker said: "A woman came to The Prophet (prayers & peace be upon him) and said: 'My daughter just married, but she has become sick and all her hair has fallen out. May I let her use false hair?' The Prophet (prayers & peace be upon him) said: 'God has cursed such a lady as artificially lengthening hair or having her hair lengthened artificially.'"

1388. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) disapproved for a woman to add anything artificial to her hair."

1389. It was related that Humaid ibn Abd al Rahman ibn Auf said that in the year he performed the Pilgrimage he heard Mu'awiya ibn Abu Sufian, who was on the pulpit and removing a tuft of hair from one of his guards, saying: "Where are your religious scholars? I have heard The Messenger of God (prayers & peace be upon him) prohibit this and say: 'The children of Israel were destroyed when their women began to do this.' "

1390. It was related that Abd Allah ibn Mas'ud said: "God curses the women who practice tattooing and those who remove hair from their faces and those who create spaces between their teeth artificially to look beautiful, who change what God has created. Umm Yaqoub said: 'What is that?' Abd Allah said: 'Why should I not curse those who were cursed by The Messenger of God (prayers & peace be upon him) and are referred to in the Book of God Almighty?' She said: 'I have read the whole Qur'an but I have not found such a thing.' Abd Allah said: 'If you had read it you would have found it, God Almighty says: 'And whatever the Messenger gives you accept it, and whatever he forbids you desist from it.' (Surah 59 verse 7) So the woman said: 'But I see something of this on your wife now.' He said: 'Go and see.' So she went to the wife of Abd Allah and she did not see anything. So she returned to him and said: 'I have seen nothing.' He said: 'Had she had what you said, I would not have kept her as a wife.'"

1391. 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 (prayers & peace be upon him) 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'."

1392. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are two kinds of people who are the inhabitants of Hell whom I have not seen. People having whips like the tails of oxen with which they beat people, and women who will be dressed and yet naked, who will incline to evil and lure their husbands to it. Their heads will be as the humps of camels, inclined to one side. They will not enter Paradise nor will they even perceive its scent although its scent can be perceived from such and such a distance."

1393. It was related that Abu Bashir al Ansari said: "I was with The Messenger of God (prayers & peace be upon him) on a journey and The Messenger of God (prayers & peace be upon him) sent a messenger to Abd Allah ibn Abu Bakr saying, I think he said while the people were resting in their places: 'No necklace of strings should be left on the necks of the camels.' Malik said: 'I see that they did so in fear of envy.'"

1394. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Angels do not accompany the travelers who have with them a dog and a bell."

1395. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The bell is the musical instrument of Satan."

1396. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) prohibited beating on the face or cauterisation of the face."

1397. It was related that Na'im Abu Abd Allah ward of Umm Salama said that he heard ibn Abbas said: "The Messenger of God (prayers & peace be upon him) saw an ass which had been cauterised on its face and he disapproved of it saying: 'By God, I do not cauterise except on a part that is far from the face.' And he ordered that his ass be cauterised on its rump, and he was the first to cauterise on the rump."

1398. It was related that Anas said: "We entered the sheep pen while The Messenger of God (prayers & peace be upon him) was cauterising the sheep and he said: 'On its ears.'"

1399. It was related that Anas said: "When Umm Sulaim delivered a child she said to me: 'O Anas, watch over the boy and do not permit him to eat or drink anything until you take him to The Prophet (prayers & peace be upon him) in the morning for Tahnik. So the following morning I went

to him while he was in the garden wearing a Huraithiya shirt and busy cauterising camels that had been brought to him as booty of the Conquest of Makkah.

44

The Book of General Behaviour

(Kitab al-Adab)

1400. It was related that Anas said: "A man called another man at Al Baqi'a 'O Abu Al Qasim,' The Messenger of God (prayers & peace be upon him) looked at him and so he said: 'O Messenger of God I did not mean you, but I meant so and so. The Messenger of God (prayers & peace be upon him) said: 'Name yourselves after me by my name but do not call yourselves by my Kuniya.'"

1401. It was related that Jabir ibn Abd Allah said: "A man among us had a son whom he named Mohammed. The people said: 'We shall not permit you to call him by the name of the Messenger of God, so he took his son upon his back and went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, a son has been born to me and I have named him Mohammed, my people said 'We shall not permit you to name him by the name of the Messenger of God.' The Messenger of God (prayers & peace be upon him) said: 'Name yourselves after me but do not use my Kuniya, for I am Al-Qasim and I disburse the blessings of God Almighty among you.'"

1402. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "The names dearest to God Almighty are Abd Allah and Abd Al Rahman."

1403. It was related that Jabir ibn Abd Allah said: "A boy was born to one of our men and he named him Al-Qasim. We said to him: 'We shall not call you Abu Al-Qasim, nor will we respect you for that.' The Prophet (prayers & peace be upon him) was told about it, and he said: 'Name your son Abd Al Rahman.'"

1404. It was related that Urwa ibn Al Zubair and Fatima bint Al Munzer ibn Al Zubair said: "Asma' bint Abu Bakr said: 'After I conceived Abd Allah ibn Al Zubair in Makkah I departed from there when I was due to give birth. I went to Madinah and stayed in Quba'a and gave birth there. Then I brought the child to The Messenger of God (prayers & peace be upon him) 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.'"

1405. It was related that Anas ibn Malik said: "Abu Talha had a child who was ill. One day while Abu Talha was out, the child died and when Abu Talha returned home, he asked: 'How is my son?' Umm Sulaim replied: 'He is resting more peacefully than ever.' Then she brought him his meal and slept with her. When he had finished, she said: 'Bury the boy.' The following morning Abu Talha went to The Messenger of God (prayers & peace be upon him) and told him about that. The Prophet asked: 'Did you sleep with your wife last night?' Abu Talha said: 'Yes.' The Prophet (prayers & peace be upon him) said: 'O God, grant them Your blessing for their night.' Umm Sulaim gave birth to a boy. Abu Talha told me to take care of the child until he was taken to The Prophet (prayers & peace be upon him). Then Abu Talha took the child to The Prophet (prayers & peace be upon him) and Umm Sulaim sent some dates with the child. The Prophet (prayers & peace be upon him) took the child and asked if there was anything with him. The people replied: 'Yes, some dates.' The Prophet (prayers & peace be upon him) took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Tahnik for him with that, and named him Abd Allah."

1406. It was related that Al Mughirah ibn Shu'bah said: "When I came to Najran the Christians of Najran asked me: You recite 'O sister of Aaron' in the Qur'an, while Moses was born long before Jesus. When I returned to The Messenger of God (prayers & peace be upon him) I asked him about it and he said: 'People before used to name themselves after the Messengers and pious persons who had lived before them.'"

1407. It was related that Abu Musa said: " I had a son and I took him to The Prophet (prayers & peace be upon him) who named him Ibrahim, and he put the chewed juice of a fresh date into his mouth."

1408. It was related that Sahl ibn Sa'd said: "When Al-Mundhir ibn Abu Usaid was born, he was taken to The Prophet (prayers & peace be upon him) who put him upon his lap. As Abu Usaid was sat there, The Prophet (prayers & peace be upon him) was occupied with something in his hands so Abu Usaid told someone to remove his son from The Prophet's (prayers & peace be upon him) lap. When The Prophet (prayers & peace be upon him) finished what he was doing he asked: 'Where is the child?' Abu Usaid replied: 'We have sent him home.' The Prophet (prayers & peace be upon him) said: 'What have you named him?' Abu Usaid said: 'So-and-so.' The Prophet (prayers & peace be upon him) said: 'No, his name is Al-Mundhir.' So he called him Al-Mundhir from that day on."

1409. It was related that Ibn Umar said: "Umar had a daughter named Asiyah (disobedient), so The

Messenger of God (prayers & peace be upon him) changed her name to Jamilah (beautiful)."

1410. It was related that Ibn Abbas said: "The name of Juwayriyyah (the wife of The Prophet (prayers & peace be upon him)) was Barrah (Pious). The Messenger of God (prayers & peace be upon him) changed her name to Juwayriyyah and said: 'I did not want for it to be said 'He had come away from Barrah (Pious).'"

1411. It was related that Mohammed ibn Amr ibn Ata' said: "I named my daughter Barrah, then Zainab bint Abu Salamah told me that The Messenger of God (prayers & peace be upon him) forbade us to use that name, as my name was Barrah, but The Messenger of God (prayers & peace be upon him) said that she prided herself with piety in that name. So the Prophet (Prayers & peace be upon him) changed her name to Zainab."

1412. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "They say 'Al Karim' while 'Al Karim' is the Muslim."

1413. It was related that Wa'il ibn Higur said that The Prophet (prayers & peace be upon him) said: " Do not say 'Al Karim' but say the grape and do not say pregnant but say tree stump."

1414. It was related that Samurah ibn Jundab said: "The Messenger of God (prayers & peace be upon him) prohibited us to name our servants these four names, Aflah (Successful), Rabah (Profit), Yasar (Wealth), and Nafi' (Beneficial)."

1415. It was related that Samurah ibn Jundab said: "The most beloved words to God Almighty are four: Subhan Allah (Glory be God), Alhamd lillah (Praise be to God), La ilaha illallah (There is no god but God), and AllahuAkbar (God is Great). There is no wrong for you as to the order in which you say them." And he also said: "Do not name your servants, Yasar and Rabah and Nafi and Najih."

1416. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) decided to name people Ya'la (Elevated), Barakah (Blessing), Aflah (Successful), Yasar and Nafi', but I saw that he kept silent after that and he did not say anything until The Messenger of God (prayers & peace be upon him) died. And he did not prohibit this, then Umar decided to prohibit the use of these names, but later on he abandoned his decision."

1417. It was related that Abu Huraira said that the Messenger of God (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'."

1418. It was related that Anas Ibn Malik said: "The Messenger of God (Prayers & peace be upon him) used to fraternize with us to the point that he would say to my younger brother: 'O Abu Umair! What did the Nughair bird do?'"

1419. It was related that Mughirah ibn Shu'bah said: "No one questioned The Messenger of God (prayers & peace be upon him) more about the Anti-Christ than I, but he used to reply: 'My son, why are you worried because of him? He will not harm you.' I said: 'The people think that he will have rivers of water and mountains of bread with him.' At this he said: 'He will be more insignificant in the sight of God Almighty than all these.'"

1420. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "The most despised name in the Sight of God is a man calling himself the king of kings."

1421. It was related that Abu Huraira said: " I heard The Messenger of God (prayers & peace be upon him) say: 'The rights of a Muslim upon his Muslim brother are, to accept his invitation and to reply the sneezer, and to follow the funeral processions.'"

1422. It was related that Abu Huraira said: "The rights of a Muslim upon the Muslims are six: to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer and when he dies to follow the funeral procession."

1423. 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."

1424. 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."

1425. It was related that Abu Burda said that Abu Musa Ash'ari said: "Abu Musa went to Umar ibn al Khattab and said: 'Peace be upon you, this is Abd Allah ibn Qays.' But he did not let him enter. Then he said: 'Peace be upon you,' and said: 'This is Abu Musa, peace be upon you. This is al Ash'ari.' Then he left. So he said: 'Return him to me, return him to me.' So he returned to him and he said: 'O Abu Musa, what made you go away, while we were busy?' He said: 'I heard The Messenger of God (prayers &

peace be upon him) say: 'Seek permission three times. And if you are permitted, enter, otherwise go away.' He said: 'Bring a witness for that or I shall have to do so and so.' Abu Musa left and Umar said as he was leaving: 'If he brings a witness he should meet near the pulpit in the evening and if he does not bring a witness you will not find him there.' When it was evening he found him there. He said: 'O Abu Musa, what do you say, have you found a witness?' He said: 'Yes, Ubayy ibn Ka'b.' Then he said: 'Yes, he is just.' Umar said: 'O Abu Tufail, what about what this man says?' He said: 'O Ibn al Khattab, I heard The Messenger of God (prayers & peace be upon him) say so. Do not be a burden upon the Companions of the Messenger of God.' So he said: 'Praise be to God, I had heard something and I wished to verify it.'"

1426. It was related that Ibn Mas'ud said that The Messenger of God (prayers & peace be upon him) said: "Your permission is granted when the curtain is raised and you hear my voice, unless I stop you."

1427. It was related that Jabir ibn Abd Allah said: "I sought permission to see The Prophet (prayers & peace be upon him) so he asked: 'Who is it?' So I said: 'It is I.' So The Prophet (prayers & peace be upon him) said: 'It is I, it is I?'" It was also related that he disliked that.

1428. It was related that Sahl ibn Sa'd Al Sa'di said: "A man spied through a hole in the house of the Messenger of God (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 spy upon others."

1429. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "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."

1430. It was related that Jarir ibn Abd Allah said: "I asked The Messenger of God (prayers & peace be upon him) about a quick glance at the face. He ordered me to turn away my eyes."

1431. It was related that Abu Waqid Al Laithi said: "While The Messenger of God (prayers & peace be upon him) was sitting in the mosque with some people, three men came in. Two of them went in front of The Messenger of God (prayers & peace be upon him) and the third one went away. The two kept standing in front of The Messenger of God (prayers & peace be upon him) 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 (prayers & peace be upon him) 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."

1432. 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."

1433. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If anyone is sitting and then gets up from his seat – Abu Awana related: 'Whoever gets up from his seat then returns to it, he is more deserving to have it back.'"

1434. It was related that Abd Allah ibn Mas'ud 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."

1435. It was related that Sayyar said: "I was walking with Thabit Al Bannani when that he passed a group of youths and greeted them, and Thabit said that he was walking with Anas ibn Malik when he passed a group of youths by and greeted them, and said: "The Messenger of God (Prayers & peace be upon him) used to do likewise."

1436. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Do not initiate a greeting to a Jew or Christian, and if you meet one of them on a way, force him to its narrowest place."

1437. It was related that Jabir ibn Abd Allah said: "Some Jews greeted The Messenger of God (prayers & peace be upon him) saying: 'Al Sam upon you O Abu-l-Qasim.' So he said: 'And upon you.' Aisha got very angry and said: 'Have you not heard what they said?' He said: 'Yes, and I replied to them and our invocation against them is accepted but theirs will never be.'"

1438. 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 (prayers & peace be upon him) 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.

1439. 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 (prayers & peace be upon him) 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'."

1440. It was related that Asma' bint Abu Bakr said: "When Al Zubair married me he had no real property of any kind, nor 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 (prayers & peace be upon him) 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 (prayers & peace be upon him) 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 (prayers & peace be upon him) saw my shyness and went on. I reached Al Zubair and said: 'I met The Messenger of God (prayers & peace be upon him) 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."

1441. It was related that Safiya bint Huyyi said: "I went to The Prophit (prayers & peace be upon him) 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 greeted the Messenger of God. He said to them: 'Do not run away, she is my wife Safiya bint Huyyi.' 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'."

1442. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "A man should not spend the night with a matron except if he is the husband or a Mahrem."

1443. It was related that Uqba ibn Amer said that The Messenger of God (prayers & peace be upon him) 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."

1444. It was related that Abd Allah ibn Amr ibn Al As said: "Some people from Bani Hashim went to visit Asma' bint Amis while she was married to Abu Bakr al Siddiq and he came in and saw them and disliked that. He mentioned it to The Messenger of God (prayers & peace be upon him) and said: 'I did not see anything wrong.' The Messenger of God (prayers & peace be upon him) said: 'God has purified her from that.' Then The Messenger of God (prayers & peace be upon him) ascended the pulpit and said: 'From this day on, no man should visit a woman while her husband is absent except if he has with him another man or two other men.'"

1445. It was related that Aisha said: "An effeminate man used to see the wives of The Prophet (prayers & peace be upon him) , and they used to consider him as one who has no sexuality. He said: 'One day The Prophet (prayers & peace be upon him) came while he was with some of his wives, and he was describing a woman to them, he said: 'She shows four rings of flesh when she faces you and eight when she turns away.' The Prophet (Prayers & peace be upon him) said: 'Do I not see that he knows all that, such men should not enter upon you!' She said: 'So he was banned.'"

1446. 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."

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The Book of Ruqya

1447. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) said: "Whenever The Messenger of God (prayers & peace be upon him) suffered an ailment, Gabriel, peace be upon him, used to perform Ruqya upon him, saying: 'In the Name of God, He relieves you from every ailment, and from the evil of every envier when he envies, and from the evil of every eye.'"

1448. It was related that Abd Al Aziz ibn Suhaib said that Abu Nadra said that Abu Sa'id said: "Gabriel, peace be upon him, came to The Prophet (prayers & peace be upon him) and said: 'O Mohammed, are you suffering?' He said: 'Yes.' He said: 'In the Name of God, I perform Ruqya upon you from everything which harms you and from the evil of every soul, or from every envying eye. God relieve you in the Name of God, I perform Ruqya upon you.'"

1449. It was related that Aisha said: "A man named Labid ibn al A'sam of the tribe of Bani Zaraiq worked magic on The Messenger of God (prayers & peace be upon him) until The Messenger of God (prayers & peace be upon him) began to imagine he had done a thing that he had not really done. One day, or one night when he was with us he invoked God Almighty and prayed for a long while, and then said: 'O Aisha! Do you know that God has directed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them asked his companion: 'What is this man's malady?" The other replied: 'He is suffering from magic.' The first one asked: 'Who has put magic upon him?' The other replied: 'Labid ibn Al A'sam.' The first one asked: 'What did he use for it?' The other replied: 'A comb with hair in it and the pollen skin of a male date palm.' The first one asked: 'Where is it?' The other replied: 'In the well of Dharwan.' So The Messenger of God (prayers & peace be upon him) went there together with some of his Companions went there and returned saying: 'O Aisha, the color of its water is like an infusion of Henna leaves and the tops of the date palm trees near it are like the heads of the devils.' I asked: 'O Messenger of God, why did you not display it?' He said: 'Since God has cured me, I did not wish to let evil spread among the people.' Then he ordered that the well be filled with earth."

1450. It was related that Aisha said: "Whenever a wife of The Messenger of God (prayers & peace be upon him) fell ill, he used to recite Mu'awwidhat (Surah Al Falaq and Surah Al Nas) and then blow his breath over her body. When he became seriously ill, I used to recite the same and rub his hands over his body in the hope of its blessings.

1451. It was related that Uthman ibn Abu Al As Al Thaqafi said: "When I became Muslim, I complained to The Messenger of God (prayers & peace be upon him) of pain in my body. So The Messenger of God (prayers & peace be upon him) said: 'Put your hand where you feel the pain and say 'In the name of God' three times and say 'I seek refuge in God and in His Power from the evil I find and the evil I fear' seven times."

1452. It was related that Uthman ibn Abu Al As said: "I went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, Satan disturbs my prayer and my recitation of the Qur'an and confuses me.' The Messenger of God (prayers & peace be upon him) said: 'That is the work of he who is known as Khinzab, and when you feel it, seek refuge in God from it three times and spit three times to your left side.' I did so and God warded it away from me."

1453. It was related that Abu Sa'id Al Khudari said: "The Companions of the Messenger of God (Prayers & peace be upon him) set out on a journey until they reached 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 at night and see if they have anything.' So they came 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 agree to give 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 (prayers & peace be upon him) 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 (prayers & peace be upon him) smiled.

1454. It was related that Al Aswad said that Aisha said: "The Messenger of God (prayers & peace be upon him) permitted one of the families of the Helpers to treat people who had been poisoned and those who suffered from ailments."

1455. It was related that Anas ibn Malik said: "The Messenger of God (Prayers & peace be upon him) permitted the treatment with recitation of verses of the Qur'an from an evil eye, ailments and bed-sores "

1456. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) prohibited invocations. Then the kinfolk of Amr ibn Hazem went to The Messenger of God (prayers & peace be upon him) and said: 'We know an invocation which we use to cure the scorpion sting but you have prohibited it.' They repeated the words to him and he said: 'I see no harm in that, so whoever of you is able to do good to his brother should do so.'"

1457. It was related that Abu Huraira said: "A man came to The Prophet (prayers & peace be upon him) and said: 'O Messenger of God, last night I encountered a scorpion and it stung me, he said: "If you say in the evening: 'I seek refuge in the complete words of God from the evil of what He has created,' nothing will harm you.'"

1458. It was related that Ibn Abbas said that The Messenger of God (prayers & peace be upon him) said: "The effect of the evil eye is true, if anything were to alter destiny it would be the evil eye, and when you are told to bathe from the effect of an evil eye, you should do so."

1459. It was related that Aisha said: "The Messenger of God (Prayers & peace be upon him) commanded me to tell some one else to recite verses from the Qur'an if they were harmed from an evil eye."

1460. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) permitted the family of Hazim to use invocations for snakebite, and he said to Asma' bint Umais: 'Why do I see the children of my brother so thin, are they under-nourished?' She said: 'No, but they are suffering from the effect of an evil eye.' He said: 'Use invocation.' She recited it and he said: 'Yes, use this invocation for them.'"

1461. It was related that Umm Salamah the wife of the Prophet (Prayers & peace be upon him) said that The Messenger of God (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."

1462. It was related that Aisha said: "The Messenger of God (prayers &

peace be upon him) 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."

1463. It was related that Khaula bint Hakim al Sulmiya said that she heard The Messenger of God (prayers & peace be upon him) say: "Whoever stays in a different place and then says: 'I seek refuge in the complete words of God from the evil of what He has created,' nothing will harm him until he departs that place."

1464. It was related that Aisha said: "Whenever The Messenger of God (prayers & peace be upon him) used to treat some of his wives by passing his right hand over the place of ailment and used to say: 'Remove the affliction, O Lord of the people! Cure her as You are the One Who Cures. There is no cure except Your cure which leaves no ailment.' "

1465. It was related that Aisha said: "Whenever The Messenger of God (prayers & peace be upon him) 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."

1466. It was related that Auf ibn Malik al Ashja'i said: "Before Islam we used to use invocations, so we said: 'O Messenger of God, what do you think of that?' Then he said: 'Let me see how you do your invocation, there is no harm in invocation as long as it does not contain any polytheism.'

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The Book of Illness and Medicine

1467. It was related that Abd Allah ibn Mas'ud 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'."

1468. It was related that Thawban said that The Prophet (prayers & peace be upon him) said: "When a Muslim visits his sick Muslim brother, he will remain in a garden of Paradise until he returns."

1469. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "On the Day of Judgment God Almighty will say: 'O son of Adam, I was ill and you did not visit me.' So he will say: 'O my Lord, how would I visit You while You are the Lord of the Worlds?' He will say: 'Did you not know that My servant so and so was ill, and you did not visit him? Did you not know that if you visited him you would find Me with him? O son of Adam! I asked you for food and you did not feed Me.' He will say: 'O my Lord, how would I feed You while You are The Lord of the Worlds?' He will say: 'Did you not know that when My servant so and so asked you for food and you did not feed him? Did you not know that if you had fed him you would have found Me with him? O son of Adam! I asked you for a drink but you did not give Me to drink.' He will say: 'O my Lord, how would I give You to drink while You are The Lord of the Worlds?' He will say: 'My servant so and so asked you for a drink and you did not give him to drink, if you had given him to drink, you would have found Me with him.'"

1470. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "None of you should say 'My soul is corrupted' but you should say 'My soul is lazy.'"

1471. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "For every ailment is a cure. If the remedy is correct the ailment will be cured by the leave of God Almighty."

1472. It was related that Asma' used to invoke God and then sprinkle water over herself upon her chest saying: 'The Messenger of God (prayers & peace be upon him) ordered us to douse the fever with water."

1473. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) went to visit Umm al Sa'ib or Umm al Masib, and said: 'What is wrong with you O Umm al Sa'ib or - O Umm al Masib – you are shivering.' She said: 'It is the fever, may God never bless it.' Then he said: 'Do not insult the fever, for it removes the sins of the son of Adam as the bellows remove the dross from the iron.'"

1474. It was related that Ata ibn Abu Rabbah, (May God have Mercy on him) said 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."

1475. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said that when one of her 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 (prayers & peace be upon him) say: 'The cooked flour and honey comforts the heart of the infirm and takes away some of the sadness'."

1476. 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."

1477. It was related that that Abu Huraira said he 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'."

1478. It was related that Sa'd ibn Abu Waqqas said that The Messenger of God (prayers & peace be upon him) said: " The one who eats every morning seven squashed dates then no poison nor magic can harm him that day."

1479. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "Indeed, there is a remedy in the squashed dates taken from the date palms of the heights, and it is a healing for all poisons."

1480. It was related that Sa'id ibn Zaid said that The Prophet (prayers & peace be upon him) said: "Truffles are of the Manna which God Almighty has sent down upon Moses, its water is a healing for the eye."

1481. It was related that Abd Allah ibn Abd Allah ibn Utbah said that Umm Qais bint Mihsan said: "I heard the Messenger of God (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 (prayers & peace be upon him) 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."

1482. It was related that Aisha said: "We used to give The Messenger of God (prayers & peace be upon him) his medicine when he was ill by putting it into the side of his mouth, then he indicated for us not to do so, so we thought that it was only the dislike of the patient for his medicine. When he recovered consciousness, he said: 'None of you should stay to give me the medicine except Al Abbas, as he has not seen how you administered it.'"

1483. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) was cupped and he paid the cupper and had medicine dropped into his nose."

1484. It was related that Asim ibn Umar ibn Qatada said: "Jabir ibn Abd Allah came to us while one of our people was suffering from an abscess, so he said: 'What is your malady?' He said: 'I have an painful abscess which I cannot bear.' So he said: 'O boy, go and fetch the cupper.' He said: 'O Abu Abd Allah, why do you call the cupper?' He said: 'I need to drain it.' He said: 'By God, the flies might cause me harm or my dress might hurt me and I cannot bear either.' So when he saw his discontent at it he said: 'I have heard The Messenger of God (prayers & peace be upon him) say: 'If they is any goodness in any of your medicine it is in the scalpel of the cupper or in the drink of honey or in cauterisation by fire.' He said that The Messenger of God (prayers & peace be upon him) also said: 'I do not like to be cauterised.' He said: 'So they

called the cupper and opened it and he was relieved from his pain.'"

1485. It was related that Jabir said that Umm Salamah sought the permission of The Messenger of God (prayers & peace be upon him) to be cupped, so The Prophet (prayers & peace be upon him) ordered Abu Tiba to cup her, he said: "I thought that he said: 'He was her brother in suckling or he was a young boy who had not attained the age of puberty.'"

1486. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) sent a physician to Ubayy ibn Ka'b, and he cut a vein for him and cauterised it."

1487. It was related that Jabir said: "Sa'd ibn Moaz was shot in an artery in his arm, so The Prophet (prayers & peace be upon him) cauterised it with his hand with a hot iron comb, then it swelled, so he cauterised it again."

47

The Book of Plague

1488. It was related that Usama ibn Zaid said that The Messenger of God (prayers & peace be upon him) said: "The plague is a punishment, some nations before you were punished by it. Then it remained on the earth, and it returns from time to time. Whoever hears of it in a land, he should not go there, and if it occurs in the land where he is, he should not flee from it."

1489. It was related that Abd Allah ibn Abbas said: "Umar ibn Al Khattab left for al Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu Ubaida ibn Al Jarrah and his companions met him and told him that an epidemic had broken out in al Sham. Ibn Abbas said that Umar then said: 'Summon the first emigrants for me.' So Umar summoned them and consulted them and told them that an epidemic had broken out in al Sham. They differed between themselves, some of them said: 'You have set out for a purpose and we do not think that it is proper to give it up.' Others said: 'You have other people with you and the Companions of the Messenger of God, so do not advise us to take them into this epidemic.' Umar said to them: 'Leave me now.' Then he said: 'Call the Helpers (al Ansar) for me.' I called them and he consulted them and they did as the emigrants had done and differed between themselves. Then he said to them: 'Leave me now,' and added: 'Summon the aged people of Quraish who emigrated in the year of the Conquest of Makkah for me.' I summoned them and they all agreed saying: 'We advise that you return with the people and do not take them to the epidemic.' So Umar announced to the people: 'I will ride back to Madinah in the morning, and you should do likewise.' Abu Ubaida ibn Al Jarrah asked: 'Are you fleeing from God's fate?' Umar said: 'If only someone else had said such a thing, O Abu Ubaida! – and Umar disliked his predecessor - Yes, we are fleeing from the fate of God to the fate of God. Do you see that if you had camels that descended into a valley in which there was a height at each end, one lush and the other arid, is it not that if you grazed them in the lush one it would be by God's fate, and if you grazed them in the arid one it would be by God's fate?" He said: 'Abd al Rahman ibn Auf, who was not there at that time due to some

work, arrived and said: 'I have some knowledge concerning this matter, I have heard The Messenger of God (prayers & peace be upon him) say: 'If you hear of a plague in a land, do not go to it, but if a plague breaks out in the land where you are, do not flee from it." He said: 'Then Umar gave thanks to God and departed.'"

48

The Book of Portents and Contagion

1490. It was related that Abu Salamah ibn Abd Al Rahman said that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) said: 'There is no contagion, nor Safar, nor Hama.' A Bedouin said: 'O Messenger of God, what about the camels in the desert looking healthy and active, then a mangy camel comes amid them and contaminates all of them with mange?' He said: 'Who has inflicted the first one?' It was also related: "There is no contagion, nor portent, nor Safar, nor Hama."

1491. It was related that Ibn Shehab said that Abu Salamah ibn Abd Al Rahman ibn Auf told him that The Messenger of God (prayers & peace be upon him) said: "There is no contagious disease." And he said that The Messenger of God (prayers & peace be upon him) said: "Do not put a sick person with a healthy person." Abu Salamah said that Abu Huraira related both as from the Messenger of God, then he ceased saying: "There is no contagious disease," but continued saying: "Do not put a sick person with a healthy person." Then Al Hareth ibn Abu Zobab- a cousin of Abu Huraira- said: "O Abu Huraira I used to hear you relating another Hadith with this but you ceased relating it. You used to say: " The Messenger of God (prayers & peace be upon him) 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."

1492. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "There is no contagion, nor Hama, nor No'a, nor Safar."

1493. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "There is no contagion, nor portent, nor ghoul."

1494. It was related that Al Sharid said: "The delegation of Thaqif came and among them was a leper, so The Prophet (prayers & peace be upon him) sent for him and said: 'We have acknowledged you so return back.' "

1495. 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."

1496. It was related that ibn Umar said that The Prophet (prayers & peace be upon him) said: "If there is any evil portent, it is only in three; a horse, a woman and a house."

1497. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said: "If there is any evil portent, it is in the house, the servant and the horse."

49

The Book of Fortune Telling

(Kitab al Kahanah)

1498. It was related that Aisha said: "Some people asked The Messenger of God (prayers & peace be upon him) about fortune tellers. So The Messenger of God (prayers & peace be upon him) said: 'They are nothing.' They said: 'O Messenger of God, they sometimes tell you something which turns out to be true.' The Messenger of God (prayers & peace be upon him) said: 'The word which turns out to be true was snatched by a Jinn and poured it into the ears of his ally repeatedly clucking it like a hen. Then they add to it more than one hundred lies.'"

1499. It was related that Abd Allah ibn Abbas said: "A man of the Ansar who was from the Companions of The Prophet (prayers & peace be upon him) said that one night while they sat with The Messenger of God (prayers & peace be upon him) they saw a shooting star with a flame of fire, so The Messenger of God (prayers & peace be upon him) asked them: 'What did you used to say about this before Islam?' They said: 'God and His Messenger know, but we used to say; 'Tonight a great man has been born and a great man has died.' Then The Messenger of God (prayers & peace be upon him) said: 'The stars are not cast on account of the birth or death of any one, but when our Lord, Blessed High Exalted be His Name, decrees a matter the bearers of His Throne give praise to Him, then the people of the heavens follow them in praising until the praise reaches the people of the lowest heaven, then those who nearest to the bearers of the Throne ask the bearers of the Throne; 'What has your Lord said?' They will tell them what He has said, then the dwellers of the heavens ask each other until the news reaches the lowest heaven. There the Jinn snatch a word or two and cast it to their allies, so what they snatch is the truth but they add falsehood to it.' "

1500. It was related that Safiyya bint Abu Ubaid said that some of the wives of The Prophet (prayers & peace be upon him) said that The Prophet (prayers & peace be upon him) said: "Whoever brings a fortune teller and asks him for anything, his prayer will not be accepted for forty nights."

50

The Book of Snakes and Other Things

1501. It was related that Ibn Umar said: "I heard The Messenger of God (prayers & peace be upon him) order the killing of dogs saying: "Kill the dogs and 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." Al Zuhri said: 'And we see that from their poison and God knows.' Salim said that Abd Allah ibn Umar said: 'Ever since that time I kill any snake I see. One day while I was chasing a snake from the kind which lives inside the houses, Zaid Ibn Al Khattab passed me by - or Abu Lubaba, and said: 'O Abd Allah, wait.' I said: 'The Messenger of God (prayers & peace be upon him) ordered us to kill the snakes.' He said: 'The Messenger of God (prayers & peace be upon him) prohibited the killing of snakes which live inside the houses'."

1502. It was related that Abu Sa'b, the ward of Hisham ibn Zuhrah, said: "I visited Abu Sa'id al Khudri at his house and found him praying, so I sat waiting for him until he completed his prayer. I heard something moving between the date staves inside his house, so I looked and found a snake. I jumped to kill it but he indicated to me to sit down, and so I sat. When he finished he took me to the middle of his house and said: 'Do you see this house?' I said: 'Yes.' He said: 'There used to be one of our young men here who had just married, we went with The Messenger of God (prayers & peace be upon him) to the Trench and that young man used to seek the permission of The Messenger of God (prayers & peace be upon him) to return to see his wife every midday. One day he sought permission and The Messenger of God (prayers & peace be upon him) said to him: 'Take your weapons with you as I fear for you from Quraiza.' The man took his weapons and returned and he found his wife standing at the gate, so he felt jealous and tried to stab her with a spear. But she told him: 'Keep your spear away from me and come to the house to see what made me go out.' So he went in and found a huge long snake which had coiled itself upon their bed. He stabbed it with the spear and the spear pierced through it and he took it out to the middle of

the house and the snake turned towards him, and until now we do not know which of them died faster, the snake or the young man.' He said: 'So we went to The Messenger of God (prayers & peace be upon him) and told him about it and asked him to pray to God to revive him for us, so he said: 'Seek forgiveness for your companion.' Then he said: 'There are in Madinah, Jinn who have become Muslim, so if you see any of them, warn them to leave within three days, and if he appears to you after that, then kill it, because it will be a Satan.'

1503. It was related that Abd Allah ibn Mas'ud said: "We were with The Prophet (prayers & peace be upon him) in a cave when Surah 'Those Sent Forth' (Al Murasalat) was revealed. As we were receiving it from him upon his first recitation of it, a snake came out at us. Then he said: 'Kill it.' We moved to kill it and it slid away and escaped from us, so The Messenger of God (prayers & peace be upon him) said: 'God has protected it from your harm as He has protected you from its harm.'"

1504. It was related that Sa'd ibn Abu Waqqas said: "The Prophet (prayers & peace be upon him) ordered the killing of the Salamander, and he called it an evil.

1505. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever kills the salamander upon the first strike, he will have such and such a reward, and whoever kills it upon the second, will have such and such a reward less than the first. And if he kills it upon the third strike he will have such and such a reward, less than the second." It was also related that it was said: "Whoever kills the salamander upon the first strike it will be recorded for him one hundred rewards, and upon the second less than that, and upon the third less than that."

1506. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "One of the prophets was resting beneath a tree when an ant bit him. So he ordered for his baggage to be removed from under it and then ordered it to be burnt. Then God Almighty revealed to him: 'Would one ant not have been sufficient?'"

1507. It was related that Abd Allah ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "A woman was tortured and cast into Hell because of a cat she had kept locked up until it died of hunger. She did not feed it nor give it water when she locked it up, nor did she set it free to eat from the creatures of the earth."

1508. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Some of the Children of Israel were lost. Nobody knows what they did. But I do not see other than they were cursed and

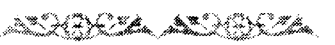
changed into rats, do you not see that if you put the milk of a she-camel in front of a rat, it will not drink it, but if you put the milk of a sheep in front of it, it will drink it." Abu Huraira said: "I told Ka'b of this Hadith and he asked me: 'Did you hear it from the Messenger of God?' I said: 'Yes.' Ka'b kept repeating the question so I said: 'Do I read the Torah?' It was also related that he said: 'Was the Torah revealed to me?'"

1509. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud due to excessive thirst. The man said: 'It is suffering as I was suffering.' So he returned down and filled his shoe with water, holding it with his teeth and climbed up and gave the dog to drink. God thanked him for his deed and forgave him." The people asked: "O Messenger of God! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving every living thing."

51

The Book of Poetry

(Kitab al-Shi'r)



1510. It was related that Al Sharid said: "One day as I rode behind the Messenger of God, he said: 'Do you remember any of Umayyah ibn Abu Al Salut's poetry?' I said: 'Yes.' He said: 'Then go on.' I recited two stanzas and he said: 'Carry on.' So I recited another two stanzas and he said: 'Carry on.' Until I recited one hundred pairs of rhyme."

1511. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The most true word that has been uttered by a poet is the word of Labid: 'Everything other than God is falsehood,
Umayyah ibn Abu Al Sult almost embraced Islam.'"

1512. It was related that Sa'd ibn Abu Waqqas said that The Prophet (prayers & peace be upon him) said: "It is better for the belly of any of you to be filled with pus rather than to fill his head with poetry."

1513. It was related that Hammam ibn Al Harith said: "A man praised Uthman, so Al Miqdad, who was a very huge man, deliberately went down on his knees and threw sand into his face. Uthman asked him: 'What is the matter with you?' He said I heard The Messenger of God (prayers & peace be upon him) say: 'When you hear someone praising another then throw dust into the face of the one who praises him.'"

1514. It was related that Abu Bakra said: "Someone spoke about a man and praised him excessively in the presence of 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.' "

1515. It was related that Buraida said that The Prophet (prayers & peace be upon him) said: "The one who plays chess is like one who stained his hand with the flesh and blood of swine."

