

SAHIH BUKHARI

VOLUME 4

Book 51: Wills and Testaments (Wasaayaa)

Volume 4, Book 51, Number 1.

Narrated Abdullah bin Umar: Allah's Apostle said, "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."

Volume 4, Book 51, Number 2.

Narrated Amr bin Al-Harith.

(The brother of the wife of Allah's Apostle. Juwaira bint Al-Harith) When Allah's Apostle died, he did not leave any Dirham or Dinar (i.e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity .

Volume 4, Book 51, Number 3.

Narrated Talha bin Musarrif.

I asked 'Abdullah bin Abu Afa "Did the Prophet make a will?" He replied, "No," I asked him, "How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet bequeathed Allah's Book (i.e. Quran)."

Volume 4, Book 51, Number 4.

Narrated Al-Aswad.

In the presence of 'Aisha some people mentioned that the Prophet had appointed 'Ali by will as his successor. 'Aisha said, "When did he appoint him by will? Verily when he died he was resting against my chest (or said: in my lap) and he asked for a wash-basin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?"

Volume 4, Book 51, Number 5.

Narrated Sad bin Abu Waqqas.

The Prophet came visiting me while I was (sick) in Mecca, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn Afra (Sad bin Khaula)." I said, "O Allah's Apostle! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No". I said, "One third?" He

said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others, and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you." At that time Sad had only one daughter.

Volume 4, Book 51, Number 6:

Narrated Ibn 'Abbas:

I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allah's Apostle said, "One-third, yet even one third is too much."

Volume 4, Book 51, Number 7:

Narrated Sad:

I fell sick and the Prophet paid me a visit. I said to him, "O Allah's Apostle! I invoke Allah that He may not let me expire in the land whence I migrated (i.e. Mecca)." He said, "May Allah give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter and I want to will half of my property (to be given in charity)." He said, "Half is too much." I said, "Then I will one third." He said, "One-third, yet even one-third is too much." (The narrator added, "So the people started to will one third of their property and that was Permitted for them.")

Volume 4, Book 51, Number 8:

Narrated 'Aisha:

(the wife of the Prophet) Utba bin Abi Waqqas entrusted (his son) to his brother Sad bin Abi Waqqas saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sad took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abu bin Zam's got up and said, "He is my brother and the son of the slave girl of my father and was born on my father's bed." Then both of them came to Allah's Apostle and Sad said, "O Allah's Apostle! This is my brother's son whom my brother entrusted to me."

Then 'Abu bin Zam'a got up and said, "This is my brother and the son of the slave-girl of my father." Allah's Apostle said, "O Abu bin Zam'a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i.e. deprivation)." Then the Prophet said to his wife Sauda bint Zam'a, "Screen yourself from this boy," when he saw the boy's resemblance to 'Utba. Since then the boy did not see Sauda till he died.

Volume 4, Book 51, Number 9.

Narrated Anas:

A Jew crushed the head of a girl between two stones. She was asked, "Who has done so to you, so-and-so? So-and-so?" Till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet then ordered that his head be crushed with stones.

Volume 4, Book 51, Number 10.

Narrated Ibn 'Abbas:

The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth or a fourth and for the husband a half or a fourth.

Volume 4, Book 51, Number 11.

Narrated Abu Huraira:

A man asked the Prophet, "O Allah's Apostle! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors)."

Volume 4, Book 51, Number 12.

Narrated Abu Huraira:

The Prophet said, "The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise."

Volume 4, Book 51, Number 13.

Narrated 'Urwa bin Az-Zubair. Hakim bin Hizam said, "I asked Allah's Apostle for something, and he gave me, and I asked him again and he gave me and said, 'O Hakim! This wealth is green and sweet (i.e. as tempting as fruits), and whoever takes it with

The upper (i.e. giving) hand is better than the lower (i.e. taking) hand." Hakim added, "I said, O Allah's Apostle! By Him Who has sent you with the Truth I will never demand anything from anybody

after you till I die." Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then 'Umar called him to give him (something) but he refused. Then 'Umar said, "O Muslims! I offered to him (i.e. Hakim) his share which Allah has ordained for him from this booty and he refuses to take it." Thus Hakim did not ask anybody for anything after the Prophet, till he died--may Allah bestow His mercy upon him.

Volume 4, Book 51, Number 14:

Narrated Ibn Umar:

I heard Allah's Apostle saying, "All of you are guardians and responsible for your charges: the Ruler (i.e. Imam) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father."

Volume 4, Book 51, Number 15:

Narrated Anas:

The Prophet said to Abu Talha, "I recommend that you divide (this garden) amongst your relatives." Abu Talha said, "O Allah's Apostle! I will do the same." So Abu Talha divided it among his relatives and cousins.

Ibn 'Abbes said, "When the Qur'anic Verse:

"Warn your nearest kinsmen." (26.214)

Was revealed, the Prophet started calling the various big families of Quraish, "O Bani Fihri! O Bani Adi!":

Abu Huraira said, "When the Verse: "Warn your nearest kinsmen" was revealed, the Prophet said (in a loud voice), "O people of Quraish!"

Volume 4, Book 51, Number 16:

Narrated Abu Huraira:

When Allah revealed the Verse: "Warn your nearest kinsmen," Allah's Apostle got up and said, "O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's Punishment; O Bani Abd Manaf! I cannot save you from Allah's Punishment, O Safiya, the Aunt of Allah's Apostle! I cannot save you from Allah's Punishment; O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."

Volume 4, Book 51, Number 17:

Narrated Anas:

The Prophet saw a man driving a Badana (i.e. camel for sacrifice) and said to him, "Ride on it." The man said, "O Allah's Apostle! It is a Bandana." (The Prophet repeated his order) and on the third or fourth time he said, "Ride it, (woe to you" or said: "May Allah be merciful to you)."

Volume 4, Book 51, Number 18:

Narrated Abu Huraira:

Allah's Apostle saw a man driving a Badana and said to him, "Ride on it," and on the second or the third time he added, "Woe to you."

Volume 4, Book 51, Number 19:

Narrated Ibn 'Abbas:

The mother of Sad bin 'Ubada died in his absence. He said, "O Allah's Apostle! My mother died in my absence; will it be of any benefit for her if I give Sadaqa on her behalf?" The Prophet said, "Yes," Sad said, "I make you a witness that I gave my garden called Al Makhrif in charity on her behalf."

Volume 4, Book 51, Number 20:

Narrated Kab bin Malik:

I said, "O Allah's Apostle! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Apostle ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

Volume 4, Book 51, Number 21:

Narrated Ibn 'Abbas:

Some people claim that the order in the above Verse is cancelled, by Allah, it is not cancelled, but the people have stopped acting on it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g. the guardian of the orphans): such a person should speak kindly and say (to those who are present at the time of distribution), "I can not give it to you (as the wealth belongs to the orphans)."

Volume 4, Book 51, Number 22:

Narrated 'Aisha:

A man said to the Prophet, "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He said, "Yes! Give in charity on her behalf."

Volume 4, Book 51, Number 23:

Narrated Ibn 'Abbas:

Sad bin Ubada consulted Allah's Apostle saying, "My mother died and she had an unfulfilled vow." The Prophet said, "Fulfill it on her behalf."

Volume 4, Book 51, Number 24:

Narrated Ibn 'Abbas:

That the mother of Sad bin Ubada the brother of Bani Saida died in Sad's absence, so he came to the Prophet saying, "O Allah's Apostle! My mother died in my absence, will it benefit her if I give in charity on her behalf?" The Prophet said, "Yes." Sad said, "I take you as my witness that I give my garden Al-Makhrif in charity on her behalf."

Volume 4, Book 51, Number 25:

Narrated Az-Zuhri:

Urwa bin Az-Zubair said that he asked 'Aisha about the meaning of the Quranic Verse:--

"And if you fear that you will not deal fairly with the orphan girls then marry (other) women of your choice." (4.2-3)

'Aisha said, "It is about a female orphan under the guardianship of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a Mahr less than what is given to women of her standard. So they (i.e. guardians) were forbidden to marry the orphans unless they paid them a full appropriate Mahr (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allah's Apostle about it. So Allah revealed the following Verse:--

"They ask your instruction (O Muhammad!) regarding women. Say. Allah instructs you regarding them..." (4.127)

and in this Verse Allah indicated that if the orphan girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate Mahr equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but

seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full Mahr and securing all her rights.

Volume 4, Book 51, Number 26:

Narrated Ibn 'Umar:

In the lifetime of Allah's Apostle, Umar gave in charity some of his property, a garden of date-palms called Thamgh. Umar said, "O Allah's Apostle! I have some property which I prize highly and I want to give it in charity." The Prophet; said, "Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So Umar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travelers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means.

Volume 4, Book 51, Number 27:

Narrated 'Aisha:

The following Verse:--

"If a guardian is well-off, let him claim no remuneration (i.e. wages), but if he is poor, let him have for himself what is just and reasonable." (4.6)

was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable according to the orphan's share of the inheritance.

Volume 4, Book 51, Number 28:

Narrated Abu Huraira:

The Prophet said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Apostle! What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers.

Volume 4, Book 51, Number 29.

Narrated Anas:

When Allah's Apostle came to Medina; he did not have any servant. Abu Talha (Anas' step-father) took me to Allah's Apostle and said, "O Allah's Apostle! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

Volume 4, Book 51, Number 30.

Narrated Anas bin Malik:

Abu Talha had the greatest wealth of date-palms amongst the Ansar in Medina, and he prized above all his wealth (his garden) Bairuha', which was situated opposite the Mosque (of the Prophet). The Prophet used to enter It and drink from its fresh water. When the following Divine Verse came:--

"By no means shall you attain piety until you spend of what you love," (3.92)

Abu Talha got up saying. "O Allah's Apostle! Allah says, 'You will not attain piety until you spend of what you love,' and I prize above all my wealth, Bairuha' which I want to give in charity for Allah's Sake, hoping for its reward from Allah. So you can use it as Allah directs you." On that the Prophet said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abu Talha said, "O Allah's Apostle! I will do (as you have suggested)." So, Abu Talha distributed that garden amongst his relatives and cousins.

Volume 4, Book 51, Number 31.

Narrated Ibn Abbas:

A man said to Allah's Apostle , "My mother died, will it benefit her if I give in charity on her behalf?" The Prophet replied in the affirmative. The man said, "I have a garden and I make you a witness that I give it in charity on her behalf."

Volume 4, Book 51, Number 32.

Narrated Anas:

When the Prophet ordered that the mosque be built, he said, "O Bani An-Najjar! Suggest to me a price for this garden of yours." They replied, "By Allah! We will demand its price from none but Allah."

Volume 4, Book 51, Number 33:

Narrated Ibn 'Umar:

When 'Umar got a piece of land in Khaibar, he came to the Prophet saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, 'Umar gave the land in charity (i.e. as an endowments on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihad, and for guests and travelers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means."

Volume 4, Book 51, Number 34:

Narrated Ibn 'Umar:

'Umar got some property in Khaibar and he came to the Prophet and informed him about it. The Prophet said to him, "If you wish you can give it in charity." So 'Umar gave it in charity (i.e. as an endowment) the yield of which was to be used for the good of the poor, the needy, the kinsmen and the guests.

Volume 4, Book 51, Number 35:

Narrated Anas bin Malik:

When Allah's Apostle came to Medina, he ordered that a mosque be built. He said, "O Bani An-Najjar! Suggest me a price for the garden of yours." They replied, "By Allah, we will not ask its price except from Allah."

Volume 4, Book 51, Number 36:

Narrated Ibn 'Umar:

Once 'Umar gave a horse in charity to be used in holy fighting. It had been given to him by Allah's Apostle. 'Umar gave it to another man to ride. Then 'Umar was informed that the man put the horse for sale, so he asked Allah's Apostle whether he could buy it. Allah's Apostle replied, "You should not buy it, for you should not take back what you have given in charity."

Volume 4, Book 51, Number 37:

Narrated Abu Huraira:

Allah's Apostle said, "My heirs will not inherit a Dinar or a Dirham (i.e. money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is given in charity."

Volume 4, Book 51, Number 38:

Narrated Ibn 'Umar:

When 'Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend on the condition that he would not store anything for himself from it.

Volume 4, Book 51, Number 39:

Narrated Anas:

The Prophet said (at the time of building the Mosque), "O Ban, An-Najjar! Suggest to me a price for your garden." They replied, "We do not ask its price except from Allah."

Volume 4, Book 51, Number 40:

Narrated Jabir bin 'Abdullah Al-Ansari:

My father was martyred on the day (of the Ghazwa) of Uhud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allah's Apostle and said, "O Allah's Apostle! you know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The Prophet said, "Go and collect the various kinds of dates and place them separately in heaps" I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i.e. the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Apostle was sitting and noticed as if not a single date had been taken thereof.

Book 52: Fighting for the Cause of Allah (Jihaad)

Volume 4, Book 52, Number 41:

Narrated Abdullah bin Masud.

I asked Allah's Apostle, "O Allah's Apostle! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Apostle anymore and if I had asked him more, he would have told me more.

Volume 4, Book 52, Number 42:

Narrated Ibn 'Abbas.

Allah's Apostle said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

Volume 4, Book 52, Number 43:

Narrated 'Aisha.

(That she said), "O Allah's Apostle! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)."

Volume 4, Book 52, Number 44:

Narrated Abu Huraira.

A man came to Allah's Apostle and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu-Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

Volume 4, Book 52, Number 45:

Narrated Abu Said Al-Khudri.

Somebody asked, "O Allah's Apostle! Who is the best among the people?" Allah's Apostle replied "A believer who strives his utmost in Allah's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

Volume 4, Book 52, Number 46:

Narrated Abu Huraira.

I heard Allah's Apostle saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause----is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Volume 4, Book 52, Number 47:

Narrated Anas bin Malik.

Allah's Apostle used to visit Um Haran bint Milhan, who would offer him meals. Um-Haram was the wife of Ubada bin As-Samit. Allah's Apostle, once visited her and she provided him with food and started looking for lice in his head. Then Allah's Apostle slept, and afterwards woke up smiling. Um Haran asked, "What causes you to smile, O Allah's Apostle?" He said, "Some of my followers who (in a dream) were presented before me as fighters in Allah's Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishaq, a sub-narrator is not sure as to which expression the Prophet used.) Um-Haram said, "O Allah's Apostle! Invoke Allah that he makes me one of them. Allah's Apostle invoked Allah for her and slept again and woke up smiling. Once again Um Haram asked, "What makes you smile, O Allah's Apostle?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Um-Haram said, "O Allah's Apostle! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'awlya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died.

Volume 4, Book 52, Number 48:

Narrated Abu Huraira.

The Prophet said, "Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Apostle ! Shall we

acquaint the people with the is good news?" He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise." (i.e. The sub-narrator added, "I think the Prophet also said, 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.")

Volume 4, Book 52, Number 49:

Narrated Samura.

The Prophet said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, "This house is the house of martyrs."

Volume 4, Book 52, Number 50:

Narrated Anas bin Malik.

The Prophet said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

Volume 4, Book 52, Number 51:

Narrated Abu Huraira.

The Prophet said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)." He also said, "A single endeavor in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

Volume 4, Book 52, Number 52:

Narrated Sahl bin Sad.

The Prophet said, "A single endeavor in Allah's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

Volume 4, Book 52, Number 53:

Narrated Anas bin Malik.

The Prophet said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the

martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)."

Narrated Anas: The Prophet said, "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

Volume 4, Book 52, Number 54.

Narrated Abu Huraira:

The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred."

Volume 4, Book 52, Number 55.

Narrated Anas bin Malik:

The Prophet delivered a sermon and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then 'Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet further added, "It would not please us to have them with us." Aiyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us.'"

Volume 4, Book 52, Number 56.

Narrated Anas bin Malik:

Um Haram said, "Once the Prophet slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said, 'O Allah's Apostle! Invoke Allah to make me one of them.'" So the Prophet invoked Allah for her and went to sleep again. He did the same (i.e. got up and told his dream) and Um Haran repeated her question and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband 'Ubada bin As-Samit who went for Jihad and it was the first time the Muslims undertook a naval expedition led by Mu'awiya. When the expedition came to

an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

Volume 4, Book 52, Number 57:

Narrated Anas:

The Prophet sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Apostle (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Kaba, I am successful." After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him). Gabriel informed the Prophet that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Quranic Verse was cancelled. The Prophet invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle.

Volume 4, Book 52, Number 58:

Narrated Jundab bin Sufyan:

In one of the holy Battles a finger of Allah's Apostle (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allah's Cause."

Volume 4, Book 52, Number 59:

Narrated Abu Huraira:

Allah's Apostle said, "By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause....and Allah knows well who gets wounded in His Cause....will come on the Day of Resurrection with his wound having the color of blood but the scent of musk."

Volume 4, Book 52, Number 60:

Narrated Abdullah bin Abbas:

That Abu Sufyan told him that Heraclius said to him, "I asked you about the outcome of your battles with him (i.e. the Prophet) and you told me that you fought each other with alternate success. So the Apostles are tested in this way but the ultimate victory is always theirs.

Volume 4, Book 52, Number 61:

Narrated Anas:

My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Allah's Apostle! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt. Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sad bin Muadh met him. He said "O Sad bin Muadh ! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on Sad said, "O Allah's Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah....." (33.23)

His sister Ar-Rubbaya' broke a front tooth of a woman and Allah's Apostle ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Apostle! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Apostle said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them."

Volume 4, Book 52, Number 62:

Narrated Kharija bin Zaid.

Zaid bin Thabit said, "When the Quran was compiled from various written manuscripts, one of the Verses of Surat Al-Ahzab was missing which I used to hear Allah's Apostle reciting. I could not find it except with Khuzaima bin Thabjt Al-Ansari, whose witness Allah's Apostle regarded as equal to the witness of two men. And the Verse was:-- "Among the believers are men who have been true to what they covenanted with Allah." (33.23)

Volume 4, Book 52, Number 63:

Narrated Al-Bara.

A man whose face was covered with an iron mask (i.e. clad in armor) came to the Prophet and said, "O Allah's Apostle! Shall I fight or embrace Islam first?" The Prophet said, "Embrace Islam first and then fight." So he embraced Islam, and was martyred. Allah's Apostle said, A Little work, but a great reward. "(He did very little (after embracing Islam), but he will be rewarded in abundance)."

Volume 4, Book 52, Number 64:

Narrated Anas bin Malik.

Um Ar-Rubai'bint Al-Bara', the mother of Hartha bin Suraqa came to the Prophet and said, "O Allah's Prophet! Will you tell me about Hartha?" Hartha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Hartha! There are Gardens in Paradise and your son got the Firdausal-ala (i.e. the best place in Paradise)."

Volume 4, Book 52, Number 65:

Narrated Abu Musa.

A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause."

Volume 4, Book 52, Number 66:

Narrated Abu Abs.

(who is 'Abdur-Rahman bin Jabir) Allah's Apostle said, "Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire."

Volume 4, Book 52, Number 67:

Narrated 'Ikrima.

that Ibn 'Abbas told him and 'Ali bin 'Abdullah to go to Abu Said and listen to some of his narrations; So they both went (and saw) Abu Said and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet) we carried the adobe of the mosque, one brick at a time while 'Ammar used to carry two at a time. The Prophet passed by 'Ammar and removed the dust off his head and said, "May Allah be merciful to 'Ammar. He will be killed by a rebellious aggressive group. 'Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire."

Volume 4, Book 52, Number 68:

Narrated 'Aisha.

When Allah's Apostle returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, "You

have put down your arms! By Allah, I have not put down my arms yet." Allah's Apostle said, "Where (to go now)?" Gabriel said, "This way," pointing towards the tribe of Bani Quraiza. So Allah's Apostle went out towards them .

Volume 4, Book 52, Number 69:

Narrated Anas bin Malik:

For thirty days Allah's Apostle invoked Allah to curse those who had killed the companions of Bir-Mauna; he invoked evil upon the tribes of Ral, Dhakwan, and Usaiya who disobeyed Allah and His Apostle. There was revealed about those who were killed at Bir-Mauna a Quranic Verse we used to recite, but it was cancelled later on. The Verse was:

"Inform our people that we have met our Lord. He is pleased with us and He has made us pleased"

Volume 4, Book 52, Number 70:

Narrated Jabir bin Abdullah:

"Some people drank alcohol in the morning of the day (of the battle) of Uhud and were martyred (on the same day)." Sufyan was asked, "(Were they martyred) in the last part of the day?" He replied, "Such information does not occur in the narration."

Volume 4, Book 52, Number 71:

Narrated Jabir:

My father's mutilated body was brought to the Prophet and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of Amr. The Prophet said, "Why is she crying?" Or said, "Do not cry, for the angels are still shading him with their wings." (Al-Bukhari asked Sadqa, a sub-narrator, "Does the narration include the expression: 'Till he was lifted?' " The latter replied, "Jabir may have said it.")

Volume 4, Book 52, Number 72:

Narrated Anas bin Malik:

The Prophet said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

Narrated Al-Mughira bin Shu'ba: Our Prophet told us about the message of our Lord that "Whoever amongst us is killed will go to Paradise." Umar asked the Prophet, "Is it not true that our men

who are killed will go to Paradise and their's (i.e. those of the Pagan's) will go to the (Hell) fire?" The Prophet said, "Yes."

Volume 4, Book 52, Number 73:

Narrated 'Abdullah bin Abi Aufa.

Allah's Apostle said, "Know that Paradise is under the shades of swords."

Volume 4, Book 52, Number 74i:

Narrated Abu Huraira.

Allah's Apostle said, "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, 'Allah willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muhammad's life is, if he had said, 'Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

Volume 4, Book 52, Number 74n:

Narrated Anas. The Prophet was the best, the bravest and the most generous of all the people. Once when the people of Medina got frightened, the Prophet rode a horse and went ahead of them and said, "We found this horse very fast."

Volume 4, Book 52, Number 75:

Narrated Muhammad bin Jubair.