52

The Book of Visions

(Kitab al-Ru'ya)

1516. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "In the night I saw that which a person sees while sleeping as if we were in the house of Uqbah ibn Rafi' where we were offered the fresh dates of Ibn Tab. I interpreted it as meaning our elevation in this life and good in the Hereafter and that our religion is good."

1517. It was related that Abu Musa Al Asha'ri said that The Prophet (prayers & peace be upon him) said: "I saw in a dream that I was migrating from Makkah to a land where there were date palm trees. I thought that it might be the land of Al Yamama or Hajar, but it turned out to be Madinah. And I saw cattle there, but the reward given by God is best. Then the cattle turned out to symbolize the believers on the Day of Uhud, and the good I had seen was the good and the reward and the truth which God granted to us after the Battle of Badr."

1518. It was related that Ibn Abbas said: "Musailama the Liar came to Madinah with a band of his people during the lifetime of The Prophet (prayers & peace be upon him) , and saying: 'If Mohammed appoints me as his successor, if will follow him.' So The Prophet (prayers & peace be upon him) went to him with Thabit ibn Qais ibn Shamas, carrying a piece of the stalk of a palm leaf. He confronted him while he sat among his band and said to him: 'If you ask me for this piece, I would not give it to you, and I will not exceed the limits of God regarding you. If you reject, God will destroy you, and I see that which I have been shown about you, and this is Thabit who will respond to on my behalf.' Then The Prophet (prayers & peace be upon him) left. Ibn Abbas said: 'I asked about the Prophet's words: 'I see that which I have been shown about you.' So Abu Huraira told me that The Prophet (prayers & peace be upon him) said: 'While I was sleeping I saw two gold bracelets upon my hands and I was worried about them, so it was revealed to me as I slept, 'Blow them.' So I blew them and they both disappeared. I interpreted that as meaning that two liars will come after me, one of them was Al Ansi of Sana'a and the other is Musailama of Yamama.'"

1519. It was related that Abu Huraira said: "I heard the Messenger of God (Prayers & peace be upon him) say: "Whoever sees me in a vision will see me in reality, and Satan cannot impersonate me." He also said that Abu Salama and Abu Qatada said that the Messenger of God (Prayers & peace be upon him) said: "Whoever sees me in a vision then he has indeed seen me."

1520. It was related that Abu Salama said that Abu Qatada said that The Messenger of God (prayers & peace be upon him) said: "A vision that comes true is from God, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with God from Satan and should spit to his left, so the bad dream will not harm him." He also said: "I used to see a bad dream as heavy as a mountain, until I heard this Hadith, then I did not worry after that."

1521. It was related that Abu Salama said: "I used to see a dream which made me sick until I met Abu Qatada and he said: 'I also used to see a dream which made me sick until I heard The Messenger of God (prayers & peace be upon him) say: 'A vision is from God, so if anyone of you sees a vision he likes, he should not speak of it to anyone except to those he loves, and if he sees a dream he dislikes, then he should seek refuge with God from its evil and from the evil of Satan, and spit three times to his left side and should not speak of it to anyone, so it will not harm him.' "

1522. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "If anyone of you sees a bad dream which he dislikes, he should spit to his left three times and he should seek refuge with God from Satan three times, and turn over to his other side."

1523. It was related that Ubadah ibn Al Samit said that The Messenger of God (prayers & peace be upon him) said: "The vision of a believer is one of the forty six parts of the Prophetic traits."

1524. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: " The good vision is one of the seventy parts of the Prophetic traits."

1525. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "When the Hour draws near, the visions of a Muslim will almost always come true, and the most truthful one of you will have the most true visions, and a vision of a Muslim is one of the forty-five parts of Prophecy. The dreams are three: The good vision is glad tidings from God, or what is suggested by Satan to frighten the dreamer, or the reflection of what is in one's mind, So, if any of you sees what he dislikes, he should not speak of it to others, but get up and offer a prayer." He added: "I love to see

fetters but I hate to see a Ghoul, the fetters mean that person is firm in his Religion." I do not know whether that was a part of the Hadith or whether Ibn Sirin said it.

1526. It was related that Abd Allah ibn Abd Allah ibn Utbah said that Ibn Abbas said: "A man came to The Messenger of God (prayers & peace be upon him) 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.' "

1527. It was related that Jabir ibn Abd Allah said: "A Bedouin came to The Prophet (prayers & peace be upon him) and said: 'O Messenger of God, I have seen a dream that my head was severed and rolled off, so I ran after it.' The Messenger of God (prayers & peace be upon him) said: 'Do not speak to the people about what Satan plays in your mind when you sleep.' He said: 'I heard The Prophet (prayers & peace be upon him) addressing the people saying: 'None of you should speak about what Satan plays in his mind when he sleeps.'"

53

The Book of Merits

(Kitab al-Fada'ii)

1528. It was related that Wathilah ibn al Asqa' said: "I heard the Messenger of God (Prayers & peace be upon him) say: 'God High Exalted chose Kinanah from the descendants of Ismail and He chose the Quraish from Kinanah and He chose the Quraish from Bani Hashim and He chose me from Bani Hashim.'"

1529. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "I shall be the foremost of the descendants of Adam on the Day of Resurrection and I will be the first to intercede and the first whose intercession will be accepted."

1530. It was related that Abu Musa al Ashari 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. Another portion of it was hard and held the rainwater 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. A portion of it was barren which could neither hold the water nor bring forth vegetation. 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 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.

1531. It was related that Abu Musa said that the Prophet said: "My similitude and the similitude of the Message with which God has sent me is as that of a man who came to his people and said: 'O my people! I have seen the enemy in ranks with my own eyes, and I am but a Warner to you, so 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. Thus the similitude of the one who obeys me and follows that with which I have been sent and the similitude of the one who disobeys

me and rejects the Truth with which I have come."

1532. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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."

1533. It was related that Jabir ibn Samura said that the Messenger of God (Prayers and peace be upon him) said: "I know a stone in Makkah which used to greet me before I was sent, and I still know it now."

1534. It was related that Anas ibn Malik said: "I saw the Prophet of God and his Companions at al Zawra'a, a place near the market in Madinah where the Mosque is situated, he asked for a pot of water. He put his hand into the pot and ordered the people to perform ablution from it. I saw the water springing out from beneath his fingers until all his Companions had performed their ablution. I asked: 'O Abu Hamza, how many were they?' He said: 'They were about three hundred.' "

1535. It was related that Moaz ibn Jabir said: "We set out with the Messenger of God (Prayers and peace be upon him) in the year of the Battle of Tabuk, and he used to perform the prayers together, so he prayed the noon prayer and the afternoon prayer together, and the sun set prayer and the evening prayer together. Another day he delayed the prayer, then he came out and prayed the noon prayer and the afternoon prayer together, then he went in and came back out and prayed the sun set prayer and the evening prayer together, then said: 'Tomorrow, God willing, you will arrive at the spring of Tabuk, but you will not arrive there until late morning. So whoever of you arrives there he should not touch its water until I come.' So we arrived there and two men reached it before us, and the spring is just like a shoestring, its water issuing in small amounts. The Messenger of God (Prayers and peace be upon him) asked them both: 'Have you touched any of its water?' They said: 'Yes.' So the Prophet rebuked them, and said to them what God willed him to say. He said: 'Then they scooped up water with their hands from the spring little by little, until they had collected some in a pot. The Messenger of God (Prayers and peace be upon him) washed his hands and face, and returned the water into the spring, then the spring gushed forth with abundant water. Abu Ali doubted whether it was said: 'Until the people had all drank,' or 'O Moaz, if you live long enough you will come here and see this place filled with gardens.'"

1536. It was related that Jabir said: "A man came to the Prophet and

asked him for some food, so he gave him a half measure of barley. The man and his wife and his guest ate from it until they had satisfied their hunger. Then he came to the Prophet, so he said: 'If you had not given up eating from it, it would have continued to provide for you.'"

1537. It was related that Jabir ibn Abd Allah said: "When the Trench was dug, I saw the Messenger of God (Prayers and peace be upon him) looking very hungry. I went to my wife and asked her: 'Do you have any food? I have seen the Messenger of God (Prayers and peace be upon him) looking extremely hungry. She fetched a bag of provisions that contained a measure of barley. We had a lamb with us as well, so I slaughtered it and she ground the flour. She finished her work and I mine, and I cut it into pieces and put it into the clay pot and then returned to the Messenger of God (Prayers and peace be upon him). She said: 'Do not embarrass me in front of the Messenger of God (Prayers and peace be upon him) and the people with him. When I came to him I whispered to him saying: 'O Messenger of God, we have slaughtered a lamb for you, and she has ground a measure of barley we had with us. So come with some of the people. So the Messenger of God (Prayers and peace be upon him) called out: 'O people of the Trench, Jabir has prepared a meal for you, so come. The Messenger of God (Prayers and peace be upon him) said: 'Do not remove your pot from the fire nor bake the bread from the dough until I come.' So I came and the Messenger of God (Prayers and peace be upon him) came and he was ahead of the people. I went to my wife and she said: 'You will be embarrassed.' I said: 'I did what you asked me to do.' So she brought out the dough for him and he spat in it and blessed it. Then he spat in the pot and blessed it and then said: 'Call another baker to bake with you and cook it but do not remove it from the fire.' There were one thousand. He swore by God that they all ate until they left it and went away and our pot was still as full as it had been, and it the dough was the same. Or as al Dahak said: 'It remained the same condition although the bread had been made from it.'"

1538. 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 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."

1539. It was related that Abd Al Rahman ibn Abu 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." Or as he said.

1540. It was related that al Miqdad said: "Two of my companions and I were so hungry that we had lost our sight and hearing. We went to the Companions of the Messenger of God (Prayers and peace be

upon him) to ask them to accept us as guests, but none of them accepted us. So we went to the Prophet and he took us to his family, and they had three goats. The Messenger of God (Prayers and peace be upon him) said: 'Milk them for us.' So we milked them and each one of us drank his share and we set aside the share of the Prophet for when he would come during the night, he used to greet in a way that did not awaken anyone who was sleeping but was audible to anyone who was awake. Then he used to go to the mosque and offer prayers, then return to the milk and drink it. One night Satan came to me after I had drank my share and prompted: 'Mohammed has gone to the Helpers (al Ansar) and they will be hospitable to him and he will share with them what they have so he will not need this drink.' So I took it and drank it, and when it reached my stomach I was sure it was too late, then Satan provoked my remorse and said: 'Woe to you! What have you done? You have drunk the milk that was saved for Mohammed, when he returns and does not find it he will invoke against you and you will be ruined, then you will lose this life and the life of the Hereafter.' I was covered with a sheet and as I pulled it over my feet my head became uncovered, and as I pulled it over my head my feet became uncovered. I was unable to sleep, but my two companions had slept as they had not done what I had done. Then the Prophet came and he greeted us in his usual way. He went to the mosque and offered prayer, and then returned to his drink his milk and opened it but found nothing. He raised his head towards the sky, and I thought that he was going to invoke against me and I would be lost. But he said: 'O God feed the one who fed me and give to drink to the one who provided me with drink.' I clung to the sheet covering me, then I took the knife and went to the goats to slaughter the fattest of them for the Messenger of God (Prayers and peace be upon him), but they were all milking goats. So I took hold of the container which belonged to the family of Mohammed, that they used to milk into and drink from, and milked them into it until it was full of milk. I went to the Messenger of God (Prayers and peace be upon him) and he asked: 'Have you had your share of the milk this night?' I said: 'O Messenger of God, drink it.' And he drank it. Then he gave me the container and I said: 'O Messenger of God, drink it.' He drank it and handed me the container again. I then realised that the Messenger of God (Prayers and peace be upon him) was satisfied and I had received his blessings. I laughed out loud so much that I fell to the ground, and the Prophet said: 'Miqdad, is this one of your misdoings?' I said: 'O Messenger of God, what happened is so and so, and I did so and so." Then the Prophet said: 'This is a mercy from God High Exalted, and you should have told me so we could have woken out companions to

take their share of it.' I said: 'By The One Who has sent you with Truth, I am happy to take some with you and to share some with the other people."

1541. It was related that Jabir said: "Umm Malik used to offer the Prophet some clarified butter on a plate, and her children used to come and ask her for food and she had nothing. So she went to the plate which she used to send to the Prophet and found it full of clarified butter, and she took from it until she scraped it. She went to see the Prophet and he said: 'Have you scraped it?' She said: 'Yes.' He said: 'Had you left it, it would have continued to suffice your needs."

1542. It was related that Abd Allah ibn Mas'ud said: "While we were with the Messenger of God (Prayers & peace be upon him) at Mina, the moon was split into two, one half was behind the mountain and the other before it, and the Messenger of God (Prayers & peace be upon him) said regarding that: 'Bear witness to this'."

1543. It was related that Anas ibn Malik said: "The people of Makkah asked the Messenger of God (Prayers and peace be upon him) to show them a sign, so he showed him the splitting of the moon twice."

1544. It was related that Abu Huraira said that Abu Jahl said: "Are you going to permit Mohammed to prostrate upon the dust in front of you?" They said: "Yes." He said: "By Lat and by Uzza, if I see him do so, I shall put my foot on his neck or I shall wipe his face in the dust." He went to the Messenger of God (Prayers and peace be upon him) while he was praying intending to stand on his neck but they were surprised to see Abu Jahl turning back upon his heels in fright, trying to protect himself with his hands. They asked him: 'What happened to you?' I found between him and me the trench of Hell Fire and a terrifying thing and wings.' The Messenger of God (Prayers and peace be upon him) said: 'Had he come closer the angels would have snatched him part by part.' So God High Exalted revealed: 'No indeed, mankind is surely ever insolent, for he deems himself self-sufficient. Surely to your Lord is the return, have you see he who forbids the servant of God when he prays, have you considered if he were guided, or enjoins to piety? Have you seen if denies the Truth and turns away? Does he not realise that God sees all? No indeed, if he does not desist, We shall drag him by the forelock, a lying sinful forelock, let him them call his henchmen, We shall call the guards of Hell. No indeed, never obey him.' (Surah 96 verses 6-19)." It was also related that he said: "And he ordered him with what he was ordered with." And it was also related: "Let him call his henchmen – means – his people."

1545. It was related that Jabir ibn Abd Allah said that he fought a Battle towards Nadj in the company of

the Messenger of God (Prayers and peace be upon him) and when the Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon him) dismounted and the people went out among the thorn trees looking for shade. The Messenger of God (Prayers and peace be upon him) rested under the shade of a Samura tree and hung his sword upon it. We slept for some time until the Messenger of God (Prayers and peace be upon him) roused us and we went to him and saw a Bedouin seated beside him. The Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon him) did not punish him."

1546. It was related that Anas ibn Malik said: "A Jewess offered a poisoned sheep to the Messenger of God (Prayers and peace be upon him) and he ate from it. Then she was brought to the Prophet so, he asked her about it and she said: 'I wanted to kill you.' He said: 'God would not permit you to do that.' Then they asked him: 'Shall we kill her?' He said: 'No.' Thereafter I saw the effect of the poison on the palate of the Messenger of God's mouth."

1547. It was related that Abu Humaid said: "We marched out with the Messenger of God (Prayers & peace be upon him) to participate in the battle of Tabuk and when we reached Wadi al Qura we found a woman in her garden. The Messenger of God (Prayers & peace be upon him) asked his companions to estimate the quantity of fruit in the garden, and the Messenger of God (Prayers and peace be upon him) judged it to be ten measures and said to the woman: 'Assess what your garden will produce until we return to you if God wills.' When we reached Tabuk The Messenger of God (Prayers & peace be upon him) said: 'There will be a strong wind blowing tonight, so none of you should go out and 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. An envoy from the King of Aila came to the Messenger of God with a letter and presented The Messenger of God (Prayers & peace be upon him) with a white mule. The Messenger of God (Prayers & peace be upon him) replied to him and sent him a cloak. We marched on until we reached Wadi al Qura and the Messenger of God (Prayers & peace be upon him) he asked the woman how much her garden had produced. She said: 'Ten measures.' So the Messenger of God (Prayers and 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, and whoever wishes to stay let him remain.' So we marched until we reached Madinah and The Messenger of God (Prayers & peace be upon him) said: 'This is Taba and this is Uhud. This mountain loves us and we love it.' Then he said: 'The best family of the Ansar is the family of Bani al Najjar, and then the family of Bani Abd al Ashal, then Bani Al Harith ibn Al-Khazraj and the family of Bani Sa'ida. And there is goodness in all the families of the Ansar.' Sa'd ibn Ubada reached us and Abu Asid said: 'Do you not see that the Messenger of God (Prayers and peace be upon him) said that there is goodness in all the families of the Helpers (al Ansar), and he mentioned us last?' So Sa'd reached the Messenger of God (Prayers and peace be upon him) and said: 'O Messenger of God, you have mentioned that there is goodness in all the families of the Ansar and mentioned us last?' He said: 'Is it not enough for you that you are among the best?'"

1548. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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 continued to ward them from it but they overwhelmed him and plunged into it. He said: "This is my similitude and yours. I ward you from the fire, but you overwhelm me and dive into it."

1549. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) permitted a matter for some people, but some others refused it, when the Prophet knew of that he became angry until the anger showed upon his face, and he said: 'What is wrong with those people, they refuse what I am allowed to permit, by God, I know better than they and I am more Godfearing than they.'"

1550. It was related that Aisha, the wife of the Prophet, said: "Whenever the Messenger of God (Prayers and peace be upon him) was given a choice between two matters he would choose the easier one as long as it was not sinful. If it was sinful he would be the furthest from it. The Messenger of God (Prayers and peace be upon him) never sought to take revenge for himself, except when the sanctity of God Almighty was violated."

1551. It was related that Al Mughira ibn 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'."

1552. It was related that Jundub said: "I heard the Prophet say: 'I will be before you at the Fountain in readiness for you.'"

1553. It was related that Abd Allah ibn Amr ibn al As said that the Messenger of God (Prayers & peace be upon him) said: "My

Fountain is a month's journey to traverse, its water is more white than silver, 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." He said that Asma' bint Abu Bakr said that the Messenger of God (Prayers and peace be upon him) said: "I will wait for you at the Fountain to see which one of you comes, some people will be taken away before they reach me, and then I will say: 'My Lord! They are from me and of my Nation.' Then it will be said: 'Did you not perceive what they did after you, by God, they almost turned back after you.' He said: 'Ibn Abu Mulika used to say: 'O God! We seek refuge with You from turning back or from being put to test in our Religion.'"

1554. 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." Al Mustawrid said to him: "Have you not heard him when he said: 'The drinking cups?' He said: 'No.' So Al Mustawrid said: 'You will see them as the stars.'"

1555. 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." It was also related: "My Fountain." And it was also related that Ubaid Allah said: "I asked him – Nafi' – he said: 'They are two villages in al Sham, the distance between them is three nights walk.' Or he said: 'Three days.'"

1556. It was related that Jabir ibn Samura said that the Messenger of God (Prayers and peace be upon him) said: "I will be before you at the Fountain in readiness for you, and the distance between its two sides is the distance between Sanaa and Aila, and the drinking cups are as the stars."

1557. It was related that Abu Zarr said: "I said: 'O Messenger of God, what are the drinking cups of the Fountain?' He said: 'By The One in Whose Hand is the soul of Mohammed, its cups are more numerous than the stars in the sky and the planets on a dark night, cups from Paradise, whoever drinks from it will never thirst. Two rivers run into it from Paradise, whoever drinks from it will never thirst, its width is like its length and the distance between them is as Amman and Aila, and its water is more white than milk and sweeter than honey.'"

1558. It was related that Thauban said that the Prophet of God said: "I will be standing at the end of my Fountain pushing the people away to make room for the people of Yemen, I shall strike it with my staff until it runs to them and they are satisfied." He was asked about its width and he said: "From where I stand until Amman." And he was asked about its drink, and he said: "It is whiter than milk and

sweeter than honey, there gushes to it two channels of the rivers of Paradise, one of them is from gold and the other is from silver."

1559. It was related that Uqba ibn Amir said: "The Messenger of God (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."

1560. 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 (Prayers and peace be upon him) 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."

1561. It was related that Al Bara' Ibn Azib said: "The Messenger of God (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 a red cloak and I have never seen a more handsome man than he."

1562. It was related that Abu al Tufail said: "I saw the Messenger of God (Prayers and peace be upon him) and no man on the surface of the earth saw him as I saw him. He said: 'How did you see him?' He said: 'He had a white handsome face.' Muslim said: 'Abu al Tufail who died in the year 100 Hijrah and was the last of the Companions of the Messenger of God (Prayers and peace be upon him).'"

1563. It was related that Jabir ibn Samurah said: "Jabir was asked about the Prophet's old age. He said: 'When he applied oil to his head it was not apparent and when he did not apply oil something of his age could be perceived.'"

1564. It was related that Al Sa'ib ibn Yazid said: "My aunt took me to The Messenger of God (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."

1565. It was related that Abdullah ibn Sarjis said: "I saw the Messenger of God (Prayers and peace be upon him) and ate bread and meat with him, - or he said – bread soaked in soup." I asked him: 'Did the Prophet invoke forgiveness for you?' He said: 'Yes, and for you, and then he recited: '...and ask forgiveness for yourself. and for the believing men and believing women...' (Surah 47 verse 19) Then I followed him and saw the Seal of Prophethood between his shoulders on the left side of his shoulder with mole-like spots around it."

1566. It was related that Jabir ibn Samurah said: "The face of the Messenger of God (Prayers and peace be upon him) was broad and ruddy and his heels were slender. Shu'bah said: 'I asked Simak: 'What does dali' al-fam mean?' He said: It means a broad face.' I asked: 'What does ashkal mean?' He said: 'Oval eye.' I asked: What is manhus al-aqibayn?' He said: 'It means slender heels.'"

1567. It was related that Anas ibn Malik said: "I hate to see any man pluck out the whites hairs from his head or beard, and the Messenger of God (Prayers and peace be upon him) never coloured his hair. The white hair was under his lower lips and on his cheeks and upon his head was a sprinkling of white hair."

1568. It was related that Abu Juhaifa said: "I saw the Messenger of God (Prayers & peace be upon him) glowing and some of his hair was white and Al Hasan ibn Ali looked like him."

1569. It was related that Anas said: "The hair of the Messenger of God (Prayers and peace be upon him) used to reach his shoulders."

1570. It was related that Anas said: "The hair of the Messenger of God (Prayers and peace be upon him) used to reach to his ear lobes."

1571. It was related that Ibn Abbas said: "The Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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."

1572. 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.

1573. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) had a glowing complexion and his sweat was like pearls. His gait was as if he walking upon an incline. I have never felt fine silk or heavy silk softer than the hands of the Messenger of God (Prayers & peace be upon him), and I have never smelt a scent or a sweat sweeter than the scent of the Messenger of God's (Prayers & peace be upon him) sweat."

1574. It was related that Jabir ibn Samura said: "I prayed with the Messenger of God (Prayers and peace be upon him) the first prayer, then he went to his family and I left with him, he met two boys and he wiped the cheeks of both of them one after the other, when he wiped my cheeks and I found his hands very cold – or scented – as if he had just removed them from a jar of perfume.'"

1575. It was related that Aisha said: "Surely I saw The Messenger of God (Prayers & peace be upon him) receiving Revelations on a very cold morning and I noticed the sweat dropping from his forehead."

1576. It was related that Aisha said: "Al Harith ibn Hisham asked the Prophet: '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'."

1577. It was related that Anas said: "The Prophet came to visit us, then took a rest. He sweated profusely and my mother came with a bottle collected his sweat in it. The Prophet woke up and asked: 'O Umm Sulaim, what are you doing?' She said: 'This is your sweat which I have added to my perfume and it is the best of perfumes.'"

1578. It was related that Anas ibn Malik said: "The Prophet used to visit the house of Umm Sulaim, so he rested upon a piece of cloth. One day he came and slept upon the cloth and when she came she was told the Prophet is sleeping in your house upon your cloth. He sweated profusely until the cloth was drenched in it, so she opened her vanity box and took the cloth and wrung it into her bottles, the Messenger of God (Prayers and peace be upon him) was startled and asked her: 'O Umm Sulaim, what are you doing?' She said: 'O Messenger of God, we hope for its blessing for our children.' He said: 'You are right.'"

1579. It was related that Anas ibn Malik said: "The Messenger of God

(Prayers and peace be upon him) used to pray the dawn prayer, and the servants of Madinah came with their containers full of water, he used to dip his hand in every container put before him, and even when it was cold and he dipped his hand in it."

1580. It was related that Anas ibn Malik said: "I saw the Messenger of God (Prayers and peace be upon him) have his hair cut by the barber and his Companions gathered around him and vied that no hair would fall except into their hands."

1581. It was related that Anas ibn Malik said: "A woman was partially demented and she said: 'O Messenger of God, I want something from you.' He said: 'O Mother of so and so, see which side of the road you would like to stand at so that I may do for you what you need. He stood to the side of the road with her until he saw that she had what she needed."

1582. It was related that Anas ibn Malik said: "I have never seen anyone more kind to his family than the Messenger of God (Prayers and peace be upon him), Ibrahim was sent to the outskirts of Madinah to be suckled and he used to go there and we went with him. He entered the house, which was filled with smoke as his foster-father was a blacksmith. He picked him up and kissed him and then came back. Amr said that when Ibrahim died, the Messenger of God (Prayers and peace be upon him) said: 'Ibrahim my son has died as a suckling infant, and now he has two foster-mothers who will complete his period of suckling in Paradise.'"

1583. It was related that Abu Huraira said: "Al Aqra'a ibn Habis saw the Prophet kissing Al Hasan so he said: 'I have ten sons and I have never kissed any of them.' The Messenger of God (Prayers and peace be upon him) said: 'The one who has no mercy will never see it.'"

1584. It was related that Anas said: "The Messenger of God (Prayers and peace be upon him) was traveling and a black servant named Anjashah was driving the camels. The Messenger of God (Prayers & peace be upon him) said: "O Anjashah! Slow down with the fragile vessels."

1585. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) was the best of people, and the most generous of them, and the bravest. One night the people of Madinah were frightened, and they ran towards the sound and the Messenger of God (Prayers and peace be upon him) met them as he was returning, so he rushed before them to the sound and he was mounted upon the horse of Abu Talha without a saddle. He hung the sword over his neck and said: 'Why are you frightened, why are you frightened?' They said: 'We found a Bahra running, or 'It is Bahr.' He said: 'It was a horse walking slowly.'"

1586. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) had the kindest nature of all people. One day he sent me on an errand and I said: 'By God I will not go.' Although I thought to myself I would do what the Messenger of God (Prayers and peace be upon him) asked me to do and I went out and met with some children who had been playing in the street. Then the Messenger of God (Prayers and peace be upon him) came and caught me by the back of my neck and when I looked around at him I saw that he was smiling, and he asked: 'Unais, did you go where I asked you to go?' I said: 'O Messenger of God I am just going.' Anas added: 'I attended him for nine years and he never asked me why I had done a thing or why I had not done a thing.'"

1587. It was related that Urwa ibn al Zubair said: "Abu Huraira used to talk to the people and say: 'Listen to this, O lady of the room, listen to this, O lady of the room.' While Aisha, may God be pleased with her, was praying. So when she completed her prayer, she said to Urwa: 'Have you heard what he has just said? The Prophet used to talk a for a number of times.'"

1588. It was related that Shaqiq Abu Wail said: "Abd Allah used to remind us every Thursday, so a man said to him: 'O Abu Abd al Rahman, we love your Hadith and wish to hear it. And we hope you will talk to us every day.' So he said: 'What prevented me from talking to you every day is that you might feel bored, the Messenger of God (Prayers and peace be upon him) used to admonish us on certain days so that we would not tire of it.'"

1589. It was related that Ibn Abbas said: "The Prophet was the most generous of all people, and he was always more generous in Ramadan when Gabriel met with him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. And then the Messenger of God (Prayers and peace be upon him) would be more generous than the fastest wind."

1590. It was related that Jabir ibn Abd Allah said: "Whenever the Messenger of God (Prayers and peace be upon him) was asked for something, he never said: 'No.'"

1591. It was related that Anas said: "A man asked the Prophet for the sheep between two mountains, and he gave them to him, so he went to his people and said: 'O my people! Be Muslims, by God, Mohammed gives so much that you will never fear poverty again.' Anas said: 'A man used to become Muslim for worldly things, then when he had become Muslim, he found Islam more beloved to him that the whole world and all that is in it.'"

1592. It was related that Ibn Shihab said: "The Messenger of God (Prayers and peace be upon him) went on

the expedition of the Conquest of Makkah and then he set out with the Muslims and they fought at Hunain, and God Almighty granted victory for his Religion and to the Muslims. The Messenger of God (Prayers and peace be upon him) gave one hundred camels to Safwan ibn Umayyah and then gave him another one hundred camels, and then again gave him one hundred camels. Ibn Shihab said that Sa'id ibn al Musayyib said that Safwan said: 'The Messenger of God gave me and he was the most disliked person of all people in my eyes. But he continued giving to me until now he is the most beloved of people to me.'"

1593. It was related that Jabir ibn Abd Allah said that the Messenger of God (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."

1594. It was related that Jubair ibn Mut'im said that the Messenger of God (Prayers and peace be upon him) said: "I have 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 after whom there will be no one." And God has named him: "Benevolent and compassionate."

1595. It was related that Abu Musa al Ashari said: "The Messenger of God (Prayers and peace be upon him) used to tell us his names; 'I am Mohammed, and Ahmad, and al Muquaffi, the Last of the Prophets, and al Hashir, the one who gathers the people, and the Prophet of Repentance and the Prophet of Mercy.'"

1596. It was related that Ibn Abbas said: "The Messenger of God (Prayers and peace be upon him) stayed in Makkah for thirteen years and received Divine Inspiration then in Madinah for ten years and he died at the age of sixty-three."

1597. It was related that Ibn Abbas said: "The Messenger of God (Prayers and peace be upon him) stayed in Makkah for fifteen years, listening to the sound and seeing the light for seven years, and he did not see anything. And eight years receiving Revelation, and he stayed in Madinah for ten years."

1598. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) died at the age of sixty-three, and

so did Abu Bakr, and so did Umar, who was also sixty-three."

1599. It was related that Abd Allah ibn Abbas said that Ammar, the freed slave of Bani Hashim, said: 'I asked Ibn Abbas how old he was when the Messenger of God (Prayers and peace be upon him) died. He said: 'I do not think that such a thing is not known to a man like you who is of his people.' He said: 'I have asked the people but they differed about it, and I wish to know your opinion.' He said: 'Can you count?' He said: 'Yes.' Then he said: 'Then know that he was sent at the age of forty, and he stayed in Makkah for fifteen years, sometimes in peace and sometime in fear, and then he lived for ten years after he migrated to Madinah."

1600. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "When God, High Exalted and Glorious, intends to show mercy to an Nation from His servants He recalls His Messenger before them makes him advance before them and if He intends to destroy a Nation, He punishes it while their Prophet is alive and He destroys it while he witnesses it so that he is relieved by its destruction as they disbelieved him and disobeyed his orders."

1601. It was related that Abd Allah ibn Al Zubair said: "A man of the Ansar argued with al Zubair in the presence of the Messenger of God (Prayers and peace be upon him) about the Harra Canal which was used for watering the palm trees. The man of the Ansar said: 'Let the water run.' But he refused. So they went to the Messenger of God (Prayers and peace be upon him) to judge between them and the Messenger of God (Prayers and peace be upon him) said to al Zubair: 'O Zubair! Water yours and then let the water run to your neighbour.' Then the man of the al Ansar became angry and said: 'O Messenger of God, is it because he is your cousin?' So the color of the face of the Prophet of God changed, and he said: 'O Zubair! Water yours and then withhold the water until it reaches the walls between the pits round the trees.' Zubair said: 'By God, I think that the following verse was revealed because of this: 'By your Lord! They will not believe until they accept you to judge between them in their disputes, and accept your decision with entire submission without feeling the least resentment in their hearts.' " (Surah 4 verse 65)

1602. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) was told of something regarding his Companions, so he addressed us saying: 'Paradise and the Fire were displayed to me, but I do not see a day like today of good or evil. If you know what I know you would have laughed a little and wept a lot.' He said: 'The Companions of the Messenger of God (Prayers and peace be upon him) did not see a more difficult

day than that day. They covered their heads and they were weeping deeply.' He said: 'Umar ibn Khattab stood up and said: 'We are pleased with God as our Lord, and with Islam as our Religion and with Mohammed as our Prophet.' He said: 'A man stood up and asked: 'Who is my father?' He replied: 'Your father is so and so.' Then the verse was revealed: 'O you who believe! Do not question things which if they were revealed to you would only vex you...' (Surah 5 verse 101)."

1603. It was related that Sa'd ibn Abu Waqqas said that the Messenger of God (Prayers and peace be upon him) said: "The most grievous wrong that a Muslims commits to the other Muslims is the one who questions something that was not prohibited to the Muslims, then it becomes unlawful to them due to his questioning."

1604. It was related that Anas said that a man asked: "O Messenger of God, where is my father?" He replied: "In the Hell Fire." So when the man turned his back to leave, he called him and said: "My father and your father are in the Hell Fire."

1605. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Shun what I have prohibited to you and do what I have ordered you to do to the utmost of your ability. The people before you were destroyed because they questioned excessively, and disagreed with their Prophets."

1606. It was related that Talhah ibn Ubaid Allah said: "The Messenger of God (Prayers and peace be upon him) and I passed by some people near the date-palm trees and he asked: 'What are they doing?' They said: 'They are grafting, they are combining the male and female part of the tree so that it will grafted.' So the Messenger of God (Prayers and peace be upon him) said: 'I do not see it will do anything.' The people were told about that and they gave up this practice. The Messenger of God (Prayers and peace be upon him) was informed of that so he said: 'If there is any use in it, let them do it, it was just a thought I had, so do not charge me for it, but if I tell you anything regarding God then you must accept it, as I do not attribute lies to God, High Exalted'."

1607. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By The One in Whose Hand is the soul of Mohammed, a day will come when none of you will see me, then his seeing me would be better for him than his family and his wealth." Abu Ishaq – he means ibn Mohammed ibn Sufian - said: "For him to see me is more dear to him than to see his family or his wealth." And he is my sight will be the first and the last.

1608. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The people to whom I am most beloved are the people who

will come after me, any of them would wish to see me, even if he were to pay for that with his family and his wealth."

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The Book of the Prophets

1609. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) held my hand and said: 'God High Exalted, created the earth on Saturday and the mountains in it on Sunday, and created the trees on Monday, and created the disliked on Tuesday, and created the light on Wednesday, and spread the creatures upon it on Thursday, and created Adam on the afternoon of Friday and he was the last to be created on the last hour of Friday between the afternoon and the night.'"

1610. It was related that Anas ibn Malik said: "A person came to the Messenger of God (Prayers and peace be upon him) and said: O, the best of creation; thereupon the Messenger of God (Prayers and peace be upon him) said: "That is Ibrahim"

1611. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "At the age of eighty, Abraham performed his circumcision with an axe."

1612. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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."

1613. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Abraham only lied on three occasions. Twice in the cause of God when he said: 'I am ill,' and when 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'."

1614. It was related that Abu Huraira said: "Moses was a shy man and was never seen naked, he said: 'The children of Israel said: 'He has a scrotal hernia.' He said: 'Moses took off his clothes and put them on a stone to wash, but the stone rolled away with his clothes; Moses picked up his stick and ran after the stone beating it and saying: 'O stone! Give me my clothes!' Until he reached a group of the children of Israel. And it was revealed: 'O you who believe! Do not be as those who annoyed Moses, then God freed him of what they said of him, and he was highly honoured with God.'" (Surah 33 verse 69)

1615. It was related that Said ibn Jubair said: "I said to Ibn Abbas: 'Nauf Al Bukah claims that Moses, the companion of Al Khidr was not Moses of the Children of Israel, but some other Moses.' Ibn Abbas said: 'The enemy of God has lied. Ubayy ibn Ka'b told us that the Prophet said: 'Once Moses stood up and addressed Bani Israel and he was asked who was the most learned man among the people. He said: 'I.' God Almighty admonished him because he failed to attribute absolute knowledge to Him. So, God said: 'At the confluence of the two seas there is one of My Servants who is more learned than you.' Moses said: 'O my Lord! Where shall I find him?' God Almighty said: 'Carry a fish in a basket and where you will lose the fish you will find him.' So Moses set off with his boy, Yusha ibn Nun, and carried with him a fish in a basket and went on with his boy until they reached the rock where they rested, and the fish wriggled out of the basket and it fell into the sea. He said: 'God Almighty calmed the water and made it appear as an arch.' So it was for the fish a way to go through and for Moses and his boy a wonder, so they set off and journeyed the rest of the day and its night, and Moses' boy for got to mention it to him, in the morning Moses said to his boy: 'Bring us our meal, we have encountered much weariness on this our journey.' He said: 'He did not feel tired until he reached the place which he had been commanded to go to.' His boy said

to him: 'Did you see when we were resting 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 tracing their footsteps. He said: 'They retraced their steps back until they reached the rock. There they saw a man lying covered with a garment. Moses greeted him and al Khidr replied saying: 'How can there be peace in your land?' He said: 'I am Moses.' He asked: 'Moses of the Children of Israel?' Moses said: 'Yes, I have come to you so that you may teach me from the knowledge of God which He has taught you.' He said: 'O Moses! I have some of the Knowledge of God which God has taught me, and which you do not know, while you have some of the Knowledge of God which God has taught you and which I do not know." Moses asked: 'Shall I follow you so that you may teach me of what you have been taught of right knowledge?' He said: '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 will not disobey you in any matter.' So Al Khidr said to him: 'Then if you follow me, question me not on anything until I myself make mention of it to you.' He said: 'Yes.' So they both set out walking along the sea-shore, and a boat passed by them and they asked the crew of the boat to take them on board. The crew recognised Al Khidr and so they took them on board without payment. Al Khidr intentionally pulled out one of the boat's boards, so Moses said to him: 'The people carried us without payment and you are intentionally destroying their ship to drown those in it, you have indeed done a grievous thing?' He replied: 'Did I not say that you would not be able to bear with me patiently?' Moses replied: 'Excuse me that I forgot and do not make it difficult for me.' So they left the boat and as they were walking upon the shore they saw boy playing with other boys. Al Khidr pulled off the boy's head and killed him. Moses said: 'Have you killed an innocent soul who has not killed any soul? You have indeed done an evil thing.' He said: 'Did I not say to you that you would not be able to bear with me patiently?' He said: 'This is worse than the first.' Moses said: 'If ever I question you about anything after this then keep me no more in your company, you have been afforded full excuses from my side.' So they departed until when they reached the people of a town, they 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: 'About to fall, and Al Khidr set it up with his hands.' Moses said: 'Those people whom we came to, but they neither gave us food, nor hospitality. If you had wished, you could surely have exacted payment for that. He said:

'This is where you and I will part, now I will explain to you that which you could not bear patiently.' The Messenger of God (Prayers and peace be upon him) said: 'May God bestow His Mercy on Moses! I wish he had remained patient, so that we would have been told more of their narrative.' The Messenger of God (Prayers and peace be upon him) said: 'The first time it was from that Moses forgot.' He said: 'A sparrow came and fell upon the edge of the boat, then it dipped its beak into the sea, so Al Khidr said: 'My knowledge and your knowledge do not diminish the Knowledge of God by even as much as this sparrow has diminished from the sea with its beak.' Said ibn Jubair said: 'Ibn Abbas used to recite: 'As a king was pursuing them who was seizing every good ship forcibly.' And he used to recite: 'And indeed the boy was an unbeliever.'"