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

Volume 4, Book 52, Number 76:

Narrated 'Amr bin Maimun Al-Audi.

Sad used to teach his sons the following words as a teacher teaches his students the skill of writing and used to say that Allah's Apostle used to seek Refuge with Allah from them (i.e. the evils) at the end of every prayer. The words are:

'O Allah! I seek refuge with You from cowardice, and seek refuge with You from being brought back to a bad stage of old life and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishments in the grave.'

Volume 4, Book 52, Number 77:

Narrated Anas bin Malik:

The Prophet used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment in the grave."

Volume 4, Book 52, Number 78:

Narrated As-Sa'-ib bin Yazid:

I was in the company of Talha bin 'Ubaidullah, Sad, Al-Miqdad bin Al-Aswad and 'Abdur Rahman bin 'Auf and I heard none of them narrating anything from Allah's Apostle but Talha was talking about the day (of the battle) of Uhud.

Volume 4, Book 52, Number 79:

Narrated Ibn 'Abbas:

On the day of the Conquest (of Mecca) the Prophet said, "There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately." (See Hadith No. 42)

Volume 4, Book 52, Number 80i:

Narrated Abu Huraira:

Allah's Apostle said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the 'killer who also get martyred (In Allah's Cause)."

Volume 4, Book 52, Number 80n:

Narrated Abu Huraira:

I went to Allah's Apostle while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allah's Apostle! Give me a share (from the land of Khaibar)."

One of the sons of Sa'id bin Al-'As said, "O Allah's Apostle! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Said bin Al-As said, "Strange! A Wabr (i.e. guinea pig) who has come down to us from the mountain of Qadum (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (i.e. was not killed as an infidel)." (The sub-narrator said "I do not know whether the Prophet gave him a share or not.")

Volume 4, Book 52, Number 81.

Narrated Anas bin Malik

In the life-time of the Prophet, Abu Talha did not fast because of the Jihad, but after the Prophet died I never saw him without fasting except on 'Id-ul-Fitr and 'Id-ul-Aclha.

Volume 4, Book 52, Number 82.

Narrated Abu Huraira.

Allah's Apostle said, "Five are regarded as martyrs. They are those who die because of plague, abdominal disease, drowning or a falling building etc., and the martyrs in Allah's Cause."

Volume 4, Book 52, Number 83.

Narrated Anas bin Malik.

The Prophet said, "Plauge is the cause of martyrdom of every Muslim (who dies because of it)."

Volume 4, Book 52, Number 84.

Narrated Al-Bara.

When the Divine Inspiration. "Those of the believers who sit (at home), was revealed the Prophet sent for Zaid (bin Thabit) who came with a shoulder-blade and wrote on it. Ibn Um-Maktum complained about his blindness and on that the following revelation came: "Not equal are those believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive hard and fight in the Way of Allah with their wealth and lives)." (4.95)

Volume 4, Book 52, Number 85.

Narrated Sahl bin Sad As-Sa'idi.

I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allah's Apostle had dictated to him the Divine Verse.

"Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth and lives.' (4.95)

Zaid said, "Ibn-Maktum came to the Prophet while he was dictating to me that very Verse. On that Ibn Um Maktum said, "O Allah's Apostle! If I had power, I would surely take part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet was over after Allah revealed "...except those who are disabled (by injury or are blind or lame etc.) (4.95)

Volume 4, Book 52, Number 86.

Narrated Salim Abu-An-Nadr:

'Abdullah bin Abi Aufa wrote and I read what he wrote that Allah's Apostle said, "When you face them (i.e. your enemy) then be patient."

Volume 4, Book 52, Number 87.

Narrated Anas.

Allah's Apostle went towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allah! The real life is that of the Here-after, (so please) forgive the Ansar and the Emigrants." In its reply the Emigrants and the Ansar said, "We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live."

Volume 4, Book 52, Number 88.

Narrated Anas.

The Emigrants and the Ansar started digging the trench around Medina carrying the earth on their backs and saying, "We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live." The Prophet kept on replying, "O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Ansar and the Emigrants."

Volume 4, Book 52, Number 89.

Narrated Al-Bara.

The Prophet went on carrying (i.e. the earth) and saying, "Without You (O Allah!) we would have got no guidance."

Volume 4, Book 52, Number 90:

Narrated Al-Bara.

On the day (of the battle) of Al-Ahzab (i.e. clans) I saw the Prophet carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allah!) we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies.

Indeed (these) people have rebelled against (oppressed) us but never shall we yield if they try to bring affliction upon us."

Volume 4, Book 52, Number 91:

Narrated Anas.

We returned from the Ghazwa of Tabuk along with the Prophet. (See Hadith No. 92 below) .

Volume 4, Book 52, Number 92:

Narrated Anas.

While the Prophet was in a Ghazwa he said, "Some people have remained behind us in Medina and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse. "

Volume 4, Book 52, Number 93:

Narrated Abu Said.

I heard the Prophet saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years."

Volume 4, Book 52, Number 94:

Narrated Abu Huraira.

The Prophet said, "Whoever spends two things in Allah's Cause, will be called by all the gate-keepers of Paradise who will be saying, 'O so-and-so! Come here.' " Abu Bakr said, "O Allah's Apostle! Such persons will never be destroyed." The Prophet said, "I hope you will be one of them."

Volume 4, Book 52, Number 95:

Narrated Abu Said Al-Khudri.

Allah's Apostle ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e. the blessings) and took up the other (i.e. the pleasures). A man got up saying, "O Allah's Apostle! Can the good bring about evil?" The Prophet remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the Prophet wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e. till it gets satisfied) and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's Cause and on orphans, poor people and travelers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Resurrection."

Volume 4, Book 52, Number 96.

Narrated Zaid bin Khalid.

Allah's Apostle said, "He who prepares a Ghazi going in Allah's Cause is given a reward equal to that of a Ghazi; and he who looks after properly the dependents of a Ghazi going in Allah's Cause is (given a reward equal to that of) Ghazi."

Volume 4, Book 52, Number 97.

Narrated Anas.

The Prophet used not to enter any house in Medina except the house of Um Sulaim besides those of his wives when he was asked why, he said, "I take pity on her as her brother was killed in my company."

Volume 4, Book 52, Number 98.

Narrated Ibn Aun.

Once Musa bin Anas while describing the battle of Yamama, said, "Anas bin Malik went to Thabit bin Qais, who had lifted his clothes from his thighs and was applying Hunut to his body. Anas asked, 'O Uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with Hunut, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thabit said, 'Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allah's Apostle. How bad the habits you have acquired from your enemies!'"

Volume 4, Book 52, Number 99.

Narrated Jabir:

The Prophet said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)?" Az-Zubair said, "I will." The Prophet said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet said, "Every prophet had a disciple and my disciple is Az-Zubair. "

Volume 4, Book 52, Number 100.

Narrated Jabir bin 'Abdullah.

When the Prophet called the people (Sadqa, a sub-narrator, said, 'Most probably that happened on the day of Al-Khandaq) Az-Zubair responded to the call (i.e. to act as a reconnoiter). The Prophet called the people again and Az-Zubair responded to the call. The Prophet then said, "Every prophet had a disciple and my disciple is Zubair bin Al-'Awwam."

Volume 4, Book 52, Number 101.

Narrated Malik bin Al-Huwairith.

On my departure from the Prophet he said to me and to a friend of mine, "You two, pronounce the Adhan and the Iqama for the prayer and let the elder of you lead the prayer."

Volume 4, Book 52, Number 102.

Narrated 'Abdullah bin 'Umar.

Allah's Apostle said, "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Resurrection."

Volume 4, Book 52, Number 103.

Narrated Ursa bin ALGA.

The Prophet said, "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Resurrection."

And narrated Anas bin Malik. Allah's Apostle said, "There is a blessing in the fore-heads of horses."

Volume 4, Book 52, Number 104.

Narrated 'Urwa Al-Bariqi.

The Prophet said, "Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or booty (in this world)."

Volume 4, Book 52, Number 105:

Narrated Abu Huraira:

The Prophet said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine."

Volume 4, Book 52, Number 106:

Narrated 'Abdullah bin Abi Qatada:

(from his father) Abu Qatada went out (on a journey) with Allah's Apostle but he was left behind with some of his companions who were in the state of Ihram. He himself was not in the state of Ihram. They saw an opener before he could see it. When they saw the opener, they did not speak anything till Abu Qatada saw it. So, he rode over his horse called Al-Jarada and requested them to give him his lash, but they refused. So, he himself took it and then attacked the opener and slaughtered it. He ate of its meat and his companions ate, too, but they regretted their eating. When they met the Prophet (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abu Qatada replied, "Yes, we have its leg with us." So, the Prophet took and ate it.

Volume 4, Book 52, Number 107:

Narrated Sahl:

In our garden there was a horse belonging to the Prophet called Al-Luhaif or Al-Lakhif.

Volume 4, Book 52, Number 108:

Narrated Mu'adh:

I was a companion rider of the Prophet on a donkey called 'Ufair. The Prophet asked, "O Mu'adh! Do you know what Allah's right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allah and His Apostle know better." He said, "Allah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him. And slave's right on Allah is that He should not punish him who worships none besides Him." I said, "O Allah's Apostle! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely)."

Volume 4, Book 52, Number 109:

Narrated Anas bin Malik.

Once there was a feeling of fright in Medina, so the Prophet borrowed a horse belonging to us called Mandub (and he rode away on it). (When the Prophet returned) he said, "I have not seen anything of fright and I found it (i.e. this horse) very fast."

Volume 4, Book 52, Number 110:

Narrated 'Abdullah bin 'Umar.

I heard the Prophet saying. "Evil omen is in three things: The horse, the woman and the house."

Volume 4, Book 52, Number 111:

Narrated Sahl bin Sad Saidi.

Allah's Apostle said "If there is any evil omen in anything, then it is in the woman, the horse and the house."

Volume 4, Book 52, Number 112:

Narrated Abu Huraira.

Allah's Apostle said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allah's Cause (i.e. Jihad) tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its foot marks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and pretense and showing enmity for Muslims: such a horse will be a source of sins for him. When Allah's Apostle was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse: 'Then anyone who does an atom's (or a small ant's) weight of good shall see it; And anyone who does an atom's (or a small ant's) weight of evil, shall see it.' (101.7-8)

Volume 4, Book 52, Number 113:

Narrated Muslim from Abu Aqil from Abu Al-Mutawakkil An-Naji.

I called on Jabir bin 'Abdullah Al-Ansari and said to him, "Relate to me what you have heard from Allah's Apostle ." He said, "I accompanied him on one of the journeys." (Abu Aqil said, "I do not know whether that journey was for the purpose of Jihad or 'Umra.") "When we were returning," Jabir continued, "the Prophet said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet said to me, 'O Jabir, wait!' Then he hit it once with his lash and it started moving on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative when we reached Medina, and the Prophet went to the Mosque along with his companions. I, too, went to him after tying the camel on the pavement at the Mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet sent some Awaq (i.e. an amount) of gold saying, 'Give it to Jabir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you.' "

Volume 4, Book 52, Number 114.

Narrated Anas bin Malik.

There was a feeling of fright in Medina, so the Prophet borrowed a horse called Mandub belonging to Abu Talha and mounted it. (On his return), he said, "I did not see anything of fright and I found this horse very fast."

Volume 4, Book 52, Number 115.

Narrated Ibn 'Umar.

Allah's Apostle fixed two shares for the horse and one share for its rider (from the war booty).

Volume 4, Book 52, Number 116.

Narrated Abu Ishaq.

Somebody asked Al-Bar-a bin 'Azib, "Did you flee deserting Allah's Apostle during the battle of Hunain?" Al-Bara replied, "But Allah's Apostle did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allah's Apostle did not flee. No doubt, I saw him on his white mule and Abu Sufyan was holding its reins and the Prophet was saying, 'I am the Prophet in truth. I am the son of 'Abdul Muttalib.' "

Volume 4, Book 52, Number 117.

Narrated Ibn'Umar.

When the Prophet put his feet in the stirrup and the she-camel got up carrying him he would start reciting Talbiya at the mosque of Dhul-Hulaifa.

Volume 4, Book 52, Number 118:

Narrated Anas:

The Prophet met them (i.e. the people) while he was riding an unsaddled horse with his sword slung over his shoulder.

Volume 4, Book 52, Number 119:

Narrated Anas bin Malik:

Once the people of Medina were frightened, so the Prophet rode a horse belonging to Abu Talha and it ran slowly, or was of narrow paces. When he returned, he said, "I found your (i.e. Abu Talha's) horse very fast. After that the horse could not be surpassed in running.."

Volume 4, Book 52, Number 120:

Narrated ('Abdullah) bin 'Umar:

The Prophet arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafya" and Thaniyat Al-Wada' (i.e. names of two places) and the horses which had not been mad.? lean from Ath-Thaniyat to the mosque of Bani Zuraiq. I was also amongst those who took part in that horse race. Sufyan, a sub-narrator, said, "The distance between Al-Hafya and Thaniya Al-Wada' is five or six miles; and between Thaniya and the mosque of Bani Zuraiq is one mile."

Volume 4, Book 52, Number 121:

Narrated Abdullah:

The Prophet arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thaniya to the mosque of Bani Zuraiq. (The sub-narrator said, "Abdullah bin 'Umar was amongst those who participated in that horse race.").

Volume 4, Book 52, Number 122:

Narrated Abu Ishaq from Musa bin 'Uqba from Mafia from Ibn 'Umar who said:

"Allah's Apostle arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafya' and their limit (distance of running) was up to Thaniyat-al-Wada'. I asked Musa, 'What was the distance between the two places?' Musa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat-al-Wada',

and their limit was up to the mosque of Bani Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn 'Umar was amongst those who participated in that horse race."

Volume 4, Book 52, Number 123:

Narrated Anas:

The she camel of the Prophet was called Al-Adba.

Volume 4, Book 52, Number 124:

Narrated Anas:

The Prophet had a she camel called Al Adba which could not be excelled in a race. (Humaid, a sub-narrator said, "Or could hardly be excelled.") Once a bedouin came riding a camel below six years of age which surpasses it (i.e. Al'Adba) in the race. The Muslims felt it so much that the Prophet noticed their distress. He then said, "It is Allah's Law that He brings down whatever rises high in the world."

Volume 4, Book 52, Number 125:

Narrated 'Amr bin Al-Harith:

The Prophet did not leave anything behind him after his death except a white mule, his arms and a piece of land which he left to be given in charity.

Volume 4, Book 52, Number 126:

Narrated Al-Bara:

that a man asked him. "O Abu 'Umara! Did you flee on the day (of the battle) of Hunain?" He replied, "No, by Allah, the Prophet did not flee but the hasty people fled and the people of the Tribe of Hawazin attacked them with arrows, while the Prophet was riding his white mule and Abu Sufyan bin Al-Harith was holding its reins, and the Prophet was saying, 'I am the Prophet in truth, I am the son of 'Abdul Muttalib.' "

Volume 4, Book 52, Number 127:

Narrated 'Aisha:

the mother of the faithful believers, I requested the Prophet permit me to participate in Jihad, but he said, "Your Jihad is the performance of Hajj."

Volume 4, Book 52, Number 128:

Narrated 'Aisha:

the mother of the faithful believers. The Prophet was asked by his wives about the Jihad and he replied, "The best Jihad (for you) is (the performance of) Hajj."

Volume 4, Book 52, Number 129:

Narrated Anas:

Allah's Apostle went to the daughter of Milhan and reclined there (and slept) and then (woke up) smiling. She asked, "O Allah's Apostle! What makes you smile?" He replied, (I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Apostle! Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubada bin As-Samit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

Volume 4, Book 52, Number 130:

Narrated 'Aisha:

Whenever the Prophet intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihad, he drew lots amongst us and the lot came to me; so I went with the Prophet; and that happened after the revelation of the Verse Hijab (i.e. veiling).

Volume 4, Book 52, Number 131:

Narrated Anas:

On the day (of the battle) of Uhad when (some) people retreated and left the Prophet, I saw 'Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.

Volume 4, Book 52, Number 132:

Narrated Tha'laba bin Abi Malik.

'Umar bin Al-Khattab distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allah's Apostle." They meant Um Kulthum, the daughter of 'Ali. 'Umar said, Um Salit has more right (to have it)." Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle.' 'Umar said, "She (i.e. Um Salit) used to carry the water skins for us on the day of Uhud."

Volume 4, Book 52, Number 133:

Narrated Ar-Rubayyi 'bint Mu'auwidh.

We were in the company of the Prophet providing the wounded with water and treating them and bringing the killed to Medina (from the battle field) .

Volume 4, Book 52, Number 134:

Narrated Ar-Rabi'bint Mu'auwidh.

We used to take part in holy battles with the Prophet by providing the people with water and serving them and bringing the killed and the wounded back to Medina.

Volume 4, Book 52, Number 135:

Narrated Abu Musa.

Abu 'Amir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet and told him about it. He said, "O Allah! Forgive 'Ubaid Abu 'Amir."

Volume 4, Book 52, Number 136:

Narrated 'Aisha.

The Prophet was vigilant one night and when he reached Medina, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that? " He (The new comer) replied, " I am Sad bin Abi Waqqas and have come to guard you." So, the Prophet slept (that night).

Volume 4, Book 52, Number 137:

Narrated Abu Huraira:

The Prophet said, "Let the slave of Dinar and Dirham of Quantify and Khamisa (i.e. money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

Narrated Abu Huraira: The Prophet said, " Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted."

Volume 4, Book 52, Number 138:

Narrated Anas:

I was in the company of Jabir bin 'Abdullah on a journey and he used to serve me though he was older than I. Jarir said, "I saw the Ansar doing a thing (i.e. showing great reverence to the Prophet) for which I have vowed that whenever I meet any of them, I will serve him."

Volume 4, Book 52, Number 139:

Narrated Anas bin Malik:

I went along with the Prophet to Khaibar so as to serve him. (Later on) when the Prophet returned he, on seeing the Uhud mountain, said, "This is a mountain that loves us and is loved by us." Then he pointed to Medina with his hand saying, "O Allah! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allah! Bless us in our Sa and Mudd (i.e. units of measuring)."

Volume 4, Book 52, Number 140:

Narrated Anas:

We were with the Prophet (on a journey) and the only shade one could have was the shade made by one's own garment. Those who fasted did not do any work and those who did not fast served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet said, "Today, those who were not fasting took (all) the reward."

Volume 4, Book 52, Number 141.

Narrated Abu Huraira.

The Prophet said, "Charity is obligatory everyday on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded charity. A good word, and every step one takes to offer the compulsory Congregational prayer, is regarded as charity; and guiding somebody on the road is regarded as charity."

Volume 4, Book 52, Number 142.

Narrated Sahl bin Sad As-Sa'di .

Allah's Apostle said, "To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface."

Volume 4, Book 52, Number 143.

Narrated Anas bin Malik.

The Prophet said to Abu Talha, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah's Apostle when he stopped to rest. I heard him saying repeatedly, "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah's Apostle selected her for himself and took her along with him till we reached a place called Sad-AsSahba,' where her menses were over and he took her for his wife. Haris (a kind of dish) was served on a small leather sheet. Then Allah's Apostle told me to call those who were around me. So, that was the marriage banquet of Allah's Apostle and Safiya. Then we left for Medina. I saw Allah's Apostle folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him) He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina; he looked at Uhud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medina and said, "O Allah! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (i.e. the people of Medina) in their Mudd and Sa (i.e. measures)."

Volume 4, Book 52, Number 144:

Narrated Anas bin Malik.

Um Haram told me that the Prophet one day took a midday nap in her house. Then he woke up smiling. Um Haram asked, "O Allah's Apostle! What makes you smile?" He replied "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allah's Apostle! Invoke Allah to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before twice or thrice. And she said, "O Allah's Apostle! Invoke Allah to make me one of them." And he said, "You are amongst the first batch." Ubada bin As-Samit married her (i.e. Um Haram) and then he took her for Jihad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken.

Volume 4, Book 52, Number 145:

Narrated Mus'ab bin Sad.

Once Sad (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

Volume 4, Book 52, Number 146:

Narrated Abu Said Al-Khudri

The Prophet said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be, 'Yes.' Then they will be given victory (by Allah) (because of him). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah)."

Volume 4, Book 52, Number 147:

Narrated Sahl bin Sad As-Sa'idi.

Allah's Apostle and the pagans faced each other and started fighting. When Allah's Apostle returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allah's Apostle who would follow and kill with his sword any pagan going alone. He said, "Nobody did his job (i.e. fighting) so properly today as that man." Allah's Apostle said, "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said, "I shall ac-

company him (to watch what he does)" Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him.

Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Apostle and said, "I testify that you are Allah's Apostle." The Prophet asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by slanting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he eased on his sword and killed himself." when Allah's Apostle said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the Hell) Fire, another may seem to the people as if he were practicing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

Volume 4, Book 52, Number 148.

Narrated Salama bin Al-Akwa.

The Prophet passed by some people of the tribe of Bani Aslam who were practicing archery. The Prophet said, "O Bani Ismail ! Practice archery as your father Isma'il was a great archer. Keep on throwing arrows and I am with Bani so-and-so." So one of the parties ceased throwing. Allah's Apostle said, "Why do you not throw?" They replied, "How should we throw while you are with them (i.e. on their side)?" On that the Prophet said, "Throw, and I am with all of you."

Volume 4, Book 52, Number 149.

Narrated Abu Usaid.

On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet said, "When they do come near you, throw arrows at them."

Volume 4, Book 52, Number 150.

Narrated Abu Huraira.

While some Ethiopians were playing in the presence of the Prophet, 'Umar came in, picked up a stone and hit them with it. On that the Prophet said, "O 'Umar! Allow them (to play)." Ma'mar (the sub-narrator) added that they were playing in the Mosque.

Volume 4, Book 52, Number 151:

Narrated Anas bin Malik.

Abu Talha and the Prophet used to shield themselves with one shield. Abu Talha was a good archer, and when he threw (his arrows) the Prophet would look at the target of his arrows.