1616. It was related that Abu Huraira said: "Once while a Jew was selling something, he was offered a price which displeased him. So, he said: 'No, by Him Who gave Moses superiority over all humanity.' Hearing him, a man of the Helpers (al Ansar) rose up and slapped his face and said: 'You say: 'By Him Who Gave Moses superiority over all humanity, while the Prophet is present amongst us!' The Jew went to the Prophet and said: 'O Abu Al Qasim! I am under the pledge and agreement of security, so what right does so-and-so have to slap me?' The Prophet asked the other: 'Why did you slap him?' He related what had happened to him, and the Prophet became angry so that his anger was apparent in his face, he said: 'Do not attribute superiority to any Prophet of the Prophets of God, for when the trumpet will be blown, everyone on the earth and in the heavens will fall unconscious except those whom God will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Moses holding the Throne of God. I shall not know if the unconsciousness which Moses suffered on the Day of al Tur was deemed commensurate for him, or whether he was revived before me. And I do not say that there is anybody who is better than Yunus ibn Matta.'"

1617. 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 (Prayers and peace be upon him) said: "If I was

there I would show you the grave of Moses on the wayside close to the red hillock of sand."

1618. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "I happened to pass by Moses on the occasion of the Night Journey near the red mound (and found him) saying his prayer in his grave."

1619. It was related that Abu Huraira said the Prophet was asked: "Who is the most honorable person?" He replied: "The one who is the most Godfearing." The people said: "We do not mean that." He said: "The most honorable person is Joseph, the Prophet of God, the son of the Prophet of God, the son of the Prophet of God, the son of the Friend of God." The people said: "We do not mean that." He said: "Then you mean to ask me about the origins of the Arabs? People are of various origins. The best in the times before Islam are the best in Islam, as long as they are knowledgeable in their Religion."

1620. It was related that Abu Huraira the Messenger of God (Prayers and peace be upon him) said: "Zakaria was a carpenter."

1621. It was related that Abu Huraira the Prophet said: "No one should say that I am better than Yunus ibn Matta."

1622. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "In this world and in the Hereafter, I am the closest of all the people to Jesus, the son of Mary. The Prophets are paternal brothers, they have different mothers, but their Religion is one."

1623. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Every newborn is pricked by Satan at birth, so he begins to cry from the prick of Satan. Except the son of Mary and his mother." It was also related that Abu Huraira said: "If you wish to read: 'And I seek refuge in Your protection for her and her descendants from Satan the outcast.'" (Surah 3 verse 36)

1624. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Jesus saw a man stealing so he asked him: 'Are you stealing?' He said: 'No, there is no god but God.' Jesus said: 'I believe in God and doubt my eyes.'"

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The Book of the Merits of the Companions of the Prophet

1625. It was related that Anas ibn Malik said that Abu Bakr al Siddiq said: "I looked at the feet of the unbelievers while we were in the cave and said: 'O Messenger of God, if anyone of them looks at his feet, he will see us.' So he said: 'O Abu Bakr, what do you think of two while God is their third?'"

1626. It was related that Abu Said Al Khudri said that the Prophet addressed the people saying: "God has given a servant the choice of this world or that which is with Him, and the servant has chosen what is with God." Abu Bakr began to weep, and we were surprised that he wept at the Prophet saying that a servant of God had been offered a choice, but we knew later that it was the Messenger of God (Prayers and peace be upon him) who had been given the choice, and Abu Bakr had known better than all of us. The Messenger of God (Prayers and peace be upon him) also said: "The one who has favoured me most of all with both his company and wealth, is Abu Bakr. And if I were to take a friend besides my Lord, I would have taken Abu Bakr, but we are brothers in Islam and in friendship. Close all the gates of the Mosque except the gate of Abu Bakr."

1627. It was related that Abu Uthman said that Amr ibn al As said: "The Messenger of God (Prayers and peace be upon him) ordered me to lead the Army of Dhat-al-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, " 'Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar." He then named other men.

1628. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "While a man was driving a cow with a load on it, it turned towards him and spoke to him saying: 'I have not been created for this purpose, but for ploughing.' The people said: 'Glory be to God, – in wonder – a speaking cow?' The Messenger of God (Prayers and peace be upon him) said: 'But I believe in it and so do Abu Bakr and Umar.' Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: 'While a shepherd was among his

sheep, a wolf attacked them and took away a sheep. When the shepherd chased the wolf, the wolf turned towards him and asked: 'Who will guard it on the day of wild animals when nobody except I will be its shepherd?' The people said: 'Glory be to God.' The Messenger of God (Prayers and peace be upon him) said: 'But I believe in it and so do Abu Bakr and Umar.'"

1629. It was related that Ibn Abbas said: "As I stood with the people while they were invoking God Almighty for Umar ibn al Khattab who was laid out upon his bed, a man behind me rested his elbows on my shoulders and said: 'May God have mercy upon you, I always hoped that God would keep you with your two companions, as I often heard the Prophet say: 'I, Abu Bakr and Umar were in such a place. I, Abu Bakr and Umar did so and so. I, Abu Bakr and Umar set off together.' So I hoped that God would always keep you with both of them.' I turned around and saw that the speaker was Ali ibn Abu Talib."

1630. It was related that Ibn Abu Mulaikah said: "I heard Aisha say when she was asked who would the Messenger of God (Prayers and peace be upon him) have nominated as his successor if he had to nominate someone. She said: 'Abu Bakr.' Then she was asked: 'Then whom after Abu Bakr?' She said: 'Umar.' Then she was asked: 'Then whom after Umar?' She said: 'Abu Ubaidah ibn Jarrah.' And then she mentioned no one else after that."

1631. It was related that Mohammed ibn Jubair ibn Mutim said that his father said: "A woman came to the Prophet and he ordered her to return later. She asked: 'What if I come and do not find you?' as if she meant: 'What if I find you have died?' The Prophet said: 'If you do not find me, then go to Abu Bakr.'"

1632. It was related that Aisha said: "During the final illness of the Messenger of God (Prayers and peace be upon him), he asked me to call Abu Bakr, my father, and my brother as well, so that he might dictate a document, for he feared that someone else might be seek succession and might claim: 'I have a more rightful claim to it.' While God Almighty and the Believers will not approve any claim except that of Abu Bakr."

1633. It was related that Abu Said Al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "While I was sleeping I saw some people wearing shirts of which some reached only to their breasts while others were even shorter than that. Umar ibn Al Khattab was shown to me wearing a shirt which was dragging." The people asked: "How did you interpret it, O Messenger of God?" He replied: "It is the Religion."

1634. It was related that Abd Allah ibn Umar said that the Prophet said: "When I slept I saw myself

drinking and I was content to the point that I saw milk issuing from my fingertips. Then I gave it to Umar." They asked: "How do you interpret that?" He said: It is knowledge."

1635. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "As I slept I saw myself standing at a well which had a bucket upon it. I drew water from the well as much as God Almighty pleased. Then Ibn Abu Quhafa took the bucket from me and brought out one or two bucketful's but he drew the water weakly. May God forgive him his weakness. Then the bucket grew very large and Ibn Al Khattab took it, and I had never seen such a powerful man as he in carrying out such heavy work, until the people drank to their satisfaction and watered their camels that had rested there."

1636. It was related that Abu Huraira said that the Prophet said: "As I slept I saw myself in Paradise and a woman was performing ablution beside a palace. I asked: 'Who is this for?' They said: 'It is for Umar ibn al Khattab.' I thought of Umar's feelings and so I turned and went away." Abu Huraira said: 'Umar wept as we were with the Messenger of God there, and Umar said: 'O Messenger of God, may my father and mother be redeemed for you. How could I feel jealous of you?'"

1637. It was related that Sad ibn Abu Waqqas said: "Umar ibn al Khattab sought the permission of the Messenger of God (Prayers and peace be upon him) to enter upon him as some women of the Quraish were sitting with him and speaking to him asking him for more expenses, they raised their voices above the voice of the Messenger of God (Prayers and peace be upon him). When Umar sought permission to enter, the women hurried to veil themselves. The Messenger of God (Prayers and peace be upon him) permitted him to enter and as Umar came in the Messenger of God (Prayers and peace be upon him) was smiling, Umar said: 'O Messenger of God, may God always make you smile.' The Prophet said: 'These women here amazed me, for as soon as they heard your voice, they hurried to veil themselves.' Umar said: 'O Messenger of God, they should more rightly fear you than I.' Then Umar addressed the women saying: 'O you women! Do you fear me more than you fear the Messenger of God?' They said: 'Yes, because you are more harsh and severe than the Messenger of God.' Then the Messenger of God (Prayers and peace be upon him) said: "O Ibn al Khattab! By Him in Whose Hands is my soul! Never does Satan find you taking a way, but he takes a different way than yours.'"

1638. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "Before you there were people who received inspiration, and if

there is such a one among my Nation it is Umar ibn al Khattab." Ibn Wahb interpreted the word 'Muhaddathun' as meaning those who receive enlightenment from the Almighty."

1639. It was related that Ibn Umar said that Umar said: "My Lord concurred with me on three occasions. In the matter of the Station of Ibrahim, in the matter of veiling and in matter of the prisoners of Badr."

1640. It was related that Ibn Umar said: "When Abd Allah ibn Ubai ibn Sallool died, his son Abd Allah ibn Abd Allah went to the Messenger of God (Prayers and peace be upon him) who gave him his shirt and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but Umar ibn Al Khattab held on to his garment and said: 'Do you offer the funeral prayer for him, he was a hypocrite and God has forbidden you to ask forgiveness for hypocrites.' The Prophet said: 'God Almighty has informed me: 'Whether you ask forgiveness for such people or not, God will not forgive them, even if you ask for forgiveness for them seventy times...' (Surah 9 verse 80) Then he said: 'I shall ask more than seventy times.' So the Messenger of God (Prayers and peace be upon him) offered the funeral prayer for him and we too, offered the prayer with him. Then God 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 while they were transgressors.' (Surah 9 verse 84)."

1641. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) was reclining in his house while his legs were uncovered. Then Abu Bakr sought permission to enter, so he permitted him to enter upon him as he was reclining there, and he spoke to him. Then Umar sought permission to enter, so he was permitted likewise, and he spoke to him as well while he was reclining there. Then Uthman came and sought permission to enter, so the Prophet sat up and covered his legs and straightened his garments – Mohammed said – I do not say that this took place on a certain day – then Uthman was permitted to enter and he spoke to him. When he left, Aisha said to the Messenger of God (Prayers and peace be upon him): 'Abu Bakr came and you did not move, and Umar came and you did not move, but when Uthman came you sat up and straightened your garments?' He said: 'Should I not feel shy before a man whom the angels feel shy of?' "

1642. It was related that Sa'id ibn Masib said that Abu Musa Al Ash'ari said: "I performed ablution in my house and then went out and said: 'Today I will abide with the Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon him) upon the edge of the well and hung his legs into it like the Prophet (Prayers & peace be upon him) and bared his legs. The 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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). Sharik said that Sa'id ibn Masib said that he interpreted that to mean their graves."

1643. It was related that Sa'd ibn Abu Waqqas said that the Messenger of God (Prayers and peace be upon him) 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? Except there will no prophet after me."

1644. 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."

1645. It was related that Sahl ibn Sa'd said: "There was a ruler of Madinah from the family of Marwan who said that he summoned Sahl ibn Sa'd and ordered him to insult Ali. He said: 'Sahl refused.' So he said to him: 'Since you have refused, may God curse Abu al Turab.' Sahl said: 'The best name I liked for Ali was the name Abu al Turab." He said: 'Tell me why Ali was called Abu Turab?' He said: 'The Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) started to wipe the dust from him saying: 'Get up! O Abu Turab (dust), get up O Abu Turab (dust)'."

1646. It was related that Abu Uthman said: "No one remained with the Messenger of God (Prayers and peace be upon him) during the battles in which he took part except Talha and Sa'd."

1647. It was related that Mohammed ibn al Munkadhir said that Jabir ibn Abd Allah said: "The Messenger of God (Prayers and peace be upon him) asked the people on the day of the Trench if anyone can bring him news of the unbelievers.

So no one except Al Zubair volunteered. Then he asked them again, and Al Zubair volunteered. Then he asked again, and Al Zubair volunteered. Then the Prophet said: 'For every Prophet there are disciples, and Al Zubair is my disciple.'"

1648. It was related that Abd Allah ibn Al Zubair said: "During the battle of the Trench, Umar ibn Abu Salama and I were left behind with the women. I saw Al Zubair mounted upon his horse, going to and returning from Bani Quraiza two or three times. So when he came back I said: 'O my father! I saw you going to and returning from Bani Quraiza?' He said: 'O my son, did you see me?' I said: 'Yes.' He said: 'The Prophet of God asked: 'Who will go to Bani Quraiza and bring me their news?' So I went, and when I came back, the Prophet of God made mention of his parents saying: 'May my father and mother be redeemed for you.' "

1649. It was related that Urwa ibn al Zubair said that Aisha said to him: "Your two fathers – by God – they are from those who responded to God and His Messenger after they were injured." It was also related that she meant Abu Bakr and Al Zubair.

1650. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) was on the mountain of Hira' and with Abu Bakr, Umar, Uthman, Ali, Talhah and Zubair, when the mountain shook. So the Messenger of God (Prayers and peace be upon him) said: 'Be still, for there are no other upon you but a Prophet, a Siddiq and a Martyr.' "

1651. It was related that Aisha said: "The Messenger of God (Prayers & peace be upon him) was performing a vigil at night and when he arrived in Madinah and he said: 'If only a Godfearing man from my companions would stand guard for me tonight!' All of a sudden the sound of clattering armour was heard. He said: 'Who is there?' He said: 'I am Sa'd ibn Abu Waqqas.' The Messenger of God (Prayers and peace be upon him) asked him: 'What has brought you here?' He said: 'I feared for the Messenger of God and so I have come to stand guard for him.' So the Messenger of God (Prayers & peace be upon him) prayed for him and slept."

1652. It was related that Amer ibn Sa'd said that his father said that on the day of Uhud the Prophet redeemed him by his parents and said: "This man of the unbelievers has burnt many Muslims, so shoot at him, I redeem you by my father and mother." He said: "I took out one blunt arrow and shot it into his side, so he fell down and his private parts were uncovered, then the Messenger of God (Prayers and peace be upon him) laughed so much that his premolars were visible."

1653. It was related that Musab ibn Sa'd said that his father said: "There are

verses of the Qur'an which were revealed regarding me." He said: "Umm Sa'd swore that she would never speak to him, nor eat or drink until he renegades on his Religion. And she said: 'You claim that God Almighty has enjoined upon you to be good to your parents, so I am your mother and I order you to renegade.' He said: 'She persisted for three days, then fell unconscious from weariness. Then her son Omara gave her a drink, and she invoked against Sa'd. Then God Almighty revealed in the Qur'an: 'And We have enjoined upon mankind to be kind to his parents...' (Surah 29 verse 8) And: 'And if they try to force you to associate with Me that whereof you have no knowledge, do not obey them. And keep company with them in this life in kindness...' (Surah 31 verse 15). He said: 'The Messenger of God (Prayers and peace be upon him) gained much booty and there was a sword among it. So I took it and I went to the Messenger of God (Prayers and peace be upon him) with it and said: 'Give me this sword as my booty as I am the only one who can appreciate it.' He said: 'Return it back to where you got it.' I took it back until I was going to throw it with the rest of the booty, but my soul hindered me, so I went back to him and said: 'Let me have it.' He spoke to me harshly saying: 'Return it back to where you got it.' So God Almighty revealed: 'They ask you about the spoils of war...' (Surah 8 verse 1). He said: 'I felt ill and I sent for the Messenger of God (Prayers and peace be upon him) and he came to me, and I said to him: 'Let me divide my wealth as I wish.' But he refused. I said: 'Then the half.' But he refused. So I said: 'Then the third.' He did not say anything. Since then the third became permissible. He said: 'I passed by some of the Helpers and the Emigrants and they said: 'Come, we will feed you and give you alcohol to drink.' This was before alcohol was prohibited. So I went with them and they were in a garden and I found a roasted camel head and a container of alcohol. He said: 'So I ate and drank with them.' And he said: 'We talked about the Helpers and the Emigrants, so I said that the Emigrants are better than the Helpers. One man took up a jawbone of the camel and struck me with it and cut my nose. I went to the Messenger of God (Prayers and peace be upon him) and told him about it, then God Almighty revealed regarding me: 'O you who believe! Most certainly intoxicants and gambling and idol worship and fortunes telling are an abomination of Satan's handiwork, so shun it...' " (Surah 5 verse 90)

1654. It was related that Sa'd said: "This verse was revealed concerning six people including Ibn Mas'ud and myself. The unbelievers said: 'Do not keep such people near you.' So it was revealed: 'Do not repel those who call upon their Lord morning and evening only desiring His pleasure.'"

1655. It was related Hudaifa said that the people of Najran came to the Messenger of God (Prayers and peace be upon him) and said: "O Messenger of God, send with us a trustworthy man." He said: "I will send to you a trustworthy man, truly a trustworthy man." So the people looked around to see who that would be. He said: "He sent Abu Ubaidah ibn Jarrah."

1656. It was related that Salamah ibn al Akwa said: "I was privileged to lead the white mule upon which the Messenger of God (Prayers and peace be upon him) was mounted, and Al Hasan and Al Husain were with him, until it reached the house of the Messenger of God (Prayers and peace be upon him). One of them was seated in front of him and the other one was seated behind him."

1657. It was related that Abu Huraira said: "I went with the Messenger of God (Prayers & peace be upon him) in the daytime and 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 Fatima's house and asked about his young grandson, but Fatima kept the boy inside for some time. We thought she was changing his clothes or bathing him. After some time the boy appeared running until he reached the Prophet (Prayers & peace be upon him) and they embraced and kissed each other, so the Messenger of God (Prayers and peace be upon him) said: 'O God! I love him and so love him and love whoever loves him'."

1658. It was related that Al Miswar ibn Makhrama said: "Ali proposed to the daughter of Abu Jahl, when Fatima heard of that she went to the Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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."

1659. It was related that Aisha said: "All the wives of the Prophet were with him when Fatima came walking, and her gait resembled the gait of the Messenger of God (Prayers and peace be upon him). When he saw her, he welcomed her and said: 'Welcome my daughter!' Then he made her sit on his right or on his left side, and he whispered to her and she cried. When he saw her distress, he whispered to her again, and she laughed. So I asked her: 'The Messenger of God has favoured you above his wifes when he

whispered to you, so why did you cry?' When the Messenger of God (Prayers and peace be upon him) left, I asked her: 'What did the Messenger of God say to you?' She said: 'I shall never disclose the secret of the Messenger of God (Prayers and peace be upon him).' When the Messenger of God (Prayers and peace be upon him) died, I said to her: 'For the sake of what is between us, tell me what the Messenger of God (Prayers and peace be upon him) told you.' She replied: 'Now, yes, I can tell you, when he whispered to me the first time he said to me that every year Gabriel used to revise the Qur'an with me once or twice, but this year he has done so twice. I see that my death is near, so be Godfearing and patient, It was a good foregoing for you.' So I cried as you saw. And when he saw my distress he whispered to me again and said: 'O Fatima, are you not happy to know that you shall be the first lady of the believing women – or the first lady of the women of this Nation?' So I laughed as you saw.' "

1660. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) went out one morning wearing a striped cloak of black camel hair and Al Hasan ibn Ali came, so he wrapped him under it, and then Al Husain came and he wrapped him under it as well. Then Fatima came and he took her under it, and then Ali came and he also took him under it and then he said: '...God only intends to remove all abomination from you, you family of the Prophet, and purify you absolutely.'" (Surah 33 verse 33)

1661. It was related that Yazid ibn Hayyan said: "I went with Husain ibn Sabrah and Umar ibn Muslim to Zaid ibn Arqam and while we sat beside him, Husain said to him: 'Zaid, you have been blessed that you saw the Messenger of God (Prayers and peace be upon him) and listened to his conversation, and fought beside him in battle and prayed behind him. Zaid, you have indeed been blessed. So tell us what you heard the Messenger of God (Prayers and peace be upon him) say. He said: 'I have grown old and I nearly reached the end of my term of life and I have forgotten some of that which I knew from the Messenger of God (Prayers and peace be upon him). So accept whatever I tell you, and whatever I do not mention do not compel me to tell you of it. Then he said: 'One day the Messenger of God (Prayers and peace be upon him) rose up to deliver a sermon at a watering place known as Khumm, which lies between Makkah and Madinah. He gave praise and glory to God, delivered the speech, admonished us and said: 'As for our purpose, O people, I am a human being. I may be about to receive a messenger from my Lord, and I shall respond to the summoning of God. But I leave you with two momentous things, one is the Book of God in which there is right guidance and light, so hold fast to the Book of God and cleave to it.' He

admonished us to cleave to the Book of God, and then said: 'The second are the members of my family, I remind you concerning the members of my family.' He asked Zaid: Who are the members of his family? Are not his wives the members of his family?' So he said: 'His wives are the members of his family, the members of his family are those for whom acceptance of Zakat is forbidden.' And he said: 'Who are they?' So he said: 'Ali and the offspring of Ali, Aqil and the offspring of Aqil, the offspring of Ja'far and the offspring of Abbas.' Husain said: 'Are they those for whom the acceptance of Zakat is forbidden?' Zaid said: 'Yes.'"

1662. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) told me: 'You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me: 'This is your wife.' I lifted the piece of cloth from your face, and there you were. I said to myself. 'If this is from God, then it will surely come to pass.' "

1663. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "I know when you are pleased with me or angry with me." I asked: "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.' " So I said: "Yes, but by God, O Messenger of God, I omit nothing but your name."

1664. It was related that Aisha said: "I used to play with the girls when I was with the Messenger of God." And she said: "My girlfriends used to come to me and they would cover themselves from the Messenger of God." She also said: "The Messenger of God (Prayers and peace be upon him) used to send them to me one by one."

1665. It was related that Aisha said: "The people used to do their best to find out which day was my day and then send their gifts on that day, and they sought from that the pleasure of the Messenger of God (Prayers and peace be upon him)."

1666. It was related that Aisha said: "The wives of the Messenger of God (Prayers and peace be upon him) sent Fatima, the daughter of the Messenger of God (Prayers and peace be upon him). She sought permission to enter as he had been lying with me in my blanket. He gave her permission and she said: 'O Messenger of God, your wives have sent me to you to ask you to give equal treatment with the daughter of Abu Quhafah.' I remained silent. Then the Messenger of God (Prayers and peace be upon him) said: 'O daughter, do you not love whom I love?' She said: 'Yes.' Then he said: 'I love this one.' Fatima rose up when she heard the Messenger of God (Prayers and peace be upon him) say that and went to the wives of Prophet and told them

what she had said to him and what the Messenger of God (Prayers and peace be upon him) had replied.' So they said to her: 'We see you have not assisted us. So go back to the Messenger of God and tell him that his wives seek equal treatment with the daughter of Abu Quhafah.' Fatima said: 'By God, I shall never speak to him again concerning that.' The wives of the Prophet then sent Zainab bint Jahsh, the wife of the Messenger of God (Prayers and peace be upon him) as she was the nearest to me in standing with the Messenger of God (Prayers and peace be upon him). I have never seen a more pious woman than Zainab, no one more Godfearing, more truthful, more conscious of the ties of blood relations, more generous, more self-sacrificing in her daily life and with a kinder nature which brought her closer to God Almighty. She was quick to anger but equally quick to forgive. The Messenger of God (Prayers and peace be upon him) permitted her to enter as I was with the Messenger of God (Prayers and peace be upon him) on my blanket, in the same very circumstances as when Fatimah had entered. She said: 'O Messenger of God, your wives have sent me to you, seeking equal treatment with the daughter of Abu Quhafah.' Then she neared to me and showed harshness to me I looked at the eyes of the Messenger of God (Prayers and peace be upon him) to see if he would permit me to speak. Zainab continued until I realised that the Messenger of God (Prayers and peace be upon him) would not be annoyed if I replied. Then I exchanged words with her until I obliged her to be silent. So the Messenger of God (Prayers and peace be upon him) smiled and said: 'She is the daughter of Abu Bakr.'" This Hadith was also related by Zuhri upon the same authority, but with some variation.

1667. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) used to ask us: 'Where am I to stay today? Where shall I stay tomorrow?' He was looking forward to my turn. He died on the day of my usual turn at my house. God returned him to Him while his head was between my chest and my neck."

1668. It was related that Aisha said: "I heard the Prophet speaking and listened to him before his death while he was resting his back on me and saying: 'O God! Forgive me, and bestow Your Mercy upon me, and let me meet the companions.' "

1669. It was related that Aisha said: "When the Prophet was in good health he used to say: 'No soul of any prophet is taken before he is shown his place in Paradise and then he is given a choice.' When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. Then he looked at the ceiling of the house and said: 'O God! The

highest companions.' I thought: 'He has not chosen us.' Then I realized that what he had said was what he had told us before when he was in good health. The last words he said were: 'O God! The highest companions.' "

1670. It was related that Aisha said: "When the Messenger of God (Prayers and peace be upon him) used to set off on a journey, he would draw lots between his wives, so the lot fell upon and Hafsa and me and we both accompanied him. 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'."

1671. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "Many men attained perfection but of women none attained perfection except Mary the daughter of Imran, and Asiya the wife of Pharaoh. And the superiority of Aisha over other women is as the superiority of Tharid (bread with soup) to other meals."

1672. It was related that Aisha said that the Messenger of God (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."

The Hadith of Umm Zar'a

1673. 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 (Prayers and peace be upon him) told me: 'I am to you as Abu Zar'a was to his wife Umm Zar'a'."

1674. It was related that Abd Allah ibn Jaffar said: "I heard Ali saying at al Kufa: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'The best of women is

Mary the daughter of Imran, and the best of its women is Khadija bint Khuwailid.' " Abu Kraib said: " Waqiki indicated to the heavens and the earth."

1675. It was related that Abu Huraira said: "Gabriel came to the Prophet and said: 'O Messenger of God, Khadija comes to you bringing a dish of cooked stew, or food or drink, so when she comes tell her that her Lord, High Exalted and I, send our salutations to her. And give her the glad tidings of a house in Paradise made of engraved pearls. There is no disturbance there nor weariness.'"

1676. It was related that Aisha said: "I never felt jealous of any of the wives of the Prophet except Khadija, although I never saw her. And the Messenger of God (Prayers and peace be upon him) used to say whenever he slaughtered a sheep: 'Send it to the friends of Khadija.' So one day I annoyed him by saying: 'Khadija!' Then he said: 'I had the bounty of loving her.'"

1677. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) did not marry any other women till Khadija died."

1678. It was related that Aisha said: "Hala bint Khuwailid the sister of Khadija, came seeking permission to enter to see the Messenger of God (Prayers and peace be upon him). He recognised the manner of Khadija and he felt pleased to see her. So he said: 'O God, Hala bint Khuwailid.' I felt jealous and said: 'You still remember an old woman of the old women of Quraish, with red gums, who died a long time ago while God has compensated you with better than her.'"

1679. It was related that Aisha, the mother of the believers, said that the Messenger of God (Prayers and peace be upon him) said: "The first of you to follow me will be the one who has the longest hand." She said: "So we vied (in charity) with each other to be the one with the longest hand." Zainab had the longest hand because she used to make things with her own hands and give them in charity."

1680. It was related that Abu Uthman said that Salman said: "If you are able, do not be the first one to enter the market, nor the last to leave from it as it is the battleground of Satan, and he raises his pennant there." He said: "I was informed that Gabriel came to the Prophet while Umm Salama was with him. Gabriel spoke to him. Then the Prophet asked Umm Salama: 'Who was that?' She replied: 'It is Dihya.' After Gabriel had left Umm Salama said: 'By God, I did not think he was any other until I heard the Prophet's speech in which he related the news from Gabriel.' Abu Uthman was asked: 'Who did you hear that from?' Abu Uthman said: 'From Usama ibn Zaid.' "

1681. It was related that Anas ibn Malik said: "The Prophet never entered

upon any woman other than his wives, except Umm Sulaim. They asked him about it so he said: "I am only being kind to her because her brother was killed with me."

1682. It was related that Anas ibn Malik said that the Prophet said: "I entered Paradise and heard the sound of footsteps, so I said: 'Who is it?' They said: 'It is Ghumaisa' bint Milhan, the mother of Anas ibn Malik.'"

1683. It was related that Anas said that after that death of the Messenger of God (Prayers and peace be upon him), Abu Bakr told Umar: "Let us visit Umm Aiyman as the Messenger of God (Prayers and peace be upon him) used to visit her. When we reached her, she began to weep. They asked her: 'Why are you weeping? What awaits the Messenger of God (Prayers and peace be upon him) in the Hereafter is better.' She said: "I am not weeping because I am unaware that what awaits the Messenger of God (Prayers and peace be upon him) is better, but I am weeping because the Revelation which was sent down from Heaven has been terminated. They were both moved to tears by this and wept with her."

1684. It was related that Ibn Umar said: "We did not call Ibn Haritha any name other than Zaid ibn Mohammed, until the verse in the Qur'an was revealed: 'Call them by the names of their fathers, that is more just in the sight of God...' (Surah 33 verse 5)"

1685. It was related that Ibn Umar said that the Messenger of God (Prayers and peace be upon him) said while he was on the pulpit: "If you reject his appointment as commander– he meant Usama ibn Zaid – you have rejected the Imara of his father before him. By God he was the best one for it, and by God he is the most beloved one of the people to me, and by God, this one is the best one for it – he meant Usama ibn Zaid – and by God, he is the most beloved one to me after him. So I commend you to look after him, he is one of your righteous people."

1686. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said to Bilal at the dawn prayer: "O Bilal! Tell me of the best deeds you have done for the benefit of Islam, as I heard tonight the sound of your footsteps before me in Paradise." Bilal said: "I did not do any deed for Islam which I liked better than that whenever I perform ablution at any hour of the day or night, I pray that God will permit me to pray as much as He pleases."

1687. It was related that A'idh ibn Amr said: "Abu Sufian went to Salman, Suhaib and Bilal while they were among a group of people and said: 'By God, the sword of God did not reach the neck of the enemy of God as it should have done.' So Abu Bakr said: 'How do you say such a thing to the elder of the Quraish and their leader? Then he went to the Messenger of God (Prayers

and peace be upon him) and told him about it. Then he said: 'O Abu Bakr, if you have angered them you have angered your Lord.' So Abu Bakr went to them and said: 'O my brothers, I have angered you.' They said: 'No, our brother, may God forgive you!'"

1688. It was related that Anas said: "My mother Umm Anas took me to the Messenger of God (Prayers and peace be upon him), she wrapped her veil around me as a waist wrapper and covered the rest of my body with the other half of it and said: 'O Messenger of God, this is my son Anas, I have brought him to serve you, so pray to God for him.' He said: 'O God! Bestow upon him wealth and sons.' Anas said: 'By God, my wealth is too much, and my sons and the sons of my sons are more than a hundred today.'"

1689. It was related that Anas said: "The Messenger of God (Prayers and peace be upon him) passed by, then my mother Umm Sulaim, heard his voice and said: 'O Messenger of God, I redeem you by my father and mother, Anas.' The Messenger of God (Prayers and peace be upon him) made three invocations for me, I saw two of them in this life and I hope the third is in the Hereafter.'"

1690. It was related that Thabit said that Anas said: "The Messenger of God (Prayers and peace be upon him) came to me while I was praying with the boys and said: 'Peace be upon us.' Then he sent me on an errand and I was late in returning to my mother. When I returned she asked: 'What kept you?' I said: 'The Messenger of God (Prayers and peace be upon him) sent me on an errand.' She said: 'And what was that?' I said: 'It is a secret.' She said: 'Do not disclose the secret of the Messenger of God (Prayers and peace be upon him) to anyone.' Anas said: 'By God, if I were to disclose this anyone, it would have been to you O Thabit!'"

1691. 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 who was with his companions, then Ja'far said: 'The Messenger of God sent us here and ordered us to stay, so stay with us, so we stayed with him. Then we all departed and went to the Messenger of God (Prayers & peace be upon him) and he made shares for us, or he said, he gave us a part, but he did not allocate any shares for anyone who had not participated in the Conquest of Khaybar other than for those who had participated in the Battle with him. But for the people of our boat and Ja'far and his companions he allocated shares. 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) what you have said. We suffered harm and fear there, I will tell this to the Messenger of God (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 Prophet of God! Umar said so and so.' The Messenger of God (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'." Later Asma' said: 'I saw Abu Musa and the other people of the boat coming in successive groups and asking me about this Hadith, and to them nothing in the world was more joyous and greater than what the Prophet had said about them.' Abu Burda said that Asma' said: 'I saw Abu Musa asking me to repeat this Hadith again and again.'

1692. It was related that Abd Allah ibn Ja'far said: "When the Messenger of God (Prayers and peace be upon him) used to return from a journey, the children of his family would go out to welcome him. Once when he returned from a journey I was the first to reach him. He put me before him on his mount and then one of the two sons of Fatima came and he put him behind him on his mount and in this way the three of us entered Madinah riding upon the animal."

1693. It was related that Abd Allah ibn Ja'far said: "One day the Messenger of God (Prayers and peace be upon him) let me ride behind him upon his mount and he told me a secret which I will never relate to anyone."

1694. It was related that Ibn Abbas said: "The Prophet went to answer the call of nature, so I brought water for him to perform ablution, and when he came he said: 'Who brought that?' – It was also related that Zuhair said – 'They said.' – It was also related that – Abu Bakr said: 'I said Ibn Abbas.' He said: 'O God, make him knowledgeable in the Religion.'

1695. It was related that Abd Allah ibn Umar said: "During the lifetime of the Messenger of God (Prayers and peace be upon him) if anyone had a dream he would relate it to the Messenger of God (Prayers and peace be upon him). I wished to have a dream to relate to the Prophet. When I was an unmarried youth I used to sleep in the Mosque during the lifetime of the Messenger of God (Prayers and peace be upon him) 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, I seek refuge in God from the Fire, 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 (Prayers and peace be upon him). The Prophet (Prayers & peace be upon him) said: 'Abd Allah is a good man, I wish he would pray the night prayer.' Salim said: 'Thereafter Abd Allah would only sleep a little of the night."

1696. It was related that Abd Allah ibn Abu Mulaika said that Abd Allah in Gaffar said to Ibn al Zubair: "Do you remember when we met the Messenger of God (Prayers and peace be upon him), you and I and Ibn Abbas?" He said: "Yes, he carried us and left you."

1697. It was related that Abd Allah ibn Mas'ud said: "When the verse was revealed: 'There is no blame upon those who believe and do good deeds, for what they have eaten before if they abstain from it now, and they are certain in their faith.' to the end. The Messenger of God (Prayers and peace be upon him) said: 'You are of them.'"

1698. It was related that Abu Musa said: "My brother and I came from Yemen and since we arrived we have thought that Ibn Mas'ud and his mother are from the family of the Messenger of God (Prayers and peace be upon him), because they frequented the house of the Messenger of God (Prayers and peace be upon him) and stayed there a great deal."

1699. It was related that Abu al Ahwas said: "We were in the house of Abu Musa together with some of the companions of Abd Allah and they were looking at the Book. Abd Allah rose up and Abu Mas'ud said: 'I do not know if the Messenger of God (Prayers and peace be upon him) left anyone more knowledgeable after him than the man who is standing now.' Abu Musa said: 'What you say is correct, for he was present when we were absent, and he was permitted when we were denied.'"

1700. It was related that Abd Allah ibn Mas'ud said: "The verse: '...and whoever commits betrayal will be brought on the Day of Resurrection carrying what he has betrayed...'" (Surah 3 verse 161) Then he asked: "Which form of

recitation do you wish me to recite? I memorised more than seventy Surah directly from the Messenger of God (Prayers and peace be upon him), the Companions of the Prophet came to know that I am one of the most knowledgeable of the Book of God, and if there was one of them more knowledgeable than I then I would have gone to him." And Shaqiq said: "I sat among the circle of the Companion of Mohammed and I heard no one oppose or refute what he said."

1701. It was related that Masruq said: "Abd Allah was mentioned before Abd Allah ibn Amr and the latter said: 'He is a man I shall always love because I heard the Messenger of God (Prayers and peace be upon him) say: 'Memorise the recitation of the Qur'an from these four, Abd Allah ibn Mas'ud, Salim the freed slave of Abu Hudhaifa, Ubai ibn Ka'b, and Moaz ibn Jabal.' "

1702. It was related that Jabir ibn Abd Allah said: "On the day of the Battle of Uhud, my father was killed and he was carried and placed in front of the Messenger of God (Prayers and peace be upon him) covered with a sheet. I moved to uncover my father but my people prevented me, then I moved again to uncover him but my people prevented me. The Messenger of God (Prayers and peace be upon him) gave the order and he was moved away. Then he heard the voice of a weeping woman and asked: 'Who is that?' They said: 'It is the daughter or the sister of Amr.' He said: 'Why is she weeping, for the angels were shading him with their wings until he was moved away.'"

1703. It was related that Amer ibn Sa'd said: "I heard my father say: 'I never heard the Messenger of God (Prayers and peace be upon him) say to any living soul that he would go to Paradise, except to Abd Allah ibn Salam."

1704. It was related that Khrasha ibn al Hurr said: "I was sitting in a circle in the Madinah Mosque where they was a handsome scholar, he was Abd Allah ibn Salam. He addressed them in a good way and when he had left the people said: 'Whoever wishes to gaze upon one of the inhabitants of Paradise, them let him cast his eyes upon this man.' So I said: 'By God, I shall follow him to know his house.' I followed him as he set off towards the outskirts of Madinah, then he entered his house, and I sought permission to see him and I was admitted. Then he said: 'O son of my brother, what can I do for you?' I said: 'I heard the people say when you rose up: 'Whoever wishes to gaze upon one of the inhabitants of Paradise, them let him cast his eyes upon this man.' So I liked to be with you.' He said: "God knows of the inhabitants of Paradise, and I shall tell you concerning that which they have said. While I was asleep I saw a man coming to me saying: 'Get up!' He took my hand and I went with him, and I saw a path upon

my left, so I intended to go into it but he said to me: 'Do not take it, for it is the way of the people of the Left.' Then I saw a straight path upon my right, he said to me: 'Take it.' Then I reached a mountain and he said to me: 'Ascend it.' So I intended to ascend it but I fell back on my seat. And I repeated that several times, then he took me with him on until we reached a column, whose summit was in the sky and whose base was upon the ground. At the top of it I saw a ring, he said to me: 'Climb up it.' I asked: 'How can I ascend this while its summit is in the sky?' He took my hand and pushed me up until I found myself holding the ring, then he struck the column and it fell while I remained holding on to the ring until the morning. I went to the Prophet and related this to him, so he said: 'As for the path you saw on your left, it is the path of the people of the left, but the path which you saw on your right, it is the path of the people of the right. The mountain is the place of the martyrs and you will not attain it. But as for the column it is the column of Islam, and as for the ring, it is the ring of Islam, and you will remain holding on to it until you die.' "

1705. It was related that Jabir ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "When the bier of Sa'd ibn Moaz was placed before them, the Throne of the Most Merciful shook."

1706. It was related that Al Bara' said: "A silk cloak was presented to the Messenger of God (Prayers and peace be upon him), his Companions touched it and admired its softness, so he said: 'You are amazed by its softness?' The handkerchief of Sa'd ibn Moaz in Paradise is much better and softer that this.'"

1707. It was related that Anas 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 (Prayers and peace be upon him) said: 'May God bestow His blessings on you for your night'." Sufian said: "One of the Ansar said: 'They had nine sons and all of them recited the Qur'an by heart'."

1708. It was related that Anas said: "The Qur'an was compiled during the life time of the Messenger of God (Prayers and peace be upon him) by four persons who were all of the Ansar: Moaz ibn Gabal, Ubayy ibn Ka'b, Zaid ibn Thabit and Abu Zaid." Qatada said: 'I asked Anas:

'Who is Abu Zaid?' He said: 'One of my uncles.'"

1709. It was related that Abd Allah ibn al Samit said that Abu Zarr said: "We departed from our tribe Ghifar who regard the prohibited months as permissible months. My brother Unais, our mother and I stayed with our maternal uncle who treated us well. The men of his tribe felt jealous and they said: 'When you are away from your house, Unais commits adultery with your wife. Our maternal uncle came and he accused us of the sin he had been told of. I said: 'You have undone the good you did for us, we cannot remain with you any longer. We went to our camels and loaded our baggage. Our maternal uncle began to weep, and spread a cloth over himself. We went on until we made camp near Makkah. Unais cast lots on the camels and it fell to an equal number. They both went to a fortune teller and he made Unais win and Unais came with our camels and an equal number beside them. He said: 'My nephew, I used to offer prayer three years before I met the Messenger of God (Prayers and peace be upon him).' I said: 'To whom did you offer your prayer?' He said: 'To God.' I said: 'In which direction did you turn your face?' He said: 'I used to turn my face as God commanded me to turn my face. I used to observe the night prayer towards the end of night and I fell down in prostration like a cloak until the sun rose over me.' Unais said: 'I have business in Makkah, so you had better stay here.' Unais went on until he reached Makkah and he returned to me late. I said: 'What did you do?' He said: 'I met a man in Makkah who is from your Religion and he claims that God has sent him.' I said: 'What do the people say about him?' He said: 'They say that he is a poet or a fortune teller or a magician.' Unais was a poet himself and he said: 'I have heard the words of a fortune teller but his words are not like that. I also compared his words with the verses of poets but such words cannot be uttered by any poet. By God, he is truthful and they are liars.' Then I said: 'You stay here while I go to see him.' He said: 'I went to Makkah and I asked an unimportant man of the people there: 'Where is the one you call a Sabi'?' He pointed towards me, saying: 'He is a Sabi'.' Then the people of the valley attacked me with chunks of earth and bows until I fell down unconscious. I regained consciousness and stood up and found that I looked like a red image. I went to Zamzam, washed the blood from myself and drank its water. O son of my brother, I stayed there for thirty nights or days and there was no food for me but the water of Zamzam, and I became so thin that my stomach was wrinkled, but I did not feel any hunger in my stomach. It was during this time that the people of Makkah slept during the moonlit night and no one used to circumambulate the House except two women who had been

invoking the name of Isafa and Na'ilah. They came to me as they went round and I said: 'Let one marry the other.' But they did not desist from their invocation. They came towards me and I said to them: 'Put wood inside them.' I was unable to express it figuratively. The women went away crying and saying: 'If any of our people had been here he would have taught you a lesson.' The women met the Messenger of God (Prayers and peace be upon him) and Abu Bakr who had also been coming down the hill. He asked them: 'What is the matter with you?' They said: 'It is Sabi', who has hidden himself between the Ka'ba and its curtain.' He said: 'What has he said to you?' They said: 'We cannot repeat the words he said to us.' The Messenger of God (Prayers and peace be upon him) came and he kissed the Black Stone, circumambulated the House with his companion and then offered prayer. Abu Zarr said: 'When he had completed his prayer, I was the first to greet him with the salutation of peace and I said: 'O Messenger of God, peace be upon you.' He said: 'May it be upon you too, and the mercy of God.' Then he asked: 'Who are you?' I said: 'I am from Ghifar.' He raised his hand and placed his finger on his forehead and I thought to myself: 'Perhaps he does not like that I am from Ghifar.' I tried to take hold of his hand but his friend, who knew him better than I, prevented me from doing so. He then raised his head and asked: 'How long have you been here?' I said: 'I have been here for the last thirty nights or days.' He said: 'Who has been feeding you?' I said: 'I have had no food, only the water of Zamzam and I have become so thin that my stomach is wrinkled but I do not feel any hunger.' He said: 'It is blessed and it is like food.' Then Abu Bakr said: 'O Messenger of God, let me offer him hospitality tonight. Then the Messenger of God (Prayers and peace be upon him) went on and so did Abu Bakr, and I went with them. Abu Bakr opened the door and brought us raisins from Ta'if, and that was the first food I ate there. Then I stayed as long as I needed. Then I went to the Messenger of God (Prayers and peace be upon him) and he said: 'I have been shown a land luxuriant with trees and I think it must be Yathrib. You go and teach the people for me and I hope God will enable you to be of benefit for them and He will reward you.' I returned to Unais and he asked: 'What have you done?' I said: 'I have embraced Islam and I have borne witness.' He said: 'I am not averse to your Religion and I also embrace Islam and I bear witness.' Then we both went to our mother and she said: 'I am not averse to your Religion and I also embrace Islam and I bear witness that Mohammed is the Messenger of God.' We then loaded our camels and went to our people of Ghifar and half of them embraced Islam and their leader was Ayma' ibn Rahadah Ghifari and he said: 'We will embrace Islam when the

Messenger of God comes to Madinah.' So when the Messenger of God (Prayers and peace be upon him) came to Madinah the other half of them also embraced Islam. Then the tribe Aslam came to the Prophet and said: 'O Messenger of God, we also embrace Islam like our brothers who have embraced Islam.' And they also embraced Islam. Then the Messenger of God (Prayers and peace be upon him) said: 'God forgave the tribe of Ghifar and God saved the tribe of Aslam.'"

1710. It was related that Ibn Abbas said: "When Abu Zarr heard of the Prophet's coming, he said to his brother: 'Ride to the valley and bring me the news of the man who claims to be a Prophet receiving inspiration from Heaven. Hear what he says and then return to me.' His brother set out until he met the Prophet and listened to his speech and returned to Abu Zarr and said: 'I have seen him admonishing the people to good and his speech was not as poetry.' Abu Zarr said: You have not done as I wished.' So he took his provisions for a journey and a water-skin full of water and set off for Makkah. When he arrived there he went to the Mosque looking for the Prophet, and he did not know who he was nor did he like to question anyone about him. So after part of the night had passed Ali saw him and perceived that he was a stranger. Abu Zarr followed him but they did not question each other about anything until the morning, when he took his water-skin and food and went to the Mosque. He passed the day without the Prophet noticing him until the night, then when he returned to the place he was sleeping, Ali saw him again and asked: 'Has that man not found anywhere to stay yet?' So Ali took him with him, but they did not question each other about anything, until the third day when Ali did the same with him and Abu Zarr stayed with him again. Then Ali asked: 'Tell me why you have come here?' He replied: 'If you promise me that you will direct me I will tell you.' So when Ali did so, Abu Zarr told him the reason. Ali said: 'It is the Truth, and he is the Messenger of God. So in the morning follow me, and if I think that there is any danger to you, I will warn you by pretending to go to the latrine. But if I continue walking, follow me until you enter the place I will enter.' So Abu Zarr agreed and followed Ali until he entered the place where the Prophet was, and Abu Zarr entered with him. Then he listened to the speech of the Prophet and embraced Islam there and then. The Prophet said to him: 'Return to your people and teach them until you receive my instructions.' Abu Zarr said: 'By Him in Whose Hands is my soul, I shall announce my Islam out loud before them all.' He went out until he reached the Mosque and announced as loudly as he could: 'I bear witness that there is no god but God and Mohammed is His servant and Messenger.' The people then got up and beat him

until they knocked him down. Al Abbas came and threw himself over him saying: 'Woe to you, do you not know he is from Ghifar upon the highway your tradesmen use to al Sham?' So he saved him from them. Abu Zarr did the same the following day and the people beat him again, and Al Abbas threw himself over him once again."

1711. 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."

1712. 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 fed 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 being.' 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'." Abu Burda said: 'One of the prayers was for Abu Amir and the other was for Abu Musa.' "

1713. It was related that Abu Huraira said: "I invited my mother, who was a polytheist, to Islam. One day I invited her and she said something about the Messenger of God (Prayers and peace be upon him) which I did not like. I went to the Messenger of God (Prayers and peace be upon him) and wept, so he said: 'O Messenger of God, I invited my mother to Islam but she rejected it. Then I invited her today and she said something about you which I did not like, so please invoke God Almighty to guide the mother of Abu Huraira to the Right Path. Then the Messenger of God (Prayers and peace be upon him) said: 'O God, guide the mother of Abu Huraira to the Right Path. I returned happy at the invocation of the Messenger of God (Prayers and peace be upon him). When I neared our door it was locked from inside. My mother heard the sound of my footsteps and she said: 'O Abu Huraira, wait a moment.' I heard the splashing of water. She took a bath, put on her dress, quickly covered her head with a shawl opened the door and then said: 'Abu Huraira, I bear witness that there is no god but God and Mohammed is His servant and Messenger.' I returned to the Messenger of God (Prayers and peace be upon him) and I was weeping with joy. I said: 'O Messenger of God rejoice for God has answered your invocation and He has guided the mother of Abu Huraira to the Right Path.' He gave praise to God and extolled Him and spoke kind words. I said: 'O Messenger of God, invoke God to instill love for me and my mother into the hearts of the believers and let our hearts be filled with love for them.' Then the Messenger of God (Prayers and peace be upon him) said: 'O God, let there be love of these Your servants in the hearts of the believers and let their hearts be filled with love for the believers. God Almighty granted this so much so that every believer ever born, who heard of me and who saw me did not fail to love me."

1714. It was related that Urwa said that Aisha said: "Do you dislike Abu Huraira? He came and sat beside my room relating about the Prophet so that I could hear him, and I was supplicating God. But he left before I completed my supplication. Had I seen him I would have refuted what he was

saying, the Messenger of God (Prayers and peace be upon him) never related any Hadith as he did." Ibn Shihab said that Ibn Masib said that Abu Huraira said: "They say Abu Huraira has related too much and our appointment is with God. And they also say: 'Why do the Emigrants and the Helpers (al Ansar) never relate as much as he does?' I shall explain that for you. My brethren of the Helpers (al Ansar) were busy working in their fields and my brethren of the Emigrants were busy trading in the markets, but I was always close to the Messenger of God (Prayers and peace be upon him), to be able to find something to eat. I used to see while they were absent, and I used to memorise while they forgot, and one day the Messenger of God (Prayers and peace be upon him) said: 'Any of you who spreads out his garment to take from my Hadith, then he gathers it to his chest, will never forget anything he hears." So I spread out my garment until he finished his Hadith, then I gathered it to my chest and I have not forgotten anything he has related to me, had it not been for two verses which God Almighty revealed of His Book, I would never have spoken of anything: '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 made known the Truth, to them I turn in Mercy, indeed I am The Relenting, The All-Merciful.' (Surah 2 verses 159-160)."

1715. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) picked up his sword on the Day of Uhud and asked: 'Who will take it from me? All of them thrust forward their hands saying: 'I will, I will.' He said: 'Who will take it to accomplish its rights?' Then the people drew back their hands. Simak ibn Kharashah Abu Dujanah said: 'I am ready to take it and accomplish its rights.' So he took it up and struck the heads of the unbelievers."

1716. It was related that Abu Zumayil said that Abd Allah ibn Abbas said: "The Muslims did not have any regard for Abu Sufian nor did they partake of his company. He said to the Messenger of God (Prayers and peace be upon him): 'O Messenger of God, grant me three things.' He said: 'Yes.' He said: 'I have the best and most beautiful woman with me Umm Habiba, the daughter of Abu Sufian, so marry her.' He said: 'Yes.' And he asked: 'Permit Mu'awiya to serve as your scribe.' He said: 'Yes.' Then he asked: 'Appoint me as commander so that I may fight against the unbelievers as I fought against the Muslims.' He said: 'Yes.' Abu Zumail said: 'If he had not asked for these three things from the Messenger of God (Prayers and peace be upon him), he would

have never granted them to him of his own volition, but he used to grant the requests made to him.'"

1717. It was related that Abu Barza said: "The Prophet was in one of the battles when God Almighty bestowed booty upon him, then he said to his Companions: 'Is there someone missing?' They said: 'Yes, so and so, and so and so, and so and so.' Then he asked: 'Is there someone missing?' They said: 'Yes, so and so, and so and so, and so and so.' Then he said: "Is there someone missing?' They said: 'No.' He said: 'But I have not seen Julaibibiaba, so find him.' So they found him among them dead, but beside seven others he had killed and they had killed him. The Prophet came and stood over him and said: 'He killed seven then they killed him, he is of me and I am of him, he is of me and I am of him.' Then he carried him over his arms and dug a grave for him and buried him in it, and washing was not mentioned."

1718. It was related that Abu Huraira said that Umar ibn Al Khattab passed by Hassan when he was saying poetry in the Mosque. So he rebuked him saying: "Remember where you are!" He said: "I used to say poetry here when the one who is better than you was present." Then he looked to Abu Huraira and said: "I ask you by God, to answer me if you heard the Messenger of God (Prayers and peace be upon him) invoke for me: 'O God strengthen him with the Holy Spirit.'?' He answered: 'By God, yes.'

1719. It was related that Al Bara' ibn Azib said: "I heard the Messenger of God (Prayers and peace be upon him) saying to Hassan ibn Thabit: 'Ridicule them, or ridicule them and Gabriel is with you."

1720. It was related that Masruq said: "We went to Aisha when Hassan ibn Thabit was reciting some of his poetry to her, saying: 'A virtuous wise lady of whom nobody can have suspicion. She rises with an empty stomach because she never eats the flesh of the indiscreet.' Aisha said to him: 'But you are not like that.' I said to her: 'Why do you permit him to enter when God Almighty has said: '...and the one who took the lead and the greater part in it, for him there awaits a severe chastisement.' (Surah 24 verse 11) Aisha replied: 'And what chastisement is worse than blindness?' And she said: 'Hassan used to defend or say poetry for the Messenger of God (Prayers and peace be upon him).'"

1721. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "Ridicule the Quraish as that is more injurious to them than the injury of an arrow." So he sent to Ibn Rawahah and asked him to ridicule them. He composed a parody, but he was not satisfied with it so he then sent to Ka'b ibn Malik. Then he sent another to Hassan ibn Thabit, when he

entered upon him, Hassan said: "Now you have summoned a lion who strikes with his tail." He put out his tongue and moved it about and said: "By Him Who has sent you with Truth, I shall rent them asunder with my tongue as leather is rent asunder. So the Messenger of God (Prayers and peace be upon him) said: "Be not in such haste, permit Abu Bakr who is the most knowledgeable of the lineage of the Quraish outline my lineage for you, as my lineage is the same as theirs." Hassan then went to him and enquired about it and then returned and said: "O Messenger of God (Prayers and peace be upon him), he has outlined your lineage. By Him Who has sent you with the Truth, I shall extract your name as a hair is extracted from flour." Aisha said: "I heard the Messenger of God (Prayers and peace be upon him) say to Hassan: "Indeed, Gabriel will continue to assist you for as long as you defend God and His Messenger." And she said: "I heard the Messenger of God (Prayers and peace be upon him) say: "Hassan ridiculed them and made the Muslims content and tormented the others. You ridiculed Mohammed, but I respond for him, and God Almighty rewards for that. You ridiculed Mohammed, the virtuous, the righteous, the Messenger of God (Prayers and peace be upon him), whose very nature is truth. So indeed my father, his father and my honour are a protection to the honour of Mohammed. May I lose my beloved daughter if you do not see her brushing off the dust from both sides of Kada. They tug the reins up. On their shoulders are spears thirsting. Our steeds are sweating and our women wipe them with their cloaks. If you had not prevented us, we would have performed the Lesser Pilgrimage. Then there was the Victory, and the darkness lifted away. So wait for the confrontation on the day on when God will honour whom He pleases. God Almighty has said: "I have sent a servant who speaks the Truth wherein is no ambiguity." God has said: "I have readied an army of the Helpers (al Ansar) who are intent on fighting. Each day there comes from Ma'add abuse, fighting or ridicule. Whoever of you ridicules the Messenger of God, or praises him and helps him it is all the same, and Gabriel and the Messenger of God are with us, and the The One who has no equal."

1722. It was related that Jarir said: "The Messenger of God (Prayers and peace be upon him) did not distance himself from me after I embraced Islam, and whenever he saw me he used to receive me with a smile."

1723. It was related that Jarir said that the Messenger of God (Prayers and peace be upon him) said: "Will you rid Dhul-Khalasa for me? Dhul-Khalasa was a pagan shrine of the tribe of Khath'am known as Al Ka'ba Al Yamaniya. So, I set off with one hundred and fifty cavalrymen from the tribe of

Ahmas, who were excellent horseman. It happened that I could not sit well upon horses, so the Prophet , stroked my chest until I saw his fingerprints on my chest and he said: 'O God! Make him firm and make him one who guides and one who is rightly guided.' Jarir set off towards the shrine, and demolished it and burnt it. Then he sent a messenger to the Messenger of God (Prayers and peace be upon him) to inform him of it. Jarir's messenger said: 'By Him Who has sent you with the Truth, I did not come to you until I had left it like an ravaged camel.' Jarir added: 'The Prophet invoked the Blessing of God for the horses and the men of Ahmas five times.' "

1724. It was related that Umm Mubashshir said that she heard the Messenger of God (Prayers and peace be upon him) say in presence of Hafsa: "God willing, the people of the Tree will never enter the Fire of Hell." - one of them owed allegiance under it. She said: 'O Messenger of God, why not?' He reprimanded her. Hafsa said: 'And there is none of you who shall not go down to it...'(Surah 19 verse 71). Then the Messenger of God (Prayers and peace be upon him) said: 'God Almighty has said: 'Then We shall save those who were pious and shall leave the evildoers therein on their knees.' (Surah 19 verse 72)

1725. It was related that Ali ibn Abu Talib said: "The Messenger of God (Prayers and peace be upon him) 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, offering them friendship when they have rejected the Truth that has come to you, and expelling the Messenger and you only because you believe in God your Lord. If you go forth to strive in My Cause and seeking My good pleasure, (take them not as friends) holding secret converse of friendship with them, while I am best aware of what you hide and what you reveal, and whoever of you does that, has truly gone astray from the Right Path.' ' (Surah 60 verse 1)

1726. It was related that Abu Huraira that the Prophet said: "The tribes of Quraish, Al-Ansar, Juhaina, Muzaina, Aslam, Ghifar and Ashja' are my helpers, and they have no protector but God and His Messenger."

1727. It was related that Abu Huraira said: "I heard the Messenger of God (Prayers and peace be upon him) 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." Abu Huraira also said: "For that, Mariam bint Umran (Mary) never rode a camel."

1728. It was related that Jabir ibn Abd Allah said: "When the verse was revealed: 'When two of your parties were about to show weakness, and God was there to succour them, and in God should the believers put their trust.' (Surah 3 verse 122) Bani Sulaima and Bani Haritha were the most content by it because God was their succour."

1729. It was related that Zaid ibn Arqam said that the Messenger of God (Prayers and peace be upon him) say: 'O God! Forgive the Helpers and the children of the Helpers and the grandchildren of the Helpers.'

1730. 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'. He meant Al Ansar."

1731. It was related that Anas said: "A woman from Al Ansar came to the Messenger of God (Prayers and peace be upon him), so the Messenger of God (Prayers and peace be upon him) took her aside and said: 'By The One in Whose hand is my soul, you are the most beloved people to me.' He repeated it three times."

1732. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) invoked forgiveness for the Helpers (Al Ansar) - and he also related - I think for the children of the Helpers, and the slaves and the freed men of the Helpers. I am certain of it."

1733. It was related that Anas said that the Messenger of God (Prayers and peace be upon him) said: "Al Ansar are my nearest and dearest and my most trusted, surely the people will say, more or less, but accept their goodness and pardon them their wrong."

1734. It was related that Abu Asid al Ansari said: "I bear witness that the Messenger of God (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 ibn al Khazraj and thereafter the Bani Sa'ida, and there is good in all the homes of the Helpers.' Abu Salama said that Abu Asid said: 'Do I accuse the Messenger of God? Had I been a liar, I would have begun with my own people of Bani Sa'aida.' When Sa'd ibn Ubada knew of that he became angry and said: 'He made us the last of the four. Saddle my donkey and I will go to see the Messenger of God (Prayers & peace be upon him).' But the son of his brother, Sahl, said to him: 'Are you going to say such a thing to the Messenger of God, while he knows better! Is it not sufficient for you to be the fourth of the four?' So he changed his mind and said: 'God and His Messenger know better.' And he ordered his donkey to be unsaddled."

1735. It was related that Anas said: "I was with Jarir ibn Abd Allah Al Bajaly on a journey and he served me although he was older than I. Jarir said: 'I saw the helpers doing likewise for the Prophet, so I have vowed that whenever I meet any of them, I will serve him.' "

1736. 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 recognise 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'."

1737. 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 bowlfull. Such people are from me, and I am from them."

1738. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "May God save the tribe of Aslam, and may God forgive the tribe of Ghifar!"

1739. It was related that Khufaf ibn Ema'a Al Ghafary said that the Messenger of God (Prayers and peace be upon him) said in prayer: "O God, curse the tribe of Lihyan

and Ri'l and Dhakwan and Usayyah for they disobeyed God and His Messenger, but for Ghifar, God has forgiven them and as for the tribe of Aslam, God has granted them security."

1740. It was related that Abu Bakra said: "Al Aqra' ibn Habis said to the Prophet: "No one swore allegiance to you except the pilgrim robbers of the from the tribes of Aslam, Ghifar and Muzaina." The Prophet said: "Do you not consider the tribes of Aslam, Ghifar, Muzaina – and Juhaina - better than the tribes of Bani Tamim, Bani Amir, Asad, and Ghatafan?" It was said: "They were unsuccessful and defeated!" The Prophet said: "Yes, by Him in Whose Hands is my soul, they are better than them."

1741. It was related that Adi ibn Hatim said: "I went to Umar ibn al Khattab and he said to me: 'The first consignment of charity brought to the Messenger of God (Prayers and peace be upon him) which cheered the face of the Messenger of God (Prayers and peace be upon him) and the faces of his companions was that of Tayyi."

1742. It was related that Abu Huraira said: "Al Tufail and his friends came 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.' He (Prayers & peace be upon him) said: 'O God! Guide the people of Daus and permit them to embrace Islam'."

1743. It was related that Abu Zur'ah said 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 (Prayers and peace be upon him) 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'."

1744. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) established brotherhood between Abu Ubaida ibn Jarrah and Abu Talha."

1745. It was related that Asim Al Ahwal said that Anas ibn Malaik said: "Did you ever hear the Messenger of God (Prayers & peace be upon him) say 'There is no alliance in Islam'?" He said: "The Messenger of God (Prayers & peace be upon him) made alliance between the Quraish and the Ansar in my house."

1746. It was related that Jubair ibn Mut'im said that the Messenger of God (Prayers and peace be upon him) said: "There is no alliance in Islam, but that established before Islam, it deepens and fortifies."

1747. It was related that Abu Barda' said that his father said: "We prayed the sunset prayer with the Messenger of God (Prayers and peace be upon him), then we said: 'Let us sit here until we pray the evening prayer with him.' So we sat there. He came out and asked: 'Are you still here?' We said: 'O Messenger of God, we have prayed the sunset prayer with you, then we said: 'Let us sit until we pray the evening prayer with you.' He said: 'You have done the right thing.' – or 'You are right.' Then he raised his head to the sky, as he used to raise his head to the sky many times, and said: 'The stars are security for the sky. If the stars go, then the sky will bring to you what you have been promised. And I am security for my Companions, when I go, my Companions will get what they have been promised. And my Companions are security for my Nation, if my Companions go, my Nation will get what it has been promised.' "

1748. 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."

1749. It was related that Imran ibn Husain 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." Imran said - I do not recall if he mentioned two or three generations after his generation. - Then the Prophet said: "Thereafter, there will come people whose witness will precede their oaths and their oaths will precede their witness, and obesity will appear among them."

1750. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "People are of different natures. Those who were the best in the times before Islam are also the best in Islam if they are knowledgeable in the Religion. You see the best of such people are those who disdain to rule. And you see that the worst of people are the two faced, who appear to some with one face and to others with another face."

1751. It was related that Abd Allah ibn Umar said: "The Messenger of

God (Prayers and peace be upon him) offered the evening prayer during his last days and after completing it with the salutation, he stood up and said: 'Do you realize what is this night? No one present on the surface of the earth to-night will be alive after the completion of one hundred years from tonight." The people misunderstood what the Messenger of God (Prayers and peace be upon him) said and thought it meant something else. But when the Prophet said: 'No one present on the surface of earth tonight will be alive after the completion of one hundred years from tonight,' he meant that the people of that century would have died.' "

1752. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Do not hate my Companions, do not hate my Companions. By Him in Whose Hand is my soul, if any of you spends as much gold as the mountain of Uhud it would not amount to as much as one measure of theirs or even half of it."

1753. It was related that Umar ibn al Khattab said that the Messenger of God (Prayers and peace be upon him) said: "A man will come to you from Yemen who will be called Uwais, and he will have his mother with him. He will have the look of whiteness on him. So whoever of you encounters him he should ask him to invoke God Almighty for forgiveness for him."

1754. It was related that Usair ibn Jabir said that Umar ibn al Khattab said: "When the people of Yemen came to help he asked them: 'Is Uwais ibn Amir with you?' Until he found Uwais, he said: 'Are you Uwais ibn Amir?' He said: 'Yes.' He said: 'Are you from the tribe of Qaran?' He said: 'Yes.' He said: 'Did you suffer from leprosy and then were cured of it except for a patch the size of a Dirham?' He said: 'Yes.' He said: Is your mother alive?' He said: 'Yes.' He said: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'There will come to you Uwais ibn Amr with the reinforcements from the people of Yemen, from Qaran, of Murad. He has suffered from leprosy, of which he has been cured except for a patch the size of a Dirham. His has treated his mother excellently. If he swears in the Name of God he will fulfil it. So if you are able, ask him to invoke forgiveness for you.' So he invoked forgiveness for him. Umar said: 'Where do you intend to go?' He said: 'To Kufa.' He said: 'Let me write a letter for you to governor there.' Then he said: 'I prefer to live among the poor.' The next year, a nobleman went to perform Pilgrimage and he met Umar. He asked him about Uwais. He said: 'I left him in a needy condition.' Then Umar said: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'There will come to you Uwais ibn Amir, of Qaran, of Murad, with the reinforcements from the people of Yemen. He was afflicted with leprosy, and he has been

cured except for a patch the size of a Dirham. He has been very kind to his mother. If he swears in the Name of God he will fulfill it. So if you are able, ask him to invoke forgiveness for you.' So he went to Uwais and said: 'Invoke forgiveness for me.' He said: 'You have just returned from Pilgrimage so you invoke forgiveness for me.' He said: 'Invoke forgiveness for me.' He said: 'You have just come from Pilgrimage, so you ask forgiveness for me.' He said: 'Did you meet Umar?' He said: 'Yes.' Then he invoked forgiveness for him.' Thus the people heard of Uwais. He departed from there. Usair said: 'He wore a cloak and those who saw him said: 'From where did Uwais get this cloak?' "

1755. It was related that Abu Zarr that the Messenger of God (Prayers and peace be upon him) said: "You will soon conquer Egypt which is a land whose people are in the habit of using foul language. So when you conquer it, be good to its people because the rights of the womb relations (Hager) are due to them – or he said – 'marital bond' (Marium, the wife of the Prophet) – so if you see any two of them disputing for the space of a brick, then get out of there." He said: "I saw Abd Al Rahman ibn Shurahbil ibn Hasana and his brother Rabi'ah disputing for the space of a brick. So I left that land."

1756. It was related that Abu Barzah said: "The Messenger of God (Prayers and peace be upon him) sent a man to one of the tribes of Arabia. They maligned him and beat him. He returned to the Messenger of God (Prayers and peace be upon him) and informed him of it. So he said: 'Had you gone to the people of Uman, they would have neither maligned nor beaten you.' "

1757. 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 (Prayers and peace be upon him) put his hand over Salman and said: 'If faith was at Al Thuraiya, then men would have attained it, or a man from them.'

1758. It was related that Ibn Umar said: "The Messenger of God (Prayers and peace be upon him) said: 'People are like camels, from one hundred of them you can hardly find one camel suitable to ride'."

1759. It was related that Abu Nawfal said: " I saw Abd Allah ibn Zubair hanging on the road from Madinah. The Quraish passed it by and so did other people. Then Abd Allah ibn Umar happened to pass it by and he stopped at it and said: 'Peace be upon you, Abu Khubaib, peace be upon you, Abu Khubaib, peace be upon you, Abu Khubaib! By God I forbade this; by

God I forbade this; by I forbade this. By God, to the best of my knowledge, you were devoted to fasting and prayer and you preserved the ties of blood relationship. By God, those to whom you, as a wrongdoer belong, are a fine group.' Then Abd Allah ibn Umar left. The position Abd Allah took concerning the barbaric treatment and what he said were conveyed to Hajjaj and then he was brought down from the tree stump from which it was hanging and thrown into the graves of the Jews. He sent to Asma', Abd Allah's mother, but she refused to come. He again sent to her with the message that if she did not come he would bring her forcibly by the hair. But she again refused and said: 'By God, I shall not come to you until you send to me one who will drag me by the hair.' So he said: 'Fetch me my shoes.' He put on his shoes and walked quickly, puffed up in arrogance and pride until he reached to her and said: 'What do you think about what I have done with the enemy of God?' She said: 'I find that you wronged him in this world and he has ruined your next life. I have been informed that you used to call him the son of one having two belts. By God, I am the one of two belts. I used to hang the food of the Messenger of God (Prayers and peace be upon him) and that of Abu Bakr with one of them from the animals and, as for the other belt, that is the belt with which no woman can dispense. Indeed the Messenger of God (Prayers and peace be upon him) informed us that in Thaqif a great liar and great murderer would be born. The liar we have seen, and as far as the murderer is concerned, I do not see anyone other than you. Then he rose up and made no response to her."

56

The Book of Virtue and Joining of the Ties of Relationship

(Kitab al-Birr wa al-Salat)

1760. It was related that Abu Huraira said: "A man came to the Messenger of God (Prayers and peace be upon him) 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.' "

1761. It was related that Abu Huraira said that the Prophet said: "No one spoke as an infant except three; the first was Jesus, then there was a man from the Children of Israel named Juraij. Once as he was praying, his mother came and called him. He thought: 'Should I reply to her or continue in prayer?' So he did not reply to her, his mother said: 'O God! Do not permit death to come to him before he sees the faces of prostitutes.' So when he was in seclusion a woman came and tried to seduce him, but he rejected her. So she went to a shepherd and offered herself to him to fornicate with her and then later she gave birth to a child and claimed that it belonged to Juraij. So then the people came to him and destroyed his place of seclusion and evicted him from it and insulted him. Juraij performed ablution and offered prayer, and went to the child and asked: 'O infant! Who is your father?' The child replied: 'The shepherd.' The people said: 'We will rebuild your place of seclusion in gold.' But he replied: 'No, nothing but clay.' Then there was a lady of the Children of Israel who was suckling her child at her breast when a wealthy rider passed her by. She said: 'O God! Make my child like him.' So the child let go of her breast, and looked at the rider said: 'O God! Do not make me like him.' Then the child returned to suckle once more." He also said: "It is as if I see the Prophet now sucking his finger." After a while the people passed by, with a slave woman and she said: "O God! Do not make my child like that slave girl." So the child let go of her breast and said: "O God! Make me like her."

When she asked why, the child replied: "The rider is a tyrant, but the slave girl has been falsely accused of theft and fornication."

1762. It was related that Abd Allah ibn Amr ibn al As said: "A man came to the Prophet of God and said: 'I wish to give you allegiance for emigration and Jihad, seeking the reward from God High Exalted.' He asked: 'Are your parents living?' He said: 'Yes, both of them.' The Prophet said: 'Are you seeking the reward of God High Exalted?' He said: 'Yes.' He said: 'Return to your parents and look after them.'"

1763. 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 and to beg from people, to engage in vain talk or for you to ask persistently or to be extravagant."

1764. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Let him be humbled into dust, let him be humbled into dust." It was asked: "O Messenger of God, who is that?" He said: "The one who sees either of his parents reach old age or he sees both of them, but does not enter Paradise."

1765. It was related that Abd Allah ibn Umar said: "When I used to travel out of Makkah, I had a donkey which I used to ride upon when I felt tired of riding camels. And I wrapped my head with my turban. One day while I was on the donkey a Bedouin passed me by and I said: 'Are you not the son of so and so?' He said: 'Yes.' So I gave him the donkey and told him: 'Ride it.' And the turban and said to him: 'Pull it around your head.' Some of my Companions said to me: 'May God forgive you, you have given the Bedouin the donkey you ride upon and the turban your wrap your head with?' I said to him, I have heard the Messenger of God (Prayers and peace be upon him) say: 'The best of virtues are that a man preserves the ties of those who loved his father after his father has died.' My father was a friend of Umar."

1766. It was related that Aisha the wife of the Prophet said: "A lady and her two daughters came up to 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'."

1767. It was related that Anas ibn Malik said that the Messenger of God

(Prayers and peace be upon him) said: "Whoever brings up two daughters well until they reach maturity, he and I will be this close on the Day of Resurrection." And he intertwined his fingers.

1768. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "Whoever wishes to be granted more wealth and for his life to be prolonged should preserve the ties of blood relationship."

1769. It was related that Abu Huraira said: "Someone asked: 'O Messenger of God, I have relatives with whom I endevour to keep good relationship, but they sever it. I treat them well, but they ill treat me. I am kind to them but they are severe with me.' So he said: 'If it is as you say, then throw hot ash at them and there would always remain with you on behalf of God who would keep you dominant over them so long as you keep to this.'"

1770. It was related that Abu Huraira said that the Messenger of God (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 (Prayers and peace be upon him) said: 'If you wish recite: 'Would you then, if you held authority, work corruption in the land and sever ties of kinship.'"

1771. It was related that Jubair ibn Mut'im said that the Prophet said: "The one who severs the bond of womb relationship will not enter Paradise."

1772. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The ward of the orphan or of another, shall be as near to me as this in Paradise." And Malik indicated with his index and middle fingers.

1773. It was related that Abu Huraira said that the Messenger of God (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."

1774. It was related that Abu Huriara said that the Messenger of God (Prayers and peace be upon him) said: "On the Day of Resurrection God will say: 'Where are those who have loved each other for My sake? Today I shall protect them

in My shade when there is no other shade but Mine."

1775. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "A man visited his brother in another town and God appointed an Angel to wait for him on the way, when he appeared to him he asked: 'Where do you intend to go?' He said: 'I am going to my brother in the town.' He said: 'Have you done him any favour?' He said: 'No, I only love him for the sake of God Almighty.' Then he said: 'I am a messenger to you from God to tell you that God loves you as you love for His sake.'"

1776. It was related that Anas said: "A man asked the Messenger of God (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 with them all even though my deeds are not as great as theirs."

1777. 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. If God hates someone, He calls Gabriel saying: 'God hates so and so, O Gabriel, hate him.' Gabriel will hate him and announce before the dwellers of Heaven: 'God hates so and so, so you should hate him as well.' And so all the dweller of the Heaven will hate him, and then he will gain the hatred of the people on the earth."