Volume 4, Book 52, Number 152:

Narrated Sahl.

When the helmet of the Prophet was smashed on his head and blood covered his face and one of his front teeth got broken, 'Ali brought the water in his shield and Fatima the Prophet's daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes on the wound of the Prophet and so the blood stopped oozing out.

Volume 4, Book 52, Number 153:

Narrated 'Umar.

The properties of Bani An-Nadir which Allah had transferred to His Apostle as Fai Booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Apostle who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

Volume 4, Book 52, Number 154:

Narrated Ali.

I never saw the Prophet saying, "Let my parents sacrifice their lives for you," to any man after Sad. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you."

Volume 4, Book 52, Number 155:

Narrated 'Aisha.

Allah's Apostle came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Apostle?" Allah's Apostle turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of 'Id when negroes used to play with leather shields and spears. Either I requested Allah's Apostle or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his

cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

Volume 4, Book 52, Number 156:

Narrated Anas:

The Prophet was the best and the bravest amongst the people. Once the people of Medina got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Talha and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e. the horse) very fast," or said, "This horse is very fast." (Qastalani)

Volume 4, Book 52, Number 157:

Narrated Abu Umama:

Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

Volume 4, Book 52, Number 158:

Narrated Jabir bin Abdullah:

That he proceeded in the company of Allah's Apostle towards Najd to participate in a Ghazwa (Holy-battle) When Allah's Apostle returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah's Apostle and the people dismounted and dispersed to rest in the shade of the trees. Allah's Apostle rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Apostle calling us. (We woke up) to see a bedouin with him. The Prophet said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allah.' The Prophet did not punish him but sat down.

Volume 4, Book 52, Number 159:

Narrated Sahl:

That he was asked about the wound of the Prophet on the day (of the battle) of Uhud. He said, "The face of the Prophet as wounded and one of his front teeth as broken and the helmet over his head was smashed. Fatima washed of the blood while Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased."

Volume 4, Book 52, Number 160:

Narrated 'Amr bin Al-Harith.

The Prophet did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity .

Volume 4, Book 52, Number 161:

Narrated Jabir:

as above (Hadith No. 158).

Volume 4, Book 52, Number 162:

Narrated Jabir bin 'Abdullah.

That he participated in a Ghazwa (Holy-Battle) in the company of Allah's Apostle. Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the trees. The Prophet rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allah.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet did not punish him. (See Hadith No. 158)

Volume 4, Book 52, Number 163:

Narrated Abu Qatada.

That he was in the company of Allah's Apostle and when they had covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet ate of it while some others refused to eat. When they caught up with Allah's Apostle they asked him about that, and he said, "That was a meal Allah fed you with." (It is also said that Allah's Apostle asked, "Have you got something of its meat?")

Volume 4, Book 52, Number 164:

Narrated Ibn 'Abbas.

The Prophet , while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the believers) You will never

be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet was clad in his armor at that time. He went out, saying to me: "There multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (than their worldly failure)." (54.45-46) Khalid said that was on the day of the battle of Badr.

Volume 4, Book 52, Number 165:

Narrated 'Aisha:

Allah's Apostle died while his (iron) armor was mortgaged to a Jew for thirty Sas of barley.

Volume 4, Book 52, Number 166:

Narrated Abu Huraira:

The Prophet said, "The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person wants to give in charity, his cloak spreads over his body so much so that it wipes out his traces, but whenever the miser wants to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands gets connected to his collar-bones. Abu Huraira heard the Prophet saying. "The miser then tries to widen it but in vain."

Volume 4, Book 52, Number 167:

Narrated Al-Mughira bin Shu'ba:

Allah's Apostle went out to answer the call of nature and on his return I brought some water to him. He performed the ablution while he was wearing a Sha'mi cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

Volume 4, Book 52, Number 168:

Narrated Anas:

The Prophet allowed 'Abdur-Rahman bin 'Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

Volume 4, Book 52, Number 169:

Narrated Anas:

as above.

Volume 4, Book 52, Number 170:

Narrated Anas:

Abdur Rahman bin 'Auf and Az-Zubair complained to the Prophet, i.e. about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a holy battle.

Volume 4, Book 52, Number 171:

Narrated Anas:

The Prophet allowed 'Abdur-Rahman bin 'Auf and Az-Zubair bin Al-'Awwam to wear silk.

Volume 4, Book 52, Number 172:

Narrated Anas:

(Wearing of silk) was allowed to them (i.e. 'AbdurRahman and Az-Zubair) because of the itching they suffered from.

Volume 4, Book 52, Number 173:

Narrated Umaiya Ad-Damri:

I saw the Prophet eating of a shoulder (of a sheep) by cutting from it and then he was called to prayer and he prayed without repeating his ablution.

Volume 4, Book 52, Number 174:

Narrated Az-Zuhri:

as above (Hadith No. 173...) and added that the Prophet put the knife down.

Volume 4, Book 52, Number 175:

Narrated Khalid bin Madan:

That 'Umair bin Al-Aswad Al-Anasi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. 'Umair said. Um Haram informed us that she heard the Prophet saying, "Paradise is granted to the first batch of my followers

who will undertake a naval expedition." Um Haram added, I said, 'O Allah's Apostle! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet then said, 'The first army amongst my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Apostle?' He replied in the negative."

Volume 4, Book 52, Number 176:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "You (i.e. Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.' "

Volume 4, Book 52, Number 177:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say, "O Muslim! There is a Jew hiding behind me, so kill him."

Volume 4, Book 52, Number 178:

Narrated 'Amr bin Taghlib:

The Prophet said, "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather."

Volume 4, Book 52, Number 179:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

Volume 4, Book 52, Number 180:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather. " (Abu Huraira added, "They will be) small-eyed, flat nosed, and their faces will look like shields coated with leather.")

Volume 4, Book 52, Number 181.

Narrated Abu Ishaq.

A man asked Al-Bara', "O Abu 'Umara! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allah! Allah's Apostle did not flee, but his young unarmed companions passed by the archers of the tribe of Hawazin and Bani Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet while he was riding his white mule which was being led by his cousin Abu Sufyan bin Al-Harith bin 'Abdul Muttalib. The Prophet dismounted and invoked Allah for victory; then he said, 'I am the Prophet, without a lie; I am the son of 'Abdul Muttalib, and then he arranged his companions in rows."

Volume 4, Book 52, Number 182.

Narrated 'Ali.

When it was the day of the battle of Al-Ahzab (i.e. the clans), Allah's Apostle said, "O Allah! Fill their (i.e. the infidels') houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. 'Asr) till the sun set."

Volume 4, Book 52, Number 183.

Narrated Abu Huraira.

The Prophet used to recite the following invocations during Qunut: "O Allah! Save Salama bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save 'Aiyash bin Rabi'a O Allah ! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph."

Volume 4, Book 52, Number 184.

Narrated 'Abdullah bin Abi Aufa.

Allah's Apostle invoked evil upon the pagans on the ay (of the battle) of Al-Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzab (i.e. the clans), O Allah, defeat them and shake them."

Volume 4, Book 52, Number 185.

Narrated Abdullah.

Once the Prophet was offering the prayer in the shade of the Ka'ba. Abu Jahl and some Quraishi men sent somebody to bring the abdominal contents of a shecamel which had been slaughtered somewhere in Mecca, and when he brought them, they put them over the Prophet Then Fatima (i.e.

the Prophet's daughter) came and threw them away from him, and he said, "O Allah! Destroy (the pagans of) Quraish; O Allah! Destroy Quraish; O Allah Destroy Quraish," naming especially Abu Jahl bin Hisham, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al Walid bin 'Utba, Ubai bin Khalaf and 'Uqba bin Abi Mitt. (The narrator, 'Abdullah added, "I saw them all killed and thrown in the Badr well).

Volume 4, Book 52, Number 186:

Narrated 'Aisha:

Once the Jews came to the Prophet and said, "Death be upon you." So I cursed them. The Prophet said, "What is the matter?" I said, "Have you not heard what they said?" The Prophet said, "Have you not heard what I replied (to them)? (I said), ("The same is upon you.")"

Volume 4, Book 52, Number 187:

Narrated 'Abdullah bin Abbas:

Allah's Apostle wrote a letter to Caesar saying, "If you reject Islam, you will be responsible for the sins of the peasants (i.e. your people)."

Volume 4, Book 52, Number 188:

Narrated Abu Huraira:

Tufail bin 'Amr Ad-Dausi and his companions came to the Prophet and said, "O Allah's Apostle! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allah against them." The people said, "The tribe of Daus is ruined." The Prophet said, "O Allah! Give guidance to the people of Daus, and let them embrace Islam."

Volume 4, Book 52, Number 189:

Narrated Anas:

When the Prophet intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet got a silver ring-- as if I were just looking at its white glitter on his hand ---- and stamped on it the expression "Muhammad, Apostle of Allah".

Volume 4, Book 52, Number 190:

Narrated 'Abdullah bin 'Abbas:

Allah's Apostle sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Bahrain who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it.

Said bin Al-Musaiyab said, "The Prophet then invoked Allah to disperse them with full dispersion, (destroy them (i.e. Khusrau and his followers) severely)".

Volume 4, Book 52, Number 191.

Narrated Abdullah bin Abbas.

Allah's Apostle wrote to Caesar and invited him to Islam and sent him his letter with Dihya Al-Kalbi whom Allah's Apostle ordered to hand it over to the Governor of Busra who would forward it to Caesar. Caesar as a sign of gratitude to Allah, had walked from Hims to Ilya (i.e. Jerusalem) when Allah had granted Him victory over the Persian forces. So, when the letter of Allah's Apostle reached Caesar, he said after reading it, 'Seek for me any one of his people! (Arabs of Quraish tribe) if present here, in order to ask him about Allah's Apostle. At that time Abu Sufyan bin Harb was in Sham with some men from Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allah's Apostle; and the infidels of Quraish. Abu Sufyan said, Caesar's messenger found us somewhere in Sham so he took me and my companions to Ilya and we were admitted into Caesar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantine. He said to his translator, 'Ask them who amongst them is a close relation to the man who claims to be a prophet.' Abu Sufyan added, 'I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Bani Abu Manaf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he tells a lie, they should contradict him immediately.' Abu Sufyan added, 'By Allah ! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him?' I replied, 'No.' He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied, 'They are increasing.' He said, 'Does anybody amongst those who embrace his (the Prophet's) Religion become displeased and then discard his Religion?'. I replied, 'No.' He said, 'Does he break his promises?' I replied, 'No, but we are now at truce with him and we are afraid that he may betray us.' Abu Sufyan added, 'Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allah alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return

what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people could never tell a lie about Allah. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allah alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him, then I would certainly wash his feet.' " Abu Sufyan added, "Caesar then asked for the letter of Allah's Apostle and it was read. Its contents were:--

"In the name of Allah, the most Beneficent, the most Merciful (This letter is) from Muhammad, the slave of Allah, and His Apostle, to Heraclius, the Ruler of the Byzantine. Peace be upon the followers of guidance. Now then, I invite you to Islam (i.e. surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the peasants (i.e. your nation). O people of the Scriptures! Come to a word common to you and us and you, that we worship. None but Allah, and that we associate nothing in worship with Him; and that none of us shall take others as Lords besides Allah. Then if they turn away, say: Bear witness that we are (they who have surrendered (unto Him)..(3.64)

Abu Sufyan added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine Royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we

were alone, I said to them, 'Verily, Ibn Abi Kabsha's (i.e. the Prophet's) affair has gained power. This is the King of Bani Al-Asfar fearing him.' Abu Sufyan added, "By Allah, I remained low and was sure that his religion would be victorious till Allah converted me to Islam, though I disliked it "

Volume 4, Book 52, Number 192:

Narrated Sahl bin Sad.

That he heard the Prophet on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for 'Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Ali in front of him. Then the Prophet spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. 'Ali said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet said, "Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels."

Volume 4, Book 52, Number 193:

Narrated Anas.

Whenever Allah's Apostle attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn. We reached Khaibar at night.

Volume 4, Book 52, Number 194:

Narrated Anas.

as Hadith No. 193 above.

Volume 4, Book 52, Number 195:

Narrated Anas.

The Prophet set out for Khaibar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet; they said, "Muhammad and his army!" The Prophet said, Allahu--Akbar! (Allah is Greater) and Khaibar is ruined, for whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned."

Volume 4, Book 52, Number 196.

Narrated Abu Huraira.

Allah 's Apostle said, " I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah,' and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)"

Volume 4, Book 52, Number 197.

Narrated Ka'b bin Malik.

Whenever Allah's Apostle intended to lead a Ghazwa, he would use an equivocation from which one would understand that he was going to a different destination .

Volume 4, Book 52, Number 198.

Narrated Ka'b bin Malik.

Whenever Allah's Apostle intended to carry out a Ghazwa, he would use an equivocation to conceal his real destination till it was the Ghazwa of Tabuk which Allah's Apostle carried out in very hot weather. As he was going to face a very long journey through a wasteland and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet informed them of the destination he was heading for (Ka'b bin Malik used to say, "Scarcely did Allah's Apostle set out for a journey on a day other than Thursday.")

Volume 4, Book 52, Number 199.

Narrated Ka'b bin Malik.

The Prophet set out on Thursday for the Ghazwa of Tabuk and he used to prefer to set out (i.e. travel) on Thursdays.

Volume 4, Book 52, Number 200.

Narrated Anas.

The Prophet offered a four-Rak'at Zuhr prayer at Medina and then offered a two Rak'at 'Asr prayer at Dhul-Hulaifa and I heard the companions of the Prophet reciting Talbiya aloud (for Hajj and 'Umra) altogether.

Volume 4, Book 52, Number 201.

Narrated 'Aisha.

We set out in the company of Allah's Apostle five days before the end of Dhul Qa'da intending to perform Hajj only. When we approached Mecca Allah's Apostle ordered those who did not have the Hadi (i.e. an animal for sacrifice) with them, to perform the Tawaf around the Ka'ba, and between Safa and Marwa and then finish their Ihram. Beef was brought to us on the day of (i.e. the days of slaughtering) and I asked, "What is this?" Somebody said, Allah's Apostle has slaughtered (a cow) on behalf of his wives."

Volume 4, Book 52, Number 202.

Narrated Ibn 'Abbas.

Once the Prophet set out in the month of Ramadan. He observed fasting till he reached a place called Kadid where he broke his fast.

Volume 4, Book 52, Number 203.

Narrated Ibn 'Umar.

The Prophet said, "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."

Volume 4, Book 52, Number 204.

Narrated Abu Huraira.

That heard Allah's Apostle saying, "We are the last but will be the foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

Volume 4, Book 52, Number 205.

Narrated Ibn 'Umar.

When we reached (Hudaibiya) in the next year (of the treaty of Hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the pledge of allegiance, and that was out of Allah's Mercy. (The sub narrator asked Nafi', "For what did the Proph-

et take their pledge of allegiance, was it for death?" Nafi replied "No, but he took their pledge of allegiance for patience.")

Volume 4, Book 52, Number 206:

Narrated 'Abdullah bin Zaid.

that in the time (of the battle) of Al-Harra a person came to him and said, "Ibn Hanzala is taking the pledge of allegiance from the people for death." He said, "I will never give a pledge of allegiance for such a thing to anyone after Allah's Apostle."

Volume 4, Book 52, Number 207:

Narrated Yazid bin Ubaid.

Salama said, "I gave the Pledge of allegiance (Al-Ridwan) to Allah's Apostle and then I moved to the shade of a tree. When the number of people around the Prophet diminished, he said, 'O Ibn Al-Akwa ! Will you not give to me the pledge of Allegiance?' I replied, 'O Allah's Apostle! I have already given to you the pledge of Allegiance.' He said, 'Do it again.' So I gave the pledge of allegiance for the second time." I asked 'O Abu Muslim! For what did you give he pledge of Allegiance on that day?' He replied, "We gave the pledge of Allegiance for death."

Volume 4, Book 52, Number 208:

Narrated Anas.

On the day (of the battle) of the Trench, the Ansar were saying, "We are those who have sworn allegiance to Muhammad for Jihaid (for ever) as long as we live." The Prophet replied to them, "O Allah! There is no life except the life of the Hereafter. So honor the Ansar and emigrants with Your Generosity."

And Narrated Mujashi: My brother and I came to the Prophet and I requested him to take the pledge of allegiance from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the pledge of allegiance from us then?" He said, "I will take (the pledge) for Islam and Jihad."

Volume 4, Book 52, Number 209:

Narrated Abdullah.

Today a man came to me and asked me a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allah, I do not know what to reply you, except that we, were in the company of the Prophet and he

used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allah. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped. I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water."

Volume 4, Book 52, Number 210:

Narrated Salim Abu An-Nadr:

The freed slave of 'Umar bin 'Ubaidullah who was 'Umar's clerk: 'Abdullah bin Abi Aufa wrote him (i.e. 'Umar) a letter that contained the following:--

"Once Allah's Apostle (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said,, "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us."

Volume 4, Book 52, Number 211:

Narrated Jabir bin 'Abdullah:

I participated in a Ghazwa along with Allah's Apostle The Prophet met me (on the way) while I was riding a camel of ours used for irrigation and it had got so tired that it could hardly walk. The Prophet asked me, "What is wrong with the camel?" I replied, "It has got tired." So. Allah's Apostle came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, now as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Medina. Then I said, "O Allah's Apostle! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Medina before the people till I reached Medina, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allah's Apostle he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allah's Apostle! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron

so that she may serve them and teach them manners." When Allah's Apostle arrived in Medina, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

Volume 4, Book 52, Number 212:

Narrated Anas bin Malik:

Once there was a feeling of fright at Medina, so Allah's Apostle rode a horse belonging to Abu Talha and (on his return) he said, "We have not seen anything (fearful), but we found this horse very fast."

Volume 4, Book 52, Number 213:

Narrated Anas bin Malik:

Once the people got frightened, so Allah's Apostle rode a slow horse belonging to Abu Talha, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of) (and I have found) this horse a very fast one." That horse was never excelled in running hence forward. (Qastalani Vol. 5)

Volume 4, Book 52, Number 214:

Narrated 'Umar bin Al-Khattab:

I gave a horse to be used in Allah's Cause, but later on I saw it being sold. I asked the Prophet whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

Volume 4, Book 52, Number 215:

Narrated 'Abdullah bin 'Umar:

'Umar gave a horse to be used in Allah's Cause, but later on he found it being sold. So, he intended to buy it and asked Allah's Apostle who said, "Don't buy it and don't take back your gift of charity."

Volume 4, Book 52, Number 216:

Narrated Abu Huraira:

Allah's Apostle said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sariya, (army-unit) but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allah's Cause and be martyred and come to life again to be martyred and come to life once more."

Volume 4, Book 52, Number 217:

Narrated Yali.

I participated in the Ghazwa of Tabuk along with Allah's Apostle and I gave a young camel to be ridden in Jihad and that was, to me, one of my best deeds. Then I employed a laborer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet who rejected that suit saying, "Do you expect him to put out his hand for you to snap as a male camel snaps (vegetation)?"

Volume 4, Book 52, Number 218:

Narrated Tha'laba bin Abi Malik Al-Qurazi.

When Qais bin Sad Al-Ansari, who used to carry the flag of the Prophet, intended to perform Hajj, he combed his hair.

Volume 4, Book 52, Number 219c:

Narrated Salama bin Al-Akwa.

Ali remained behind the Prophet during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allah's Apostle?" So, he set out till he joined the Prophet. On the eve of the day of the conquest of Khaibar, Allah's Apostle said, "(No doubt) I will give the flag or, tomorrow, a man whom Allah and His Apostle love or who loves Allah and His apostle will take the flag. Allah will bestow victory upon him." Suddenly 'Ali joined us though we were not expecting him. The people said, "Here is 'Ali. "So, Allah's Apostle gave the flag to him and Allah bestowed victory upon him.

Volume 4, Book 52, Number 219n:

Narrated Nafi bin Jubair.

I heard Al Abbas telling Az-Zubair, "The Prophet ordered you to fix the flag here."

Volume 4, Book 52, Number 220:

Narrated Abu Huraira.

Allah's Apostle said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira ad-

ded. Allah's Apostle has left the world and now you, people, are bringing out those treasures (i.e. the Prophet did not benefit by them).

Volume 4, Book 52, Number 221:

Narrated Ibn 'Abbas:

Abu Sufyan said, "Heraclius sent for me when I was in 'Ilya' (i.e. Jerusalem). Then he asked for the letter of Allah's Apostle and when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abi Kabsha has become conspicuous as the King of Bani Al-Asfar is afraid of him.' "

Volume 4, Book 52, Number 222:

Narrated Asma:

I prepared the journey-food for Allah's Apostle in Abu Bakr's house when he intended to emigrate to Medina. I could not find anything to tie the food-container and the water skin with. So, I said to Abu Bakr, "By Allah, I do not find anything to tie (these things) with except my waist belt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other (the sub-narrator added, "She did accordingly and that was the reason for calling her Dhatun-Nit-aqain (i.e. two-belted woman))."

Volume 4, Book 52, Number 223:

Narrated Jabir bin 'Abdullah:

During the life-time of the Prophet we used to take the meat of sacrificed animals (as journey food) to Medina. (See Hadith No. 474 Vol. 7)

Volume 4, Book 52, Number 224:

Narrated Suwaid bin An-Nu'man:

That he went out in the company of the Prophet during the year of Khaibar (campaign till they reached a place called As-Sahba', the lower part of Khaibar. They offered the 'Asr prayer (there) and the Prophet asked for the food. Nothing but Sawiq was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet got up, washed his mouth, and they too washed their mouths and then offered the prayer.

Volume 4, Book 52, Number 225:

Narrated Salama.

Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet to take his permission for slaughtering their camels, and he permitted them. Then 'Umar met them and they informed him about it. He said, "What will sustain you after your camels (are finished)?" Then 'Umar went to the Prophet and said, "O Allah's Apostle! What will sustain them after their camels (are finished)?" Allah's Apostle said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet invoked Allah and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allah's Apostle then said, "I testify that None has the right to be worshipped but Allah, and I am His Apostle. "

Volume 4, Book 52, Number 226:

Narrated Wahb bin Kaisan.

Jabir bin 'Abdullah said, "We set out, and we were three-hundred men carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jabir), "O Abu 'Abdullah! How could a person be satisfied with a single date?" Jabir replied, "We realized the value of that one date when we could not even have that much till we reached the sea-shore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we wished for eighteen days."

Volume 4, Book 52, Number 227:

Narrated Aisha.

That she said, "O Allah's Apostle! Your companions are returning with the reward of both Hajj and 'Umra, while I am returning with (the reward of) Hajj only." He said to her, "Go, and let 'Abdur-Rahman (i.e. your brother) make you sit behind him (on the animal)." So, he ordered 'AbdurRahman to let her perform 'Umra from Al-Tan'im. Then the Prophet waited for her at the higher region of Mecca till she returned.

Volume 4, Book 52, Number 228:

Narrated 'Abdur-Rahman bin Abi Bakr As-Siddiq.

The Prophet ordered me to let 'Aisha sit behind me (on the animal) and to let her perform 'Umra from At-Tan'im.

Volume 4, Book 52, Number 229:

Narrated Anas:

I was riding behind Abu Talha (on the same) riding animal) and (the Prophet's companions) were reciting Talbiya aloud for both Hajj and 'Umra.

Volume 4, Book 52, Number 230:

Narrated 'Urwa from Usama bin Zaid.

Allah's Apostle rode a donkey on which there was a saddle covered by a velvet sheet and let Usama ride behind him (on the donkey).

Volume 4, Book 52, Number 231:

Narrated Nafi from 'Abdullah.

Allah's Apostle came to Mecca through its higher region on the day of the Conquest (of Mecca) riding his she-camel on which Usama was riding behind him. Bilal and 'Uthman bin Talha, one of the servants of the Ka'ba, were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'ba. He opened the door of the Ka'ba and Allah's Apostle entered in the company of Usama, Bilal and 'Uthman, and stayed in it for a long period. When he came out, the people rushed to it, and 'Abdullah bin 'Umar was the first to enter it and found Bilal standing behind the door. He asked Bilal, "Where did the Prophet offer his prayer?" He pointed to the place where he had offered his prayer. 'Abdullah said, "I forgot to ask him how many Rakat he had performed."

Volume 4, Book 52, Number 232:

Narrated Abu Huraira.

Allah's Apostle said, "There is a (compulsory) Sadaqa (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as Sadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Sadaqa, and (saying) a good word is also Sadaqa, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqa and to remove a harmful thing from the way is also Sadaqa."

Volume 4, Book 52, Number 233:

Narrated 'Abdullah bin 'Umar.

Allah's Apostle forbade the people to travel to a hostile country carrying (copies of) the Quran.

Volume 4, Book 52, Number 234.

Narrated Anas:

The Prophet reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muhammad and his army! Muhammad and his army!" So, they took refuge in the fort. The Prophet raised both his hands and said, "Allahu Akbar, Khaibar is ruined, for when we approach a nation (i.e. enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked. The announcer of the Prophet announced: "Allah and His Apostle forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

Volume 4, Book 52, Number 235.

Narrated Abu Musa Al-Ashari.

We were in the company of Allah's Apostle (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," and our voices used to rise, so the Prophet said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to all things)."

Volume 4, Book 52, Number 236.

Narrated Jabir bin 'Abdullah.

Whenever we went up a place we would say, "Allahu--Akbar (i.e. Allah is Greater)", and whenever we went down a place we would say, "Subhan Allah."

Volume 4, Book 52, Number 237.

Narrated Jabir.

Whenever we went up a place we would say Takbir, and whenever we went down we would say, "Subhan Allah."

Volume 4, Book 52, Number 238.

Narrated Abdullah bin Umar.

Whenever the Prophet returned from the Hajj or the 'Umra or a Ghazwa, he would say Takbir thrice. Whenever he came upon a mountain path or wasteland, and then he would say, "None has the right to be worshipped but Allah, Alone Who has no partner. All the Kingdom belongs to Him and all the praises are for Him and He is Omnipotent. We are returning with repentance, worship-

ping, prostrating ourselves and praising our Lord. Allah fulfilled His Promise, granted victory to His slave and He Alone defeated all the clans."

Volume 4, Book 52, Number 239:

Narrated Ibrahim Abu Isma'il As-Saksaki.

I heard Abu Burda who accompanied Yazid bin Abi Kabsha on a journey. Yazid used to observe fasting on journeys. Abu Burda said to him, "I heard Abu Musa several times saying that Allah's Apostle said, 'When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health.'"

Volume 4, Book 52, Number 240:

Narrated Jabir bin 'Abdullah.

On the day of the battle of the Trench, the Prophet wanted somebody from amongst the people to volunteer to be a reconnoitre. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet then said, "Every prophet has a disciple and my disciple is Az-Zubair."

Volume 4, Book 52, Number 241:

Narrated Ibn' Umar:

from the Prophet the following Hadith (No. 242).

Volume 4, Book 52, Number 242:

Narrated Ibn 'Umar:

The Prophet said, "If the people knew what I know about traveling alone, then nobody would travel alone at night."

Volume 4, Book 52, Number 243:

Narrated Hisham's father:

Usama bin Zaid was asked at what pace the Prophet rode during Hajjat-ul-Wada' "He rode at a medium pace, but when he came upon an open way he would go at full pace."

Volume 4, Book 52, Number 244:

Narrated Aslam:

While I was in the company of 'Abdullah bin 'Umar on the way to Mecca, he received the news of the severe illness of Safiya bint Abi Ubaid (i.e. his wife), so he proceeded at greater speed, and when the twilight disappeared, he dismounted and offered the Maghrib and 'Isha' prayers together and said, "I saw the Prophet delaying the Maghrib prayer to offer it along with the 'Isha' when he was in a hurry on a journey."

Volume 4, Book 52, Number 245:

Narrated Abu Huraira:

Allah's Apostle said, "Journey is a piece of torture, for it disturbs one's sleep, eating and drinking. So, when you fulfill your job, you should hurry up to your family."

Volume 4, Book 52, Number 246:

Narrated 'Abdullah bin 'Umar:

Umar bin Al-Khattab gave a horse to be ridden in Allah's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allah's Apostle who said, "Don't buy it and don't take back your gift of charity."

Volume 4, Book 52, Number 247:

Narrated Aslam:

I heard 'Umar bin Al-Khattab saying, "I gave a horse to be ridden in Allah's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet who said, "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit."

Volume 4, Book 52, Number 248:

Narrated 'Abdullah bin 'Amr:

A man came to the Prophet asking his permission to take part in Jihad. The Prophet asked him, "Are your parents alive?" He replied in the affirmative. The Prophet said to him, "Then exert yourself in their service."

Volume 4, Book 52, Number 249:

Narrated Abu Bashir Al-Ansari:

That he was in the company of Allah's Apostle on some of his journeys. (The sub-narrator 'Abdullah adds, "I think that Abu Bashir also said, 'And the people were at their sleeping places.'") Allah's

Apostle sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off."

Volume 4, Book 52, Number 250:

Narrated Ibn Abbas:

That he heard the Prophet saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Apostle said, "Go, and perform the Hajj with your wife."

Volume 4, Book 52, Number 251:

Narrated 'Ubaidullah bin Abi Rafi:

I heard 'Ali saying, "Allah's Apostle sent me, Az-Zubair and Al-Miqdad somewhere saying, 'Proceed till you reach Rawdat Khakh. There you will find a lady with a letter. Take the letter from her.' " So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her). "Take out the letter." She replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So, she took it out of her braid. We brought the letter to Allah's Apostle and it contained a statement from Hatib bin Abi Balta a to some of the Meccan pagans informing them of some of the intentions of Allah's Apostle. Then Allah's Apostle said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property . So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr (disbelief) to Islam." Allah's Apostle, said, "Hatib has told you the truth." Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Apostle said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you.'"

Volume 4, Book 52, Number 252:

Narrated Jabir bin 'Abdullah:

When it was the day (of the battle) of Badr, prisoners of war were brought including Al-Abbas who was undressed. The Prophet looked for a shirt for him. It was found that the shirt of 'Abdullah bin Ubai would do, so the Prophet let him wear it. That was the reason why the Prophet took off and

gave his own shirt to 'Abdullah. (The narrator adds, "He had done the Prophet some favor for which the Prophet liked to reward him.")

Volume 4, Book 52, Number 253:

Narrated Sahl.

On the day (of the battle) of Khaibar the Prophet said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Apostle asked, "Where is 'Ali?" He was told that 'Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet gave him the flag. 'Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

Volume 4, Book 52, Number 254:

Narrated Abu Huraira.

The Prophet said, "Allah wonders at those people who will enter Paradise in chains."

Volume 4, Book 52, Number 255:

Narrated Abu Burda's father.

The Prophet said, "Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a believer from the people of the scriptures who has been a true believer and then he believes in the Prophet (Muhammad). Such a person will get a double reward. (The third is) a slave who observes Allah's Rights and Obligations and is sincere to his master."

Volume 4, Book 52, Number 256:

Narrated As-Sab bin Jaththama.

The Prophet passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, "They (i.e. women and children) are from them (i.e.

pagans)." I also heard the Prophet saying, "The institution of Hima is invalid except for Allah and His Apostle."

Volume 4, Book 52, Number 257:

Narrated 'Abdullah.

During some of the Ghazawat of the Prophet a woman was found killed. Allah's Apostle disapproved the killing of women and children.

Volume 4, Book 52, Number 258:

Narrated Ibn 'Umar.

During some of the Ghazawat of Allah's Apostle a woman was found killed, so Allah's Apostle forbade the killing of women and children.

Volume 4, Book 52, Number 259:

Narrated Abu Huraira.

Allah's Apostle sent us in a mission (i.e. an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allah's Apostle said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them."

Volume 4, Book 52, Number 260:

Narrated Ikrima.

Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet said, 'If somebody (a Muslim) discards his religion, kill him.'"

Volume 4, Book 52, Number 261:

Narrated Anas bin Malik.

A group of eight men from the tribe of 'Ukil came to the Prophet and then they found the climate of Medina unsuitable for them. So, they said, "O Allah's Apostle! Provide us with some milk." Allah's Apostle said, "I recommend that you should join the herd of camels." So they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became unbelievers after they were Muslims. When

the Prophet was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Harra (i.e. rocky land in Medina). They asked for water, and nobody provided them with water till they died (Abu Qilaba, a sub-narrator said, "They committed murder and theft and fought against Allah and His Apostle, and spread evil in the land.")

Volume 4, Book 52, Number 262:

Narrated Jarir:

Allah's Apostles said to me, "Will you relieve me from Dhul-Khalasa? Dhul-Khalasa was a house (of an idol) belonging to the tribe of Khath'am called Al-Ka'ba Al-Yama-niya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet, stroke me over my chest till I saw his finger-marks over my chest, he said, 'O Allah! Make him firm and make him a guiding and rightly guided man.' " Jarir proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allah's Apostle informing him of that. Jarir's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emancipated or gabby camel (i.e. completely marred and spoilt)." Jarir added, "The Prophet asked for Allah's Blessings for the horses and the men of Ahmas five times."

Volume 4, Book 52, Number 263:

Narrated Ibn 'Umar:

The Prophet burnt the date-palms of Bani An-Nadir.

Volume 4, Book 52, Number 264:

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of Ansari men to kill Abu-Rafi. One of them set out and entered their (i.e. the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Rafi and said, 'O Abu Rafi. When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, 'O Abu Rafi, changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword

into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abu Rafi, the merchant of Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet and informed him."

Volume 4, Book 52, Number 265:

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of the Ansar to Abu Rafi. Abdullah bin Atik entered his house at night and killed him while he was sleeping.

Volume 4, Book 52, Number 266i:

Narrated Salim Abu An-Nadr:

(the freed slave of 'Umar bin 'Ubaidullah) I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to 'Umar when he proceeded to Al-Haruriya. I read in it that Allah's Apostle in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them."

Volume 4, Book 52, Number 266c:

Narrated Abu Huraira:

The Prophet said: "Do not wish to meet the enemy, but when you meet face) the enemy, be patient."

Volume 4, Book 52, Number 267:

Narrated Abu Huraira:

The Prophet said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause." He called, "War is deceit".

Volume 4, Book 52, Number 268:

Narrated Abu Huraira:

Allah's Apostle called, "War is deceit".

Volume 4, Book 52, Number 269:

Narrated Jabir bin 'Abdullah.

The Prophet said, "War is deceit."

Volume 4, Book 52, Number 270:

Narrated Jabir bin 'Abdullah.

The Prophet said, "Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?" Muhammad bin Maslama said, "O Allah's Apostle! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka'b) and said, "This person (i.e. the Prophet) has put us to task and asked us for charity." Ka'b replied, "By Allah, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him.

Volume 4, Book 52, Number 271:

Narrated Jabir.

The Prophet said, "Who is ready to kill Ka'b bin Ashraf (i.e. a Jew)." Muhammad bin Maslama replied, "Do you like me to kill him?" The Prophet replied in the affirmative. Muhammad bin Maslama said, "Then allow me to say what I like." The Prophet replied, "I do (i.e. allow you)."

Volume 4, Book 52, Number 272:

Narrated Al-Bara.

I saw Allah's Apostle on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of 'Abdullah (bin Rawaha): "O Allah, were it not for You, We would not have been guided, Nor would we have given in charity, nor prayed. So, bestow on us calmness, and when we meet the enemy. Then make our feet firm, for indeed, Yet if they want to put us in affliction, (i.e. want to fight against us) we would not (flee but withstand them)." The Prophet used to raise his voice while reciting these verses. (See Hadith No. 432, Vol. 5).

Volume 4, Book 52, Number 273:

Narrated Jarir.

Allah's Apostle did not screen himself from me since my embracing Islam, and whenever he saw me he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroke

me on the chest with his hand and said, "O Allah! Make him firm and make him a guiding and a rightly-guided man."

Volume 4, Book 52, Number 274:

Narrated Abu Hazim.

The people asked Sahl bin Sad As-Sa'idi "With what thing (medicine) was the wound of Allah's Apostle treated?" He replied, "There is none left (living) amongst the people who knows it better than. 'Ali used to bring water in his shield and Fatima (i.e. the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was inserted in the wound of Allah's Apostle."

Volume 4, Book 52, Number 275:

Narrated Abu Burda.

That his father said, "The Prophet sent Mu'adh and Abu Musa to Yemen telling them. "Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ."

Volume 4, Book 52, Number 276:

Narrated Al-Bara bin Azib.

The Prophet appointed 'Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of 'Abdullah bin Jubair said, "The booty! O people, the booty ! Your companions have become victorious, what are you waiting for now?" 'Abdullah bin Jubair said, "Have you forgotten what Allah's Apostle said to you?" They replied, "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Apostle in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet and his companions had caused the 'Pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, "Is Muhammad present amongst these people?" The Prophet ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." Umar could not control himself and said (to

Abu Sufyan), "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufyan said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed" After that he started reciting cheerfully, "O Hubal, be high! (1) On that the Prophet said (to his companions), "Why don't you answer him back?" They said, "O Allah's Apostle What shall we say?" He said, "Say, Allah is Higher and more Sublime." (Then) Abu Sufyan said, "We have the (idol) Al Uzza, and you have no Uzza." The Prophet said (to his companions), "Why don't you answer him back?" They asked, "O Allah's Apostle! What shall we say?" He said, "Says Allah is our Helper and you have no helper."

Volume 4, Book 52, Number 277:

Narrated Anas:

Allah's Apostle was the (most handsome), most generous and the bravest of all the people. Once the people of Medina got frightened having heard an uproar at night. So, the Prophet met the people while he was riding an unsaddled horse belonging to Abu Talha and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i.e the horse) very fast."

Volume 4, Book 52, Number 278:

Narrated Salama:

I went out of Medina towards Al-Ghaba. When I reached the mountain path of Al-Ghaba, a slave of 'Abdur-Rahman bin 'Auf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet have been taken away." I said, "Who took them?" He said, "Ghatafan and Fazara." So, I sent three cries, "O Sabaha-h ! O Sabahah !" so loudly that made the people in between its (i.e. Medina's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa"; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink water. When I returned driving the camels, the Prophet met me, I said, "O Allah's Apostle Those people are thirsty and I have prevented them from drinking water, so send some people to chase them." The Prophet said, "O son of Al-Akwa', you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

Volume 4, Book 52, Number 279:

Narrated Abu Ishaq:

A man asked Al-Bara "O Abu 'Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara replied while I was listening, "As for Allah's Apostle he did not flee on that day. Abu Sufyan bin Al-Harith was holding the reins of his mule and when the pagans attacked him, he dismounted and started saying, 'I am the Prophet, and there is no lie about it; I am the son of 'Abdul Muttalib.' On that day nobody was seen braver than the Prophet

Volume 4, Book 52, Number 280:

Narrated Abu Sa'id Al-Khudri.

When the tribe of Bani Quraiza was ready to accept Sad's judgment, Allah's Apostle sent for Sad who was near to him. Sad came, riding a donkey and when he came near, Allah's Apostle said (to the Ansar), "Stand up for your leader." Then Sad came and sat beside Allah's Apostle who said to him. "These people are ready to accept your judgment." Sad said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet then remarked, "O Sad! You have judged amongst them with (or similar to) the judgment of the King Allah."

Volume 4, Book 52, Number 281:

Narrated Abu Huraira.

Allah's Apostle sent a Sariya of ten men as spies under the leadership of 'Asim bin Thabit al-Ansari, the grandfather of 'Asim bin Umar Al-Khattab. They proceeded till they reached Hadaa, a place between 'Usfan, and Mecca, and their news reached a branch of the tribe of Hudhail called Bani Li-hyan. About two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates they had brought with them from Medina. They said, "These are the dates of Yathrib (i.e. Medina), "and continued following their tracks. When 'Asim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill any one of you" 'Asim bin Thabit; the leader of the Sariya said, "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet. Then the infidels threw arrows at them till they martyred 'Asim along with six other men, and three men came down accepting their promise and convention, and they were Khubaib-al-Ansari and Ibn Dathina and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaid and Ibn Dathina with them and sold them (as slaves) in Mecca (and all that took place) after the battle of Badr. Khubaib was bought by the sons of Al-Harith bin 'Amir bin Naufal bin 'Abd Manaf. It was Khubaib who had killed Al-Harith bin 'Amir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Narrated Az-Zuhri: 'Ubaidullah bin 'Iyyad said that the daughter of Al-Harith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Mecca." The daughter of Al-Harith used to say, "It was a boon Allah bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him offer two Rakat (prayer). They allowed him and he offered Two Rakat and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the prayer. O Allah, kill them all with no exception." (He then recited the poetic verse).-- "I being martyred as a Muslim, Do not mind how I am killed in Allah's Cause, For my killing is for Allah's Sake, And if Allah wishes, He will bless the amputated parts of a torn body" Then the son of Al Harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-Rak'at prayer (before being killed). Allah fulfilled the invocation of Asim bin Thabit on that very day on which he was martyred. The Prophet informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that Asim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) 'Asim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over Asim and protect him from their messenger and thus they could not cut off anything from his flesh.

Volume 4, Book 52, Number 282:

Narrated Abu Musa:

The Prophet said, "Free the captives, feed the hungry and pay a visit to the sick."

Volume 4, Book 52, Number 283:

Narrated Abu Juhaifa:

I asked Ali, "Do you have the knowledge of any Divine Inspiration besides what is in Allah's Book?" 'Ali replied, "No, by Him Who splits the grain of corn and creates the soul. I don't think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur'an, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "(The regulations of) blood-money, the freeing of captives, and the judgment that no Muslim should be killed for killing an infidel."

Volume 4, Book 52, Number 284.

Narrated Anas bin Malik.

Some Ansari men asked permission from Allah's Apostle saying, "O Allah's Apostle! Allow us not to take the ransom of our nephew Al Abbas. The Prophet replied, "Do not leave a single Dirham there-of."

(In another narration) Anas said, "Some wealth was brought to the Prophet from Bahrain. Al Abbas came to him and said, 'O Allah's Apostle! Give me (some of it), as I have paid my and 'Aqil's ransom.' The Prophet said, 'Take,' and gave him in his garment."

Volume 4, Book 52, Number 285.

Narrated Jubair.

(who was among the captives of the Battle of Badr) I heard the Prophet reciting 'Surat-at-Tur' in the Maghrib prayer.

Volume 4, Book 52, Number 286.

Narrated Salama bin Al-Akwa.

"An infidel spy came to the Prophet while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet then gave him the belongings of the killed spy (in addition to his share of the war booty).

Volume 4, Book 52, Number 287.

Narrated 'Amr bin Maimun.

Umar (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e. the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability."

Volume 4, Book 52, Number 288.

Narrated Said bin Jubair.

Ibn 'Abbas said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground . Then he said, "On Thursday the illness of Allah's Apostle was aggravated and he said, "Fetch me writing materials so that I may have something written to you after which you will never go astray." The people (present there) differed in this matter

and people should not differ before a prophet. They said, "Allah's Apostle is seriously sick." The Prophet said, "Let me alone, as the state in which I am now, is better than what you are calling me for." The Prophet on his death-bed, gave three orders saying, "Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them." I forgot the third (order)" (Ya'qub bin Muhammad said, "I asked Al-Mughira bin 'Abdur-Rahman about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yama-ma and Yemen.' Ya'qub added, "And Al-Arj, the beginning of Tihama.")