1778. It was related that Abu Huraira said: "People are like silver and gold, the best of you in the times before Islam are the best of you in Islam if they are knowledgeable in their Religion. And the souls are gathered in all their forms, what is akin to the other in morality is drawn to its like, and what differs from it is repelled from it."

1779. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "A believer to another believer is like a building whose different parts enforce each other."

1780. It was related that Al Numan ibn Bashir said that the Messenger of God (Prayers and peace be upon him) said: "You see the believers as regards their being merciful

among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness and fever with it."

1781. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Do not harbour a grudge against another and do not outbid him to increase the price and do not harbour dislike or hatred and do not seek to do a deal when others have already entered into that deal and be as brothers and servants of God. A Muslim is the brother of a Muslim. He does not oppress, nor humiliate, nor disdain his brother. Piety is here, and he indicated towards his chest three times. It is a grievous sin for a Muslim to disdain his brother Muslim. Everything pertaining to a Muslim are inviolable for his brother in Islam, his blood, his wealth and his integrity."

1782. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God does not look at your form nor your wealth, but He looks at your hearts and your deeds."

1783. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The servant God covers in this world, God will also cover on the Day of Resurrection."

1784. It was related that Abu Musa said: "Whenever a beggar approached the Messenger of God (Prayers and peace be upon him) 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'."

1785. 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."

1786. It was related that Aisha said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'Gabriel continued to recommend to me about treating the neighbours kindly and politely so much so that I thought he would order me to make them my heirs.'"

1787. It was related that Abu Zarr said: "My best friend advised me: 'When you prepare soup, add water to it and give some to your neighbour.' "

1788. It was related that Abu Zarr said that the Prophet said to him: "Do not consider any good deed insignificant even if it is only that

you meet your brother with a smile."

1789. It was related that Jarir said that the Messenger of God (Prayers and peace be upon him) said: "He who is devoid of tenderness is devoid of any goodness."

1790. It was related that Aisha, the wife of the Prophet, said that the Prophet said: "Kindness is never seen in anything except that it increases its beauty and it is not removed from anything but it renders it defiled."

1791. It was related that Aisha the wife of the Prophet said that the Messenger of God (Prayers and peace be upon him) said: "O Aisha, indeed God is Kind and He loves kindness and confers upon kindness that which he does not confer upon harshness and does not confer upon anything else other than it.

1792. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty, High Exalted, has said: 'Glory is His garment and Majesty is His cloak and whoever contends with Me in this regard I shall torment."

1793. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "There are three to whom God will not speak on the Day of Judgment nor will He purify them – Abu Mu'awiya said – Nor will He look at them, and for them is a painful chastisement. An old man who is adulterous, a King who lies, and a poor man who is arrogant."

1794. It was related that Jundub ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "Someone said: 'God will not forgive so and so.' So God Almighty said: 'Who is he who appeals to Me not to forgive so and so, I have forgiven so and so and blotted out his deeds.'"

1795. It was related that Aisha said: "A man sought permission to see the Prophet. He said: 'Permit him, what an evil son of his tribe! Or 'What an evil man of this tribe!' When he entered, the Prophet spoke to him kindly. I said: 'O Messenger of God, you said about him what you said, then you spoke to him kindly.' He said 'O Aisha! On the Day of Resurrection, the worst people in the sight of God will be those whom the people have ignored because of their evil.'"

1796. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Charity never decreases wealth. Whenever a servant of God pardons another God increases him in might, and whenever anyone is modest for the sake of God, God elevates him."

1797. It was related that Abd Allah ibn Mas'ud said that the Messenger of God (Prayers and peace be upon him) said: "Who do you consider Raqub among you?" They said:

"The one who has no children." Then he said: "He is not, but a Raqub is one whose child does not precede him." Then he said: "Who do you consider a wrestler among you?" We said: "The one who wrestles with others." He said: "No, it is not he, but one who controls himself when he is angry."

1798. It was related that Salman ibn Surd said: "Two men argued together and went to the Prophet, one of them became angry and his face went red. So the Prophet looked at him and said: 'I know of a word which if he said it, all that would be removed from him: 'I seek refuge in God from the Satan the accursed.' So a man from the people who heard the Prophet got up and said to the man: 'Do you know what the Messenger of God has just said?' He said: 'I know of a word which if he said it, all that would be removed from him: 'I seek refuge in God from the Satan the accursed.' So the man said to him: 'Do you think I am mad?' "

1799. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "When God created Adam in Paradise, He formed him as He pleased, then Iblis strolled around him to see what he was and when he found him hollow inside, he perceived that he had been created with a nature over which he would have no self-control."

1800. It was related that Nawwas ibn Sim'an said: "I asked the Messenger of God (Prayers and peace be upon him) about virtue and vice. He said: 'Virtue is a kind nature and vice is what festers in your heart and that which you detest for anyone to know.' "

1801. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "A man passed by a felled tree trunk on the roadway, so he said: 'By God, I shall have to remove this from the roadway of the Muslims so that it will not harm them.' Then he was admitted to Paradise."

1802. It was related that Abu Barzah said: "I said: 'O Messenger of God teach me something that I may derive benefit from it.' He said: 'Remove any obstacle from the paths of the Muslims.'"

1803. It was related that Al Aswad said: "Some youths from the Quraish visited Aisha while she was in Mina and they were laughing. She said: 'Why are you laughing?' They said: 'So and so tripped over the rope of the tent and nearly broke his neck or lost his eyes.' She said: 'Do not laugh, for I heard the Messenger of God (Prayers and peace be upon him) say: 'If a Muslim is stabbed by a thorn or something worse, he is awarded a higher rank and his sins are blotted out.'"

1804. It was related that Abu Sa'id al Khudri and Abu Huraira said that they heard the Messenger of God (Prayers and peace be upon him)

say: "Whatever afflicts a believer of weariness, disease, worry, sorrow, harm or distress, God will blot out some of his sins because of that."

1805. It was related that Abu Huraira said: "When this verse was revealed: '...Whoever does evil shall be recompensed for it...' (Surah 4 verse 123.) and when this was conveyed to the Muslims they were much perturbed. So the Messenger of God (Prayers and peace be upon him) said: 'Be calm and stand resolute in the face of affliction, as for the Muslim it is an expiation, even his tripping over on the road or the pricking of a thorn."

1806. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) 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."

1807. It was related that Abu Aiyub Al Ansari said that the Messenger of God (Prayers and peace be upon him) 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."

1808. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The gates of Paradise are only opened upon two days, Monday and Thursday, and then every servant who does not associate anything with God is forgiven except the one in whose heart there is hatred for his brother. And it is said: 'Look towards both of them until there is reconciliation; look towards both of them until there is reconciliation; look towards both of them until there is reconciliation.'"

1809. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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."

1810. It was related that Jabir said: "I heard the Prophet say: 'Satan lost any hope that those who pray to God Almighty in the Arabian Peninsula would ever worship him. But he still tries to incite them against each other.' "

1811. It was related that Aisha, the wife of the Prophet, said: "The Messenger of God (Prayers and peace be upon him) left from my house one night and I felt jealous, so when he returned he saw that I was upset, and he said: 'O Aisha, what is the matter, are you

jealous?' I said: 'And why, as your wife, should I not feel jealous for you?' The Messenger of God (Prayers and peace be upon him) said: 'Has your Satan come to you?' She asked: 'O Messenger of God, do I have a Satan?' He said: 'Yes.' I said: 'Does everyone have one?' He said: 'Yes.' I said: 'O Messenger of God, do you have one?' He said: 'Yes, but my Lord has enabled me over him until he became Muslim.' "

1812. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Do you know what is denigration?" They said: "God and His Messenger know best." Then he said: "Denigration is when you speak about your brother in a way he would not like." It was said to him: "What do you say if I find my brother has the fault of which I had spoken?" He said: "If he is as you say, you have denigrated him, and if not you have slandered him."

1813. It was related that Abd Allah ibn Mas'ud said that the Prophet said: "Should I tell you about slandering, it is telling of untruths which create strife between people." And he said: "A person tells the truth until he is recorded as truthful, and he tells a lie until he is recorded as a liar."

1814. It was related that Hammam ibn al Harith said: "We were sitting with Hudaifa in the Mosque when a man came and sat with us. It was said to Hudaifa that this man was an informer for the Sultan, so Hudaifa – hoping for the man to hear him - said: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'The informer who spies and relates what he hears will not be admitted to Paradise.'"

1815. It was related that Abd Allah ibn Ma'sud said that the Messenger of God (Prayers & peace be upon him) said: "Be truthful, as 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."

1816. It was related that Umm Kulthum bint Uqba ibn Abu Mu'aith – who was one of the first Emigrants who gave allegiance to the Prophet - said that she heard the Messenger of God (Prayers and peace be upon him) say: "The one who makes peace between people by inventing good or by saying good things is not a liar." Ibn Shihab said: "I have not heard that the people were prohibited from lying except in three; war, reconciliation between people and the conversation of a man and his wife and the conversation of a wife and her husband." It was also related that she said: "I have not heard him permitting lies in anything of what the people say except in three."

1817. 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 liked 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'."

1818. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "When two people take to insulting each other, the first is the sinner on condition that the oppressed does not exceed the limits."

1819. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God High Exalted said: 'The son of Adam annoys Me by saying 'It is a bad time.' So none of you should say bad of time for I alternate its nights and days and if I wish I may seize them.'"

1820. It was related that Abu Huraira said that the Prophet said: "Do not insult Time, as God is Time."

1821. It was related that Abu Huraira said that the Messenger of God (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."

1822. It was related that Jabir ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "A man was passing through the mosque with his bow and arrows, and he ordered him not to go through with it without removing its arrowheads."

1823. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "When any of you go through the meeting place or the market with his bow and arrow in his hand, he should remove its arrowheads. He should remove its arrowheads, he should remove it arrowheads." Abu Musa said: "By God, we did not die until some of shot them at the faces of some others."

1824. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "If any of you fights his brother, he should not hit him on the face."

1825. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "If any of you fights his brother he must avoid his face, indeed God Almighty created Adam in that form."

1826. It was related that Imran ibn Husain said: "We were with the Messenger of God (Prayers and peace be upon him) on some of his journeys and once a woman from the Helpers (al Ansar) was riding a she-camel that shied, so she cursed it. The Messenger of God (Prayers and peace be upon him) heard her and said: 'Unload it and set it free for it is accursed.' Imran said: 'I still remember it as it walked among the people and no one paid any heed to it.' "

1827. It was related that Abu Al Darda said that he heard the Messenger of God (Prayers and peace be upon him) say: "The one who invokes a curse will neither intercede nor bear witness on the Day of Resurrection. "

1828. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) was asked: 'Invoke a curse upon the polytheists.' So he said: 'I have not been sent to invoke curses, but I have been sent as a mercy.' "

1826. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "When anyone says that someone else is ruined he is himself ruined." Abu Ishaq said: "I do not know if he said *ahlakahum* or *ahlakuhum.*"

1830. It was related that Abd Allah ibn Mas'ud said that the Messenger of God (Prayers and peace be upon him) said: "Perished are those who are excessive in their words and deeds." He repeated it three times.

1831. It was related that Aisha said: "Two people came to visit the Messenger of God (Prayers and peace be upon him), and they both spoke about a matter, of which I do not know, but it annoyed him and he invoked curses upon both of them and denounced them, and when they went out I said: 'O Messenger of God, goodness will extend to everyone but it will not extend to these two.' He said: 'Why is that?' I said: 'Because you have invoked curses and denounced both of them.' He said: 'Do you not know that I have made a provision with my Lord saying: 'O God, I am a human, so if I invoke a curse or denounce a Muslim make it a cause for virtue and reward.' "

1832. It was related that Anas ibn Malik said: "There was an orphan girl living with Umm Sulaim. The Messenger of God (Prayers and peace be upon him) saw the orphan girl and said: 'O, it is you, you have grown up. May you not

grow older!' The slave-girl returned to Umm Sulaim, weeping. Umm Sulaym said: 'O daughter, what is the matter?' She said: 'The Messenger of God has invoked a curse upon me that I may not grow older and so I will never grow older.' - or she said – 'live longer.' So Umm Sulaim went out, after quickly covering her head in a wrap, to see the Messenger of God (Prayers and peace be upon him). He asked her: O Umm Sulaim, what is the matter with you?' She said: 'O Messenger of God, you invoked a curse upon my orphan girl. He said: 'Umm Sulaim, what is that?' She said: 'She says you have cursed her, saying that she may not grow older or live longer.' The Messenger of God (Prayers and peace be upon him) smiled and then said: 'Umm Sulaim, do you not know that I have made this provision with my Lord. And the provision with my Lord is that I said to Him: 'I am a human and I am pleased as a human is pleased and I lose my temper as a human loses his temper. So if I curse any one of my Nation and he does not deserve it, let that, O Lord, be made a cause of purification, virtue and nearness on the Day of Resurrection.'"

1833. It was related that Abd Allah ibn Abbas said: "I was playing with some children and the Messenger of God (Prayers and peace be upon him) happened to pass by. I hid myself behind the door. He came and he patted me upon my shoulders and said: 'Go and call Mu'awiya.' I returned and said: 'He is busy eating.' He again asked me to go and call Mu'awiya to him. I went and said that he was busy eating, so he said: 'May God not fill his stomach!' Ibn Muthanna said: 'I asked Umm Umayya what he meant by the word Hatani.' He said: 'It means 'he patted my shoulders.' "

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The Book of Oppression

1834. It was related that Abu Zarr said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty, High Exalted has said: 'My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to do wrong except those whom I guide to the right path, so seek right guidance from Me so that I may direct you to the right path. O My servants, all of you are hungry except those whom I feed, so beg food from Me, so that I may give it to you. O My servants, all of you are naked except those whom I provide with garments, so beg clothes from Me, so that I may clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I may grant you pardon. O My servants, even if the first among you, the last among you, even if the whole of the human race, and that of the Jinns, become Godfearing like the heart of a single person among you, nothing will add to My Power. O My servants, even if the first among you, the last among you, the whole human race, and that of the Jinns too become in unison the most wicked like the heart of a single person, it will cause no loss of My Power. O My servants, even if the first among you, the last among you, the whole human race, and that of Jinns also, all stand in one place and you ask Me and I confer upon every person what he asks for, it will not in any way cause any loss to Me than that which is caused to the ocean by dipping a needle in it. My servants, these deeds of yours, which I am recording for you, I shall reward you for them. So he who finds good should praise God and he who does not find it should not blame anyone but himself.' Sa'id said that when Abu Idris Khawlani related this Hadith he knelt down."

1835. It was related that Jabir ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "Beware of committing oppression, for oppression is a darkness on the Day of Resurrection, and beware of being narrow-minded for narrow-mindedness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them."

1836. It was related that Ibn Umar said that the Messenger of God (Prayers and peace be upon him) 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."

1837. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) 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.' "

1838. It was related that Jabir ibn Abd Allah said: "Two youths, one from the Emigrants and the other one from the Helpers (al Ansar) quarreled and the Emigrant called his fellow Emigrants and the helper called the Helpers. Then the Messenger of God (Prayers and peace be upon him) arrived and asked: 'What is this, an occurrence of the days of ignorance?' They said: 'O Messenger of God it is not serious.' The two youths argued and one hit the other's back.' So he said: 'One should assist his brother whether he is an oppressor or the oppressed. If he is the oppressor he should prevent him from doing it, that is his assistance, and if he is the oppressed he should be assisted.'"

1839. It was related that Urwa ibn Zubair said that Hisham ibn Hakim ibn Hizam said: "While I was at al Shams I passed by some people who had been forced to stand in the sun and oil was poured over their heads. So I asked: 'What is this?' It was said: 'They are being tortured because the did not pay tax money.' Then he said: 'I have heard the Messenger of God (Prayers and peace be upon him) say: 'God will torture those who torture the people in this life.'"

1840. It was related that Ibn Shihab said, as he was mentioning 'al Higr' the dwelling places of Thamood, that Salim ibn Abd Allah said: "Abd Allah ibn Umar said as we passed al Higr with the Messenger of God (Prayers and peace be upon him), that the Messenger of God (Prayers and peace be upon him) told us: 'Do not enter the habitations of those who wronged themselves, unless you are weeping in fear of what afflicted them might afflict you.' Then he urged his she camel to make haste until we left it behind."

1841. It was related that Abd Allah ibn Umar said: "The people went with the Messenger of God (Prayers and peace be upon him) to al Higr the land of Thamood, they drew water from its well and made their dough, then the Messenger of God

(Prayers and peace be upon him) ordered them to tip away what they had drawn and to feed the dough to the camels. He ordered them to only draw water from the well which the she camel was drinking from."

1842. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Do you know who is needy? They said: 'The needy man among us is one who has neither Dirham nor wealth.' He said: 'The needy of my Nation will be those who will come on the Day of Resurrection with prayers and fasts and charity but will find themselves ruined that day because they insulted others, slandered others and consumed the wealth of others without right and shed the blood of others and beat others, and all his good deeds will be credited to the account of the one he oppressed. And if his remaining good deeds fall short in the balance of his account, then his sins would be charged to him and he would be thrown in the Fire of Hell.' "

1843. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The claimants will be awarded their dues on the Day of Resurrection to the point that the hornless sheep will be awarded its claim from the horned sheep."

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The Book of Fate

1844. It was related that Abu Huraira said: "The polytheists of the Quraish came to argue with the Messenger of God (Prayers and peace be upon him) concerning Fate, and so this verse was revealed: 'On the day when they are dragged into the Fire upon their faces, taste the touch of Fire. Surely, We have created everything according to measure.'"

1845. It was related that Tawoos said: "I have seen some of the Companions of the Messenger of God (Prayers and peace be upon him) say: 'Everything is created according to measure.' And I heard Abd Allah ibn Umar say that the Messenger of God (Prayers and peace be upon him) said: 'There is a measure for everything - even for incapacity and capability.' "

1846. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The strong believer is better and is more beloved to God than a weak believer, and there is good in everyone, but cherish that which gives you benefit and seek help from God and do not lose heart, and if anything comes to you, do not say: 'If only I had not done that, it would not have happened,' but say: 'God ordained what He has ordained.' For 'if' opens the way for Satan."

1847. It was related that Abd Allah ibn Amr ibn al As said that the Messenger of God (Prayers and peace be upon him) said: "God ordained the measure of the creation fifty thousand years before He created the heavens and the earth, while His Throne was upon the water."

1848. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Adam and Moses argued with each other. Moses said to Adam: 'O Adam! You are our father who let us down and had us turned out of Paradise.' Then Adam said to him: 'O Moses! God favored you with His direct speech and He inscribed for you with His Own Hand. Do you blame me for the fate that God had written in my destiny forty years before I was created?' So Adam refuted Moses, Adam refuted Moses.' "

1849. It was related that Abu Al Aswad Al Duthaly said: "Imran ibn Husain asked me: 'What is your

opinion on what the people do today in the world, and strive for, is it something decreed for them or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets conveyed to them teaching which they did not take heed of?' I said: 'Of course, it is something which is predetermined for them and preordained for them.' He said: 'Then, would it not be unfair?' I felt most disturbed about that, and said: 'All things are created by God and lie in His Power. He will not be questioned regarding what He does, but they will be questioned.' Then he said to me: 'May God have mercy upon you, I only meant to ask you in order to test your intelligence.' Two men of the tribe of Muzainah came to the Messenger of God (Prayers and peace be upon him) and said: 'O Messenger of God, what is your opinion on what the people do in the world and strive for, is it something decreed for them, or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets conveyed to them teaching which they did not take heed of and thus they deserve punishment?' Then he said: 'Of course, it is decreed by Destiny and it is preordained for them, and this opinion is borne out by this verse in the Book of God: 'By the soul and He Who balanced it, * then He inspired it to knowledge of wickedness and piety.' (Surah 91 verses 7-8)"

1850. It was related that Ali said: "We were in Baqi-l-Gharqad accompanying a funeral procession and The Messenger of God (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)

1851. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Indeed one does deeds consistently like the deeds of the people of Paradise. Then his deeds are terminated like the deeds of the people of Hell, and indeed, a person does deeds consistently like the inhabitants of the Fire, then his deed is finally followed by the deeds of the people of Paradise."

1852. It was related that Abd Allah ibn Mas'ud said that Umm Habiba said: "O God, enable me to gain benefit from my husband, from the Messenger of God, and from my father, Abu Sufian, and from my brother, Mu'awiya." The Messenger of God (Prayers and peace be upon him) said: 'You have asked God concerning life spans that have been preordained, the length of days already decreed, and bounty of which the share has been allotted. God will not cause anything before its due time, nor will He delay anything beyond its due time. And if you were to ask God to give you refuge from the torment of Hell Fire, or from the torment of the grave, it would forward good for you and be better for you too.' Monkeys were mentioned to him and Mis'ar said: 'I think that he also mentioned pigs which had been transformed.' Then he said: 'Truly God Almighty did not cause the race of those who were transformed to increase, nor were they survived by offspring. Monkeys and pigs existed before that.' "

1853. It was related that Abd Allah ibn Mas'ud said that the Messenger of God (Prayers and peace be upon him), the truthful and truth inspired, said: "Each one of you abides in the womb of his mother for forty days, and then turns into something which clings for an equal period and then turns into a piece of chewed flesh for a similar period and then God sends an angel and orders him to write four things, his sustenance, his age, and whether he will be happy or unhappy. Then the soul is breathed into him. And by God, any of you may do deeds of the people of the Fire until there is only a cubit's distance between him and the Fire, but then the decree which God ordered takes precedence and he does the deeds of the people of Paradise and enters it; and any of you may do the deeds of the people of Paradise until there is only a cubit or two between him and Paradise, and then that decree takes precedence and he does the deeds of the people of the Fire and enters it."

1854. It was related that Hudhaifa ibn Usaid said that the Messenger of God (Prayers and peace be upon him) said: "When the drop of sperm remains in the womb for forty or fifty days or forty nights, the angel comes and asks: 'My Lord, will he be good or bad?' And this will be written down. Then the angel asks: 'My Lord, will he be male or female?' And this will be written down. And his deeds and actions, his death and his sustenance are also written down. Then his document of destiny taken up and nothing is added to it nor erased from it."

1855. It was related that Amer ibn Wathelah said that he heard Abd Allah ibn Mas'ud say: "The unhappy one is unhappy from the time he is in the womb of his mother, and the happy one is the one who takes notice of the others." Then a man from among the Companions of the Messenger

of God (Prayers and peace be upon him) named Hudhaifa ibn Usaid al Ghafari came and he told him what Ibn Mas'ud had said, so he said: 'How can a man be unhappy without deeds?' So the man said to him: 'Do you wonder at that?' I have heard the Messenger of God (Prayers and peace be upon him) say: 'When the small quantity of sperm remains in the womb for forty two nights, God sends an angel to it to shape it and create its hearing, sight, skin, flesh and bones, then he asks: 'My Lord, will it be male or female?' Your Lord ordains whatever he pleases and the angel writes it. Then he asks: 'O my Lord, what age will he attain?' Your Lord ordains whatever He pleases, and the angel writes it. Then he asks: 'What will his sustenance be?' Your Lord will ordain whatever He pleases and the angel writes it. Then the angel goes with his document of destiny in his hand and nothing is added or diminished from it.'" It was also related: "It will be asked: 'Is he good or bad?' Then God will make him good or bad."

1856. It was related that Abu Huraira said that 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."

1857. It was related that Abd Allah ibn Amr ibn al As said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'The hearts of all the sons of Adam are between the two fingers of the fingers of the Most Merciful as one heart. He directs it wherever He pleases. Then the Messenger of God (Prayers and peace be upon him) said: 'O God, the Turner of the hearts, turn our hearts to Your obedience.'"

1858. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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)

1859. It was related that Ibn Abbas said: "The Messenger of God (Prayers and peace be upon him) was asked about the offspring of the pagans. He said: 'God knows what they would have done when He created them.'"

1860. It was related that Ubayy ibn Ka'b said that the Messenger of God (Prayers and peace be upon him) said: "The boy who al Khidr killed

was an unbeliever and had he survived he would have compelled his parents to rejection and disbelief."

1861. It was related that Aisha, the mother of the Believers, said: "The Messenger of God was invited to attend the funeral of a child of the Ansar, so I said: 'O Messenger of God, there is happiness for this child as it is one of the birds of Paradise. He had not committed any sin nor reached the age of puberty." Then the Messenger of God (Prayers and peace be upon him) said: " O Aisha, what else? Indeed God Almighty has created for Paradise its inhabitants while they were still in the loins of their fathers, and He has created for Hell its inhabitants while they were still in the loins of their fathers."

59

The Book of Knowledge

1862. 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 (Prayers and peace be upon him) 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."

1863. 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."

1864. It was related that Abd Allah ibn Amr ibn al A'as said that: 'I heard the Messenger of God (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."

1865. It was related that Jarir ibn Abd Allah said: "Some Bedouin wearing garments of wool came to the Messenger of God (Prayers and peace be upon him). He perceived their needy predicament. So he urged the people to give charity, but they were reluctant until his face showed signs of anger. Then one of the Helpers (al Ansar) came with a purse of silver. Then another came and then others followed them one after the other until his face showed signs of joy. Then the Messenger of God (Prayers and peace be upon him) said: 'Whoever introduces a good custom in Islam and it is followed after him, he will be assured of the like reward like those who followed it, without any diminishment of their own rewards. And whoever introduces an evil custom in Islam and it is followed thereafter, he will be made to bear the like burden of those who followed it without any diminishment of their own burdens.' "

1866. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever urges people to righteousness, he will be rewarded the like of the rewards of those who heeded him, without any diminishment of their own reward. And whoever urges people to sin, he will bear the like of their sin, without any diminishment of their own punishment."

1867. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "Do not write about me, and whoever writes about me anything other than the Qur'an he should erase it. There is no blame on you in relating about me, and whoever attributes a lie to me – Hamam said 'I thought he said' – intentionally, then he has indeed secured his place in the Fire.'"

1868. It was related that Al Mughira ibn Shu'aba said: "I heard The Messenger of God (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.'"

1869. It was related that Sumura ibn Jundub and Al Mughira ibn Shu'aba said that the Messenger of God (Prayers and peace be upon him) said: "Whoever attributes a false Hadith to me, then he is a liar."

60

The Book of Supplication

1870. It was related that Abu Huraira said that the Prophet said: "God has ninety-nine Names, whoever memorises them will be admitted to Paradise. God is One, and He loves the uneven number."

1871. It was related that Farwa ibn Nawfal al Ashja'i said: "I asked Aisha: 'How did the Messenger of God (Prayers and peace be upon him) invoke God Almighty?' She said: 'He used to say: 'I seek refuge in You from the evil of what I have done and from the evil of what I have not done.' "

1872. It was related that Ibn Abbas said that the Messenger of God (Prayers and peace be upon him) said: "O God! I submit myself to You, and I believe in You and I rely upon You, and I repent to You and with You I stand against my enemies, I seek refuge by Your Power, all worship is due only to You, and no death can reach You, while Jinn and mankind both die.'"

1873. It was related that Abu Huraira said: "When the Prophet used to travel, at the time of Sahar he would wake up and say: 'All praise be to God for His favour to us, our Lord accompany us and favour us, we seek refuge in God from the Hell-Fire.'"

1874. 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. O God! Forgive me for my past sins and those to come, and what I have concealed and what I have revealed and forgive whatever You know better than I. You are the The First and The Last, and You have Power over all things.'."

1875. It was related that Abu Huraira said: "The Messenger off God used to invoke: 'O God, exculpate my religion as the surety of my concerns. And exculpate my concerns of the world in which is my sustenance. And exculpate my end upon which depends my Hereafter. And make my life a cause for every good and make my death a cause for my own

solace and a protection from every evil.'"

1876. It was related that Abd Allah ibn Mas'ud said: "The Messenger of God (Prayers and peace be upon him) used to invoke: 'O God, I beg of You Right Guidance, security from evil, virtue and liberty from need.' "

1877. It was related that Zaid ibn Arqam said: "I will not relate anything except that which the Messenger of God (Prayers and peace be upon him) said, he used to invoke: 'O God, I seek refuge in You from inability, from laziness, from cowardliness, from miserliness, senility and from the punishment of the grave. O God, bestow upon my soul the sense of righteousness and purify it, for You are The One Who Purifies. You are The Protector of it, and The Guardian of it. O God, I seek refuge in You from the knowledge which does no good, from the heart that does not fear, from the soul that is not content and the invocation that is denied.'"

1878. It was related that Abu Malik al Ashja'i said: "When anyone embraced Islam, The Messenger of God (Prayers and peace be upon him) told him to recite: 'O God, forgive me, have mercy upon me, guide me to the path of righteousness and provide me with sustenance.' "

1879. It was related that Abd Al Aziz ibn Suhaib said that Qatada asked Anas: "What was the most frequent invocation that the Prophet used to make?" He said: "The most frequent invocation that the Prophet (Prayers & peace be upon him) made was: 'O God! Give us good in this life and good in the Hereafter and save us from the penalty of the Fire.'" He said: "Anas used to invoke with the same prayer and whenever he wished to make an invocation he used to offer this prayer."

1880. It was related that Ali said that the Messenger of God (Prayers and peace be upon him) said to me: "Say: 'O God, guide me and enable me, and of Your guidance lead me to the Right Path. And guide me straight to the target.'"

1881. It was related that Abd Allah ibn Umar said: "I heard the Messenger of God (Prayers and peace be upon him) 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 your.' 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."

1882. 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'."

1883. It was related that Abu Huraira said that the Prophet said: "The invocation of the servant of God will be fulfilled as long as he does not invoke for aggression or to sever the womb relations, and as long as he does not hasten it. It was said: 'O Messenger of God, what is hastening?' He said: 'That you say, 'I have invoked God and my request has not be fulfilled,' then you abandon invocation.' "

1884. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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."

1885. It was related that Jabir said: "I heard the Prophet say: 'There is

one hour during the night when if any Muslim asks for anything good of the life or the Hereafter, God will grant it to him.'"

1886. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "During the final third of the night, our Lord, the Blessed, the High Exalted, descends to the heaven of the world each night and asks: 'Is there anyone invoking Me so that I may respond to his invocation, is there anyone who asks Me for something so that I may bestow it upon him, is there anyone who seeks My forgiveness so that I may forgive him?' "

1887. 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."

1888. It was related that Safwan Ibn Abd Allah ibn Safwan, who was married to Umm Darda', said: "I went to visit Abu al Darda's house in al Shams, but I did not find him, only Umm Darda' was there. She said: 'Do you intend to perform the Pilgrimage this year?' I said: 'Yes.' She said: 'Invoke God to bless us, as the Messenger of God (Prayers and peace be upon him) used to say: "The invocation of a Muslim for his absent brother is granted providing he invokes blessings for his brother and the appointed Angel says: 'Amen, may the same be granted to you.' I went to the bazaar and met Abu al Darda' and he related the same from the Messenger of God (Prayers and peace be upon him)."

1889. It was related that Anas said: "The Messenger of God (Prayers and peace be upon him) visited one of the Muslims who had become as weak as a chick, to ask about him. The Messenger of God (Prayers and peace be upon him) said: 'Did you pray for anything or invoke Him for that?' He said: 'Yes. I used to say: 'Give me the punishment in this life which You would punish me with in the Hereafter.' Then the Messenger of God (Prayers and peace be upon him) said: 'Glory be to God! You have no power nor can you tolerate to invoke such a thing for yourself. Why did you not say: O God, grant us good in the world, and good in the Hereafter, and save us from the penalty of the Fire?' He invoked this for him and he recovered."

1890. It was related that Anas said that the Messenger of God (Prayers and peace be upon him) said: "None of you should make an invocation for death, because of harm having afflicted him. If he has to invoke, he should say: 'O God, give me life if the life is better for me, or cause me to die if death is better for me.'"

1891. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "None of you should make

an invocation for death, and do not summon it before it comes, as when any of you dies, he deeds cease and the life of a believer is not extended except to do good."

61

The Book of Remembrance

1892. 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'."

1893. It was related that Abu Uthman al Nahdi said that Hanzalah al Usaidi – who was one of the scribes of the Messenger of God (Prayers and peace be upon him) - said: "I met Abu Bakr al Siddiq, and he asked me: 'O Hanzalah, how are you?' I said: 'Hanzalah has become a hypocrite!' He said: 'Glory be to God, what is that you say?' I said: 'When we are with the Messenger of God, he admonishes us about the Fire and Paradise as if we see if with our eyes. But when we depart from him we play with our wives and children and concern ourselves with our affairs, so we forget.' Abu Bakr said: 'By God, I also experience the same.' So I went with Abu Bakr to see the Messenger of God (Prayers and peace be upon him), and I said: 'O Messenger of God Hanzalah has become a hypocrite!' The Messenger of God (Prayers and peace be upon him) said: 'How is that?' I said: 'O Messenger of God, when we are with you, you remind us of the Fire and Paradise until it is as if we see it with our eyes, when we depart from you we play with our wives and children and concern ourselves with our affairs, so we forget.' The Messenger of God (Prayers and peace be upon him) said: 'By the One in Whose Hand is my soul, if you continuously abide with me in that remembrance, the angels would shake hands with you on your beds and on every way you take. But O Hanzalah, let it be one hour for each.' He repeated it three times."

1894. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever relieves another Muslim from the afflictions of this world, God will relieve his affliction on the Day of Resurrection. Whoever facilitates

something for another, God will facilitate things for him in the Hereafter, and whoever covers for another Muslim, God will cover his misdeeds in this world and in the Hereafter. God supports His servant for as long as His servant supports his fellow Muslim. Whoever seeks knowledge, God will ease the path for him and lead him to Paradise, and whoever gathers in the houses of God and recites the Book of God and learns and teaches the Qur'an, serenity and mercy will descend upon them and cover them, the angels will surround them and God will make mention of them before those near Him. And whoever is slow in doing good deeds, he is only impeded by his declination."

1895. It was related that Abu Sa'id al Khudri said: "Mu'awiya joined a gathering in the mosque and asked: 'Why are you sitting here?' They said: 'We are sitting here to remember God Almighty.' He said: 'Do you swear that by God?' They said: 'By God, we are sitting here for that very reason.' So he said: 'I do not ask you to swear to that because of any charge against you and no one is in the sight of the Messenger of God the relater of so few Hadith as I. But the Messenger of God (Prayers and peace be upon him) went to a gathering of his companions and asked: 'Why are you sitting here?' And they said: 'We are sitting here to remember God Almighty and to praise Him because He guided us to the path of Islam and He has blessed us.' Then he asked them to swear by God, that they were sitting there for that reason. They said: 'By God, we are sitting here for that very reason.' Then the Messenger of God (Prayers and peace be upon him) said: 'I do not ask you to swear to that because of any charge against you, but Gabriel came to me and he informed me that God Almighty speaking to the angels about your sublimity.' "

1896. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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'."

1897. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) was travelling the road which leads to Makkah when he passed by a mountain called Jumdan. He said: 'Go on, it is Jumdan, the Mufarradun have gone on ahead.' They asked: 'O Messenger of God, who are the Mufarradun?' He said: 'They are the men and women who remember God frequently.'"

1898. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) used to say: "There is no god but God Alone, He gives might to His soldiers, and grants victory to His servants, and He Alone vanquishes the allies. There is nothing after Him."

1899. It was related that Abu Musa said: "We were with the Prophet on a journey, and the people raised their voices saying: 'God is Great! God is Great! There is no god but God.' So the Prophet said to them: 'O people, 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 (Prayers and peace be upon him) 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'."

1900. It was related that Abd Allah ibn Mas'ud said: "The Messenger of God (Prayers and peace be upon him) used to invoke at night: 'We have encountered the night and the entire Kingdom of God has also encountered the night, all praise be to God. There is no god but God, the One with Whom there is no partner.' Hasan said that Zubaid told him that he had memorised these words from Ibrahim: 'His is the Sovereignty

and all Praise is due to Him, and He is Potent over everything. O God, I beg of You the good of this night and I seek refuge in You from the evil of this night and the evil which follows it. O God, I seek refuge in You from laziness, from the evil of vanity. O God, I seek refuge in You from torment of the Fire and from torment in the grave.' "

1901. It was related that Ali ibn Abu Talib said: "Fatima complained about the blisters on her hand because of using the mill-stone. She went to ask the Prophet for a servant, but she did not find him and so told Aisha of her need. When he returned Aisha told him about it. The Prophet came to us after we had gone to our beds. When I moved to get up he said: 'Stay as you are.' And he sat between us, until I felt the coolness of his feet on my chest. The Prophet then said: 'Shall I tell you of something which is better for you than a servant? When you go to your bed, say 'God is Great' thirty-four times, and 'All Praise be to God' thirty-three times, 'All thanks be to God' thirty-three times, for that is better for you than a servant.'" It was also related that Ali said: "Since I heard that from the Prophet I did not abandon it." It was said to him: "Even on the night of Seffin?" He said: "Yes."

1902. It was related that Al Bara' ibn 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 myself to You and I entrust all matters to You and on You I depend for Your blessings in both fear and hope of You. There is no eluding You, and there is no 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 during the night you will die a believer. Let these words be your last words." I repeated them to The Prophet (Prayers & peace be upon him) and when I said: '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.' "

1903. It was related that Al Bara' ibn Azib said: "When the Messenger of God (Prayers and peace be upon him) used to go to bed, he said: 'O God, with Your Name I live and with Your Name I die.' And when he used to wake up he said: 'All praise be to God, Who gives us life after our death and to You is the Resurrection.' "

1904. It was related that Abd Allah ibn Umar said: "Ibn Umar ordered that anyone should say when he goes to bed: 'O God, You created me and it is for You to take me to my destiny. And death and life at Your command, and if You give life, protect it, and if You send death, forgive me. O God, I implore Your security.' Someone asked: 'Did you hear this from

Umar?' So he said: 'I heard it from one who is better than Umar, the Messenger of God (Prayers and peace be upon him).'"