Volume 4, Book 52, Number 289:

Narrated Ibn 'Umar:

'Umar saw a silken cloak being sold in the market and he brought it to Allah's Apostle and said, "O Allah's Apostle! Buy this cloak and adorn yourself with it on the 'Id festivals and on meeting the delegations." Allah's Apostle replied, "This is the dress for the one who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter)." After sometime had passed, Allah's Apostle sent a silken cloak to 'Umar. 'Umar took it and brought it to Allah's Apostle and said, "O Allah's Apostle! You have said that this is the dress of that who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!" The Prophet said, "I have sent it) so that you may sell it or fulfill with it some of your needs."

Volume 4, Book 52, Number 290d:

Narrated Ibn 'Umar:

Umar and a group of the companions of the Prophet set out with the Prophet to Ibn Saiyad. He found him playing with some boys near the hillocks of Bani Maghala. Ibn Saiyad at that time was nearing his puberty. He did not notice (the Prophet's presence) till the Prophet stroked him on the back with his hand and said, "Ibn Saiyad! Do you testify that I am Allah's Apostle?" Ibn Saiyad looked at him and said, "I testify that you are the Apostle of the illiterates."

Then Ibn Saiyad asked the Prophet. "Do you testify that I am the apostle of Allah?" The Prophet said to him, "I believe in Allah and His Apostles." Then the Prophet said (to Ibn Saiyad). "What do you see?" Ibn Saiyad replied, "True people and false ones visit me." The Prophet said, "Your mind is confused as to this matter." The Prophet added, "I have kept something (in my mind) for you." Ibn Saiyad said, "It is Ad-Dukh." The Prophet said (to him), "Shame be on you! You cannot cross your limits." On that 'Umar said, "O Allah's Apostle! Allow me to chop his head off." The Prophet said, "If he should be him (i.e. Ad-Dajjal) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him."

Volume 4, Book 52, Number 290:

Narrated Ibn Umar:

(Later on) Allah's Apostle (once again) went along with Ubai bin Ka'b to the garden of date-palms where Ibn Saiyad was staying. When the Prophet entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from the Ibn Saiyad before the latter could see him. Ibn Saiyad was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyad's mother saw the Prophet while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Saiyad, "O Saf!" (And this was his name). Ibn Saiyad got up. The Prophet said, "Had this woman let him to himself, he would have revealed the reality of his case." Then the Prophet got up amongst the people, glorifying Allah as He deserves, he mentioned Ad-Dajjal, saying, "I warn you about him (i.e. Ad-Dajjal) and there is no prophet who did not warn his nation about him, and Noah warned his nation about him, but I tell you a statement which no prophet informed his nation of. You should understand that he is a one-eyed man and Allah is not one-eyed."

Volume 4, Book 52, Number 291:

Narrated Usama bin Zaid:

I asked the Prophet during his Hajj, "O Allah's Apostle! Where will you stay tomorrow?" He said, "Has Aqil left for us any house?" He then added, "Tomorrow we will stay at Khaif Bani Kinana, i.e. Al-Muhassab, where (the Pagans of) Quraish took an oath of Kufr (i.e. to be loyal to heathenism) in that Bani Kinana got allied with Quraish against Bani Hashim on the terms that they would not deal with the members of the is tribe or give them shelter." (Az-Zuhri said, "Khaif means valley.") (See Hadith No. 659, Vol. 2)

Volume 4, Book 52, Number 292:

Narrated Aslam:

Umar bin Al-Khattab appointed a freed slave of his, called Hunai, manager of the Hima (i.e. a pasture devoted for grazing the animals of the Zakat or other specified animals). He said to him, "O Hunai! Don't oppress the Muslims and ward off their curse (invocations against you) for the invocation of the oppressed is responded to (by Allah); and allow the shepherd having a few camels and those having a few sheep (to graze their animals), and take care not to allow the livestock of 'Abdur-Rahman bin 'Auf and the livestock of ('Uthman) bin 'Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the

Muslims' treasury). By Allah, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By Him in Whose Hand my life is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allah's Cause, I would not have turned even a span of their land into a Hima."

Volume 4, Book 52, Number 293:

Narrated Hudhaifa.

The Prophet said (to us), " List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that one would have to offer the prayer alone in fear.

Volume 4, Book 52, Number 294:

Narrated Al-Amash.

"We (listed the Muslims and) found them five hundred." And Abu Muawiya said, "Between six-hundred to seven-hundred."

Volume 4, Book 52, Number 295:

Narrated Ibn 'Abbas.

A man came to the Prophet and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa, and my wife is leaving for Hajj." Allah's Apostle said, "Go back and perform Hajj with your wife."

Volume 4, Book 52, Number 296:

Narrated Az-Zuhri.

as follows in Hadith 297.

Volume 4, Book 52, Number 297:

Narrated Abu Huraira.

We were in the company of Allah's Apostle in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said, "O Allah's Apostle! The man

whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet had said) while they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet was informed of that, and he said, "Allah is Greater! I testify that I am Allah's Slave and His Apostle." Then he ordered Bilal to announce amongst the people: 'None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man.'

Volume 4, Book 52, Number 298:

Narrated Anas bin Malik.

Allah's Apostle delivered a sermon and said, "Zaid received the flag and was martyred, then Ja'far took it and was martyred, then 'Abdullah bin Rawaha took it and was martyred, and then Khalid bin Al-Walid took it without being appointed, and Allah gave him victory." The Prophet added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us," while his eyes were shedding tears.

Volume 4, Book 52, Number 299:

Narrated Anas.

The people of the tribes of Ril, Dhakwan, 'Usiya and Bani Lihyan came to the Prophet and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet supported them with seventy men from the Ansar whom we used to call Al-Qurra'(i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'ana where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Ril, Dhakwan and Bani Lihyan for one month in the prayer.

Narrated Qatada. Anas told us that they (i.e. Muslims) used to recite a Quranic Verse concerning those martyrs which was--- "O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased." Then the Verse was cancelled.

Volume 4, Book 52, Number 300:

Narrated Abu Talha.

Whenever the Prophet conquered some people, he would stay in their town for three days.

Volume 4, Book 52, Number 301:

Narrated Anas.

The Prophet performed 'Umra, setting out from Al-Jarana where he distributed the war booty of Hunain.

Volume 4, Book 52, Number 302:

Narrated Nafi.

Once a slave of Ibn 'Umar fled and joined the Byzantine. Khalid bin Al-Walid got him back and returned him to 'Abdullah (bin 'Umar). Once a horse of Ibn 'Umar also ran away and followed the Byzantines, and he (i.e. Khalid) got it back and returned it to 'Abdullah.

Volume 4, Book 52, Number 303:

Narrated Ibn Umar:

That he was riding a horse on the day, the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khalid bin Al-Walid who had been appointed by Abu Bakr. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him.

Volume 4, Book 52, Number 304:

Narrated Jabir bin Abdullah.

I said, "O Allah's Apostle! We have slaughtered a young sheep of ours and have ground one Sa of barley. So, I invite you along with some persons." So, the Prophet said in a loud voice, "O the people of the Trench! Jabir had prepared "Sur" so come along."

Volume 4, Book 52, Number 305:

Narrated Um Khalid.

(the daughter of Khalid bin Said) I went to Allah's Apostle with my father and I was wearing a yellow shirt. Allah's Apostle said, "Sanah, Sanah!" ('Abdullah, the narrator, said that 'Sanah' meant 'good' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allah's Apostle said, "Leave her," and then Allah's Apostle (invoked Allah to grant me a long life) by saying (thrice), "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (The narrator adds, "It is said that she lived for a long period, wearing that (yellow) dress till its color became dark because of long wear.")

Volume 4, Book 52, Number 306:

Narrated Abu Huraira.

Al-Hasan bin 'All took a date from the dates of the Sadaqa and put it in his mouth. The Prophet said (to him) in Persian, "Kakh, kakh! (i.e. Don't you know that we do not eat the Sadaqa (i.e. what is given in charity) (charity is the dirt of the people))."

Volume 4, Book 52, Number 307.

Narrated Abu Huraira.

The Prophet got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulul for I should not like to see anyone amongst you on the Day of Ressurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying, 'O Allah's Apostle! Intercede with Allah for me,' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Apostle! Intercede with Allah for me, and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allah's Apostle! Intercede with Allah for me,' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allah's Apostle! Intercede with Allah for me.' And I will say, 'I can't help you, for I have conveyed Allah's Message to you.'"

Volume 4, Book 52, Number 308.

Narrated 'Abdullah bin 'Amr.

There was a man who looked after the family and the belongings of the Prophet and he was called Karkara. The man died and Allah's Apostle said, "He is in the '(Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

Volume 4, Book 52, Number 309.

Narrated Abaya bin Rifaa.

My grandfather, Rafi said, "We were in the company of the Prophet at DhulHulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people) regarding ten sheep as equal to one camel then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah's Permission). On that the Prophet said, 'Some of these animals behave like wild beasts, so, if any animal flee from you, deal with it in the same way.'" My grandfather asked (the Prophet), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allah's Apostle replied, "If the instrument used for killing causes the animal to bleed pro-

fusely and if Allah's Name is mentioned on killing it, then eat its meat (i.e. it is lawful) but won't use a tooth or a nail and I am telling you the reason. A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians."

Volume 4, Book 52, Number 310:

Narrated Qais:

Jarir bin 'Abdullah said to me, "Allah's Apostle said to me, 'Won't you relieve me from Dhul-Khalasa?' Dhul-Khalasa was a house where the tribe of Khatham used to stay, and it used to be called Ka'bat-ul Yamaniya. So I proceeded with one hundred-and-fifty (men) from the tribe of Ahmas who were good cavalry. I informed the Prophet that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger marks on my chest. He invoked, 'O Allah! Make him firm and a guiding and rightly-guided man.'" Jarir set out towards that place, dismantled and burnt it, and then sent the good news to Allah's Apostle. The messenger of Jarir said to Allah's Apostle. "O Allah's Apostle! By Him Who has sent you with the Truth, I did not come to you till it (i.e. the house) had been turned (black) like a scabby camel (covered with tar)." So the Prophet invokes Allah to Bless the horses of the men of Ahmas five times.

Volume 4, Book 52, Number 311:

Narrated Ibn 'Abbas:

The Prophet said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihad and good intentions, and when you are called for Jihad, you should immediately respond to the call."

Volume 4, Book 52, Number 312:

Narrated Abu Uthman An-Nahdi:

Mujashi (bin Mas'ud) took his brother Mujalid bin Musud to the Prophet and said, "This is Mujalid and he will give a pledge of allegiance to you for migration." The Prophet said, "There is no migration after the Conquest of Mecca, but I will take his pledge of allegiance for Islam."

Volume 4, Book 52, Number 313:

Narrated 'Ata':

I and 'Ubai bin 'Umar went to 'Aisha while she was staying near Thabir (i.e. a mountain). She said, "There is no Migration after Allah gave His Prophet victory over Mecca."

Volume 4, Book 52, Number 314:

Narrated Sad bin 'Ubaida.

Abu Abdur-Rahman who was one of the supporters of Uthman said to Abu Talha who was one of the supporters of Ali, "I perfectly know what encouraged your leader (i.e. 'Ali) to shed blood. I heard him saying: Once the Prophet sent me and Az-Zubair saying, 'Proceed to such-and-such Ar-Roudah (place) where you will find a lady whom Hatib has given a letter. So when we arrived at Ar-Roudah, we requested the lady to hand over the letter to us. She said, 'Hatib has not given me any letter.' We said to her. 'Take out the letter or else we will strip off your clothes.' So she took it out of her braid. So the Prophet sent for Hatib, (who came) and said, 'Don't hurry in judging me, for, by Allah, I have not become a disbeliever, and my love to Islam is increasing. (The reason for writing this letter was) that there is none of your companions but has relatives in Mecca who look after their families and property, while I have nobody there, so I wanted to do them some favor (so that they might look after my family and property).' The Prophet believed him. Umar said, 'Allow me to chop off his (i.e. Hatib's) neck as he has done hypocrisy.' The Prophet said, (to 'Umar), 'Who knows, perhaps Allah has looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you.' " 'Abdur-Rahman added, "So this is what encouraged him (i.e. Ali)."

Volume 4, Book 52, Number 315:

Narrated Ibn Abi Mulaika.

Ibn Az-Zubair said to Ibn Ja'far "Do you remember when I, you and Ibn 'Abbas went out to receive Allah's Apostle?" Ibn Ja'far replied in the affirmative. Ibn Az-Zubair added, "And Allah's Apostle made us (i.e. I and Ibn 'Abbas) ride along with him and left you."

Volume 4, Book 52, Number 316:

Narrated As-Sa'ib bin Yazid.

I along with some boys went out to receive Allah's Apostle at Thaniyat-al-Wada'.

Volume 4, Book 52, Number 317:

Narrated Abdullah.

When the Prophet returned (from Jihad), he would say Takbir thrice and add, "We are returning, if Allah wishes, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His Promise and helped His Slave, and He Alone defeated the (infidel) clans."

Volume 4, Book 52, Number 318:

Narrated Anas bin Malik.

We were in the company of the Prophet while returning from 'Usfan, and Allah's Apostle was riding his she-camel keeping Safiya bint Huyay riding behind him. His she-camel slipped and both of them fell down. Abu Talha jumped from his camel and said, "O Allah's Apostle! May Allah sacrifice me for you." The Prophet said, "Take care of the lady." So, Abu Talha covered his face with a garment and went to Safiya and covered her with it, and then he set right the condition of their shecamel so that both of them rode, and we were encircling Allah's Apostle like a cover. When we approached Medina, the Prophet said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Medina.

Volume 4, Book 52, Number 319:

Narrated Anas bin Malik.

That he and Abu Talha came in the company of the Prophet and Safiya was accompanying the Prophet, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet and (his) wife fell down. Abu Talha (the sub-narrator thinks that Anas said that Abu Talha jumped from his camel quickly) said, "O Allah's Apostle! May Allah sacrifice me for your sake! Did you get hurt?" The Prophet replied, "No, but take care of the lady." Abu Talha covered his face with his garment and proceeded towards her and covered her with his garment, and she got up. He then set right the condition of their she-camel and both of them (i.e. the Prophet and his wife) rode and proceeded till they approached Medina. The Prophet said, "We are returning with repentance and worshipping and praising our Lord." The Prophet kept on saying this statement till he entered Medina.

Volume 4, Book 52, Number 320:

Narrated Jabir bin 'Abdullah.

I was on a journey in the company of the Prophet and when we reached Medina, he said to me, "Enter the Mosque and offer two Rakat."

Volume 4, Book 52, Number 321:

Narrated Ka'b.

Whenever the Prophet returned from a journey in the forenoon, he would enter the Mosque and offer two Rakat before sitting.

Volume 4, Book 52, Number 322:

Narrated Muharib bin Dithar.

Jabir bin 'Abdullah said, "When Allah's Apostle arrived at Medina, he slaughtered a camel or a cow." Jabir added, "The Prophet bought a camel from me for two Uqiyas (of gold) and one or two Dirhams. When he reached Sirar, he ordered that a cow be slaughtered and they ate its meat. When he arrived at Medina, he ordered me to go to the Mosque and offer two Rakat, and weighed (and gave) me the price of the camel."

Volume 4, Book 52, Number 323:

Narrated Jabir:

Once I returned from a journey and the Prophet said (to me) "Offer two Rakat." (Sirar is a place near Medina).

Book 53: One-fifth of Booty to the Cause of Allah (Khumus)

Volume 4, Book 53, Number 324.

Narrated Ali:

I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhir (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin Abdul Muttalib who is staying with some Ansari drunks in this house." I went away till I reached the Prophet and Zaid bin Haritha was with him. The Prophet noticed on my face the effect of what I had suffered, so the Prophet asked, "What is wrong with you." I replied, "O Allah's Apostle! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet then asked for his covering sheet, put it on, and set out walking followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Apostle started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allah's Apostle and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes look in at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Apostle realized that he was drunk, so Allah's Apostle retreated, and we went out with him.

Volume 4, Book 53, Number 325.

Narrated 'Aisha:

(mother of the believers) After the death of Allah 's Apostle Fatima the daughter of Allah's Apostle asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Apostle had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's Apostle said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be used for charity).'" Fatima, the daughter of Allah's Apostle got angry and stopped speaking to Abu

Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah's Apostle.

She used to ask Abu Bakr for her share from the property of Allah's Apostle which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said, "I will not leave anything Allah's Apostle used to do, because I am afraid that if I left something from the Prophet's tradition, then I would go astray." (Later on) Umar gave the Prophet's property (of Sadaqa) at Medina to 'Ali and 'Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's Apostle used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today.")

Volume 4, Book 53, Number 326:

Narrated Malik bin Aus:

While I was at home, the sun rose high and it got hot. Suddenly the messenger of 'Umar bin Al-Khattab came to me and said, "The chief of the believers has sent for you." So, I went along with him till I entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Malik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa' came saying, "Uthman, 'Abdur-Rahman bin 'Auf, Az-Zubair and Sad bin Abi Waqqas are asking your permission (to see you); may I admit them?" 'Umar said, "Yes", So they were admitted and they came in, greeted him, and sat down. After a while Yarfa' came again and said, "May I admit 'Ali and 'Abbas?" 'Umar said, "yes." So, they were admitted and they came in and greeted (him) and sat down. Then 'Abbas said, "O chief of the believers! Judge between me and this (i.e. 'Ali)." They had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai. The group (i.e. 'Uthman and his companions) said, "O chief of the believers! Judge between them and relieve both of them from each other." 'Umar said, "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that Allah's Apostle said, 'Our (i.e. prophets') property will not be inherited, and whatever we leave, is Sadaqa (to be used for charity),' and Allah's Apostle meant himself (by saying "we")?" The group said, "He said so." 'Umar then turned to 'Ali and 'Abbas and said, "I beseech you by Allah, do you know that Allah's Apostle said so?" They replied, " He said so." 'Umar then said, "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favor of something of this Fai (booty) which he gave to nobody else." 'Umar then recited the Holy Verses: "What Allah bestowed as (Fai) Booty on his Apostle (Muhammad) from them --- for this you made no expedition with either cavalry or camelry. But Allah gives power to His Apostles over whomever He will 'And Allah is able to do all things." 9:6)

'Umar added "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave your, nor did he favor himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allah's Apostle used to spend the yearly expenses of his family out of this property and used to keep the rest of its revenue to be spent on Allah 's Cause. Allah 's Apostle kept on doing this during all his lifetime. I ask you by Allah do you know this?" They replies in the affirmative. 'Umar then said to 'Ali and 'Abbas. "I ask you by Allah, do you know this?" 'Umar added, "When Allah had taken His Prophet unto Him, 'Abu Bakr said, 'I am the successor of Allah's Apostle so, Abu Bakr took over that property and managed it in the same way as Allah's Apostle used to do, and Allah knows that he was true, pious and rightly-guided, and he was a follower of what was right. Then Allah took Abu Bakr unto Him and I became Abu Bakr's successor, and I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as Allah's Apostle used to do and as Abu Bakr used to do, and Allah knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (i.e. 'Ah and 'Abbas) came to talk to me, bearing the same claim and presenting the same case; you, 'Abbas, came to me asking for your share from your nephew's property, and this man, i.e. 'Ali, came to me asking for his wife's share from her father's property. I told you both that Allah's Apostle said, 'Our (prophets') properties are not to be inherited, but what we leave is Sadaqa (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as Allah's Apostle used to, and as Abu Bakr used to do, and as I have done since I was in charge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group aid, "Yes." Then 'Umar faced 'Ali and Abbas saying, "I ask you by Allah, did I hand it over to you on this condition?" They said, "Yes. " He said, " Do you want now to give a different decision? By Allah, by Whose Leave both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

Volume 4, Book 53, Number 327:

Narrated Ibn 'Abbas:

The delegates of the tribe of 'Abdul-Qais came and said, "O Allah's Apostle! We are from the tribe of Rabi'a, and there is the infidels of the tribe of Mudar intervening between you and us, so we cannot come to you except in the Sacred Months. So please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well." The Prophet said, "I order you (to do) four (things) and forbid you (to do) four: I order you to believe in Allah, that is, to testify that None has the right to be worshipped but Allah (the Prophet pointed with his hand); to offer prayers perfectly; to pay Zakat; to fast the month of Ramadan, and to pay the Khumus (i.e.

one-fifth) of the war booty to Allah and I forbid you to use Ad-dubba', An-Naqir, Al-Hantam and Al-Muzaffat (i.e. utensils used for preparing alcoholic drinks)." (See Hadith No. 50, Vol. 1).

Volume 4, Book 53, Number 328:

Narrated Abu Huraira.

Allah's Apostle said, "My heirs should not take even a single Dinar (i.e. anything from my property), and whatever I leave, excluding the expenditure of my wives and my laborers, will be Sadaqa (i.e. be used for charity)."

Volume 4, Book 53, Number 329:

Narrated Aisha.

Allah's Apostle died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

Volume 4, Book 53, Number 330:

Narrated 'Amr bin Al-Harith.

The Prophet did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as Sadaqa.

Volume 4, Book 53, Number 331:

Narrated 'Aisha.

(the wife of the Prophet) When the sickness of Allah's Apostle got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.

Volume 4, Book 53, Number 332:

Narrated Ibn Abu Mulaika.

'Aisha said, "The Prophet died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva." 'Aisha added, "AbdurRahman came with a Siwak and the Prophet was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it."

Volume 4, Book 53, Number 333:

Narrated Safiya.

(the wife of the Prophet) That she came to visit Allah's Apostle while he was in Itikaf(i.e. seclusion in the Mosque during the last ten days of Ramadan. When she got up to return, Allah's Apostle got up with her and accompanied her, and when he reached near the gate of the Mosque close to the door (of the house) of Um Salama, the wife of the Prophet, two Ansari men passed by them and greeted Allah's Apostle and then went away. Allah's Apostle addressed them saying, "Don't hurry! (She is my wife)," They said, "Glorified be Allah! O Allah's Apostle (You are far away from any suspicion)," and his saying was hard on them. Allah's Apostle said, "Satan circulates in the mind of a person as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your minds."

Volume 4, Book 53, Number 334:

Narrated 'Abdullah bin 'Umar.