1905. It was related that Suhail said: "Abu Salih used to command us (in these words): When any one of you intends to go to sleep, he should lie in bed on his right side and then say: 'O God, Lord of the Heaven, Lord of the Earth and the Lord of the Magnificent Throne, our Lord, and the Lord of all things, the One Who Spilts the grain of corn and the date-stone, the Revealer of the Torah, the Injil (Bible) and the Criterion (the Qur'an), I seek refuge in You from the evil of all things, You have dominion over them. O God You are The First, there is nothing before You and You are The Last and there is nothing after You. You are Manifest and there is nothing above You. You are Unseen and there is nothing beyond You. Relieve us from the burden of debt and relieve us from need.' Abu Salih related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) related this to him."

1906. 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.' "

1907. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "When you go to bed, say: 'All Praise be to God, Who feeds us, provides us with drink, suffices us and provides us with shelter, for there are many a people for whom there is none to suffice and none to provide shelter.'"

1908. It was related that Juwhariya said: "The Messenger of God (Prayers and peace be upon him) went out in the morning while I was occupied in offering the dawn prayer in my place of worship. He came back in the forenoon and I was still sitting there. He asked me: 'Have you remained in the same place since I left you?' I said: 'Yes.' Then the Messenger of God (Prayers and peace be upon him) said: 'I recited four words three times after I left you and if these are to be weighed against what you have recited since the morning they would outweigh them, they are: 'Glory be to God, and All Praise be to Him according to the entirety of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink of the words praising Him.'"

1909. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever says in the

morning and in the evening: 'Glory be to God and all praise is due to Him,' one hundred times, he will not bear anything better than this on the Day of Resurrection other than the one who says these words more or says more than these words."

1910. It was related that Abu Huraira that the Messenger of God (Prayers and peace be upon him) said: "There are two words which are light upon the tongue, but heavy upon the scale, and beloved to The Most Merciful, and these are: 'Glory be to God,' 'All Praise be to Him, Glory be to God The Great.'"

1911. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The pronouncement of 'Glory be to God, all praise be to God, there is no god but God and God is Great,' is dearer to me than all things over which the sun rises."

1912. It was related that Musa Al Jahny said that Mus'ib ibn Sa'd said that his father said: "A Bedouin went to the Messenger of God (Prayers and peace be upon him) and said to him: 'Teach me the words that I should repeat most often.' He said: 'There is no god but God, the One, there is no partner with Him. God is the Greatest of the great and all praise be to Him. Glory be to God, the Lord of the Worlds, there is no Might and Power but God, the All-Powerful and the All-Wise.' He said: 'That is all praise to my Lord, but what should I say for myself?' He said: 'You should say: 'O God, forgive me and have mercy upon me, guide me to the right way and bestow upon me my sustenance.' " Musa added: "I think he also said: 'Grant me security.' But I can not vouch that he say so."

1913. It was related that Abu Zarr said that the Messenger of God (Prayers and peace be upon him) said: "Shall I tell you what are the most beloved words to God Almighty?' I said: 'O Messenger of God, tell me what are the most beloved words to God Almighty.' Then he said: 'The most beloved words to God Almighty are: 'Glory be to God and All Praise be to Him.' "

1914. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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."

1915. It was related that Sa'd ibn Abu Waqqas said: "We were sitting with the Messenger of God

(Prayers and peace be upon him) when he said: 'Are any of you unable to gain one thousand virtues each day?' One of those who were sitting there asked: 'How can any of us can gain one thousand virtues each day?' He said: 'Say: 'Glory be to God,' one hundred times, and one thousand virtues will be added for you and one thousand sins will be erased."

62

The Book of Seeking Refuge in God

1916. 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 Anti-Christ. 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."

1917. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) used to invoke God saying: 'O God, I seek refuge in You from incapacity and laziness, from cowardliness and senility and miserliness, and I seek refuge in You from the torture of the grave and from the temptation of the life and from an evil end.'"

1918. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) used to seek refuge in God from the distress of affliction and from being overtaken by calamity and from being destined to an evil end and from the malicious delight of enemies." Sufian said: "This Hadith comprised three points, but I added another one and I do not remember which that was."

1919. It was related that Abd Allah ibn Umar said: "The Messenger of God (Prayers and peace be upon him) used to invoke God saying: 'O God, I seek refuge with You from the denial of Your bounty, the loss of Your support, from Your sudden punishment and from all Your Wrath.'"

1920. 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'."

1921. It was related that Iyas ibn Salama said that his father told him that he heard the Prophet say when a man sneezed in his presence: "May God have mercy upon you." Then the man sneezed again, so the Messenger of God (Prayers and peace be upon him) said: "The man is ill."

63

The Book of Repentance

1922. It was related that Abu Barda' said that he heard Al Aghar – who was from the Companions of the Prophet – speaking to Ibn Umar and saying that the Messenger of God (Prayers and peace be upon him) said: "O people! Repent to God, for I repent to God one hundred times each day."

1923. It was related that Al Harith ibn Suwaid said: "I went to visit Abd Allah when he was ill and he related two Hadith, one from himself and the other from the Messenger of God (Prayers & peace be upon him), he said I heard the Messenger of God (Prayers and peace be upon him) say: "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."

God Almighty said: 'And for the three who stayed behind' (Surah 9 verse 118)

1924. It was related that Ibn Shihab said: "The Messenger of God (Prayers and peace be upon him) went out to the Battle of Tabuk to fight the Romans and the Christian Arabs of Al Sham, Ibn Shihab said that Abd Al Rahman ibn Abd Allah ibn Ka'b ibn Malik said that Abd Allah ibn Ka'b ibn Malik – who was one who led Ka'b when he became blind – said: 'I heard Ka'b ibn Malik speaking about the time he remained behind from the Battle of Tabuk, saying: "I did not remain behind from any battle in which the Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) fought the Campaign when the fruits had ripened and the shade was pleasant. The Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 Moaz ibn Jabal said: 'What a bad thing you are saying! By God! We know only good of him.' The Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 Bani 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 trail.' 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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 sate 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 (Prayers and peace be upon him) 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 Bani 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 (Prayers and peace be upon him). 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 (Prayers and peace be upon him) 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 (Prayers and peace be upon him) 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.' Whenever the Messenger of God (Prayers and peace be upon him) 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 (Prayers and peace be upon

him) said: 'Keep some of your wealth, as it is better for you.' I said: 'I will keep my share from Khaibar.' 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 (Prayers and peace be upon him) when they swore their oaths to him, he took the pledges and asked God to forgive them, but the Messenger of God (Prayers and peace be upon him) 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."

1925. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "There was a man from the nation before you 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."

1926. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever seeks forgiveness before the rising of the sun from the west, God will turn to him with Mercy."

1927. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty, High Exalted, stretches out His Hand during the night so that the people may repent for the sins they committed from dawn till dusk and He stretches out His Hand during the day so that the people may repent for the sins they committed from dusk to dawn, until the day the sun rises in the west."

1928. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By The One in Whose hand is my soul, had you not committed sin, God would remove you and replace you with another people who would sin and then they would seek God's forgiveness, so He would forgive them."

1929. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "When God ordained the Creation, He inscribed in His Book which is with Him: 'My Mercy transcends My Wrath.'"

1930. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "There are one hundred parts of God's mercy and from that He has sent down one part of mercy upon the Jinn and mankind and the insects and it is because of this that they love one another and treat each other kindly, and even the creatures treat their offspring with love, and God has kept ninety-nine parts of mercy with Him with which He will deal with His servants on the Day of Resurrection."

1931. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) said: 'If the believer had known of all the punishment held with God, he would never have any hope of entering Paradise and if the unbeliever had known of all the Mercy which is in the Hands of God he would never lose hope of entering Paradise.'"

1932. 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.' "

1933. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "So establish the doing of good deeds, sincerely and modestly, 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. And know that the deeds are most loved by God are the deeds which are established and done constantly even if they are few in number.' "

1934. It was related that Abd Allah ibn Qais said that the Messenger of God (Prayers and peace be upon him) said: "No one has tolerated hearing harm but God Almighty, they ascribe to Him partners and ascribing for Him a son, in spite of that He bestows upon them, and provides for them, and gives them strength."

1935. It was related that Abd Allah ibn Mas'ud said: "There is nothing more liked by God than praising, and that is why He praises Himself and there is no one more jealous than God, that is why He has forbidden abomination whether open or hidden. And there is no one who loves to provide excuses more than God Almighty. That is why He has revealed the Book and sent Messengers."

1936. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God is jealous and the believers are jealous, but the jealousy of God is when the believer commits that which is forbidden to him."

1937. It was related that Safwan ibn Mihrez said that a man asked Ibn Umar: "Have you heard the Messenger of God (Prayers and peace be upon him) talking about secret conversation? He said: "I heard the Messenger of God (Prayers and peace be upon him) 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.

1938. 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 sun when there are no clouds?' They replied: 'No.' He said: 'Do you doubt that you will see the full moon on a clear night?' They replied: 'No.' He said: 'By The One in Whose Hand is my soul, you will not doubt seeing your Lord, High Exalted, unless you doubt that you will see either of those.' He said: 'Our Lord will encounter His servant and ask him: 'Did I not honour you and raise you in rank and cause you to marry and subject horses and camels to you, and I permitted you to have authority and you were obeyed and took a quarter of the spoils from your people?' He will reply: 'Yes, my Lord.' The Messenger of God said: 'Then God Almighty will ask: 'Did you think that you would encounter Me?' He will reply: 'No.' Then God Almighty will say: 'I shall disregard you as you disregarded Me.' Then He will encounter another and ask: 'Did I not honour you and raise you in rank and cause you to marry and subject the horses and camels to you, and I permitted you to have authority and you were obeyed and took a quarter of the spoils from your people?' He will reply: 'Yes, my Lord.' The Messenger of God said: 'Then God Almighty will ask: 'Did you think that you would encounter Me?' He will reply: 'No.' Then God Almighty will say: 'I shall disregard you as you disregarded Me.' Then He will encounter another and ask him the same and he will reply: 'My Lord, I believed in You and Your Books and Your Messengers, and I prayed and fasted and gave in charity.' Then he will praise God as much as he is able. The Messenger of God said: 'God Almighty will say: 'That will suffice.' The Messenger of God said: 'Then it will be said to him: 'Now We shall raise you as Our witness over yourself.' So he will think to himself, who is that who shall witness over me?' Then his mouth will be sealed and it will be said to his thighs, his flesh and his bones: 'Speak!' Then his thighs, flesh and bones will speak of his deeds, so that he will find no way to excuse himself. Such a one is a hypocrite with whom God Almighty is most wrathful.' "

1939. It was related that Anas ibn Malik said: "We were with the Messenger of God (Prayers and peace be upon him) and he laughed and said: 'Do you know what makes me laugh?' We said: 'God and His Messenger know best.' He said: 'It is from the way the servant speaks to His Lord saying: 'O my Lord, did You not save me from oppression?' He says: 'Yes.' Then he says: 'So I bear witness to that against myself.' Then He says: 'It is sufficient for you to bear witness against yourself today, and by the honourable scribes.' Then his

mouth will be sealed, and he will prompt his organs: 'Speak.' Then each part will speak, then he will be permitted to speak and he will say: 'May you be destroyed! I was only striving for your sake.' "

1940. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "A man committed innumerable sins and when he was about to die, he left this will: 'Burn my corpse and throw my ashes to the wind and in the ocean. For, by God, if my Lord takes hold of me He will chastise me as He has never chastised any other.' So they did his bidding. Then He said to the earth: 'Return what you have.' And so he was restored. He asked him: 'What caused you to do this?' He said: 'My Lord, I did it in fear and awe of You.' Then God forgave him because of that.'"

1941. It was related that Abu Huraira said, that of what he said about his Lord, the Prophet (Prayers & peace be upon him) said: "A servant committed a sin and then said: '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 a while 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 a while 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."

1942. It was related that Abu Umama said: "We were sitting in the mosque with the Messenger of God (Prayers and peace be upon him) when a man entered and said: 'O Messenger of God, I have committed a sin that warrants the due punishment of God, so order it upon me. The Messenger of God (Prayers and peace be upon him) remained silent. He repeated it and said: 'O Messenger of God, I have committed a sin that warrants the due punishment of God, so order it upon me. He remained silent, and then the iqama was pronounced. When the Messenger of God (Prayers and peace be upon him) had completed the prayer, the man followed the Messenger of God (Prayers and peace be upon him). Abu Umama said: 'I also followed the Messenger of God (Prayers and peace be upon him) after he had concluded the prayer, to see what his answer was to that man. The man stayed beside the Messenger of God (Prayers and peace be upon him) and said: 'O Messenger of God, I have committed a sin that warrants the due punishment of God, so order it upon me.' Abu Umama said that

the Messenger of God (Prayers and peace be upon him) told him: 'Did you not see that when you left the house, you had performed ablution perfectly?' He said: "O Messenger of God, indeed I did.' Then he said to him: 'Then you offered prayer with us.' He said: 'O Messenger of God, indeed that it so.' Then the Messenger of God (Prayers and peace be upon him) said to him: 'Indeed, God Almighty has excused you from His due punishment.' Or he said: 'From your sin.' "

1943. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "On the Day of Resurrection God will deliver to every Muslim, a Jew or a Christian and say: 'This is your redemption from the Hell-Fire.' "

64

The Book of the Hypocrites

God, High Exalted has said:
(When the hypocrites come to you they say: 'We bear witness that you are indeed the Messenger of God.' And God knows that you are indeed His Messenger, and God bears witness that the hypocrites are surely liars. * They have taken their oaths as a screen, so they hinder from the way of God, surely evil is that which they do. * This is because they have believed then disbelieved. So a seal has been set on their hearts and they do not understand. * And when you see them, their appearance pleases you, and when they speak to you, you listen to their speech, they are as worthless as hollow pieces of timber propped up, unable to stand on their own. They think that every cry is against them, they are the enemies, so beware of them. The curse of God be upon them! How they are perverted! * And when it is said to them: 'Come, the Messenger of God will ask for forgiveness for you,' they twist their heads, and you see them turning away in arrogance. * It is the same to them, whether you ask for forgiveness for them, or you do not ask for forgiveness for them, God will not forgive them, surely God does not guide the wicked people. * They are the ones who say: 'Do not expend on those with the Messenger of God until they break away from him.') (Surah 63 verse 1-7)

1944. It was related that Zaid ibn Arqam said: "I was fighting in a battle when I heard Abd Allah ibn Ubayy 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 (Prayers and peace be upon him) sent for Abd Allah ibn Ubayy and his friends and they swore that they did not say it. So it was said that the Messenger of God (Prayers and peace be upon him) disbelieved Zaid. I was more distraught than I had ever been. So God revealed: 'When the hypocrites come to you.' Then the Prophet (Prayers & peace be upon him) summoned them to ask for forgiveness for them, but they turned their heads away.

1945. It was related that Jabir ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "Whoever climbs this hill, the hill of Murar, his sins will be blotted out as were the sins of the Children of Israel blotted out." So the first to mount their horses

were the people of Bani Khazraj. Then there was a continuous flow of people and the Messenger of God (Prayers and peace be upon him) said to them: 'All of you will be forgiven except the owner of a red camel.' We went to him and said: 'Come as well, so that the Messenger of God may invoke forgiveness for you.' But he said: 'By God, as far as I am concerned, I prefer to seek for something lost rather than to have your companion seek forgiveness for me.' And he stayed to look for what he had lost."

1946. It was related that Qais ibn Ubad said: "I asked Ammar: 'What do you think about your fight with Ali? Is this matter of your own doing, then it is subject to being right or wrong, or did the Messenger of God direct you on it?' Ammar said: 'The Messenger of God (Prayers and peace be upon him) did not direct us to anything that he did not direct the rest of the people to.' He said that the Messenger of God (Prayers and peace be upon him) said: 'There is among my Nation...' Shuba said: 'I thought he said that Hudhaifa said that he said: 'Twelve hypocrites who will not enter Paradise nor perceive its scent before a camel would be able to pass through the hole of a needle. For eight of them, a flame of fire will enter into their shoulders and come out burning through from their chests.

1947. It was related that Abu Al Tufail said: "There was a man from the people of al Aqbah, and there was a trust between him and Hudhaifa. So he said to Hudhaifa: 'I ask you in the Name of God, how many people participated in al Aqbah?' The people said: 'Tell him, as he asks you.' So he said: 'We used to say we were fourteen, so if you were one of them, then, they were fifteen. And I ask God to bear witness that twelve of them were enemies of God and His Messenger in this life and on the Day of Judgment. And three of them were pardoned because they said: 'We did not hear the call of the Messenger of God, nor did anyone inform us.' He was walking upon a black stony land and he said: 'The water is scant, so no one should go there before me.' He found that people had reached the water before him, so he cursed them on that day."

1948. It was related that Ibn Umar said that the Prophet said: "The similitude of a hypocrite is that of a sheep which roams aimlessly between two flocks. She goes to one at one time and to the other at another time."

1949. It was related that Jabir said: "The Messenger of God (Prayers and peace be upon him) returned from a journey and as he neared Madinah, there was a high wind which almost buried the riders. The Messenger of God (Prayers and peace be upon him) said: 'This wind has been sent for the death of a hypocrite.' When he arrived in Madinah a well known hypocrite from among the hypocrites had died. "

1950. It was related that Salama ibn al Akwa' said: "We went with the Messenger of God (Prayers and peace be upon him) to visit a sick man. When I placed my hand upon him, I said: 'By God, I have never seen before today, a man who is hot like this. So the Prophet of God said: 'Shall I tell you who will be hotter than he on the Day of Judgment? Those two men riding upon their camels and turning their backs to the Muslims.' They were two men among his Companions."

1951. It was related that Anas ibn Malik said: "There was a man from Bani al Naggar who read Surah 'The Heifer' and 'Al Imran,' and he who used to inscribe for the Messenger of God (Prayers and peace be upon him). Then he ran away and joined the people of earlier Scripture, so they admired him and raised him in rank and said: 'This man used to inscribe for Mohammed.' Then God Almighty destroyed him while he was with them. So they dug his grave and 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. So then dug the grave even deeper and buried him again but the next morning they saw that the earth had cast his body out. They dug the grave again more deeply and buried him again but in the morning they saw that the earth had cast his body out. So they left him as he was'."

65

The Book of Description of the Day of Judgment

(Kitab Sifat al-Qiyama)

1952. It was related that Ibn Umar said that the Messenger of God (Prayers and peace be upon him) said: "On the Day of Resurrection, God Almighty will fold the heavens, then hold it with His Right Hand, and then say: 'I am The King, where are the tyrants? Where are the arrogant?' Then He will fold the earth with His Left Hand and then say: 'I am The King, where are the tyrants, where are the arrogant?' "

1953. It was related that Sahl ibn Sa'd said that the Messenger of God (Prayers and peace be upon him) said: "The people will be gathered on the Day of Resurrection on reddish-white land like a loaf of bread, it will be devoid of any landmark.' "

1954. It was related that Jabir said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'Every servant will be resurrected and judged according to his deeds.' "

1955. It was related that Abd Allah Ibn Umar said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'If God wishes to punish a nation it affects the entire population without discrimination, then they will all be resurrected and judged according to their deeds."

1956. It was related that Aisha said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'On the Day of Resurrection 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 not look at each other.' "

1957. 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."

1958. It was related that Anas ibn Malik said that a man said: "O Messenger of God, how will the unbeliever be gathered upon his face on the Day of Judgment?" he said: "Do you not see that The One Who made him walk upon his feet in this life is able to make him walk upon his face on the Day of Judgment?" Qatada said: "Yes, indeed, by the might of our Lord."

1959. It was related that Sulaim ibn Amer said: "Al Miqdad ibn al Aswad told me that he heard the Messenger of God (Prayers and peace be upon him) say: 'On the Day of Resurrection the sun will come closer to the people until it is only one mile away.' By God I do not know what this mile will be, if it is a distance upon the earth or a stick which applies the kohl to the eye.' He said: 'Then the people will be standing in their sweat according to the measure of their deeds, some will be covered in it until their heels, and some will be covered in it until their knees, and some will be covered in it until their shoulders, and some will be covered in it until the sweat will be as a bridle to them.' And he indicated with his hand towards his mouth."

1960. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "On the Day of Judgment the sweat will cover the land to the depth of seventy cubits and it will reach the mouths of the people, or to their ears." Thaur was not certain as to which one of them he said it was.

1961. It was related that Anas ibn Malik said that the Prophet said: "God, High Blessed and Exalted, will say to those who have a lesser punishment in the Fire: 'If you possessed the worldly life and all that is in it, would you redeem yourself with it?' They will say: 'Yes.' Then He will say: 'I asked you for less than that while you were in the loins of Adam: 'Not to ascribe partners to Me, so that I would not cast you into the Fire, but you refused and persisted in ascribing partners to Me.'"

66

The Book of Description of Paradise

(Kitab Sifat al-Janna)

1962. It was related that Mohammed said: "You may be proud or you may admonish each other, are men more than women in Paradise?" Then Abu Huraira said: "Did not Abu Al Qasim say: '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 in the sky. For each of them there will be two wives, whose flesh will be so translucent that the bone-marrow of their legs will be visible and there will be none there unmarried.'"

1963. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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."

1964. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty created Adam in his form and his height was sixty cubits. So when He had created him, He told him: 'Go to greet those there.' And there was a group of angels sitting, 'Listen to how they will salute you, for it will be your salutation and the salutation of your offspring.' He said: 'So he went and said: 'Peace be upon you.' Then they replied: 'Peace be upon you and the Mercy of God be upon you.' Thus they added 'And the Mercy of God.' So all who shall be admitted to Paradise will look like Adam (peace be upon him) and their height will be sixty cubits, ever since then the creation has diminished in stature until today.'"

1965. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him)

said: "Some people will enter Paradise whose hearts will be like the hearts of birds."

1966. It was related that Abu Sa'id Al Khudri said that the Messenger of God (Prayers and peace be upon him) 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."

1967. It was related that Abu Sa'id Al Khudri said that the Messenger of God (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 Prophet (Prayers & peace be upon him) 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."

1968. It was related that Jabir ibn Abd Allah said: "I heard the Messenger of God (Prayers and peace be upon him) say that the inhabitants of Paradise will eat and drink but will not spit, nor urinate, nor defecate, nor blow their noses. It was asked: 'What will happen to their food?' He said: They would eructate and sweat and their sweat will be of musk and they will glorify and praise God as easily as you breathe."

1969. It was related that Thuban, the ward of the Messenger of God (Prayers and peace be upon him), said: "I was serving the Messenger of God (Prayers and peace be upon him) when a Jewish Rabbi came and said: 'O Mohammed, peace be upon you.' So I pushed him aside roughly so that he almost fell. So he asked: 'Why did you push me?' I said: 'Why do you not say 'O Messenger of God?' The Jew said: 'But we call him by the name his family gave him.' So the Messenger of God (Prayers and peace be upon him) said: 'My name is Mohammed as my family have named me.' The Jew said: 'I came to ask you.' The Messenger of God (Prayers and peace be upon him) said: 'Would that benefit you anything?' He said: 'I am attentive.' The Messenger of God (Prayers and peace be upon him) scratched a stick in the dust and said: 'Ask.' The Jew said: 'Where will the people be when the earth is changed into other than the earth and the heavens?' The Messenger of God (Prayers and peace be upon him) said:

'They will be in the dark below the bridge.' He asked: 'Who will be the first people to pass?' He said: 'The poor people of the Emigrants.' The Jew asked: 'What shall they be given to eat?' He said: 'The caudal lobe of fish liver.' He asked: 'What will be their meal after that?' He said: 'The ox of Paradise which grazed on its sides, will be slaughtered for them.' He asked: 'What will be their drink?' he said: 'It will be from the spring named Salsabil.' He said: 'You have said the truth.' He said: 'I have come to ask you of a matter which no one of this earth knows except a Prophet or one or two men.' He said: 'Would that benefit you?' He said: 'I am attentive.' He said: 'I came to ask you regarding a child.' He said: 'The water of a man is white and the water of a woman is yellow, if a man is intimate with his wife and his discharge is first, the child will be a male by the permission of God, and if the woman's discharge is first the child will be a female, by the permission of God.' The Jew said: 'You have said the truth, and you are the Prophet.' Then he departed. Then the Messenger of God (Prayers and peace be upon him) said: 'He asked me about that which he asked, and I had no knowledge of anything of it until God inspired me.' "

1970. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever is admitted to Paradise will enjoy such eternal bliss and he will neither become needy, nor will his garments become shabby, nor will his youth ebb away."

1971. It was related that Sahl ibn Sa'd said that the Messenger of God (Prayers & peace be upon him) said: "There is a tree in Paradise under the shade of which a rider could ride for one hundred years and still not traverse its breadth." Abu Hazem said: "I spoke about it to Al Numan ibn Abu Ayash Al Zuriqi, and he said that Abu Sa'id Al Khudri said that the Prophet said: 'There is a tree in Paradise under the shade of which a rider of an energetic young horse could ride for one hundred years and still not traverse its breadth.' "

1972. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) 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 other, and the believers will visit them."

1973. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "In Paradise there is a market to which they will come every Friday. The north wind will blow and will scatter fragrance on their faces and on their garments and they will increase in beauty and loveliness. Then they will return to their family having added lustre to their beauty and loveliness, and their family will say to them: 'By God, you have increased in beauty

and loveliness since you left us.' They will say: 'By God, you too have increased in beauty and loveliness since we left.' "

1974. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Saihan, Jaihan, Euphrates and the Nile are all of the rivers of Paradise."

1975. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "Paradise is surrounded by trials and Hell Fire is surrounded by temptations."

1976. It was related that Abu Al Tayyah said: "Mutrif ibn Abd Allah had two wives, he came from visiting one of them so the other said: 'You just came from so and so?' So he said: 'I just came from Imran ibn Husain who said that the Messenger of God (Prayers and peace be upon him) said: 'Women are the minority of the inhabitants of Paradise.' "

1977. 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? Whenever the weak and those deemed defenceless ask God for something, it is fulfilled. Shall I tell you of the people of the Fire? Every violent and cruel one who is arrogant and proud.' "

1978. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "So many of those with tousled hair are repelled from the door, but should they invoke in the Name of God, He would certainly grant them."

1979. It was related that Iyad ibn Himar said that one day the Messenger of God (Prayers and peace be upon him) said while delivering a speech, said: 'My Lord has commanded me to teach you that which you do not know and that which He has taught me today: 'The property which I have bestowed upon them is lawful for them. I have created My servants with an innate nature to worship God but Satan make them deviate from the right Religion. He makes unlawful that which has been declared lawful for them and he commands them to ascribe partners to Me although he has no authority.' God turned towards the people of the world and He showed abhorrence for the Arabs and the non-Arabs, with the exception of some who remained from the People of the Book. And He said: 'I have sent you to put you to the test and put them to the test through you. I sent down the Book to you, which cannot be washed away by water, so that you may recite it while you are awake or asleep.' God commanded me to burn the Quraish. I said: 'My Lord, they would tear off my head as if it were bread.' God said: 'You evict them as they evicted you, you fight against them and We shall assist you, you expend and you

will be given more. You dispatch a force and I shall send a force five times greater than that. Fight alongside those who obey you against those who disobey you. The inhabitants of Paradise are of three kinds; one who holds authority and is just and fair; one who is truthful and has been enabled to do good deeds; and the one who is merciful and kind-hearted towards his relatives and to every Godfearing Muslim, and who does not stretch out his hand even if he has many to support. The denizens of Hell are of five kinds; the weak who are devoid of power, the careless who do not care for their family or for their wealth, the dishonest whose greed is evident even in the smallest matters; and the third kind, is he who betrays you morning and evening, in regard to your family and your property.' He also mentioned the miser and the liar and those who habitually insult others with obscenity and profanity."

1980. It was related that Abd Allah ibn Umar said that the Messenger of God (Prayers and peace be upon him) 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."

67

The Book of Description of Hell

(Kitab Sifat al-Nar)

1981. It was related that Abd Allah ibn Mas'ud said that the Messenger of God (Prayers and peace be upon him) said: "Hell will be laid open on that Day with seventy halters and every halter will be overseen by seventy angels."

1982. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Your fire which the son of Adam kindles is one part of seventy parts of Hell Fire." It was asked: 'O Messenger of God! Our fire is sufficient.' The Messenger of God (Prayers and peace be upon him) 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."

1983. It was related that Abu Huraira said: "We were with the Messenger of God (Prayers and peace be upon him) when we heard a terrible sound. Then the Messenger of God (Prayers and peace be upon him) said: 'Do you know what that is?' We said: 'God and His Messenger know best.' He said: 'That was a stone which was thrown seventy years ago in Hell and ever since it has been slipping downwards and now it has fallen to the depths of it.' "

1984. It was related that Al Numan ibn Bashir said that the Messenger of God (Prayers & peace be upon him) said: "The one in the Fire who receives the least chastisement 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."

1982. It was related that Samura ibn Jundub said that the Messenger of God (Prayers and peace be upon him) said: "The Fire will reach to the ankles of some, and to some it will reach their knees, and to some it will reach their waists, and to others the Fire will reach their collar bones."

1986. 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.' "

1987. It was related that Ibn Shihab said: "I heard Sa'id ibn al Masib say: 'The cow whose ear is slit, is the one whose goodness is kept only for the tyrants and none of the people may milk it. But the one which is left, they used to leave for their idols, so they did not burden it with any load.' Ibn Masib said that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: 'I have seen Amr ibn Amer al Ghusayyi dragging his intestines in the Hell Fire because he was the first to innovated this evil practice of leaving the cows for idols.' "

1988. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The molar teeth of an unbeliever or the canine teeth of an unbeliever will be as the mountain of Uhud and the thickness of his skin will be a three night's journey."

1989. It was related that Abu Huraira 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."

1990. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The denizens of the Fire will be of two kinds and I have yet not seen them. One will have whips like the tails of oxen and they will flog people with them. The women will be naked although they are dressed, they invite to wrongdoing and allure others to it with hair like the humps of camels. These women will never be admitted to Paradise nor will they perceive the fragrance of Paradise, although its scent can be perceived from a far distance."

1991. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "If you live longer you will surely see a people who will have whips in their hands like the tails of oxen. They will rise every morning under the wrath of God and they will reach the evening under the wrath of God."

1992. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "One of the denizens of Hell who had led a life of comfort and abundance among the people of this world will be made to plunge into the Fire only once on the Day of Resurrection and then he will be asked: 'O, son of Adam, did you find any comfort, did you receive any bounty?' He will say: 'By God, no my Lord.' And then a person

of the people of the world will be brought, who had suffered hardship in the life of this world, who will be of the inhabitants of Paradise and he will be made to plunge only once into Paradise and then he will be asked: 'O, son of Adam, did you suffer any hardship? Or did any affliction beset you?' And he will say: 'By God, no my Lord, never did I suffer any hardship nor was I beset by any affliction.' "

68

The Book of Afflictions

1993. 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'."

1994. It was related that Abu Huraira said that the Prophet said: "A fissure has opened in the wall of Gog and Magog." Wuhaib indicated the number ninety with his index finger and thumb.

1995. It was related that Usama ibn Zaid said: "The Prophet ascended one of the fortresses of Madinah, then said: 'Do you see what I see?' I see the places of affliction through your homes as falling rain.' "

1996. It was related that Hudhaifa said: "Once I was sitting with Umar and he said: 'Who of you remembers what the Messenger of God (Prayers and peace be upon him) 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."

1997. It was related that Jabir said: "The Messenger of God (Prayers and peace be upon him) said: 'Iblis has his throne on the water, then he sends his forces, the one closest to

him is the greatest is affliction. Each of them come and say: 'I did so and so.' They he will say: 'You have done nothing.' Then one of them will come and say: 'I did not leave him alone until I caused him to separate from his wife.' He said: 'He brings him closer to himself and says: 'You are the best.' Al A'mash said: 'He embraced him.'"

1998. It was related that Abu Idris al Khawalany used to say that Hudhaifa ibn al Yaman said: "By God, I am the most knowledgeable man among of the people of every affliction which will happen between now and the Hour. This knowledge came to me from the Messenger of God (Prayers and peace be upon him) who told it to me privily and to no one else. But the Messenger of God (Prayers and peace be upon him) addressed a gathering, of which I was part, about the afflictions and he said as he enumerated the afflictions: 'Three of them will not leave anything, of the afflictions is something like the summer wind, lesser and greater.' Hudhaifa said: 'All those present at the gathering have died except me.'"

1999. It was related that Hudhaifa said: "The Messenger of God (Prayers and peace be upon him) addressed us and he did not leave anything without mention until the Hour will come to pass. Some people have memorised it, and others have forgotten it, and all of my companions have kept it to heart, and if there is anything I have forgotten I see it before myself and I recall it as a man recalls the face of another when he returns, then whenever he sees him he recognises him."

2000. It was related that Hudhaifa said: "The Messenger of God (Prayers and peace be upon him) told me of what will happen until the Hour comes to pass. And I asked him about everything, but I did not ask him what would expel the people of Madinah from Madinah."

2001. It was related that Abu Zaid said: "The Messenger of God (Prayers and peace be upon him) led us in the dawn prayer and then ascended the pulpit and addressed us until the noon prayer was due. Then he descended from the pulpit and offered prayer and then again ascended the pulpit and again addressed us until the afternoon prayer was due. Then he again descended and offered prayer and again ascended the pulpit and addressed us until the sun had set and he spoke of all that was unknown about the past and of what is pending in the future and the most learned of us is one who remembers this well."

2002. It was related that Mohammad said that Jundub said: "I arrived on the day of Jara'ah and saw a man sitting there, so I said to him: 'They will spill their blood today.' The other one said: 'By God, no indeed.' I said: 'By God, indeed they will do so.' He said: 'By God, they will not do so.' I said: 'By God, indeed, they will do so.' He

said: 'By God, they will not do so, and I know a Hadith from the Messenger of God (Prayers and peace be upon him) which I shall relate to you regarding this.' I said: 'You are indeed bad company, I have countered with you since the morning and you still contend with me although you know a Hadith from the Messenger of God (Prayers and peace be upon him) which contradicts what I say.' I saw that there had been no need for the argument and I should not have countered what he said. So I turned my face towards him and asked him his name, and he said: 'Hudhaifa.' "

2003. It was related that Salim ibn Abd Allah (ibn Umar) said: "O people of Iraq! You question to much about the little one and you ignore the big one, I have heard my father Abd Allah ibn Umar say: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'Affliction will come from this way.' And he indicated with his hand towards the East, where the two horns of Satan appear.' And you are killing each other and you should know that when Moses mistakenly killed one of the people of Pharaoh, God said: '...then you did kill a soul, so We rescued you from grief, and We tried you with many trials...' (Surah 20 verse 40)"

2004. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Kisra has died and there will be no other Kisra after him, and when Caesar is killed, there will be no other Caesar after him. And by The One in Whose Hand is my soul, you will spend their treasure in the cause of God."

2005. It was related that Jabir ibn Samura said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'A group of the Muslims' – or – 'of believers,' will gain the treasure of Al Kisra which is in the white Palace." Qutaiba said: "Of the Muslims." And he was certain of that.

2006. It was related that Thawban said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty drew the ends of the world together for my sake. I have seen its eastern and western extremities. The dominion of my Nation will extend to those extremities which have been drawn together before me and I have been granted the red and the white treasures. I implored my Lord that my Nation would not be ravished by famine, nor be dictated to by a foreign enemy who will kill them and destroy them root and branch. My Lord said: 'Mohammed, whenever I decree a thing, there is no changing it. So I grant you that your Nation will not be ravished by famine, nor will it be dictated to by a foreign enemy who will kill them and destroy them root and branch, even if all the people from the different parts of the world amass together. But, it will be some from among your

nation who will kill or imprison them.'"

2007. It was related that Amer ibn Sa'd said that his father said: "One day the Messenger of God (Prayers and peace be upon him) came from a high land. He passed by the mosque of Bani Mu'awiya, entered and offered two Rak'at there and we offered prayer with him and he invoked his Lord for a long time. Then he came to us and said: 'I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Nation should not be ravished because of famine and He granted me this. And I begged my Lord that my Nation should not perish by drowning and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my Nation, but He did not grant me that.'"

2008. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "You will follow the ways of the people before you, handspan by handspan and cubit by cubit, and even if they enter the hole of a lizard, you will follow them." We said: "O Messenger of God, are they the Jews and the Christians?" He said: "Who else?"

2009. It was related that Abu Huraira said that the Prophet said: "This part of Quraish will destroy my Nation." So they asked: "What do you order us to do?" He said: "The people should distance themselves from them."

2010. It was related that Abu Bakra said that the Messenger of God (Prayers and peace be upon him) said: "Soon there will be tumult. See! There will be tumult in which the one who is seated will be better than one who is standing and the one who is standing will be better than one who is running. See! When the tumult comes or it appears, the one who has a camel should stay with his camel, the one who has sheep or goats should stay with his sheep or goats and the one who has land should stay on his land.' It was asked: 'O Messenger of God, what is your advice for the one who has neither camels nor sheep nor land?' Then he said: 'He should take up his sword, sharpen its edge with a whetstone and then seek a way to escape. O God, I have conveyed it, O God, I have conveyed it.' It was asked: O Messenger of God, what is your advice if I am enlisted against my will, or against one of the parties and forced to march out, and a man strikes me with his sword or an arrow strikes me and kills me?' Then he said: 'He will bear the chastisement of his own sins and that of yours and he will be one of the inhabitants of the Fire.'"

2011. It was related that Al Ahnaf ibn Qais said: "I went out with my weapons on the nights of affliction and Abu Bakra met me and asked: 'Where are you going?' I replied: 'I am going to assist the cousin of

the Messenger of God.' Abu Bakra said: 'The Messenger of God (Prayers and peace be upon him) said: 'If two Muslims take up their swords to fight each other, then both of them will be of the inhabitants of the Fire.' It was said to the Prophet: 'It is right for the one who kills but what about the one who is killed?' He replied: "The one who is killed intended to kill his opponent.' "

2012. It was related that Umm Salama said that the Messenger of God (Prayers and peace be upon him) said: "A band of rebels will kill Ammar."

2013. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass until two great parties fight each other and it will be a great war. They both will be Muslim."

2014. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By The One in Whose Hand is my soul, the world will not come to an end until a man passes by a grave of someone and rolls himself upon it and says: 'I wish I was in his place.' And nothing will drive him to that but affliction."

2015. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass until will be much al Harj." They asked: "O Messenger of God! What is al Harj?" He said: "Killing! Killing!"

2016. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By Him in Whose Hand is my soul, a time will come when the murderer will not know why he committed the murder, and the victim will not know why he has been killed."

2017. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not be established until a fire comes out of Hijaz, and it will illuminate the necks of the camels at Basrah."

2018. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the time before Islam.

2019. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "The rotation of night and day will not cease until the people begin to worship Lat and Uzza." I said: "O Messenger of God I think when God revealed: 'God is The One Who sent His Messenger with the Guidance and the Religion of truth to make it prevail over all religion, even though the unbelievers may detest it,' (Surah 9 verse 33.) means that will be fulfilled." Then he said: 'It will come to pass as God

pleases. Then God will send a soft scented wind by which everyone who has even a mustard grain of faith in Him will die, and only those who have no goodness in them will survive. And they will revert to the creed of their forebears."

2020. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Have you heard of the city, which is inclined upon one side and the other is upon the shore?' They said: 'Yes, O Messenger of God.' Then he said: 'The Hour will not come to pass until seventy thousand people from the Children of Israel attack it. When they make land there, they will not fight with weapons nor fire arrows but will only say: 'There is no god but God and God is Great,' and one side of it will fall." Thawr said: "I think that he said: 'The area by the shore, then they will say a second time: 'There is no god but God and God is Great,' and the other side will also fall. They will say: 'There is no god but God and God is the Great,' and the gates will be opened for them and they will enter. They will amass the booty and distribute it among themselves when a noise will be heard and it will be said: 'Indeed, the Anti-Christ has come. Then they will drop everything and confront him."

2021. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass until the Euphrates will reveal a mountain of gold and when the people hear of it they will rush towards it but the people who own it will say: 'If we permit them to remove it they will take all of it.' So they will fight and ninety-nine from one hundred will be killed."

2022. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) 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."

2023. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "Before the Hour you will fight a people who wear shoes of hair who have small eyes, reddish faces and flattened noses, and their faces will appear to be like flat shields."

2024. It was related that Abu Huraira: "The Messenger of God (Prayers and peace be upon him) said: "The Hour will not be established till a man from Qahtan appears, driving the people with his stick."

2025. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The days and the nights will not pass away until a man called Aljehjah becomes a king."

2026. It was related that Anas said that the Messenger of God (Prayers & peace be upon him) said: "The

Hour will not come to pass until no one remains on the earth to give praise to God."

2027. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God will send a wind from Yemen which will be softer than silk, and it will not leave anyone who has as much as the weight of a mustard seed or an atom of faith in his heart, but will seize his soul."

2028. It was related that Abd Allah ibn Mas'ud said that the Prophet (Prayers & peace be upon him) said: "The Hour will not come to pass except when only the evildoers are left alive."

2029. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Hour will not come to pass until imposters and liars, about thirty of them, will appear, each one of them will claim to be a Messenger of God."

2030. It was related that Jabir ibn Samura said that the Messenger of God (Prayers and peace be upon him) said: "Before the Hour comes to pass many liars will appear."

2031. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass before the Muslims fight the Jews, and the Muslims will kill them until the Jews will seek to hide themselves behind a stone or a tree, and then the stone or tree will say: 'O Muslim,' or 'O servant of God,' there is a Jew behind me, come and kill him.' Except for the tree of al-Gharqad, for it is the tree of the Jews."

2032. It was related that Mosa ibn Ali said that his father said that Mustawrid al Qurashi said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'The Hour will come to pass when the Romans are the majority of the people.' Amr said: 'What are you saying?' He said: 'I say what I heard from the Messenger of God.' Then he said: 'If that is so, then they have four traits. They have the patience to withstand a trial and forthwith restore themselves after their distress and then re-attack after taking flight. They are good to the needy and the orphans and to the weak, and lastly their good trait is that they oppose the tyranny of kings.'"

2033. It was related that Yousyyar ibn Jabir said: "Once a red storm blew up in Kufa and a man came who said nothing but: 'Abd Allah ibn Mas'ud, the Hour has come.' That man was sitting reclining against something, and he said: 'The Hour will not come to pass before the people divide inheritance and rejoice over war spoils. Then he gestured towards al Sham and said: 'The enemy will assemble against the Muslims and the Muslims will assemble against them.' I said: 'Do you mean al Sham?' He said: 'Yes, and there

will be a great battle. The Muslims will ready an army which will resolve never to return without victory. They will fight until the darkness of night interposes. Both sides will return without victory and both will be obliterated. Then the Muslims will ready another army to fight to the death and resolve never to return without victory. On the fourth day, a new army from the remaining Muslims will be readied and God will decree that the enemy will be vanquished. They will fight a battle the like of which has never been witnessed before, so ferocious that if even a bird were to fly by their flanks, it would fall down dead before reaching the other side. And then when they will number them, only one from every hundred men will be found alive who will be related to each other. What war spoils could be enjoyed after such a war and what inheritance could be shared out? They will be in this condition when they will hear of an affliction more frightful than this. They will be told: 'The Anti-Christ is dwelling among your children. Then they will cast aside what is in their hands and set off, dispatching ten cavalrymen to reconnoitre. The Messenger of God (Prayers and peace be upon him) said: 'I know their names, the names of their ancestors and the colour of their horses. They will be the best cavalrymen upon face of the Earth on that day or among the best cavalrymen on the face of the Earth on that day.'"

2034. It was related that Jabir ibn Samura said that Nafi' ibn Utbah said: "We were with the Messenger of God (Prayers and peace be upon him) on an expedition when some people clothed in wool came to the Messenger of God (Prayers and peace be upon him) from the west, they stood near a dune and met the Messenger of God (Prayers and peace be upon him) while he was sitting there. I thought that I should go to them and stand between him and them in case they attack him. Then I thought that perhaps there were secret negotiations going on between them. But, I went over to them and stood between them and him and I recall four things that the Messenger of God (Prayers and peace be upon him) said on that occasion; 'You will attack Arabia and God will enable you to vanquish it, then you will attack Persia and He will cause you to vanquish it. Then you will attack al Shams and God will enable you to vanquish it, then you will attack the Anti-Christ and God will enable you to vanquish him. Nafi' said: 'Jabir, we thought that the Anti-Christ will appear after al Sham is vanquished.'"

2035. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass before the Romans land at al Amaq or in Dabiq. An army comprised of the best of the people on the earth at that time will set out from Madinah. When they

align themselves in rows, the Romans will say: 'Do not stand between us and those who took prisoners from among us, but let us confront them.' The Muslims will say: 'No, by God, we shall never turn away from you or from our brethren and leave you to fight them.' Then they will fight and one third of the army, whom God will never forgive, will flee. Another third comprising the most excellent martyrs in the sight of God, will be killed. And the third who will never be put on trial will have victory and they will be the vanquishers of Constantinople. While they are occupied in sharing the booty, after propping up their swords beside the olive trees, Satan will cry out: 'The Anti-Christ is dwelling with your families.' They will then set off, but it will be of no avail. When they reach al Sham, he will appear while they are still readying themselves for battle and aligning their rows. Then, for certain, prayer will become due and then Jesus son of Mary will descend and lead them in prayer. When the enemy of God sees him, he will vanish as the salt dissolves in water and even if he were not to confront them at all, it would dissolve completely. God will kill them by his hand and he would show them their blood on his spear."

2036. It was related that Ubaid Allah ibn Al Qiptiah said: "Al Harith ibn Abu Rabi'ah and Abd Allah ibn Safwan both came with me to Umm Salama, the mother of the believers. They questioned her about the army that will sink into the earth. This was during the rule of Abd Allah ibn Al Zubair. Umm Salama said: 'The Messenger of God (Prayers and peace be upon him) said that one seeking refuge will seek refuge in the Sacred House and an army will be sent after him, and when it enters upon a clear ground, it will be made to sink.' I said: 'O Messenger of God, what of those who will be compelled to join them?' Then he said: 'They will sink with them but they shall be raised on the Day of Resurrection according to their intention.' Abu Ja'far said: 'This clear ground means the clear ground of Madinah.' "

2037. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The dwelling places of Madinah will reach Ihab or Yahab." Zuhair said: "I asked Suhail how far these were from Madinah and he said: 'So many miles.' "

2038. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "A short-legged Abyssinian will destroy the Ka'bah."

2039. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Iraq will withhold its Dirhams and Qafiz, Syria will withhold its measurement and Dinar and Egypt will withhold its Irdab and Dinar and you will

return to the way you were when you began and will return to the position you were in when you began and the bones and the flesh of Abu Huraira shall bear witness to it."

2040. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Famine will not break out because of drought, but there would be famine in spite of heavy rainfall, because nothing will grow from the earth."

2041. It was related that Hudhaifa: "The Messenger of God (Prayers and peace be upon him) related two Hadiths to us, one of which I have seen fulfilled and the other I am still waiting for. The Prophet said that the virtue of honesty was placed into the hearts of mankind by God Almighty. Then they learned it from the Qur'an and then they learned it from the Traditions of the Prophet. The Prophet then said how that honesty will be removed. He said: 'Mankind will sleep and honesty will be removed from his heart and only a trace of it will remain in his heart like the trace of a dark spot, then mankind will sleep, and honesty will decrease yet more, so that its trace will resemble the trace of blister when an ember is dropped on one's foot making it swell, and it would appear swollen but there will be nothing inside it. People will continue with their business but there will be hardly anyone who is trustworthy. It will be said: 'In the tribe of so and so there is still an honest man.' Then later on it will be said of another man: 'What a wise, polite and strong man he is!' Although he will not have faith equal even to a mustard seed in his heart.' Indeed, at one time I was able to do business with any of you, for if he was Muslim his Islam would compel him to pay me my due, and if he was Christian, the Muslim authority would compel him to pay me my due, but today I only do business with so and so."

2042. It was related that Al Jurairi said that Abu Nadrah said: "We were with Jabir and he said: 'It may be that the people of Iraq will not send their Qafiz and Dirhams.' We said: 'Whose fault would it be?' He said: 'The non-Arabs would have prevented them.' He again said: 'It may be that the people of Syria may not send their Dinars and measures.' We said: Whose fault would it be?' He said: 'They would have been prevented by the Romans.' He remained silent for a while and then said that the Messenger of God (Prayers and peace be upon him) said: 'There will be a Caliph in the latter time of my Nation who will hand out wealth to the people without counting it.' I asked Abu Nadrah and Abu al Ala: 'Do you mean Umar ibn Abd al Aziz?' They said: 'No.'"

2043. It was related that Hudhaifa ibn Usaid al Ghifari said: "The Messenger of God (Prayers and peace be upon him) came to us unexpectedly while as we were

speaking together. He asked: 'What are you discussing?' We said: 'We are discussing the Hour.' Then he said: 'It will not come to pass before you see ten signs.' And he mentioned smoke, the Anti-Christ, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (God be pleased with him), Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia, after which a burning fire will emerge from the Yemen which will drive the people to the place they will all be gathered."

2044. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) said: 'Hasten with good deeds, as afflictions will fall like pieces of a dark night. A man will believe in the morning and by the evening he will disbelieve. And he will believe in the evening and in the morning he will disbelieve. He will sell his Religion for worldly gain.' "

2045. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Hasten in doing good deeds before six things happen, the rising of the sun from the west, the smoke, the Anti-Christ, the beast, your death or the time of calamity."

2046. It was related that Ma'qil ibn Yasar said that the Messenger of God (Prayers and peace be upon him) said: "Worshipping during the time of calamity is like emigration towards me."

2047. It was related that Abu Sa'id al Khudri said: "We set out to perform Pilgrimage or Umra and with us was Ibn Sayyad, so we stayed somewhere where the people separated from each other, and he and I remained together and I was extremely fearful of him because of what had been said about him. He came with his baggage and put it with my baggage, so I said: 'It is very hot, if you put it beneath that tree it would be better, so he did. Then some sheep appeared to us and he went and brought a big pot and said: 'Drink, Abu Sa'id.' I said: 'It is very hot and the milk is hot.' But really I disliked to drink from his hand. He said: 'O Abu Sa'id I was about to fetch a rope and hang myself from a tree because of what the people say about me. O Abu Sa'id, nothing was hidden from you of what the Messenger of God said. And nothing was hidden from you people of the Helpers (Al Ansar), are you not the most knowledgeable of the people as to what the Messenger of God has said? Did not the Messenger of God say that the Anti-Christ is an unbeliever while I am Muslim? Did not the Messenger of God say that he is barren while I have left children in Madinah? Did not the Messenger of God say that he will not enter Madinah or Makkah while I have come from Madinah and I am going to Makkah?' Abu Sa'id al Khudri said: 'I almost believed him, then he said: 'By God, I know him and I know when he was born, and I know where he is now.' So I said to him: 'You have wasted all my day.'"

2048. It was related that Abu Sa'id said that ibn Sayyad asked the Prophet about the soil of Paradise. So he said: "It is brilliant white and its scent is pure musk."

2049. It was related that Mohammed ibn al Munqadir said: "I saw Jabir ibn Abd Allah swearing by God that ibn Sayyad is the Anti-Christ. So I asked him: 'Do you swear by God?' He said: 'I have heard Umar swearing to that in the presence of the Prophet and the Prophet did not refute him.'"

2050. It was related that Abd Allah ibn Umar said: " Umar ibn Al Khattab went out with the Messenger of God (Prayers and peace be upon him) among a group of people, they encountered some children among whom was Ibn Sayyad. The Messenger of God (Prayers and peace be upon him) asked: 'Do you bear witness that I am the Messenger of God?' Then he said: 'Do you bear witness that I am the messenger of God?' So the Messenger of God (Prayers and peace be upon him) said: 'I affirm my faith in God and in His Angels and in His Books, and what do you see?' He said: 'I see two who are truthful and one liar or two liars and one who is truthful.' Then the Messenger of God (Prayers and peace be upon him) said: 'Leave him be, he is confounded.' Then Umar ibn al Khattab said: 'O Messenger of God, let me kill him.' So the Messenger of God (Prayers and peace be upon him) said: 'If he is the one who you think he is, you will not be able to kill him and if he is not that one there is no good for you if you kill him.' " Salim ibn Abd Allah said: 'I heard Abd Allah ibn Umar say: 'The Messenger of God (Prayers and peace be upon him) and Ubayy ibn Ka'b al Ansari went to the palm trees where ibn Sayyad abided. When the Messenger of God (Prayers and peace be upon him) entered the garden he tried to hide behind the trunks of the palm trees hoping to hear something from Ibn Sayyad before he caught sight of him. The Messenger of God (Prayers and peace be upon him) saw him as he lay upon a couch covered with a velvet cloth. But the mother of Ibn Sayyad saw the Messenger of God (Prayers and peace be upon him) standing behind the trunks of the palm trees so she said to Ibn Sayyad: 'O Safi! – a nickname for Ibn Sayyad – Mohammed is here.' Ibn Sayyad became excited, then the Messenger of God (Prayers and peace be upon him) said: 'Had she left him he would have said something.' Salim said that Abd Allah ibn Umar said: 'The Messenger of God (Prayers and peace be upon him) addressed the people and gave praise to God and mentioned the Anti-Christ saying: 'No Prophet was ever sent who did not warn his followers against the one-eyed liar. Beware! He is blind in one eye, and your Lord is not, and it will be written between his eyes the word 'unbeliever.'"

2051. It was related that Ibn Aun said that Nafi' said: "Ibn Sayyad met Ibn Umar twice, and Ibn Umar said to some of the people: 'You

are saying that he is the Anti-Christ, no, by God no.' I said: 'You have made me a liar, by God, some of you have told me that he will not die before he becomes the richest one of you in wealth and children. And thus today they assert it is him.' Then he said that he met him another time and his eyes were swollen, so I asked him: 'When did this happen to your eyes?' He said: 'I do not know.' I said: 'You do not know while they are in your head?' He said: 'If God had pleased He would have created them in your staff.' He said: 'He snorted more than the snorting of a donkey. So some of my companions claimed that I beat him with my stick until I broke it. But as far as I am concerned I did nothing.' He said: 'After that he went to see the mother of the believers and told her and she said: 'What do you want from him? Do you not know that he said that the first thing that provokes him against the people is making him angry.'"

2052. It was related that Hudhaifa said that the Messenger of God (Prayers and peace be upon him) said: "I know more of the Anti-Christ than the Anti-Christ knows of himself. He has two flowing rivers with him, the water of one of them appears white and the other appears to be flaming with fire. If anyone encounters him, he should go into the river he sees as fire and shut his eyes and bend his head and drink from it, because it is cool water. The Anti-Christ's eyes are squinted and upon it is a thick nail and written between his eyes is the word 'Kafir' (unbeliver) and it will be read by every believer whether literate or illiterate."

2053. It was related that Hudhaifa said that the Messenger of God (Prayers and peace be upon him) said: "The Anti-Christ has a squinted left eye, his hair is heavy and he has with him a Paradise and a Fire. His Fire is Paradise and his Paradise is Fire."

2054. It was related that Al Nawwas ibn Sam'an said: "The Messenger of God (Prayers and peace be upon him) mentioned the Anti-Christ one morning. He described him as sometimes inconsequential and sometimes of great consequence until we felt as if he was lurking within the cluster of date palm trees. When we went to him in the evening and he perceived our fear from our faces, he said: 'What is the matter?' We said: 'O Messenger of God, you mentioned the Anti-Christ this morning as sometimes inconsequential and sometimes of great consequence until we felt as if he was lurking within the cluster of date palm trees.' So he said: 'I fear for you in so many things other than the Anti-Christ.' If he appears while I am among you, I shall deal with him for you, but if he appears after me, each of you must deal with him for yourselves and God will protect every Muslim in my stead. He will be a young man with wiry, cropped hair, and a blind eye. I liken him to Abdul Uzza ibn

Qatan. Whoever of you who lives to see him should recite the opening verses of Surah 'The Cave' over him (Surah 18). He will appear on the way between Syria and Iraq and will spread mischief right and left. O servant of God! Be firm.' We said: 'O Messenger of God, how long will he abide upon the Earth?' He said: 'For forty days, one day will be like a year, one day will be like a month, one day will be like a week, and the rest of the days will be like your days.' We said: 'O Messenger of God, will the prayer of one day be sufficient for the prayers of the day equal to one year?' Then he said: 'No, you must estimate the time.' We said: 'O Messenger of God, how fast will he move over the earth?' He said: 'As fast as the clouds driven by the winds, he will appear to the people and invite them, they will pledge their faith in him and hearken to him. Then he will command the sky and rain will fall upon the Earth and crops will grow. Then in the evening, their grazing animals will come to them with their humps very high, their udders full of milk and their flanks distended. Then he will go to another people and invite them. But they will reject him so he will depart from them; they will have a drought and no wealth will remain with them. Then he will traverse the desert and say to it: 'Bring out your treasures.' And the treasures will come out and assemble before him like a swarm of bees. Then he will summon a youth and strike him with the sword, cut him into two distant pieces. Then he will summon the youth and he will arise laughing, his face aglow. At that moment God Almighty will send Jesus, son of Mary. He will descend at the white minaret on the eastern side of Damascus, wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he lowers his head, beads of perspiration will fall from his head, and when he raises it up, beads like pearls will scatter from it. Every unbeliever who smells the odor of his body will die and his breath will reach as far as he sight. He will then search for him until he catches hold of him at the gate of Ludd and kill him. Then a people whom God has protected will come to Jesus, son of Mary, and he will wipe their faces and inform them of their ranks in Paradise. So it will be when God reveals to Jesus: 'I have brought forth from among My servants such people against whom none will be able to fight; you take these people safely to Tur, and then God will send Gog and Magog and they will slide down from every slope. The first of them will pass lake Tiberias and drink it. And when the last of them passes, he will say: 'There used to be water there.' Jesus and his companions will then be attacked so that the head of an ox would be dearer to them than one hundred Dinars. The Messenger of God (Prayers and peace be upon him), Jesus, and his companions will invoke God Almighty and He will send to them insects and in the morning

they would perish at once. The Messenger of God (Prayers and peace be upon him), Jesus, and his companions, will then descend to the Earth and they will not find on the Earth the space of even a single span which is not filled with decay and foul odor. The Messenger of God (Prayers and peace be upon him), Jesus, and his companions will then invoke God, and He will send birds whose necks would be like the necks of Bactrian camels and they will lift them away and cast them where God pleases. Then God will send rain which no house of mud-bricks or camel hair will repel and it will wash the Earth until it shines like a mirror. Then the Earth will be told to bring forth its fruit and restore its blessing and then a pomegranate will grow so large that a party of people will be able to eat it and seek shelter under its skin, a dairy cow will give so much milk that a whole party will be able to drink it. The milking camel will give so much milk that a whole tribe will be able to drink from it, and the milking sheep will give so much milk that a whole family will be able to drink from it. Then God will send a gentle wind which will caress them even under their armpits. And He will take the soul of every Muslim and only the wicked will be left alive and will fornicate like asses and then the Hour will come to them."

2055. It was related that Abu Sa'id al Khudri said: "One day the Messenger of God (Prayers and peace be upon him) addressed us regarding the Anti-Christ and among the things he spoke of was that the Anti-Christ will come, and he will be forbidden to enter the mountain passes of Madinah. He will encamp in one of the salt areas in the environs of Madinah and on that day a man from the best of the people will appear to him and say: 'I bear witness that you are the Anti-Christ which the Messenger of God (Prayers and peace be upon him) told us of.' The Anti-Christ will say: 'If I kill this man and bring him back to life, would you doubt in me?' They will reply: 'No.' Then he will kill him and bring him back to life, and then the man will say: 'By God I was not so certain about you as I am now.' The Anti-Christ will try to kill him will not be able to do so. Abu Ishaq said: "This man is Al Khidr (peace be upon him)."

2056. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "When the Anti-Christ appears, he will go towards a man of the believers, then he will be encountered by the armed forces. They will ask him: 'Where do you intend to go?' He will say: 'I intend to go to that one which came out.' They will say to him: 'Do you not believe in our Lord?' He will say: 'God is evident.' They will say: 'Kill him.' Then they will say to each other: 'Did not your Lord forbid you to kill any one except him?' They will take him and go to the Anti-Christ, and when the believers see him, he will say: 'O people, this is the Anti-Christ of

which the Messenger of God (Prayers and peace be upon him) has warned.' The Anti-Christ will order for him to be struck into two. So they will take him and beat him upon his chest severely, he will then ask him: 'Will you believe in me?' He will say: 'You are the Anti-Christ.' Then he will order him to be cut with the saw from top to bottom. Then the Anti-Christ will walk between his two halves and say to him: Stand up.' And he will stand up, then he will ask him will you believe in me?' He will say: 'Now I recognise you even better.' Then he will say: 'O people, he will not do anything after me to any of you.' So the Anti-Christ will take him and cut his neck. But he will find copper between his chin and chest-bone, so he will not be able to kill him. Then he will take him by his hands and feet and throw him. Then the people will think that he was thrown into the Fire, but he was thrown into Paradise. The Messenger of God (Prayers and peace be upon him) said: 'This is the best of martyrs in the Sight of the Lord of the Worlds.'"

2057. It was related that Al-Mughira ibn Shu'ba said: "No one asked the Prophet as many questions about the Anti-Christ as I. The Prophet asked me: 'What makes you worry about him?' I said: 'The people say that he will have a mountain of bread and a river of water.' The Prophet said: 'No, he is too lowly that God would permit him to have such things.'"

2058. It was related that Al Numan ibn Salem said: "I heard Yacoub ibn Asim ibn Urwa ibn Mas'ud al Thaqafi say that he heard Abd Allah ibn Amr say that someone came to him and asked: 'What is that Hadith you relate in which the Hour will come to pass after a certain time?' Then he said: 'Glory be to God, there is no god but God. I have resolved never to relate anything to anyone. I related only that after some time an momentous event will occur, the House will be burnt and it will certainly come to pass.' Then he said that the Messenger of God (Prayers and peace be upon him) said: 'The Anti-Christ will appear to my Nation and he will stay for forty,' - I do not know if he meant forty days, forty months or forty years. - 'Then God will then send Jesus, the son of Mary, who will look like Urwah ibn Mas'ud. He will pursue him and kill him. Then mankind will live for seven years, during which time there will be no dissent between any people. After that God Almighty will send a cold wind from the direction of Syria. No one who has as much as a grain of goodness in him will survive on the Earth. And even if you were to enter the deepest recess of the mountain, the wind will reach it and cause you to die.' I heard the Messenger of God (Prayers and peace be upon him) say: 'Only the wicked people will be left alive and they will be as carefree as the birds and have the nature of animals. They will neither value piety nor condemn evil. Then Satan will appear to

them as a human being and say: 'Will you obey?' They will ask: 'What do you order us to do?' Then he will order them to worship idols, and despite that they will still enjoy ample sustenance and comforts. Then the trumpet will be blown and the heads of all who hear it will reel. The first to hear that trumpet will be the one who is busy repairing the water trough for the camels. He will faint and the other people will also faint. Then God will send, or He will cause a rain to be sent, which will be like dew and the bodies of mankind will emerge from it. Then the second trumpet will be blown and they will stand up and gaze around. Then it will be said: 'O mankind, go to your Lord. They will be made to stand there and they will be questioned. Then it will be said: 'Bring a group for the Hell Fire.' It will be asked: 'How many?' It will be said: 'Nine hundred and ninety-nine from every thousand for the Hell Fire.' That Day the children will become old from its terror and that will be the Day about which it has been said: 'On the Day when the flanks will be uncovered.' "

2059. It was related that Abd Allah ibn Amr ibn Al As said: "I memorised a Hadith from the Messenger of God (Prayers and peace be upon him) and I never forgot it after I had heard the Messenger of God (Prayers and peace be upon him) say: "The first Sign will be the rising of the sun from the west, then the appearance of the beast before mankind in the forenoon, and whichever of the two occurs first, the second one will follow immediately afterwards.'

2060. It was related that Amer ibn Sharahil al Shabi – Shab Hamdan – asked Fatima, daughter of Qays and sister of al Dahhak ibn Qais: "Amir ibn Sharahil al Shabi said that Fatimah bint Qais was among the first women of the Emigrants. So I asked her to relate a Hadith to me which she had heard directly from the Messenger of God (Prayers and peace be upon him) without having being conveyed through a third party. She said: 'If you so please, I will do so.' He said to her: 'Please do so and relate it to me.' She said: 'I married the son of Mughira and he was one of the young man of Quraish who had been chosen at that time, but he fell as a martyr in the first Jihad. When I became a widow, Abd al Rahman ibn Awf, one of the Companions of the Messenger of God (Prayers and peace be upon him) sent me a proposal of marriage. The Messenger of God (Prayers and peace be upon him) also sent me a similar message for his freed slave, Usama ibn Zaid. I had been informed that the Messenger of God (Prayers and peace be upon him) had said of him: 'Whoever loves me should also love Usamah.' So when the Messenger of God (Prayers and peace be upon him) spoke to me about it, I said: 'The matter is in your hands. You may give me in marriage to whoever you please.' He said: 'Now you should go to stay with

Umm Sharik.' Umm Sharik was a wealthy lady of the Helpers. She used to expend generously in the cause of God and was very hospitable to guests. I said: 'I shall do as you please.' He said: 'Do not do so because Umm Sharik is a woman who has many guests and I would not wish for your head to be uncovered or parted from your body or that strangers might glimpse something you dislike them to see. So you had better go to stay with your cousin, Abd Allah ibn Amr ibn Umm Maktum.' He belonged to the Bani Fihr of the Quraish, and he was from the same tribe as Fatima. So I moved there, and when my requisite period of waiting was over, I heard the voice of a caller calling for prayer in the mosque.' So I set off for the mosque and offered prayer with the Messenger of God (Prayers and peace be upon him) and I was in the row of the women near the row of men. When the Messenger of God (Prayers and peace be upon him) had completed his prayer, he sat on the pulpit, smiling, and said: 'Everyone who is praying here should stay in his place, then he said: 'Do you know why I asked you to congregate?' They said: 'God and His Messenger know best.' He said: 'By God, I did not ask you to gather here to exhort you or to warn you.' I have kept you here because Tamim Dari, who is Christian, came and embraced Islam, and he told me something which corresponds with what I told you about the Anti-Christ.' He told me that he had set sail in a ship with thirty men of Bani Lakhm and Bani Judham and it had been tossed about by waves in the ocean for a month. Then they were carried near the land in the ocean at the time of sunset. They took to a small rowing boat and put ashore on the island. There they saw a beast with such long thick hair that they could not make out its face from his back. They said: 'Woe to you, who are you?' It said: 'I am al Jassasah.' They said: 'What is al-Jassasah?' It said: 'O people, go to a man in a monastery as he is eagerly awaiting you.' When it named the man we feared it might be a Devil. Then we hurried on until we reached the monastery and found a well-built person there with his hands tied to his neck and iron shackles upon his ankles. We said: 'Woe to you, who are you?' He said: 'You soon will come to know about me, but tell me who you are.' We said: 'We are from Arabia and we set sail in a boat but the waves carried us off for one month and brought us near the island, so we took to the rowing boats and came ashore on the island. Then a beast with bushy hair met us and its hair was so thick we could not make out its front from its back. We said to it: 'Woe to you, who are you?' It said: 'I am al Jassasah.' We said: 'What is al Jassasah?' It said: 'Go to a man in this monastery as he is eagerly awaiting you. So we came to you in hurriedly fearing that it might be the Devil. He said: 'Tell me about the date-palm trees of Baysan.' We said: 'What do you

wish to know about them?' He said: 'I wish to know if they bear fruit or not.' We said: 'Yes.' Then he said: 'I think they will not bear fruit.' He said: 'Tell me about lake Tiberias?' We said: 'What do you wish to know about it?' He said: 'Is there water in it?' They said: 'There is plenty of water in it.' Then he said: 'I think it will soon be dry.' Then he said: 'Tell me about the spring of Zughar.' They said: 'What do you wish to know about it?' He said: 'Is there water in it and does it provide irrigation?' We said: 'Yes, there is plenty of water in it and the inhabitants irrigate by means of it.' He said: 'Tell me about the unlettered Prophet, what has he done?' We said: 'He has left Makkah and settled in Madinah.' He said: 'Are the Arabs fighting against him?' We said: 'Yes.' He said: 'How does he deal with them?' We told him that he had vanquished those in the vicinity and they had pledged allegiance to him. Then he said: 'Has it already happened?' We said: 'Yes.' Then he said: 'If that is so then it is better for them that they pledge allegiance to him. Now I will tell you about myself. I am the Anti-Christ and soon I shall be allowed to leave this place.' Then I shall leave and travel about the land, and shall not leave any town without staying for forty nights except Makkah and Madinah, as these two are forbidden to me and I will not attempt to enter either of them. An angel bearing a sword in his hand will confront me and prevent me and there will be angels to guard every road leading to them.' Then the Messenger of God (Prayers and peace be upon him) struck the pulpit with the end of his staff and said: 'This means Tayba meaning Madinah, did I not tell you of this?' The people said: 'Yes.' And I like what Tamim Dari related as it correlates with I told you about him in Makkah and Madinah. Indeed, the Anti-Christ is in the Mediterranean sea or the Arabian sea. No, to the contrary, he is in the east, he is in the east, he is in the east.' And he pointed his hand towards the east. I said: 'I memorised this from the Messenger of God (Prayers and peace be upon him).' "

2061. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "The Anti-Christ will appear and make camp near Madinah, and Madinah will have two angels at each gate. Then Madinah will be shaken three times and every unbeliever and hypocrite will be expelled from it towards him."

2062. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "The Anti-Christ will be followed by seventy thousand Jews of Isfahan wearing Persian cloaks."

2063. It was related that Umm Sharik said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'The people will run away from the Anti-Christ and seek shelter in the mountains.' She

said: 'Where will the Arabs be on that day?' He said: 'They will not be many.'"

2064. It was related that Humaid ibn Hilal said that Abu al Dahma and Abu Qatada said: "We used to go to Imran ibn Husain and passed by Hisham ibn Amer. One day he said: 'You pass me by to visit people but no one stayed with the Messenger of God (Prayers and peace be upon him) more than I, and none knows more Hadiths than I. I heard the Messenger of God (Prayers and peace be upon him) say: 'From the creation of Adam to the Hour there will be no creation more troublesome than the Anti-Christ.' "

2065. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By God, the son of Mary will descend, a fair judge, he will break the Cross and kill the swine, and abolish the Jizya, and you will leave your young she-camels so that no one will want it, and fighting and envy and hatred will disappear, and people will try to give money in charity and no one will want it."

2066. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "What would you do if the son of Mary is sent down among you, then he leads your prayer." I said to Ibn Abu Ze'b that al Usai'I told us that al Zuhari and Nafi' said that Abu Huraira said: "Your Imam is from among you." Ibn Abu Ze'b said: "Do you know what 'he leads your prayer' means?" I said: "You tell me." He said: "He leads you in prayer according to the Book of your Lord and the Ordinance of your Prophet."

2067. It was related that Jabir ibn Abd Allah said that he heard the Messenger of God (Prayers and peace be upon him) say: "A party of my Nation will continue to strive for the Truth until the Day of Judgment. Then Jesus the son of Mary (peace be upon him) will come down, then their Imam will ask him come to lead us in prayer and he will say: 'No, some of you are leaders for the others, this is a blessing from God to this Nation.'"

2068. It was related that Sahl ibn Sa'd said: "I heard the Prophet while indicating with his middle and index fingers saying: 'I was sent, and the time between me and the Hour is like this.'"

2069. It was related that Anas ibn Malik said: "A man asked the Prophet: 'When is the Hour?' The Messenger of God (Prayers and peace be upon him) remained silent for a while, then he looked at a young boy sitting in front of him from Asd Shinua' and said: 'This one will not reach old age, until the Hour comes.' Anas ibn Malik said: 'That day the boy looked older than his age.' "

2070. 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."

2071. It was related that Abu Huraira said that the Prophet said: "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 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 not come to pass until a man mending a tank is able to water his livestock in it."

2072. 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."

2073. It was related that Usama ibn Zaid ibn Haritha and Sa'id ibn Zaid ibn Amr ibn Nafil said that the Messenger of God (Prayers & peace be upon him) said: "No affliction will remain after me more harmful to men than women."

2074. It was related that Abu Sa'id al Khudri said that the Prophet said: "This life is sweet and green, and God has assigned you to dwell in it to see how you will act, so beware of the life and beware of women, as the first affliction to the Children of Israel was the women."

69

The Book of Asceticism and Softening of Hearts

(Kitab al-Zuhd Wa al-Raqa'iq)

2075. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "O God, please make the bounty of the family of Mohammed food."

2076. It was related that Urwa said that Aisha used to say: "By God, O son of my sister! We used to see three crescents in two months, and no fire used to be lit in the houses of the Messenger of God (Prayers & peace be upon him)." Urwa said: "O my aunt, what did you live on?" She said: "The two which are black, dates and water, but the Messenger of God (Prayers & peace be upon him) used to have neighbours from the Helpers (al Ansar) who had some milking she camels, and they used to send the Messenger of God (Prayers & peace be upon him) some of their milk for him to drink and he used to make us drink it."

2077. It was related that Aisha, the wife of the Prophet, said: "The Messenger of God (Prayers & peace be upon him) died, and he had never filled his stomach twice in one day with bread and oil."

2078. It was related that Aisha said: "The family of Mohammed never ate two meals in one day, but one of the two was of dates."

2079. It was related that Abu Hazem said: "I saw Abu Huraira indicating repeatedly with his finger saying: 'By The One in Whose Hand is the soul of Abu Huraira, the Prophet of God and his family never ate their fill of wheat bread for three successive days until he died.'"

2080. It was related that Aisha said: "When the Prophet died, nothing that could be consumed by any living creature remained on my shelf except some barley grain. I ate from it for a while but when I measured it, it finished."

2081. It was related that Samak ibn Harb said: "I heard Al Numan ibn Bashir addressing the people saying: 'Umar mentioned what the people have gained of this life, and he said: 'I saw the Messenger of God (Prayers & peace be upon him) suffering pangs of hunger the whole day and he could not find even a date to fill his stomach.' "

2082. It was related that Abu Abd al Rahman al Hubuli said: "I heard someone asking Abd Allah ibn Amr ibn al As: 'Are we not the needy among the Emigrants?' Abd Allah said to him: 'Have you a wife living with you?' He said: 'Yes.' He said: 'Then you are wealthy.' He said: 'I have a servant as well.' Then he said: 'Then you are a king.' Abu Abd al Rahman said that three people came to Abd Allah ibn Amr ibn al As while I was sitting with him and said: 'By God, we have nothing at all with us as provision or mount or wealth. Then he said: 'I will do whatever you like. If you join us, we will give you whatever God provides for you, and if you like I can inform the ruler of your situation. If you wish you can be patient as well, for I have heard the Messenger of God (Prayers & peace be upon him) say: ' The needy of the Emigrants will be admitted to Paradise forty years before the wealthy ones on the Day of Resurrection.' So they said: 'We shall be patient and we do not ask for anything.'"

2083. It was related that Usama ibn Zaid said that the Messenger of God (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."

2084. It was related that Jabir ibn Abd Allah said: "The Messenger of God (Prayers & peace be upon him) walked through the bazaar coming from the side of Aliyah and the people were on each side of him. He saw a dead lamb there which had stunted ears. He held its ear and asked: 'Which of you would take this for a Dirham?' They said: 'We would not want it for even less than that as it is useless.' He said: 'Would you like it free?' They said: 'By God, not even if it were living, for it is defective with stunted ears and now it is dead as well. Then the Messenger of God (Prayers & peace be upon him) said: 'By God, this world is of less significant in the Sight of God than this is to you.'"

2085. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "This life is a prison for the believers and a Paradise for the unbelievers."

2086. It was related that Amr ibn Auf said: "The Messenger of God (Prayers & peace be upon him) sent Abu Ubaida ibn Al Jarrah to Bahrain to collect the Jizya. The Messenger of God (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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'."