Once I went upstairs in Hafsa's house and saw the Prophet answering the call of nature with his back towards the Qibla and facing Sham.

Volume 4, Book 53, Number 335:

Narrated Aisha.

That Allah's Apostle used to offer the 'Asr prayer while the sun was still shining in her Hujra (i.e. her dwelling place).

Volume 4, Book 53, Number 336:

Narrated 'Abdullah.

The Prophet stood up and delivered a sermon, and pointing to 'Aisha's house (i.e. eastwards), he said thrice, "Affliction (will appear from) here," and, "from where the side of the Satan's head comes out (i.e. from the East)."

Volume 4, Book 53, Number 337:

Narrated 'Amra bint Abdur-Rahman.

'Aisha, the wife of the Prophet told her that once Allah's Apostle was with her and she heard somebody asking permission to enter Hafsa's house. She said, "O Allah's Apostle! This man is asking permission to enter your house." Allah's Apostle replied, "I think he is so-and-so (meaning the foster

uncle of Hafsa). What is rendered illegal because of blood relations, is also rendered illegal because of the corresponding foster-relations."

Volume 4, Book 53, Number 338:

Narrated Anas:

That when Abu Bakr became the Caliph, he sent him to Bahrain and wrote this letter for him, and stamped it with the Ring of the Prophet. Three lines were engraved on the Ring, (the word) 'Muhammad' was in a line, 'Apostle' was in another line, and 'Allah' in a third.

Volume 4, Book 53, Number 339:

Narrated 'Isa bin Tahman:

Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thabit Al-Banani told me that Anas said that they were the shoes of the Prophet.

Volume 4, Book 53, Number 340:

Narrated Abu Burda:

'Aisha brought out to us a patched wool Len garment, and she said, "(It chanced that) the soul of Allah's Apostle was taken away while he was wearing this." Abu-Burda added, "Aisha brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called Al-Mulabbada."

Volume 4, Book 53, Number 341:

Narrated Anas bin Malik:

When the cup of Allah's Apostle got broken, he fixed it with a silver wire at the crack. (The sub-narrator, 'Asim said, "I saw the cup and drank (water) in it.")

Volume 4, Book 53, Number 342:

Narrated 'Ali bin Al-Husain:

That when they reached Medina after returning from Yazid bin Mu'awaiya after the martyrdom of Husain bin 'Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" 'Ali said, "No." Al-Miswar said, "Will you give me the sword of Allah's Apostle for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die." When Ali bin Abu Talib demanded the hand of the daughter of Abi Jahal to be his wife besides Fatima, I heard Allah's Apostle

on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Apostle said, "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet then mentioned one of his son-in-law who was from the tribe of 'Abu Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah's Apostle and the daughter of the enemy of Allah, (i.e. Abu Jahl) can never get together (as the wives of one man) (See Hadith No. 76, Vo. 5).

Volume 4, Book 53, Number 343.

Narrated Ibn Al-Hanafiya:

If Ali had spoken anything bad about 'Uthman then he would have mentioned the day when some persons came to him and complained about the Zakat officials of 'Uthman. 'Ali then said to me, "Go to 'Uthman and say to him, 'This document contains the regulations of spending the Sadaqa of Allah's Apostle so order your Zakat officials to act accordingly.'" I took the document to 'Uthman. 'Uthman said, "Take it away, for we are not in need of it." I returned to 'Ali with it and informed him of that. He said, "Put it whence you took it."

Narrated Muhammad bin Suqa: I heard Mundhir At-Tuzi reporting Ibn Hanafiya who said, "My father sent me saying, 'Take this letter to 'Uthman for it contains the orders of the Prophet concerning the Sadaqa.'"

Volume 4, Book 53, Number 344.

Narrated 'Ali:

Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to Allah's Apostle. She went to him to ask for a maid-servant, but she could not find him, and told 'Aisha of her need. When the Prophet came, 'Aisha informed him of that. The Prophet came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places,' I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Al-hamdu Lillah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested."

Volume 4, Book 53, Number 345.

Narrated Jabir bin 'Abdullah Al-Ansari:

A man amongst us begot a boy whom he named Al-Qasim. On that the Ansar said, (to the man), "We will never call you Abu-al-Qasim and will never please you with this blessed title." So, he went to the Prophet and said, "O Allah's Apostle! I have begotten a boy whom I named Al-Qasim and the Ansar said, 'We will never call you Abu-al-Qasim, nor will we please you with this title.' " The Prophet said, "The Ansar have done well. Name by my name, but do not name by my Kunya, for I am Qasim."

Volume 4, Book 53, Number 346.

Narrated Muawiya.

Allah's Apostle said, "If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allah's Order comes and they will still be victorious "

Narrated Abu Huraira. Allah's Apostle said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e. Qasim), and I give as I am ordered."

Volume 4, Book 53, Number 347.

Narrated Khaula Al-Ansariya.

I heard Allah's Apostle saying, "Some people spend Allah's Wealth (i.e. Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

Volume 4, Book 53, Number 348.

Narrated 'Urwa-al-Bariqi.

The Prophet said, "Horses are always the source of good, namely, rewards (in the Hereafter) and booty, till the Day of Resurrection."

Volume 4, Book 53, Number 349.

Narrated Abu Huraira.

Allah's Apostle said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Volume 4, Book 53, Number 350.

Narrated Jabir bin Samura.

Allah's Apostle said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Volume 4, Book 53, Number 351.

Narrated Jabir bin Abdullah:

Allah's Apostle said, "Booty has been made legal for me."

Volume 4, Book 53, Number 352.

Narrated Abu Huraira.

Allah's Apostle said, "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty."

Volume 4, Book 53, Number 353.

Narrated Abu Huraira.

The Prophet said, "A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or shecamels and is waiting for the birth of their young ones.' So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order O Allah! Stop it (i.e. the sun) from setting.' It was stopped till Allah made him victorious.

Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me.' (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck over the hand of their prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet added: Then Allah saw our weakness and disability, so he made booty legal for us."

Volume 4, Book 53, Number 354.

Narrated Aslam.

'Umar said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet distributed the land of Khaibar."

Volume 4, Book 53, Number 355.

Narrated Abu Musa Al-Ashari.

A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these regarded as fighting in Allah's Cause?" The Prophet said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause."

Volume 4, Book 53, Number 356.

Narrated 'Abdullah bin Abu Mulaika.

Some silken cloaks with golden buttons were presented to the Prophet. He distributed them amongst his companions and kept one for Makhrama, bin Naufal. Later on Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son). "Call him (i.e. the Prophet) to me." The Prophet heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, "O Abu-al-Miswar! I have kept this aside for you! O Abu-al Miswar! I have kept this aside for you!" Makhrama was a bad-tempered man.

Volume 4, Book 53, Number 357.

Narrated Anas bin Malik.

People used to give some of their datepalms to the Prophet (as a gift), till he conquered Bani Quraiza and Bani An-Nadir, whereupon he started returning their favors.

Volume 4, Book 53, Number 358.

Narrated 'Abdullah bin Az-Zubair.

When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of

that portion to his sons; namely, 'Abdullah's sons. He said, "One-third of the one third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hisham, a sub-narrator added, "Some of the sons of 'Abdullah were equal in age to the sons of Az-Zubair e.g. Khubaib and 'Abbas. 'Abdullah had nine sons and nine daughters at that time." (The narrator 'Abdullah added.) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allah! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allah (is my Master)." By Allah, whenever I had any difficulty regarding his debts, I would say, "Master of Az-Zubair! Pay his debts on his behalf ." and Allah would (help me to) pay it. Az-Zubair was martyred leaving no Dinar or Dirham but two pieces of land, one of which was (called) Al-Ghaba, and eleven houses in Medina, two in Basra, one in Kufa and one in Egypt. In fact, the source of the debt which he owed was, that if somebody brought some money to deposit with him. Az Zubair would say, "No, (i won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of Kharaj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet, Abu Bakr, Umar, and 'Uthman. ('Abdullah bin Az-Zubair added.) When I counted his debt, it turned to be two million and two hundred thousand. (The sub-narrator added.) Hakim bin Hizam met Abdullah bin Zubair and asked, "O my nephew! How much is the debt of my brother?" 'Abdullah kept it as a secret and said, "One hundred thousand," Hakim said, "By Allah! I don't think your property will cover it." On that 'Abdullah said to him, "What if it is two million and two hundred thousand?" Hakim said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghaba for one hundred and seventy thousand. 'Abdullah sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghaba." There came to him 'Abdullah bin Ja'far whom Az-Zubair owed four hundred thousand. He said to 'Abdullah bin Az-Zubair, "If you wish I will forgive you the debt." 'Abdullah (bin Az-Zubair) said, "No." Then Ibn Ja'far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." 'Abdullah bin Ja'far said, "Give me a piece of the land." 'Abdullah bin AzZubair said (to him), "Yours is the land extending from this place to this place." So, 'Abdullah bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al-Ghaba). He then went to Mu'awliya while 'Amr bin 'Uthman, Al-Mundhir bin Az-Zubair and Ibn Zam'a were sitting with him. Mu'awiya asked, "At what price have you appraised Al-Ghaba?" He said, "One hundred thousand for each share," Muawiya asked, "How many shares have been left?" 'Abdullah replied, "Four and a half shares." Al-Mundhir bin Az-Zubair said, "I would like to buy one share for one hundred thousand." 'Amr bin 'Uthman said, "I would like to buy one share for one hundred thousand." Ibn Zam'a said, "I would like to buy one share for one hundred thousand." Muawiya said, "How much is left now?" 'Abdullah replied, "One share and a half." Muawiya said, "I would like to buy it for one hundred and fifty thousand." 'Abdullah also sold his part to Muawiya six hundred thousand. When Ibn AzZubair had paid all the debts. Az-Zubair's

sons said to him, "Distribute our inheritance among us." He said, "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt.'" So, he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand.

Volume 4, Book 53, Number 359:

Narrated Ibn 'Umar:

'Uthman did not join the Badr battle because he was married to one of the daughters of Allah's Apostle and she was ill. So, the Prophet said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle."

Volume 4, Book 53, Number 360:

Narrated Marwan bin Al-Hakim and Miswar bin Makhrama.

When the Hawazin delegation came to Allah's Apostle after they had embraced Islam and requested him to return their properties and war prisoners to them, Allah's Apostle said, "To me the best talk is the truest, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution." Allah's Apostle had waited for them for over ten days when he returned from Ta'if. So, when those people came to know that Allah's Apostle was not going to return to them except one of the two things the said, "We choose our war Prisoners 'Allah's Apostle stood up amongst the Muslims, and after glorifying Allah as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them, so whoever of you likes to do that as a favor then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first Fai' (i.e. war booty received without fight) which Allah will give us." On that, all the people said. 'O Allah's Apostles We have agreed willingly to do so (return the captives)" Then Allah's Apostle said to them "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allah's Apostle and said, "All the people have agreed willingly to do so and have given the permission to return the war prisoners (without Compensation)" (Az-Zuhri, the sub-narrator states) This is what has been related to us about the captives of Hawazin.

Volume 4, Book 53, Number 361:

Narrated Zahdam.

Once we were in the house of Abu Musa who presented a meal containing cooked chicken. A man from the tribe of Bani Taim Allah with red complexion as if he were from the Byzantine war prisoners, was present. Abu Musa invited him to share the meal but he (apologised) saying, "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abu Musa said, "Come along, I will tell you about this matter (i.e. how to cancel one's oath). I went to the Prophet in the company of a group of Al-Ashariyin, asked him to provide us with means of conveyance. He said, 'By Allah, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allah's Apostle and he asked for us saying, 'Where are the group of Al-Ash'ariyun?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels)?' He replied, 'I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath.'

Volume 4, Book 53, Number 362:

Narrated Nafi from Ibn Umar:

Allah's Apostle sent a Sariya towards Najd, and Abdullah bin 'Umar was in the Sariya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were given an extra camel each.

Volume 4, Book 53, Number 363:

Narrated Ibn 'Umar:

Allah's Apostle used to give extra share to some of the members of the Sariya he used to send, in addition to the shares they shared with the army in general.

Volume 4, Book 53, Number 364:

Narrated Abu Musa:

We got the news of the migration of the Prophet while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burda and the other was Abu Ruhm. We were over fifty (or fifty-three or fifty two) men from our people. We got on board a ship which took us to An-Najashi in Ethiopia, and there we found Ja'far bin Abu Talib and his companions with An-Najashi. Ja'far said (to us), "Allah's Apostle has sent us

here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him. but he did not give any share to any person who had not participated in Khaibar's conquest except the people of our ship, besides Ja'far and his companions, whom he gave a share as he did them (i.e. the people of the ship).

Volume 4, Book 53, Number 365:

Narrated Jabir:

Allah's Apostle said (to me), "If the property of Bahrain had come to us, I would have given you so much and so much." But the Bahrain property did not come till the Prophet had died. When the Bahrain property came. Abu Bakr ordered somebody to announce, "Any person who has money claim on Allah's Apostle or whom Allah's Apostle had promised something, should come to us." So, I went to him and said, "Allah's Apostle had promised to give me so much and so much." Abu Bakr scooped up money with both hands thrice for me." (The sub-narrator Sufyan illustrated this action by scooping up with both hands and said, "Ibn Munkadir, another sub-narrator, used to illustrate it in this way.")

Narrated Jabir: Once I went to Abu Bakr and asked for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, "I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abu Bakr said, "You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you."

(In another narration Jabir added.) So, Abu Bakr scooped up money with both hands for me and asked me to count it. I found out that It was five hundred. Abu Bakr told me to take twice that amount.

Volume 4, Book 53, Number 366:

Narrated Jabir bin Abdullah:

While Allah's Apostle was distributing the booty at Al-Ja'rana, somebody said to him "Be just (in your distribution)." The Prophet replied, "Verily I would be miserable if I did not act justly."

Volume 4, Book 53, Number 367:

Narrated Jubair bin Mutim:

The Prophet talked about war prisoners of Badr saying, "Had Al-Mutim bin Adi been alive and interceded with me for these mean people, I would have freed them for his sake."

Volume 4, Book 53, Number 368:

Narrated Jubair bin Mutim.

I and 'Uthman bin 'Affan went to Allah's Apostle and said, "O Allah's Apostle! You have given to Bani Al-Muttalib and left us although they and we are of the same kinship to you." Allah's Apostle said, "Bani Muttalib and Bani Hashim are one and the same." The Prophet did not give a share to Bani Abd Shams and Bani Naufai. (Ibn Ishaq said, "Abd Shams and Hashim and Al-Muttalib were maternal brothers and their mother was 'Atika bint Murra and Naufal was their paternal brother.")

Volume 4, Book 53, Number 369:

Narrated 'Abdur-Rahman bin 'Auf.

While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's Apostle. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allah's Apostle to inform him of that. Allah's Apostle asked, "Which of you has killed him?" Each of them said, "I Have killed him." Allah's Apostle asked, "Have you cleaned your swords?" They said, "No. " He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Muadh bin Amr bin Al-Jamuh." The two boys were Muadh bin 'Afra and Muadh bin Amr bin Al-Jamuh.

Volume 4, Book 53, Number 370:

Narrated Abu Qatada.

We set out in the company of Allah's Apostle on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned around and came upon him from behind and hit him on the shoulder with the sword He (i.e. the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed 'Umar bin Al Khattab and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allah," After the people returned, the Prophet sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got up

and said, "Who will be a witness for me?" and then sat down. The Prophet again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet said the same for the third time. I again got up, and Allah's Apostle said, "O Abu Qatada! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allah's Apostle! He is speaking the truth, and the spoils of the killed man are with me. So please compensate him on my behalf." On that Abu Bakr As-Siddiq said, "No, by Allah, he (i.e. Allah's Apostle) will not agree to give you the spoils gained by one of Allah's Lions who fights on the behalf of Allah and His Apostle." The Prophet said, "Abu Bakr has spoken the truth." So, Allah's Apostle gave the spoils to me. I sold that armor (i.e. the spoils) and with its price I bought a garden at Bani Salima, and this was my first property which I gained after my conversion to Islam.

Volume 4, Book 53, Number 371:

Narrated Urwa bin Az-Zubair:

Hakim bin Hizam said, "I asked Allah's Apostle for something, and he gave me. I asked him again, and he gave me, and said to me. 'O Hakim! This wealth is like green sweet (i.e. fruit), and if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it, and will be like the one who eats without satisfaction. And an upper (i.e. giving) hand is better than a lower (i.e. taking) hand,' I said, 'O Allah's Apostle! By Him Who has sent you with the Truth. I will not ask anyone for anything after you till I leave this world.'" So, when Abu Bakr during his Caliphate, called Hakim to give him (some money), Hakim refused to accept anything from him. Once 'Umar called him (during his Caliphate) in order to give him something, but Hakim refused to accept it, whereupon 'Umar said, "O Muslims! I give him (i.e. Hakim) his right which Allah has assigned to him) from this Fai '(booty), but he refuses to take it." So Hakim never took anything from anybody after the Prophet till he died.

Volume 4, Book 53, Number 372:

Narrated Nafi.

'Umar bin Al-Khattab said, "O Allah's Apostle! I vowed to observe Itikaf for one day during the Pre-Islamic period." The Prophet ordered him to fulfill his vow. 'Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Mecca. When Allah's Apostle freed the captives of Hunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O Abdullah! See what is the matter." 'Abdullah replied, "Allah's Apostle has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (Nafi added.) Allah's Apostle did not perform the 'Umra from Al-Jarana, and if he had performed the 'Umra, it would not have been hidden from 'Abdullah.

Volume 4, Book 53, Number 373:

Narrated 'Amr bin Taghlib.

Allah's Apostle gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet said, "I give to some people, lest they should deviate from True Faith or lose patience, while I refer other people to the goodness and contentment which Allah has put in their hearts, and 'Amr bin Taghlib is amongst them." 'Amr bin Taghlib said, "The statement of Allah's Apostle is dearer to me than red camels."

Narrated Al-Hasan. 'Amr bin Taghlib told us that Allah's Apostle got some property or some war prisoners and he distributed them in the above way (i.e. giving to some people to the exclusion of others) .

Volume 4, Book 53, Number 374:

Narrated Anas.

The Prophet said, "I give to Quraish people in order to let them adhere to Islam, for they are near to their life of Ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts."

Volume 4, Book 53, Number 375:

Narrated Anas bin Malik.

When Allah favored His Apostle with the properties of Hawazin tribe as Fai (booty), he started giving to some Quarries men even up to one-hundred camels each, whereupon some Ansari men said about Allah's Apostle, "May Allah forgive His Apostle! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)" When Allah's Apostle was informed of what they had said, he called the Ansar and gathered them in a leather tent and did not call anybody else along, with them. When they gathered, Allah's Apostle came to them and said, "What is the statement which, I have been informed, and that which you have said?" The learned ones among them replied, "O Allah's Apostle! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allah forgive His Apostle; he gives the Quarish and leaves the Ansar, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.' " Allah's Apostle replied, I give to such people as are still close to the period of Infidelity (i.e. they have recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see people go with fortune, while you return with Allah's Apostle to your houses? By Allah, what you will return with, is better than what they are returning with." The Ansar replied, "Yes, O Allah's Apostle, we are satisfied' Then the Prophet said to them." You will find after me, others being preferred to you. Then be patient till you meet Allah and meet His Apostle at Al-Kauthar (i.e. a fount in Paradise)." (Anas added.) But we did not remain patient.

Volume 4, Book 53, Number 376:

Narrated Jubair bin Mutim.

That while he was with Allah's Apostle who was accompanied by the people on their way back from Hunain, the bedouins started begging things of Allah's Apostle so much so that they forced him to go under a Samura tree where his loose outer garment was snatched away. On that, Allah's Apostle stood up and said to them, "Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward."

Volume 4, Book 53, Number 377:

Narrated Anas bin Malik.

While I was walking with the Prophet who was wearing a Najrani outer garment with a thick hem, a bedouin came upon the Prophet and pulled his garment so violently that I could recognize the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, "Order for me something from Allah's Fortune which you have." The Prophet turned to him and smiled, and ordered that a gift be given to him.

Volume 4, Book 53, Number 378:

Narrated 'Abdullah.

On the day (of the battle) of Hunain, Allah's Apostle favored some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin Habis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him), "By Allah, I will inform the Prophet (of what you have said), "I went and informed him, and he said, "If Allah and His Apostle did not act justly, who else would act justly. May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient."

Volume 4, Book 53, Number 379:

Narrated Asma bint Abu Bakr.

I used to carry the date stones on my head from the land of Az-Zubair which Allah's Apostle had given to him, and it was at a distance of 2/3 of a Farsakh from my house.

Narrated Hisham's father: The Prophet (gave Az-Zubair a piece of land from the property of Bani An-Nadir (gained as war booty).

Volume 4, Book 53, Number 380:

Narrated Ibn 'Umar:

Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Apostle after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it belonged to Allah, Allah's Apostle and the Muslims. But the Jews requested Allah's Apostle to leave them there on the condition that they would do the labor and get half of the fruits (the land would yield). Allah's Apostle said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of 'Umar's Caliphate when he expelled them to Taima and Ariha.

Volume 4, Book 53, Number 381:

Narrated 'Abdullah bin Mughaffal.

While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet (standing behind), so I felt embarrassed in front of him.

Volume 4, Book 53, Number 382:

Narrated Ibn Umar:

In our holy battles, we used to get honey and grapes, as war booty which we would eat and would not store.

Volume 4, Book 53, Number 383:

Narrated Ibn Abi Aufa:

We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys and when the pots got boiling (with their meat). Allah's Apostle made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet prohibited that because the Khumus had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them for ever." The sub-narrator added, "I asked Said bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever.'")

Volume 4, Book 53, Number 384:

Narrated 'Umar bin Dinar:

I was sitting with Jabir bin Zaid and 'Amr bin Aus, and Bjalla was narrating to them in 70 A.H. the year when Musab bin Az-Zubair was the leader of the pilgrims of Basra. We were sitting at the steps

of Zam-zam well and Bajala said, "I was the clerk of Juz bin Muawiya, Al-Ahnaf's paternal uncle. A letter came from 'Umar bin Al-Khattab one year before his death; and it was read.-- "Cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islam: a relative of this sort being called Dhu-Mahram.)" 'Umar did not take the Jizya from the Magian infidels till 'Abdur-Rahman bin 'Auf testified that Allah's Apostle had taken the Jizya from the Magians of Hajar.

Volume 4, Book 53, Number 385.

Narrated 'Amr bin 'Auf Al-Ansari.

(who was an ally of Bam 'Amr bin Lu'ai and one of those who had taken part in (the Ghazwa of Badr): Allah's Apostle sent Abu 'Ubaida bin Al-Jarreh to Bahrain to collect the Jizya. Allah's Apostle had established peace with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their governor. When Abu 'Ubaida came from Bahrain with the money, the Ansar heard of Abu 'Ubaida's arrival which coincided with the time of the morning prayer with the Prophet. When Allah's Apostle led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abu. 'Ubaida has brought something?" They said, "Yes, O Allah's Apostle' He said, "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

Volume 4, Book 53, Number 386.

Narrated Jubair bin Haiya.

'Umar sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzan embraced Islam, 'Umar said to him. "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzan said, "Yes, the example of these countries and their inhabitants who are the enemies. of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Faris. So, order the Muslims to go towards Khosrau." So, 'Umar sent us (to Khosrau) appointing An-Numan bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughira replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While

we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says:-- "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master." (Al-Mughira, then blamed An-Numan for delaying the attack and) An-Nu' man said to Al-Mughira, "If you had participated in a similar battle, in the company of Allah's Apostle he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allah's Apostle in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (i.e. after midday)."

Volume 4, Book 53, Number 387:

Narrated Abu Humaid As-Saidi.

We accompanied the Prophet in the Ghazwa of Tabuk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet wrote to him a peace treaty allowing him to keep authority over his country.

Volume 4, Book 53, Number 388:

Narrated Juwairiya bin Qudama At-Tamimi.

We said to 'Umar bin Al-Khattab, Jo Chief of the believers! Advise us." He said, "I advise you to fulfill Allah's Convention (made with the Dhimmis) as it is the convention of your Prophet and the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis.) "

Volume 4, Book 53, Number 389:

Narrated Yahya bin Said.

Once the Prophet called the Ansar in order to grant them part of the land of Bahrain. On that they said, "No! By Allah, we will not accept it unless you grant a similar thing to our Quarries brothers as well." He said, "That will be their's if Allah wishes." But when the Ansar persisted in their request, he said, "After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at the Tank (of Al-Kauthar)."

Volume 4, Book 53, Number 390:

Narrated Jabir bin 'Abdullah.

Allah's Apostle once said to me, "If the revenue of Bahrain came, I would give you this much and this much." When Allah's Apostle had died, the revenue of Bahrain came, and Abu Bakr announced, "Let whoever was promised something by Allah's Apostle come to me." So, I went to Abu Bakr and said, "Allah's Apostle said to me, 'If the revenue of Bahrain came, I would give you this much and this much.'" On that Abu Bakr said to me, "Scoop (money) with both your hands." I scooped money with both my hands and Abu Bakr asked me to count it. I counted it and it was five-hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces.)

Narrated Anas. Money from Bahrain was brought to the Prophet . He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allah's Apostle . In the meantime Al-'Abbas came to him and said, "O Allah's Apostle! Give me, for I gave the ransom of myself and Aqil." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet, "Will you order someone to help me in lifting it?" The Prophet said, "No." Then Al-'Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." Then Al 'Abbas threw away some of the money, but even then he was not able to lift it, and so he gain requested the Prophet "Will you order someone to help me carry it?" The Prophet said, "No." Then Al-'Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." So, Al-'Abbas threw away some more money and lifted it on his shoulder and went away. The Prophet kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Apostle did not get up from there till not a single Dirham remained from that money.

Volume 4, Book 53, Number 391.

Narrated 'Abdullah bin 'Amr.

The Prophet said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years."

Volume 4, Book 53, Number 392.

Narrated Abu Huraira.

While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

Volume 4, Book 53, Number 393.

Narrated Said bin Jubair.

that he heard Ibn 'Abbas saying, "Thursday! And you know not what Thursday is? After that Ibn 'Abbas wept till the stones on the ground were soaked with his tears. On that I asked Ibn 'Abbas, "What is (about) Thursday?" He said, "When the condition (i.e. health) of Allah's Apostle deteriorated, he said, 'Bring me a bone of scapula, so that I may write something for you after which you will never go astray.' The people differed in their opinions although it was improper to differ in front of a prophet, They said, 'What is wrong with him? Do you think he is delirious? Ask him (to understand). The Prophet replied, 'Leave me as I am in a better state than what you are asking me to do.' Then the Prophet ordered them to do three things saying, 'Turn out all the pagans from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.' " The sub-narrator added, "The third order was something beneficial which either Ibn 'Abbas did not mention or he mentioned but I forgot.'

Volume 4, Book 53, Number 394.

Narrated Abu Huraira.

When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews). The Prophet ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes.' The Prophet asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Ab Li-Al-Qasim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you."

Volume 4, Book 53, Number 395.

Narrated 'Asim.

I asked Anas about the Qunut (i.e. invocation in the prayer). Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet invoked evil on the tribe of Bani-Sulaim for one month after bowing. ' Anas Further said, "The Prophet had sent 40 or 70 Qaris (i.e. men well versed in the knowledge of the Qur'an) to some pagans, but the latter struggled with them and martyred them, although there was a peace pact between them and the Prophet I had never seen the Prophet so sorry and worried about anybody as he was about them (i.e. the Qaris)."

Volume 4, Book 53, Number 396:

Narrated Um Hani:

the daughter of Abu Talib. I went to Allah's Apostle on the day of the conquest of Mecca and found him taking a bath, and his daughter Fatima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Um Hani bint Abi Talib." He said, "Welcome, O Um Hani." When he had finished his bath, he stood up and offered eight Rakat while dressed in one garment. I said, "O Allah's Apostle! My brother 'Ali has declared that he will kill a man to whom I have granted asylum. The man is so and-so bin Hubaira." Allah's Apostle said, "O Um Hani! We will grant asylum to the one whom you have granted asylum." (Um Hani said, "That (visit) took place in the Duha (i.e. forenoon)).

Volume 4, Book 53, Number 397:

Narrated Ibrahim At-Tamimi's father:

'Ali delivered a sermon saying, "We have no book to read except the Book of Allah and what is written in this paper which contains verdicts regarding (retaliation for) wounds, the ages of the camels (given as Zakat or as blood money) and the fact that Medina is a sanctuary in between Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it, to such an innovator will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted. And whoever (freed slave) takes as his master (i.e. befriends) other than his real masters will incur the same (Curse). And the asylum granted by any Muslim is to be secured by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (Curse)."

Volume 4, Book 53, Number 398:

Narrated Sahl bin Abi Hathma.

'Abdullah bin Sahl and Muhaiyisa bin Mas'ud bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muhaiyisa came upon 'Abdullah bin Sahl and found him murdered agitating in his blood. He buried him and returned to Medina. 'Abdur Rahman bin Sahl, Muhaiyisa and Huwaiuisa, the sons of Mas'ud came to the Prophet and 'Abdur Rahman intended to talk, but the Prophet said (to him), "Let the eldest of you speak." as 'Abdur-Rahman was the youngest.. 'Abdur-Rahman kept silent and the other two spoke. The Prophet said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet said, "Then the Jews can clear themselves from the charge by taking Alaska (an oath taken by men that it was not they who committed the murder)." They said, "How should we believe in the oaths of infidels?" So, the Prophet himself paid the blood money (of 'Abdullah). (See Hadith No. 36 Vol. 9.)

Volume 4, Book 53, Number 399:

Narrated 'Abdullah bin 'Abbas.

That Abu Sufyan bin Harb informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Sham as traders, during the truce which Allah's Apostle had concluded with Abu Sufyan and the Quraish infidels.

Volume 4, Book 53, Number 400:

Narrated Aisha.

Once the Prophet was bewitched so that he began to imagine that he had done a thing which in fact he had not done.

Volume 4, Book 53, Number 401:

Narrated Auf bin Mali.

I went to the Prophet during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

Volume 4, Book 53, Number 402:

Narrated Abu Huraira.

Abu Bakr, on the day of Nahr (i.e. slaughtering of animals for sacrifice), sent me in the company of others to make this announcement. "After this year, no pagan will be allowed to perform the Hajj, and none will be allowed to perform the Tawaf of the Ka'ba undressed." And the day of Al-Hajj-ul-Akbar is the day of Nahr, and it called Al-Akbar because the people call the 'Umra Al-Hajj-ul-Asghar (i.e. the minor Hajj). Abu Bakr threw back the pagans' covenant that year, and therefore, no pagan performed the Hajj in the year of Hajj-ul-Wada' of the Prophets.

Volume 4, Book 53, Number 403:

Narrated 'Abdullah bin 'Amr.

Allah's Apostle said, "Whoever has (the following) four characteristics will be a pure hypocrite: "If he speaks, he tells a lie; if he gives a promise, he breaks it, if he makes a covenant he proves treacher-

ous; and if he quarrels, he behaves in a very imprudent evil insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite, unless he gives it us."

Volume 4, Book 53, Number 404.

Narrated Ali.

We did not, write anything from the Prophet except the Quran and what is written in this paper, (wherein) the Prophet said, "Medina is a sanctuary from (the mountain of) Air to so and-so, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah. the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted And the asylum granted by any Muslim Is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave will take as masters (befriends) people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

Narrated Said. Abu Huraira once said (to the people), "What will your state be when you can get no Dinar or Dirhan (i.e. taxes from the Dhimmi)?" on that someone asked him, "What makes you know that this state will take place, O Abu- Hu raira?" He said, "By Him in Whose Hands Abu Huraira's life is, I know it through the statement of the true and truly inspired one (i.e. the Prophet)." The people asked, "What does the Statement say?" He replied, "Allah and His Apostle's asylum granted to Dhimmi, i.e. non-Muslims living in a Muslim territory) will be outraged, and so Allah will make the hearts of these Dhimmi so daring that they will refuse to pay the Jizya they will be supposed to pay."

Volume 4, Book 53, Number 405.

Narrated Al-Amash.

I asked Abu Wail, "Did you take part in the battle of Siffin?" He said, 'Yes, and I heard Sahl bin Hunaif (when he was blamed for lack of zeal for fighting) saying, "You'd better blame your wrong opinions. I wish you had seen me on the day of Abu Jandal. If I had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).'"

Volume 4, Book 53, Number 406.

Narrated Abu Wail.

We were in Siffin and Sahl bin Hunaif got up and said, "O people! Blame yourselves! We were with the Prophet on the day of Hudaibiya, and if we had been called to fight, we would have fought. But 'Umar bin Al Khatab came and said, 'O Allah's Apostle! Aren't we in the right and our opponents in the wrongs' Allah's Apostle said, 'Yes.' 'Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' 'Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return before Allah judges between us and them?' Allah's Apostle said, 'O Ibn Al-Khattab! I am the Apostle of Allah and Allah will never degrade me. Then 'Umar went to Abu Bakr and told him the same as he had told the Prophet.

On that Abu Bakr said (to 'Umar). 'He is the Apostle of Allah and Allah will never degrade him.' Then Surat-al-Fath (i.e. Victory) was revealed and Allah's Apostle recited it to the end in front of 'Umar. On that 'Umar asked, 'O Allah's Apostle! Was it (i.e. the Hudaibiya Treaty) a victory?' Allah's Apostle said, "Yes"

Volume 4, Book 53, Number 407:

Narrated Asma 'bint Abi Bakr:

During the period of the peace treaty of Quraish with Allah's Apostle, my mother, accompanied by her father, came to visit me, and she was a pagan. I consulted Allah's Apostle, "O Allah's Apostle! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her."

Volume 4, Book 53, Number 408:

Narrated Al-Bara:

When the Prophet intended to perform the 'Umra he sent a person to the people of Mecca asking their permission to enter Mecca. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islam) to any of them. So Ali bin Abi-Talib started writing the treaty between them. He wrote, "This is what Muhammad, Apostle of Allah has agreed to." The (Meccans) said, "If we knew that you (Muhammad) are the Apostle of Allah, then we would not have prevented you and would have followed you. But write, 'This is what Muhammad bin 'Abdullah has agreed to.' " On that Allah's Apostle said, "By Allah, I am Muhammad bin 'Abdullah, and, by Allah, I am Apostle of 'Allah." Allah's Apostle used not to write; so he asked 'Ali to erase the expression of Apostle of Allah. On that 'Ali said, "By Allah I will never erase it." Allah's Apostle said (to 'Ali), "Let me see the paper." When 'Ali showed him the paper, the Prophet erased the expression with his own hand. When Allah's Apostle had entered Mecca and three days had elapsed, the Meccans came to 'Ali and said, "Let your friend (i.e. the Prophet) quit Mecca." Ali informed Allah's Apostle about it and Allah's Apostle said, "Yes," and then he departed.

Volume 4, Book 53, Number 409:

Narrated 'Abdullah.

While the Prophet was in the state of prostration, surrounded by a group of people from Quraish pagans. 'Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet . The Prophet did not raise his head from prostration till Fatima (i.e. his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (the evil deed). The Prophet said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, 'Utba bin Rabi'a, Shaiba bin Rabi'a. 'Uqba bin Abi Mu'ait 'Umaiya bin Khalaf (or Ubai bin Kalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Volume 4, Book 53, Number 410:

Narrated Anas.

The Prophet said, "Every betrayer will have a flag on the Day of Resurrection" One of the two sub-narrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.

Volume 4, Book 53, Number 411:

Narrated Ibn Umar.

The Prophet said, "Every betrayer will have a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal he committed."

Volume 4, Book 53, Number 412:

Narrated Ibn 'Abbas.

Allah's Apostle said on the day of the conquest of Mecca, "There is no migration now, but there is Jihad (i.e. holy battle) and good intentions. And when you are called for Jihad, you should come out at once" Allah's Apostle also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-'Abbas said, "O Allah's Apostle! Except the Idhkhair, because it is

used by the goldsmiths and by the people for their houses." On that the Prophet said, "Except the Idhkhir."

Book 54: Beginning of Creation

Volume 4, Book 54, Number 413.

Narrated 'Imran bin Husain.

Some people of Bani Tamim came to the Prophet and he said (to them), "O Bani Tamim! rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the color of his face changed then the people of Yemen came to him and he said, "O people of Yemen ! Accept the good tidings, as Bani Tamim has refused them." The Yemenites said, "We accept them. Then the Prophet started talking about the beginning of creation and about Allah's Throne. In the mean time a man came saying, "O 'Imran! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allah's Apostle had said).

Volume 4, Book 54, Number 414.

Narrated Imran bin Husain.

I went to the Prophet and tied my she-camel at the gate. The people of Bani Tamim came to the Prophet who said "O Bani Tamim! Accept the good tidings." They said twice, 'You have given us the good tidings, now give us something" Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemem, for Bani Tamim refused them." They said, "We accept it, O Allah's Apostle! We have come to ask you about this matter (i.e. the start of creations)." He said, "First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man shouted, "O Ibn Husain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she-camel (but not that gathering).

Narrated 'Umar: One day the Prophet stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it.

Volume 4, Book 54, Number 415.

Narrated Abu Huraira.

Allah's Apostle said, "Allah the Most Superior said, "The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he

says that I have a son; and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before."

Volume 4, Book 54, Number 416:

Narrated Abu Huraira.

Allah's Apostle said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, "My Mercy overpowers My Anger."

Volume 4, Book 54, Number 417:

Narrated Muhammad bin Ibrahim bin Al-Harith.

from Abu Salama bin 'Abdur-Rahman who had a dispute with some people on a piece of land, and so he went to 'Aisha and told her about it. She said, "O Abu Salama, avoid the land, for Allah's Apostle said, 'Any person who takes even a span of land unjustly, his neck shall be encircled with it down seven earths.' "

Volume 4, Book 54, Number 418:

Narrated Salim's father.

The Prophet said, "Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection."

Volume 4, Book 54, Number 419:

Narrated Abu Bakra.

The Prophet said. "(The division of time has turned to its original form which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred. Three are in succession Dhul-Qa' da, Dhul-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumadi-ath-Thaniyah and Sha ban."

Volume 4, Book 54, Number 420:

Narrated Said bin Zaid bin Amr bin Nufail.

That Arwa sued him before Marwan for a right, which she claimed, he had deprived her of. On that Said said, "How should I deprive her of her right? I testify that I heard Allah's Apostle saying, 'If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Resurrection.'"

Volume 4, Book 54, Number 421:

Narrated Abu Dhar:

The Prophet asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). that is The Decree of (Allah) The Exalted in Might, The All-Knowing." (36.38)

Volume 4, Book 54, Number 422:

Narrated Abu Huraira:

The Prophet said, "The sun and the moon will be folded up (deprived of their light) on the Day of Resurrection."

Volume 4, Book 54, Number 423:

Narrated 'Abdullah bin 'Umar:

The Prophet said, "The sun and the moon do not eclipse because of someone's death or wife (i.e. birth), but they are two signs amongst the Signs of Allah. So, if you see them (i.e. eclipse) offer the Prayer (of eclipse)."

Volume 4, Book 54, Number 424:

Narrated 'Abdullah bin 'Abbas:

The Prophet said, "The sun and the moon are two signs amongst the Signs of Allah. They do not eclipse because of someone's death or life. So, if you see them (i.e. eclipse), celebrate the Praises of Allah (i.e. pray)."

Volume 4, Book 54, Number 425:

Narrated 'Aisha:

On the day of a solar eclipse, Allah's Apostle stood up (to offer the eclipse prayer). He recited Takbir, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying, "Allah hears him who sends his praises to Him." Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, performed a

long prostration and then performed the second Rak'a in the same way as he had done the first. By the time he had finished his prayer with Taslim, the solar eclipse had been over. Then he addressed the people referring to the solar and lunar eclipses saying, "These are two signs amongst the Signs of Allah, and they do not eclipse because of anyone's death or life. So, if you see them, hasten for the Prayer."

Volume 4, Book 54, Number 426:

Narrated Abu Mas'ud.

The Prophet said, "the sun and the moon do not eclipse because of the death or life of someone, but they are two signs amongst the Signs of Allah. So, if you see them, offer the Prayer (of eclipse)."

Volume 4, Book 54, Number 427:

Narrated Ibn 'Abbas.

The Prophet said, "I have been made victorious with the Saba (i.e. easterly wind) and the people of 'Ad were destroyed with the Dabur (i.e. westerly wind) ."

Volume 4, Book 54, Number 428:

Narrated Ata.

'Aisha said If the Prophet saw a cloud In the sky, he would walk to and fro in agitation, go out and come in, and the color of his face would change, and if it rained, he would feel relaxed." So 'Aisha knew that state of his. So the Prophet said, I don't know (am afraid), it may be similar to what happened to some people referred to in the Holy Quran in the following Verse. -- "Then when they saw it as a dense cloud coming towards their valleys, they said, 'This is a cloud bringing us rain!' Nay, but, it is that (torment) which you were asking to be hastened a wind wherein is severe torment." (46.24)

Volume 4, Book 54, Number 429:

Narrated Malik bin Sasaa.

The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper, 'Who is accom-

panying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you?' Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet added.). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Apostle was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

Volume 4, Book 54, Number 430:

Narrated 'Abdullah bin Mus'ud.

Allah's Apostle, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."

Volume 4, Book 54, Number 431:

Narrated Abu Huraira.

The Prophet said, "If Allah loves a person, He calls Gabriel saying, 'Allah loves so-and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

Volume 4, Book 54, Number 432:

Narrated 'Aisha.

I heard Allah's Apostle saying, "The angels descend, the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own."

Volume 4, Book 54, Number 433:

Narrated Abu Huraira.

The Prophet said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer and when the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon."

Volume 4, Book 54, Number 434.

Narrated Sa'id bin Al-Musaiyab.

'Umar came to the Mosque while Hassan was reciting a poem. ('Umar disapproved of that). On that Hassan said, "I used to recite poetry in this very Mosque in the presence of one (i.e. the Prophet) who was better than you." Then he turned towards Abu Huraira and said (to him), "I ask you by Allah, did you hear Allah's Apostle saying (to me), "Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?" Abu Huraira said, "Yes."

Volume 4, Book 54, Number 435.

Narrated Al Bara.

The Prophet said to Hassan, "Lampoon them (i.e. the pagans) and Gabriel is with you."

Volume 4, Book 54, Number 436.

Narrated Jarir:

as below (Hadith 437).

Volume 4, Book 54, Number 437.

Narrated Humaid bin Hilal.

Anas bin Malik said, "As if I say a cloud of dust swirling up in the lane of Bani Ghanim." Musa added, "That was caused by the procession of Gabriel."

Volume 4, Book 54, Number 438.

Narrated Aisha.

Al Harith bin Hisham asked the Prophet, "How does the divine inspiration come to you?" He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says."

Volume 4, Book 54, Number 439.

Narrated Abu Huraira.

I heard the Prophet saying, "Who ever spends a couple (of objects) in Allah's cause, will be called by the Gatekeepers of Paradise who will say, "O so-and-so, come on!" Abu Bakr said, "Such a person will never perish or be miserable! The Prophet said, "I hope you will be among such person."

Volume 4, Book 54, Number 440:

Narrated Abu Salama:

'Aisha said that the Prophet said to her "O 'Aisha' This is Gabriel and he sends his (greetings) salutations to you." 'Aisha said, "Salutations (Greetings) to him, and Allah's Mercy and Blessings be on him," and addressing the Prophet she said, "You see what I don't see."