2087. It was related that Abd Allah ibn Amr ibn al As said that the Messenger of God (Prayers & peace be upon him) said: "O people, how will it be for you, when Persia and Rome will be vanquished for you?" Abd al Rahman ibn Awf said: "We would say what God commanded us to say and we would be thankful to God.' Then the Messenger of God (Prayers & peace be upon him) asked: 'And nothing other than that? In reality, you would compete with each other and habour jealousy and your relationships would be strained and you would hate each other, something similar. Then you would go to the impoverished Emigrants and give some of them authority over the others.' "

2088. It was related that Al Mustawrid, the brother of Bani Fahr, said that the Messenger of God (Prayers & peace be upon him) said: "By God, what is in this life compared to what is in the Hereafter is just as if one of you dipped his finger into the sea. So let him see what he draws out with it."

2089. It was related that Abu Huraira said that he heard the Messenger of God (Prayers & peace be upon him) 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'."

2090. It was related that Sa'd ibn Abu Waqqas said: "I was the first man of the Arabs to shoot an arrow in the Cause of God. We used to fight in the Cause of God while we had nothing as food but the leaves of the Hubla and the Sumur trees, so that our excrement resembled that of sheep. Now the tribe of Bani Asad come to teach me the precepts of Islam. In this case, I am lost, and all my striving in that time of hardship was in vain."

2091. It was related that Khalid ibn Umair Al Adawy said: "Utbah ibn Ghazwan addressed the people and gave praise and glory to God and said: 'Indeed, the world has been told the tidings of its end too soon. Nothing will be left of it except the water left by its owner in the container. You are going to an eternal abode, and you should

go forwarding good for yourself, for we have been told that a stone which is cast on one side of Hell will slip down for seventy years and still not reach its depths. By God, it will be overflowing. Do you find that strange? It has been mentioned that there stretches a distance, which one can cover in forty years, from one end of Paradise to the other, and a day will come when it is overflowing. You must know that I was the seventh of seven who were with the Messenger of God (Prayers & peace be upon him) and we had no food except the leaves of the tree which we ate until the corners of our mouths were sore. We found a cloth and tore it into two and divided it between Sa'd ibn Malik and myself. I made a waist wrapper with one half and Sa'd also made a waist wrapper with the other half. This day there is not one of us who has not been appointed governor of one of the cities. I seek refuge with God that I do not deem myself important while I am insignificant in the Sight of God. Prophethood does not abide for ever and its imprint fades until it evolves into kingship. You will soon come to know and suffer from rulers who will succeed us.' "

2092. It was related that Anas ibn Malik said that the Messenger of God (Prayers & peace be upon him) said: "There are three who follow the deceased, two of them return, while one only remains with him. His family, his wealth and his deeds, follow him, his family and his wealth return, but his deeds remain with him."

2093. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "Look at the people who have less than you and do not look at those who have more than you, it is better for you that you do not despise the blessings of God." Abu Mu'awiya said: "Upon you."

2094. It was related that Amer ibn Sa'd said: "Sa'd ibn Abu Waqqas was in his camel pen when his son Umar came to him. When Sa'd saw him he said: 'I seek refuge with God from the evil of this rider.' And as he dismounted he said to him: 'You occupy yourself with your camels and your sheep and you have abandoned people who are fighting each other for a kingdom.' Sa'd struck his chest and said: 'Be quiet! I heard the Messenger of God (Prayers & peace be upon him) say: 'God loves the servant who is Godfearing and is self sufficient and who distances himself.'"

2095. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "God Blessed and High Exalted said: 'I am far Superior to having partners, whoever does any deed and shares in it with other than Me, I abandon him to what he associates.'"

2096. It was related that Ibn Abbas said that the Messenger of God (Prayers & peace be upon him)

said: "Whoever heeds, God will hear of him, and whoever acts only for show, God will let the people see his reality."

2097. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "The servant utters a word without realising which cause him to plunge into Hell further than the distance between East and West."

2098. It was related that Suhaib said that the Messenger of God (Prayers & peace be upon him) said: "The ways of a believer are different, for he sees goodness in all that happens to him, and this is not so with other than a believer, for if he has reason to be happy, he gives thanks to God, and so there is goodness for him in it. And if he suffers affliction, he endures it with patience, and so there is goodness for him in it."

2099. It was related that Suhaib said that the Messenger of God (Prayers & peace be upon him) said: "Once there was a king in times before you and he had a magician. When he grew old, he said to the king: 'I have grown old, so bring me a youth that I may instruct him in magic.' He sent for a youth so that he could instruct him in magic. On his way there the youth happened upon a monk sitting on the way and he sat to listen to him, and was impressed by him. So he used to meet up with the monk every time he went to the magician until one day he was late in arriving at the magician. He beat him because of his tardiness, so the youth complained to the monk about it and he said to him: 'When you fear the magician's anger, then say: 'My family detained me.' And when you fear your family's anger then say: 'The magician detained me.' Then a huge beast came and hindered the people on the way. He said: 'Now I shall see which is the greater of the two, the magician or the monk.' He picked up a stone and said: 'O God, if the monk is more beloved to You than the magician, then cause the beast to die so that the people may move as they wish.' And he threw the stone at it and killed it and the people began to move about. He then went to the monk and told him of it. The monk said: 'My son, now you are better than I. You have attained a degree (of faith) where I see you will soon be tested. So in that case do not disclose who I am. The youth began to treat the blind and those suffering from leprosy and began to cure people of many complaints. When one of the king's companions, who had become blind, heard about him, he went to him with many gifts and said: 'If you cure me, all these will be yours.' He said: 'I myself do not cure anyone, but it is God Who cures. If you have firm faith in God, I will invoke God to cure you.' He affirmed his faith in God and God cured him. He returned to the king and sat beside him as he used to do and the king asked him: 'Who restored your sight?' He said: 'My Lord.' He said: 'You

say that your Lord is One other than me!' He said: 'My Lord and your Lord is God.' Then he seized him and tortured him until he spoke of the youth. The youth was then brought before the king and he said to him: 'O boy, I have been told that you have become so skilled in your magic that you cure the blind and those suffering from leprosy and many things besides.' He said: I do not cure anyone, it is God Who cures.' He seized him and tortured him until he spoke of the monk. The monk was then brought and he was told: 'Renegade from your religion.' But he refused. He ordered a saw to be brought and he had it placed over his head and sawed until it fell off. Then the courtier of the king was brought and it was said to him: 'Renegade from your religion.' But he refused. So the saw was placed over his head and sawed until it fell off. Then youth was brought and it was said to him: 'Renegade from your religion.' He refused and he was handed to some of his courtiers. He said to them: 'Take him to a certain mountain and make him climb it and when you reach its summit order him to renegade and if he refuses, then throw him off. So they took him and made him climb the mountain and he said: 'O God, rescue me from them as You please.' The mountain began to shake and they all fell down. The youth returned to the king and the king asked him: 'What became of your companions?' He said: 'God rescued me from them.' So he handed him over to his courtiers again saying: 'Take him and carry him away in a small boat and when you reach the middle of the ocean order him to renegade from his religion, and if he refuses, throw him into the sea.' So they seized him and he said: 'O God, rescue me from them and what they wish to do.' Soon the boat capsized and they were drowned, but he returned to the king and the king asked him: 'What has become of your companions?' He said: 'God rescued me from them.' Then he told the king: 'You will not be able to kill me unless you do as I say. He asked: 'What is that?' He said: 'Assemble the people on a level ground and hang me on a tree trunk. Then take an arrow from its quiver and say: In the name of God, the Lord of the Worlds, then shoot an arrow and thus you will be able to kill me.' So he assembled the people on a level ground and tied him a tree trunk. Then he took an arrow from its quiver and put it in the bow and said: 'In the name of God, the Lord of the youth.' He then shot an arrow and it hit his temple. He put his hands on his temple where the arrow had hit. The people said: 'We believe in the Lord of this youth, we believe in the Lord of this youth, we believe in the Lord of this youth.' The courtiers went to the king and asked: 'Do you not see that they have believed in the Lord?' He ordered trenches to be dug at strategic points on the road. When the trenches were dug, and a fire was kindled in them, they were told: Whoever does not

renegade from the youth's religion will be cast into the fire or forced to jump into it.' They refused until when woman came with her child she hesitated to jump into the fire with her child, so the child said to her: 'O mother endure it for it is the Truth.' "

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The Book of Virtues of the Qur'an

2100. It was related that Ibn Abbas said: "While Gabriel was sitting with the Prophet he heard a noise from above him, so he raised his head and said: 'This is a gate in Heaven which has just opened today, and it never opened before today, and an angel has descended from it.' He also said: 'This is an angel who has come down to earth and he has never come down before today.' So he greeted them and said: 'Glad tidings of two lights you have been given which no prophet before you has been given, Surah 'The Opening,' and the end of Surah 'The Heifer.' Every letter you recite of the two, God will grant it to you."

2101. It was related that Abu Amama al Bahly said: "I heard the Messenger of God (Prayers & peace be upon him) say: 'Recite the Qur'an because on the Day of Judgment it will intercede for its companions. Recite the ever-flowering two Surahs of 'The Heifer' and 'Al Imran' as on the Day of Judgment it will come as a shade above you or as two flocks of birds spreading their wings out to protect its companions. Recite Surah 'The Heifer,' because taking it is a blessing and leaving it is a sorrow and no one can memorise it but those who have strong faith.' Mu'awiya said: 'I was told that Al Batala are the magicians."

2102. It was related that Ubayy ibn Ka'b said that the Messenger of God (Prayers & peace be upon him) said: "O Abu al Munthir, do you know which of the verses that you have memorised from the Book of God, High Exalted, is the greatest?' I said: 'God and His Messenger know best.' He said: 'O Abu al Munthir, do you know which verse you have memorised from the Book of God, High Exalted, is the greatest?' I said: 'God, there is no god but He, The Ever-Living, The Eternal Power...' (Surah 2 verse 255) He patted me on my chest and said: 'O Abu al Munthir, congratulations for the knowledge which you have been given.'"

2103. It was related that Abu Mas'ud said that the Prophet said: "Whoever recites the last two Verses of Surah 'The Heifer' at night, it will suffice him."

2104. It was related that Abu Darda'a said that the Prophet of God said: "Whoever memorises ten verses from the beginning of Surah 'The Cave' will be protected from the

afflictions of the Anti-Christ." It was also related that it is from the end of Surah 'The Cave.'

2105. It was related that Abu Darda'a said that the Prophet said: "Are any of you unable to recite a third of the Qur'an in one night?' They said: 'How can we recite one third of the Qur'an?' He said: "Say, He is God the One and Only.' It is equal to one third of the Qur'an."

2106. It was related that Aisha said that the Messenger of God (Prayers & peace be upon him) appointed a man as commander of a company, and he used to recite to his companions during the prayer and end with: 'Say, He is God the One and Only.' Then when they returned they mentioned that to the Messenger of God (Prayers & peace be upon him), so he said to them: 'Ask him why he did that?' So they asked him and he said: 'Because it is the attribute of God, Most Merciful. And I like to recite it.' Then the Messenger of God (Prayers & peace be upon him) said: 'Tell him that God loves him.'"

2107. It was related that Uqba ibn Amer said that the Messenger of God (Prayers & peace be upon him) said: "Do you know that this night verses have been revealed which no one has ever seen the like of?' 'Say, I seek refuge in the Lord of the daybreak,' and 'Say, I seek refuge in the Lord of mankind.'

2108. It was related that Amer ibn Wathila said that Nafi' ibn Abd al Harith met Umar at Asfan (a place near Makkah), and Umar appointed him Amir of Makkah. So he said: 'Whom have you appointed to the people of the valley?' He said: 'Ibn Abzi.' He said: 'And who is Ibn Abzi?' He said: 'One of our wards.' He said: 'Have you appointed a ward over them?' He said: 'He is a reciter of the Book of God, High Exalted, and he is knowledgeable of the obligations.' Umar said: 'Your Prophet has indeed said: 'God well elevate by this Book people and debase others.'"

2109. It was related that Uqba ibn Amer said: "The Messenger of God (Prayers & peace be upon him) came out while we were in the shade beside the mosque and he said: 'Which one of you would like to go every day in the early morning to Buthan or to Al Aqiq, to bring from there two well fed she camels without any aggression or breaching womb relations?' We said: 'O Messenger of God, we all would like that?' He said: 'If any of you comes early to the mosque and learns or recites two verses from the Book of God, it would be better for him than two she camels, or three or even four or any number of camels.'"

2110. It was related that It was related that Abu Musa said that the Messenger of God (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."

2111. It was related that Aisha said that the Messenger of God (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."

2112. 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.' "

2113. It was related that Abu Sa'id Al Khudri said that Usaid ibn Hudair said: "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."

2114. It was related that Salim said that his father said that the Prophet said: "There is no envy except of two men. A man to whom God has given the knowledge of the Book and he recites it during the hours of the night, and a man whom God has given wealth, and he spends it in charity during the night and the hours of the day."

2115. It was related that Abd Allah Ibn Umar said that the Messenger of God (Prayers & peace be upon him) said: "The similitude of one

who puts the Qur'an to heart is as the one who owns tethered camels. If he keeps them tethered, he will control them, but if he releases them, they will run away."

2116. It was related that Abd Allah 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."

2117. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "God does not listen to a prophet as He listens to a prophet who recites the Qur'an in a loud and pleasant tone."

2118. It was related that Abu Burda said that Abu Musa said that the Prophet said to him: "O Abu Musa! You have been given one of the musical wind instruments of the family of David."

2119. It was related that Mu'awiya ibn Qurah said: "I heard Abd Allah ibn Mughaffal al Masny say: 'The Prophet recited in the year of 'The Conquest' while he was riding upon his she camel. He repeated it and sometimes he struggled to utter the words.' Mu'awiya said: 'Had it not been that I fear the people would gather upon me I would have showed you how.'"

2120. It was related that Aisha said: "The Messenger of God (Prayers & peace be upon him) heard a man reciting the Qur'an at night, and said: 'May God grant him His Mercy, he has reminded me of such-and-such Verses of such-and-such Suras, which I had been caused to forget.'"

2121. 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 (Prayers & peace be upon him) and I listened to his recitation and noticed that he recited in several different ways which the Messenger of God (Prayers & peace be upon him) 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 (Prayers & peace be upon him) taught me.' I said: 'You lie, the Messenger of God (Prayers & peace be upon him) 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 (Prayers & peace be upon him) said: 'Let him go! O Hisham! Recite.' Then he recited in the same way I had heard. Then the Messenger of God (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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."

2122. It was related that Anas ibn Malik said that the Messenger of God (Prayers & peace be upon him) said to Ubayy ibn Ka'b: "God High Exalted has ordered me to recite upon you: 'Those who disbelieve among the people of earlier Scripture will never depart (from their error) until their had come to them Clear Evidence.' (Surah 98 verse 1.). He asked: 'God named me?' He said: 'Yes' So he wept."

2123. It was related that Amer (al Shubi) said: "I asked Alqama: 'Was ibn Ma'sud with the Messenger of God (Prayers & peace be upon him) on the night of the Jinn?' Alqama said: 'I asked ibn Ma'sud: 'Were any of you with the Messenger of God (Prayers & peace be upon him) on the night of the Jinn.' He said: 'No, but one night we were with the Messenger of God (Prayers & peace be upon him) then we missed him, so we looked for him in every valley and place. Then we said: 'Has he flown away or has someone assassinated him?' So we passed a troubled night the like of which no one has ever seen. In the morning we saw him coming from Hara', so we said: 'O Messenger of God, we missed you and we could not find you anywhere so we passed a troubled night the like of which no one has ever seen.' He said: 'One of the Jinn came to invite me, so I went with him and I recited the Qur'an to them. Then he took us to the place and he showed us their tracks and the embers of their fire, and they asked him for food, and he said: 'You may have every bone over which the name of God has been mentioned which comes to your hand, it is more plentiful than meat, and the dung of the camels is food for your animals.' Then the Messenger of God (Prayers & peace be upon him) said to us: 'So do not wipe yourselves with it as it is the food of your brethren.'"

2124. It was related that Ma'an said: "I heard my father say: 'I asked Masruq who warned the Prophet about the Jinn on the night they heard the Qur'an?' He said: 'Your father told me – he means ibn Mas'ud – that a tree warned him.'"

2125. It was related that Abd Allah ibn Mas'ud said: " The Messenger of God (Prayers & peace be upon him) said to me: 'Recite the Quran to me.' I said: 'O Messenger of God should I recite the Qur'an to you while it was revealed to you?' He said: 'I like to hear it 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) I raised my head up, or

someone poked me in my side, and I raised my head and saw his tears flowing.'"

2126. It was related that Abd Allah ibn Mas'ud said: "I was in the city of Homs when some people asked me to recite so I recited Surah Joseph to them. A man from among the people said: 'It was not revealed that way.' I said: 'Woe to you! I recited it this way before the Messenger of God (Prayers & peace be upon him) and he approved my recitation saying: 'Well done!' While I was talking to him perceived the smell of wine from the man's mouth so I said to him: 'Have you no shame to lie about the Book of God while at the same time you drink alcohol?' You will not leave before I lash you. So I lashed him as the Law prescribes."

2127. It was related that Abd Allah ibn Amr said: "One day I went early to the Messenger of God (Prayers & peace be upon him) and he heard the voices of two men arguing about a verse, so the Messenger of God (Prayers & peace be upon him) came out to and we could see his anger upon his face, and he said: 'Those before you were destroyed because of their arguing about the Book.'"

2128. It was related that Jundab ibn Abd Allah Al Bagly said that the Messenger of God (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 Prophetic Commentary on the Qur'an

(Tafseer of the Prophet (pbuh))

The Interpretation of Surah Al-Baqarah

"And enter the gate prostrating and say: 'We enter begging God for forgiveness.'" (Surah 2 verse 58)

2129. It was related that Abu Huraira said that the Messenger of God (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.' "

2130. It was related that Al-Bara said: "In the days before Islam, when the people intended to perform Pilgrimage, they would enter their houses from the back. So God revealed: '...Righteousness is not to enter houses from the back, but righteousness is that you fear God and enter the houses from their doors and fear God that you may succeed.' " (Surah 2 verse 189)

2131. It was related that Abu Huraira said: "When it was revealed to the Messenger of God (Prayers & peace be upon him): 'Whether you disclose what is in your hearts or hide it, God will charge you for it. So he forgives whom He pleases and chastises whom He pleases, and God has power over all things.' The Companions of the Messenger of God (Prayers & peace be upon him) were troubled, so they came to the Messenger of God (Prayers & peace be upon him) and went down upon their knees and said: 'O Messenger of God! Order us to do the deeds we can bear, prayer, fasting, charity and Jihad, but this verse which has just been revealed to you we cannot bear.' The Messenger of God (Prayers & peace be upon him) said: 'Do you wish to say as the people of earlier Scripture said: 'We hear and we disobey.' But say: 'We hear and we obey, we implore Your forgiveness our Lord and to You is the destiny.' (Surah 2 verse 285) So when they did so, God Almighty abrogated it, and revealed: 'God does not impose on any soul a burden greater than it can bear, it receives every good that it earns and it suffers every evil that it earns. Our Lord pardon us if we forget or commit a error, he said: 'Yes,' our Lord do not subject us to hardship as you did

subject those before us, he said: 'Yes,' our Lord do not subject us to more than we can bear, he said; 'Yes,' pardon us and forgive us, have mercy on us. You are our Guardian, so grant us victory over the unbelievers.' He said: 'Yes.' (Surah 2 verse 286)"

The Interpretation of Surah Al Imran

"God is the One Who revealed the Book (Qur'an) to you Some of its verses are definitive." (Surah 3 verse 7)

2132. It was related that Aisha said: "The Messenger of God (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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."

2133. It was related that Abu Sa'id Al Khudri said: "In the lifetime of the Messenger of God (Prayers & peace be upon him), 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 (Prayers & peace be upon him). When the Messenger of God (Prayers & peace be upon him) 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)

2134. It was related that Humaid ibn Abd al Rahman ibn Auf said that Marawan said to Rafe': "Go to Ibn Abbas ask him: '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

God High Exalted said: " And if you fear that you will not be fair to the orphans" (Surah 4 Verse 3)

"They consult you concerning women..."
(Surah 4 verse 127)

2135. It was related that Urwa 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 (Prayers & peace be upon him) 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.

2136. It was related that Aisha said concerning the saying of God High Exalted: "But if he is poor, let him have for himself what is just and reasonable (according to his work). This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan, what is just and reasonable according to his work and the time he spends on managing it."

2137. It was related that Zaid ibn Thabit said: "When the Prophet set out for the Battle of Uhud, some of those with him returned back, then Companions of the Prophet were divided regarding them. Some of them said: 'We should kill them.' And others said: 'No.' So God revealed the verse: 'Why are you divided into two sides concerning the hypocrites.'

2138. It was related that Said ibn Jubair said: "I asked Ibn Abbas: 'Is there repentance for the one who intentionally kills a believer?' He said: 'No.' So I recited to him the verse of 'The Criterion': 'And they do not invoke with God any other god, nor kill any soul God has forbidden except by right, nor commit adultery, and whoever does this shall meet the price of sin. * The chastisement shall be

doubled for him on the Day of Resurrection, and he shall abide therein in ignominy. * Except he who repents and believes and does righteous deeds, those God will change their evil deeds into good deeds, and God is the All-Forgiving, The Merciful.' (Surah 25 verses 68-70) He said: 'These verses were revealed in Makkah, and they were abrogated by a verse revealed later in Madinah, which says: 'And whoever kills a believer intentionally, his punishment is Hell, he shall abide in it forever.'

2139. It was related that Ibn Abbas said: "A group of Muslims pursued a man among his sheep and he said: 'Peace be on you.' But they killed him and took his sheep. So the verse was revealed: 'O you who believe! When you go to war in God's Cause, discern between friend and foe, and if one greets you with a salutation of 'peace', do not say to him abruptly 'you are not a believer,' if you seek worldly gain by this, God has abundant spoils for you.' (Surah 4 verse 94) Ibn Abbas used to recite: 'Al salam.'"

2140. It was related that Aisha said concerning the verse "And if a wife fears cruelty or desertion from her husband, there is no blame on them if they reconciliate between themselves, and reconciliation between them is far better, and souls are prone to avarice." (Surah 4 verse 128) She said: "It was revealed for the wife whose husband might have had enough of her, but because of her children and his company, she does not want him to divorce her, and she wishes to remain with him, so she says to him: 'You are free of any responsibility towards me.' "

2141. It was related that Tariq ibn Shihab said: "The Jews said to Umar: 'You recite a verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration.' He asked: 'Which verse is that?' They said: 'Today I have perfected for you your Religion and completed My Grace on you.' Umar said: 'I know very well when and where it was revealed, it was revealed upon the Messenger of God (Prayers & peace be upon him) on the day of Arafat on a Friday.' "

2142. It was related that Abd Allah ibn Mas'ud said: When the Verse: "Only those who have believed and have not polluted their faith by associating others with God..." (Surah 6 verse 82) was revealed, the Companions of the Messenger of God (Prayers & peace be upon him) felt troubled and said: 'Which of us has not wronged himself?' So the Messenger of God (Prayers & peace be upon him) said: 'It is not as you think, but it is as Luqman said to his son: 'And when Luqman said to his son, admonishing him, O my son, do not associate others with God, surely polytheism is a grievous iniquity.' " (Surah 31 verse 13)

2143. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "There are three Signs, which will be the rising of the sun from the West, the coming of the Anti-Christ, and the beast which will speak, when they appear: 'On the Day when some of the Signs of your Lord shall appear, it shall not profit a soul to believe who did not believe before, or has earned in its faith any goodness.'" (Surah 6 verse 158)

2144. It was related that Abu Zarr 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." The Messenger of God (Prayers & peace be upon him) said: "Do you know where that will be? On the day it happens: '...it shall not profit a soul to believe who did not believe before, or has earned in its faith any goodness.'" (Surah 6 verse 158)

2145. It was related that Ibn Abbas said: "Women used to circumambulate the House naked, so she said: 'Who will lend me a dress in which to circumambulate?' She used to cover her private parts with it and say: 'Today some of it or all of it appears, so whatever appears of it I do not make it lawful to anyone.' Then the verse was revealed: 'O children of Adam! Adorn yourselves fully at every time of prayer.'" (Surah 7 verse 31)

2146. It was related that Abu Sa'id Al Khudri and Abu Huraira said that the Prophet said: "A caller will call, you will be so healthy and never feel ill, and you will live forever, you will not die. And you will be young and never be old, and you will have enjoyment and never feel misery. That is the saying of God High Exalted: 'And they shall hear a call: 'This is your Paradise which you have inherited for your righteous deeds.'" (Surah 7 verse 43)

2147. It was related that Anas ibn Malik said: "Abu Jahl said: 'O God! If this the Truth from You, then rain upon us stones from the sky, and inflict on us a grievous chastisement.' So it was revealed: 'But God would not chastise them while you were among them, nor would God chastise them while they were asking for forgiveness. It would not prevent God from chastising them that they are defending the sacred Mosque.'" (Surah 8 verses 32-34)

2148. It was related that Sa'id ibn Jubair said: "I said to Ibn Abbas: 'Surah Al Tauba.' He said: 'Al Tauba? But it is the exposer of the people and it is yet exposing them. Until they thought that none of them would go without mention in it.' I said: 'Surah al Anfal' (the war spoils) he said: 'This is the Surah Badr.' So I asked him about Surah 'The Gathering,' he said: 'That was revealed concerning the Bani Nadir.'

2149. It was related that Abd Allah Ibn Mas'ud said: "A man went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God I have unlawfully kissed a woman at the reaches of Madinah and all I did was kiss her. So here I am, so please pass judgment upon me as you see fit.' Umar said: 'God has covered you, so why do you not cover yourself?' The Prophet did not reply. So the man left and the Prophet sent a man to call him back, then he recited to him: '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.) A man from among the people asked: 'O Prophet of God is that for him?' He said: 'It is for all my followers'."

2150. It was related that Abd Allah ibn Mas'ud said: "While I was walking with the Prophet in a field as he leant, we passed by some Jews. Some said to the others: 'Let us ask him about the spirit.' They said: 'And how will you know that he will not answer you with something that will expose your arrogance and cause you to regret your question. Then they said: 'Ask him.' Some of them came to him and asked him about the spirit. The Prophet remained silent and said nothing in reply, I realised that he was receiving Revelation, so I got up and went away. When the Revelation had been completed to him, he 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)

2151. It was related that Abd Allah ibn Mas'ud said: "Those they invoke are themselves seeking the means to please their Lord." He said: "There used to be a group of mankind who worshipped a group of the Jinn, so the group of Jinn became Muslim, but the group of mankind continued worshipping them. Then it was revealed: 'Those they invoke are themselves seeking the means to please their Lord.'" (Surah 17 verse 57)

2152. It was related that Ibn Abbas said concerning the saying of God High Exalted: "And do not be loud in your prayer, nor be silent therein, but seek a way between." He said: "This was revealed while the Messenger of God (Prayers & peace be upon him) was still hiding in Makkah. And when he used to lead his Companions in

prayer he used to raise his voice in recitation of the Qur'an, so when the unbelievers heard that, they insulted the Qur'an and The One Who send it, and the one who came with it. So God said to His Prophet: 'And do not be loud in your prayer,' or the unbelievers will hear your recitation. 'Nor be silent therein,' from your Companions, let them listen to the Qur'an and do not recite it so loudly. 'But seek a way between,' he said: 'Between loudly and silently.'"

2153. It was related that Aisha said concerning what God High Exalted said: "And do not be loud in your prayer, nor be silent therein..." She said: "This was revealed for invocations."

2154. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "On the Day of Judgment, the huge fat man will not weigh as much as the wing of a gnat in the Sight of God." "And on the Day of Resurrection We shall not assign to them any weight." (Surah 18 verse 105)

2155. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers & peace be upon him) 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 neck 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) And he indicated with his hands to this life."

2156. It was related that Khabbab said: "Al As 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?" (Surah 19 verse 77)

2157. It was related that Ibn Abbas said: "The Messenger of God (Prayers

& peace be upon him) addressed us saying: 'O mankind, you will be summoned before God Almighty barefoot, naked and uncircumcised: '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) But the first of the people to be covered on the Day of Judgment will be Abraham (peace be upon him). Some men of my Nation will be driven to the Left, so I will say: 'O my Lord, my followers!' Then it will be said: 'You do not know what they did after you.' Then I will say as the righteous servant said: 'I was a witness over them while I remained among them, but when You ended my term on 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) Then it will be said to me: 'They are still turned upon their heels since you departed from them.'"

2158. It was related that Qais ibn Ubad said: "I heard Abu Zarr swearing: 'These are two adversaries who have disputed about their Lord.' (Surah 22 verse 19) That it was revealed concerning those who were fighting with swords on the day of Badr. Hamza and Ali and Ubaida ibn al Harith, against Utba and Sheba the sons of Rabiah and Al Walid ibn Utba."

The Interpretation of Surah Al-Nur

"Those who invented the slander, are a band from among you." (Surah 24 verse 11)

2159. It was related that Al Zuhri said that Sa'id ibn al Masib, Urwa ibn al Zubair, Alqama ibn Waqqas and Abd Allah ibn Utba ibn Mas'ud said that Aisha, the wife of the Prophet said: "When the Messenger of God (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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 Ubayy 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) climbed up the pulpit and asked for someone to support him in punishing Abd Allah ibn Ubai ibn Salul. The Messenger of God (Prayers & peace be upon him) 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 Moaz 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) might have a dream in which God would prove my innocence. By God, the Messenger of God (Prayers & peace be upon him) had not risen and no one left the house before Divine Inspiration came to the Messenger of God (Prayers & peace be upon him). 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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'."

2160. It was related that Anas said: "A man was accused of having an affair with a slave woman belonging to the Messenger of God (Prayers & peace be upon him). So the Messenger said to Ali: 'Go and kill him.' So when Ali went to him, he found him cooling himself in a well, Ali told him: 'Get out!' Ali stretched down his hand and pulled him out, then he saw that he was castrated. So Ali desisted and returned to the Prophet and told him: 'O Messenger of God, he is castrated.'"

2161. It was related that Jabir said: "Abd Allah ibn Ubayy ibn Salul, used to constrain his two slave girls, named Musqah, and Umaimah, to prostitution. So the two of them complained of that to the Prophet. Then God High Exalted revealed: 'And do not constrain your slave girls to prostitution, surely they desire to keep themselves chaste, in order that you gain of the worldly life. And whoever constrains them, surely God, after such constraint, is to them All Forgiving Most Merciful.'" (Surah 24 verse 33)

2162. It was related that Ibn Abbas said: "Some of the unbelievers killed many people and committed much adultery and then went to Mohammed and said: 'That which you are calling for is good, will you tell us is there is atonement for our sins?' Then it was revealed: 'And they do not invoke with God any other god, nor kill any soul God has forbidden, except by right, nor commit adultery, and whoever does this shall meet the price of sin.' (Surah 25 verse 68) Then it was revealed: 'Say, 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)

2163. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "God High Exalted said: 'I have prepared for My righteous servants something the eye has never seen nor ear heard of nor entered the thoughts of any of mankind.' This is over and above that which God has described. Then he recited: 'No soul knows what joys of the eye has been kept hidden for him as a reward for their deeds.' (Surah 32 verse 17)

2164. It was related that Ubayy ibn Ka'b said concerning the saying of God

High Exalted: "And We shall indeed make them taste the penalty of the life before they taste the penalty of the end that they may repent.' He said: 'This is the afflictions of the life: And the Romans, and the day of Badr, or the Smoke.' Shu'ba doubted regarding the day of Badr and the Smoke."

2165. It was related that Aisha said concerning the saying of God High Exalted: "When they came against you from above you and below you, and your eyes turned away, and your hearts reached to your throats, and you imagined vain thoughts about God." (Surah 33 verse 10) She said: "That was the day of the Battle of the Trench."

2166. It was related that Abu Zarr said: "I asked the Messenger of God (Prayers & peace be upon him) concerning the saying of God High Exalted: 'The suns runs its course to a settled place, this is the Decree of The Almighty, The All-Knowing.' (Surah 36 verse 38) He said: "Its settled place is under the Throne."

2167. It was related that Abd Allah ibn Mas'ud said: "A Rabbi once came to the Messenger of God (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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!' "

2168. It was related that ibn Mas'ud said: "Three people were gathered in a house, two Quraishi and one Thaqafi, or two Thaqafi and one Quraishi, they were people with meager minds but fat stomachs. One of them said: 'Do you think God hears what we say?' The other said: 'He will hear us only if we speak loudly, but He would not hear if we whisper.' The third said: 'If He hears us when we speak loudly, then He hears us when we whisper.' So God Almighty revealed: 'And you did not fear that your hearing and your sight would testify against you.'"

2169. It was related that Masuq said: "We were sitting with Abd Allah when a man came and said: 'O Abu Abd al Rahman, there is a man standing at the gates of Kanda claiming that the Sign of the smoke is that it will come and take the lives of the unbelievers while the believers will only feel that their noses are blocked.' So Abd Allah stood up and said angrily: 'O people fear God! Anyone of you should only speak of things he knows, and if he does

not know he should say: 'God knows best.' It is better for any of you to say, when he does not know something that God knows best. As God Almighty has said to His Prophet: 'Say, I do not ask you for a reward for it, nor am I one of those who speaks of his own accord.' When the Messenger of God (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 Sufian 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)

2170. It was related that Abd Allah ibn Mas'ud said: "Five Signs have come to pass, the Smoke, the affliction, the Romans, the day of Badr and the splitting of the moon."

2171. It was related that Anas ibn Malik said: "Eight armed men from the people of Makkah descended upon the Messenger of God (Prayers & peace be upon him) from Mount Tan'iem seeking to assassinate the Prophet and his Companions. So he seized them and they surrendered, and he spared their lives. Then God Almighty revealed: 'And God is The One Who restrained their hands from you and your hands from them in the valley of Makkah, after He granted you victory over them. And God sees well all that you do.' " (Surah 48 verse 24)

2172. It was related that Anas ibn Malik said: "When the verse: 'O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak to one another, lest your deeds are rendered fruitless, while you are unaware.' was revealed, Thabit ibn Qais sat in his house and said: 'I am in the Fire.' And he kept himself from the Prophet. The Prophet asked Sa'd ibn Moaz: 'O Abu Amr, what is the matter with Thabit? He is complaining.' Sa'd said: 'He is my neighbour and I have not heard any complaint from him.' So Sa'd went to him and mentioned to him what the Messenger of God (Prayers &

peace be upon him) had said. Thabit said: 'This verse has been revealed and I know that I am the most loud mouthed of all with the Messenger of God (Prayers & peace be upon him). Then I am in the Fire.' Sa'd told the Prophet of that and the Messenger of God (Prayers & peace be upon him) said: 'But he is in Paradise.'"

2173. It was related that Abd Al Wahab ibn al Ata' said concerning the saying of God High Exalted: "On the Day when We shall say to Hell: 'Are you full enough?' And it shall say: 'Are there any more?' (Surah 50 verse 30) Sa'id said to us that Qatada said that Anas ibn Malik said that the Prophet said: 'Hell will say: 'Are there any more?' Until the Lord of The Might puts His feet on it and it will fold in and say: 'Enough! Enough! By Your Might and Honour.' And there will remain in Paradise extra space until God will create for it another creation and they will dwell in it.'"

2174. It was related that Abu Ishaq said: "I saw a man asking al Aswad ibn Yazid while he was teaching the Qur'an in the mosque: 'How do we recite the verse 'Is there any mudaker, is it dal or za?' he said: 'It is dal, I heard Abd Allah ibn Mas'ud say that he heard the Messenger of God (Prayers & peace be upon him) say: 'mudaker,' 'dal.'"

2175. It was related that Aisha said that the Messenger of God (Prayers & peace be upon him) said: "The angels were created from lights, while the Jinn were created from smokeless fire and Adam was created of what was described to you."

2176. It was related that Ibn Mas'ud said: "The time between our embracing Islam and when God admonished us with this verse: 'Has not the time come that the hearts of those who believe should be humbled in the remembrance of God?' (Surah 57 verse 16) was four years."

2177. It was related that Urwa said that Aisha said: "O son of my sister, they were ordered to seek forgiveness for the Companions of the Prophet, but they insulted them."

2178. It was related that Ibn Abbas said: "The Messenger of God (Prayers & peace be upon him) did not recite to the Jinn nor did he see them. The Messenger of God (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."

2179. 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) 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 (Prayers & peace be upon him) used to listen to Gabriel whenever he came and after he had left he used to recite it as Gabriel had recited it.

2180. 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.

2181. It was related that Aisha said that the Messenger of God (Prayers & peace be upon him) 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."

2182. It was related that Alqama said: "We came from Al Sham, then Abu

Darda' came to see us and said: 'Is there any of you who can recite to me in the manner of Abd Allah?' I said: 'Yes, I can.' So he asked me: 'How did you hear Abd Allah reciting this verse: 'By the night as it veils over.' I said: 'I heard him recite: 'By the night as it veils over and by the day in full spendour and by He Who created male and female.' He said: 'By God, I too, heard the Messenger of God (Prayers & peace be upon him) recite it in the same manner, but these people here want me to recite: 'And how He created the male and the female,' (Surah 92 verse 3.) But I do not follow them."

2183. It was related that Al Aswad ibn Qais said: "I heard Jundub ibn Sufian say: 'The Messenger of God (Prayers & peace be upon him) felt unwell so he did not stand for two or three nights. Then a woman came to him and said: 'O Mohammed, I hope that your satan has left you as I did not see him near you for two or three nights.' Then God Almighty revealed: 'By the forenoon and the brooding night, your Lord has neither forsaken you nor hates you.'" (Surah 93 verse 1-3)

2184. It was related that Abd Allah ibn Shihaya said: "I came to the Prophet while he was reciting: 'Rivalry for worldly gain distracts you.' He said: 'The son of Adam says: 'My wealth, my wealth.' He said: 'O son of Adam: 'What is there for your out of your wealth except that which you have eaten and wasted, or what you wore and it wore out, or what you gave in charity and it has been saved for you with God.'"

2185. It was related that Ubaid Allah ibn Uqba said that Ibn Abbas said to me: "Do you know what was the last Surah to be revealed as a whole of the Qur'an?" I said: "Yes." "When the victory granted by God and the conquest comes." (Surah 110 verse 1) he said: "You have said the truth."

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