Volume 4, Book 54, Number 441:

Narrated Ibn Abbas:

Allah's Apostle asked Gabriel, "Why don't you visit us more often than you do?" Then the following Holy Verse was revealed (in this respect):-- "And we (angels) descend not but by the order of your Lord. To Him belong what is before us and what is behind us, and what is between those two and your Lord was never forgetful." (19.64)

Volume 4, Book 54, Number 442:

Narrated Ibn Abbas:

Allah's Apostle said, "Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways."

Volume 4, Book 54, Number 443:

Narrated Ibn 'Abbas:

Allah's Apostle was the most generous of all the people, and he used to be more generous in the month of Ramadan when Gabriel used to meet him. Gabriel used to meet him every night in Ramadan to study the Holy Quran carefully together. Allah's Apostle used to become more generous than the fast wind when he met Gabriel

Volume 4, Book 54, Number 444:

Narrated Ibn Shihab:

Once Umar bin Abdul Aziz delayed the 'Asr prayer a little. 'Urwa said to him, "Gabriel descended and led the prayer in front of the Prophet " On that 'Umar said, "O 'Urwa! Be sure of what you say." 'Urwa, "I heard Bashir bin Abi Masud narrating from Ibn Masud who heard Allah's Apostle saying,

'Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers.'

Volume 4, Book 54, Number 445:

Narrated Abu Dhar:

The Prophet said, "Gabriel said to me, 'Whoever amongst your followers die without having worshipped others besides Allah, will enter Paradise (or will not enter the (Hell) Fire).' The Prophet asked, "Even if he has committed illegal sexual intercourse or theft?" He replied, "Even then."

Volume 4, Book 54, Number 446:

Narrated Abu Huraira.

The Prophet said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, "How have you left My slaves?" They reply, "We have left them praying as we found them praying." If anyone of you says "Amin" (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."

Volume 4, Book 54, Number 447:

Narrated 'Aisha.

I stuffed for the Prophet a pillow decorated with pictures (of animals) which looked like a Namruqa (i.e. a small cushion). He came and stood among the people with excitement apparent on his face. I said, "O Allah's Apostle! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has created)?"

Volume 4, Book 54, Number 448:

Narrated Abu Talha.

I heard Allah's Apostle saying; "Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal)."

Volume 4, Book 54, Number 449:

Narrated Busr bin Said.

That Zaid bin Khalid Al-Juhani narrated to him something in the presence of Said bin 'Ubaidullah Al-Khaulani who was brought up in the house of Maimuna the wife of the Prophet. Zaid narrated to them that Abu Talha said that the Prophet said, "The Angels (of Mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khalid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to Ubaidullah Al-Khaulani, "Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures?" He said, "But he excepted the embroidery on garments. Didn't you hear him?" I said, "No." He said, "Yes, he did."

Volume 4, Book 54, Number 450:

Narrated Salim's father.

Once Gabriel promised the Prophet (that he would visit him, but Gabriel did not come) and later on he said, "We, angels, do not enter a house which contains a picture or a dog."

Volume 4, Book 54, Number 451:

Narrated Abu Huraira.

Allah's Apostle said, "When the Imam, during the prayer, says, 'Allah hears him who praises Him', say: 'O Allah! Our Lord! All the praises are for You/, for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven."

Volume 4, Book 54, Number 452:

Narrated Abu Huraira.

The Prophet said, "As long as any-one of you is waiting for the prayer, he is considered to be praying actually, and the angels say, 'O Allah! Be merciful to him and forgive him', (and go on saying so) unless he leaves his place of praying or passes wind (i.e. breaks his ablution)."

Volume 4, Book 54, Number 453:

Narrated Yali.

I heard the Prophet reciting the following Verse on the pulpit: "They will call: O Mali....." and Sufyan said that 'Abdullah recited it: 'They will call: O Mali..' (43.77)

Volume 4, Book 54, Number 454.

Narrated 'Aisha.

That she asked the Prophet , 'Have you encountered a day harder than the day of the battle) of Uhud?' The Prophet replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yalail bin 'Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."

Volume 4, Book 54, Number 455.

Narrated Abu Ishaq-Ash-Shaibani.

I asked Zir bin Hubaish regarding the Statement of Allah. "And was at a distance Of but two bow-lengths Or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas'ud informed us that the Prophet had seen Gabriel having 600 wings."

Volume 4, Book 54, Number 456.

Narrated Abdullah.

Regarding the Verse. "Indeed he (Muhammad) did see. Of the Signs of his Lord, The Greatest!" (53.18) That the Prophet had seen a green carpet spread all over the horizon of the sky.

Volume 4, Book 54, Number 457.

Narrated Aisha.

Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon.

Volume 4, Book 54, Number 458.

Narrated Masruq.

I asked Aisha "What about His Statement:-- "Then he (Gabriel) approached And came closer, And was at a distance Of but two bow-lengths Or (even) nearer?" (53.8-9) She replied, "It was Gabriel who used to come to the Prophet in the figure of a man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon."

Volume 4, Book 54, Number 459.

Narrated Samura:

The Prophet said, "Last night I saw (in a dream) two men coming to me. One of them said, "The person who kindles the fire is Malik, the gate-keeper of the (Hell) Fire, and I am Gabriel, and this is Michael."

Volume 4, Book 54, Number 460.

Narrated Abu Huraira:

Allah's Apostle said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

Volume 4, Book 54, Number 461.

Narrated Jabir bin 'Abdullah:

that he heard the Prophet saying, "The Divine Inspiration was delayed for a short period but suddenly, as I was walking. I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Hira Cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the ground and came to my family and said (to them), 'Cover me! (with a blanket), cover me!' Then Allah sent the Revelation: "O, You wrapped up (In a blanket)! (Arise and warn! And your Lord magnify And keep pure your garments, And desert the idols." (74.1-5)

Volume 4, Book 54, Number 462.

Narrated Ibn Abbas:

The Prophet said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (32.23)

Narrated Anas and Abu Bakra: "The Prophet said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)."

Volume 4, Book 54, Number 463:

Narrated Abdullah bin 'Umar:

Allah's Apostle said, "When anyone of you dies, he will be shown his destination both in the morning and in the evening, and if he belongs to the people of Paradise, he will be shown his place in Paradise, and if he is from the people of Hell, he will be shown his place in Hell."

Volume 4, Book 54, Number 464:

Narrated 'Imran bin Husain.

The Prophet said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

Volume 4, Book 54, Number 465:

Narrated Abu Huraira.

While we were in the company of the Prophet, he said, "While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, To whom does this palace belong? "They said, To 'Umar bin Al-Khattab.' Then I remembered 'Umar's Ghaira (concerning women), and so I quickly went away from that palace." (When 'Umar heard this from the Prophet), he wept and said, "Do you think it is likely that I feel Ghaira because of you, O Allah's Apostle?"

Volume 4, Book 54, Number 466:

Narrated 'Abdullah bin Qais Al-Ashari.

The Prophet said, "A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by the others." (Narrated Abu Imran in another narration, "(The tent is) sixty miles (in height)")

Volume 4, Book 54, Number 467:

Narrated Abu Huraira.

Allah's Apostle said, "Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." If you wish, you can recite this Verse from the Holy Quran.--"No soul knows what is kept hidden for them, of joy as a reward for what they used to do." (32.17)

Volume 4, Book 54, Number 468:

Narrated Abu Huraira.

Allah's Apostle said, "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centers the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening."

Volume 4, Book 54, Number 469:

Narrated Abu Huraira.

Allah's Apostle said, "The first batch (of people) who will enter Paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have no enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and evening, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their centers will be the aloes-wood, and their sweat will smell like musk."

Volume 4, Book 54, Number 470:

Narrated Sahl bin Sad.

The Prophet said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the bright full moon."

Volume 4, Book 54, Number 471:

Narrated Anas bin Malik.

A silken cloak was presented to the Prophet and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak. he said, "By Allah in Whose Hands the life of Muhammad is, the handkerchiefs of Sad bin Mu'adh in Paradise are better than this."

Volume 4, Book 54, Number 472:

Narrated Al-Bara bin Azib:

Allah's Apostle was given a silken garment, and its beauty and delicacy astonished the people. On that, Allah's Apostle said, "No doubt, the handkerchiefs of Sad bin Muadh in Paradise are better than this."

Volume 4, Book 54, Number 473:

Narrated Sahl bin Sad Al-Saidi.

Allah's Apostle said, "A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it."

Volume 4, Book 54, Number 474:

Narrated Anas bin Malik.

The Prophet said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it."

Volume 4, Book 54, Number 475:

Narrated Abu Huraira.

The Prophet said "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite.--'In shade long extended..' (56. 30) and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets."

Volume 4, Book 54, Number 476:

Narrated Abu Huraira.

The Prophet said, "The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh."

Volume 4, Book 54, Number 477:

Narrated Al-Bara (bin Azib):

The Prophet, after the death of his son Ibrahim, said, "There is a wet-nurse for him (i.e. Ibrahim) in Paradise."

Volume 4, Book 54, Number 478:

Narrated Abu Said Al-Khudri.

The Prophet said, "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Apostle! Are these lofty mansions for the prophets which nobody else can reach? The Prophet replied," No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles."

Volume 4, Book 54, Number 479:

Narrated Sahl bin Sad.

The Prophet said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting." The Prophet also said, "If a person spends two different kinds of something (for Allah's Cause), he will be called from the gates of Paradise."

Volume 4, Book 54, Number 480:

Narrated Abu Dhar:

While the Prophet was on a journey, he said (regarding the performance of the Zuhr prayer), "Wait till it (i.e. the weather) gets cooler." He said the same again till the shade of the hillocks extended. Then he said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire)."

Volume 4, Book 54, Number 481:

Narrated Abu Sad.

The Prophet said, "Delay the (Zuhr) Prayer till it gets cooler, for t ???"

Volume 4, Book 54, Number 482:

Narrated Abu Huraira.

Allah's Apostle said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather)."

Volume 4, Book 54, Number 483:

Narrated Abu Jamra Ad-Dabi.

I used to sit with Ibn 'Abbas in Mecca. Once I had a fever and he said (to me), "Cool your fever with Zam-zam water, for Allah's Apostle said: 'It, (the Fever) is from the heat of the (Hell) Fire; so, cool it with water (or Zam-zam water).'"

Volume 4, Book 54, Number 484:

Narrated Rafi bin Khadij.

I heard the Prophet saying, "Fever is from the heat of the (Hell) Fire; so cool it with water."

Volume 4, Book 54, Number 485:

Narrated Aisha.

The Prophet said, "Fever is from the heat of the (Hell) Fire, so cool it with water."

Volume 4, Book 54, Number 486:

Narrated Ibn 'Umar.

The Prophet said, "Fever is from the heat of the (Hell) Fire; so abate fever with water."

Volume 4, Book 54, Number 487:

Narrated Abu Huraira.

Allah's Apostle said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Apostle This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."

Volume 4, Book 54, Number 488:

Narrated Yali.

That he heard the Prophet on the pulpit reciting:--

"They will cry: 'O Malik!' (43.77) (Malik is the gate-keeper (angel) of the (Hell) Fire.)

Volume 4, Book 54, Number 489:

Narrated Abu Wail.

Somebody said to Usama, "Will you go to so-and-so (i.e. 'Uthman) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e. rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allah's Apostle ." They said, What have you heard him saying? He said, "I have heard him saying, "A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself."

Volume 4, Book 54, Number 490:

Narrated 'Aisha:

Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' " So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

Volume 4, Book 54, Number 491:

Narrated Abu Huraira:

Allah's Apostle said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping,' If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and gay, otherwise he gets up dull and gloomy. "

Volume 4, Book 54, Number 492:

Narrated 'Abdullah.

It was mentioned before the Prophet that there was a man who slept the night till morning (after sunrise). The Prophet said, "He is a man in whose ears (or ear) Satan had urinated."

Volume 4, Book 54, Number 493:

Narrated Ibn 'Abbas.

The Prophet said, "If anyone of you, when having sexual relation with his wife, say: 'In the name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching our offspring you are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."

Volume 4, Book 54, Number 494:

Narrated Ibn Umar.

Allah's Apostle said, "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan)."

Volume 4, Book 54, Number 495:

Narrated Abu Said Al-Khudri.

The Prophet said, "If while you are praying, somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e. prevent him violently e.g. pushing him violently), because such a person is (like) a devil."

Narrated Muhammad bin Sirin. Abu Huraira said, "Allah's Apostle put me in charge of the Zakat of Ramadan (i.e. Zakat-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakat) with both hands. I caught him and told him that I would take him to Allah's Apostle." Then Abu Huraira told the whole narration and added "He (i.e. the thief) said, 'Whenever you go to your bed, recite the Verse of "Al-Kursi" (2.255) for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn.' " On that the Prophet said, "He told you the truth, though he is a liar, and he (the thief) himself was the Satan."

Volume 4, Book 54, Number 496:

Narrated Abu Huraira.

Allah's Apostle said, "Satan comes to one of you and says, 'Who created so-and-so?' 'till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts."

Volume 4, Book 54, Number 497:

Narrated Abu Huraira:

Allah's Apostle said, "When the month of Ramadan comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained."

Volume 4, Book 54, Number 498:

Narrated Ubai bin Kab:

That he heard Allah's Apostle saying, "(The prophet) Moses said to his attendant, 'Bring us our early meal' (18.62). The latter said, 'Did you remember when we betook ourselves to the rock? I indeed forgot the fish and none but Satan made me forget to remember it.' (18.63) Moses did not feel tired till he had crossed the place which Allah ordered him to go to."

Volume 4, Book 54, Number 499:

Narrated 'Abdullah bin 'Umar:

I saw Allah's Apostle pointing towards the east saying, "Lo! Afflictions will verily emerge hence; afflictions will verily emerge hence where the (side of the head of) Satan appears."

Volume 4, Book 54, Number 500:

Narrated Jabir:

The Prophet said, "When nightfalls, then keep your children close to you, for the devil spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g. a piece of wood etc.)."

Volume 4, Book 54, Number 501:

Narrated Safiya bint Huyay:

While Allah's Apostle was in Itikaf, I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usama bin Zaid. Two Ansari men passed by, and when they saw the Prophet they hastened away.

The Prophet said (to them). "Don't hurry! It is Safiya, the daughter of Huyay (i.e. my wife)." They said, "Glorified be Allah! O Allah's Apostle! (How dare we suspect you?)" He said, "Satan circulates in the human mind as blood circulates in it, and I was afraid that Satan might throw an evil thought (or something) into your hearts."

Volume 4, Book 54, Number 502:

Narrated Sulaiman bin Surd.

While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all is anger will go away." Some body said to him, "The Prophet has said, 'Seek refuge with Allah from Satan.'" The angry man said, "Am I mad?"

Volume 4, Book 54, Number 503:

Narrated Ibn 'Abbas.

The Prophet said, "If anyone of you, on having sexual relation with his wife, says: 'O Allah! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,' and if it happens that the lady conceives a child, Satan will neither harm it nor be given power over it."

Volume 4, Book 54, Number 504:

Narrated Abu Huraira.

The Prophet offered a prayer, and (after finishing) he said, "Satan came in front of me trying persistently to divert my attention from the prayer, but Allah gave me the strength to over-power him."

Volume 4, Book 54, Number 505:

Narrated Abu Huraira.

The Prophet said, "When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise, When the call for the prayer is finished, he comes back. And when the Iqama is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him. 'Remember this or that thing.' till the person forgets whether he has offered three or four Rakat. so if one forgets whether he has prayed three or four Rak'a-t, he should perform two prostrations of Sahu (i.e. forgetfulness)."

Volume 4, Book 54, Number 506.

Narrated Abu Huraira.

The Prophet said, "When any human being is born. Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead."

Volume 4, Book 54, Number 507.

Narrated Alqama.

I went to Sham (and asked. "Who is here?"). The people said, "Abu Ad-Darda." Abu Darda said, "Is the person whom Allah has protected against Satan, (as Allah's Apostle said) amongst you". The sub-narrator, Mughira said that the person who was given Allah's Refuge through the tongue of the Prophet was 'Ammar (bin Yasir).

Volume 4, Book 54, Number 508.

Narrated 'Aisha.

The Prophet said, "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a soothsayer as one pours something in a bottle, and they add one hundred lies to that (one word)."

Volume 4, Book 54, Number 509.

Narrated Abu Huraira.

The Prophet said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him."

Volume 4, Book 54, Number 510.

Narrated 'Aisha.

On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, "O slaves of Allah! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father "Al-Yaman," (being attacked by the Muslims). He shouted, "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." 'Urwa said that Hudhaifa continued to do good (invoking Allah to forgive the killer of his father till he met Allah (i.e. died).

Volume 4, Book 54, Number 511:

Narrated 'Aisha:

I asked the Prophet about one's looking here and there during the prayer. He replied, "It is what Satan steals from the prayer of any one of you."

Volume 4, Book 54, Number 512:

Narrated Abu Qatada:

as below i.e. Hadith No. 513)

Volume 4, Book 54, Number 513:

Narrated Abu Qatada:

The Prophet said, "A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek Refuge with Allah from its evil, for then it will not harm him."

Volume 4, Book 54, Number 514:

Narrated Abu Huraira:

Allah's Apostle said, "If one says one-hundred times in one day: "None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)", one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done."

Volume 4, Book 54, Number 515:

Narrated Sad bin Abi Waqqas:

Once Umar asked the leave to see Allah's Apostle in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When 'Umar asked permission to enter the women got up (quickly) hurrying to screen themselves. When Allah's Apostle admitted 'Umar, Allah's Apostle was smiling, 'Umar asked, "O Allah's Apostle! May Allah keep you gay always." Allah's Apostle said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O en-

emies of your own souls! Do you fear me and not Allah's Apostle ?" They replied. "Yes, for you are a fearful and fierce man as compared with Allah's Apostle." On that Allah's Apostle said (to 'Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours."

Volume 4, Book 54, Number 516:

Narrated Abu Huraira.

The Prophet said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."

Volume 4, Book 54, Number 517:

Narrated Abdur-Rahman bin Abdullah bin Abdur-Rahman bin Abi Sasaa Ansari.

That Abu Said Al-Khudri said to his father. "I see you are fond of sheep and the desert, so when you want to pronounce the Adhan, raise your voice with it for whoever will hear the Adhan whether a human being, or a Jinn, or anything else, will bear witness, in favor on the Day of Resurrection." Abu Said added, "I have heard this from Allah's Apostle ."

Volume 4, Book 54, Number 518:

Narrated Ibn Umar:

That he heard the Prophet delivering a sermon on the pulpit saying, "Kill snakes and kill Dhu-at-Tufyatain (i.e. a snake with two white lines on its back) and ALBATROSS (i.e. a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." ('Abdullah bin 'Umar further added). Once while I was chasing a snake in order, to kill it, Abu Lubaba called me saying, "Don't kill it," I said. "Allah's Apostle ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zubri said. "Such snakes are called Al-Awamir.")

Volume 4, Book 54, Number 519:

Narrated Abu Said al-Khudri.

Allah's Apostle said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e. pastures) escaping to protect his religion from afflictions."

Volume 4, Book 54, Number 520:

Narrated Abu Huraira.

Allah's Apostle said, "The main source of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those bedouins who are busy with their camels and pay no attention to Religion; while modesty and gentleness are the characteristics of the owners of sheep."

Volume 4, Book 54, Number 521:

Narrated 'Uqba bin 'Umar and Abu Mas'ud.

Allah's Apostle pointed with his hand towards Yemen and said, "True Belief is Yemenite yonder (i.e. the Yemenite, had True Belief and embraced Islam readily), but sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to the Religion where the two sides of the head of Satan will appear. Such qualities belong to the tribe of Rabi'a and Mudar."

Volume 4, Book 54, Number 522:

Narrated Abu Huraira.

The Prophet said, "When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan."

Volume 4, Book 54, Number 523:

Narrated Jabir bin Abdullah.

Volume 4, Book 54, Number 524:

Narrated Abu Huraira.

The Prophet said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." I told this to Ka'b who asked me, "Did you hear it from the Prophet?" I said, "Yes." Ka'b asked me the same question several times.; I said to Ka'b. "Do I read the Torah? (i.e. I tell you this from the Prophet.)"

Volume 4, Book 54, Number 525:

Narrated Aisha.

The Prophet called the Salamander, a mischief-doer. I have not heard him ordering that it should be killed. Sad bin Waqqas claims that the Prophet ordered that it should be killed.

Volume 4, Book 54, Number 526:

Narrated Um Sharik.

That the Prophet ordered her to kill Salamanders.

Volume 4, Book 54, Number 527:

Narrated 'Aisha:

The Prophet said, "Kill the snake with two white lines on its back, for it blinds the on-looker and causes abortion."

Volume 4, Book 54, Number 528:

Narrated 'Aisha:

The Prophet ordered that a short-tailed or mutilated-tailed snake (i.e. Abtar) should be killed, for it blinds the on-looker and causes abortion."

Volume 4, Book 54, Number 529:

Narrated Abu Mulaika:

Ibn Umar used to kill snakes, but afterwards he forbade their killing and said, "Once the Prophet pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake.' They found it and the Prophet said, 'Kill it.' For this reason I used to kill snakes. Later on I met Abu Lubaba who told me the Prophet said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.' "

Volume 4, Book 54, Number 530:

Narrated Nafi:

Ibn 'Umar used to kill snakes but when Abu Lubaba informed him that the Prophet had forbidden the killing of snakes living in houses, he gave up killing them.

Volume 4, Book 54, Number 531:

Narrated 'Aisha:

The Prophet said, "Five kinds of animals are mischief-doers and can be killed even in the Sanctuary: They are the rat the scorpion, the kite, the crow and the rabid dog."

Volume 4, Book 54, Number 532:

Narrated 'Abdullah bin 'Umar.

Allah's Apostle said, "It is not sinful of a person in the state of Ihram to kill any of these five animals: The scorpion, the rat, the rabid dog, the crow and the kite."

Volume 4, Book 54, Number 533:

Narrated Jabir bin 'Abdullah.

The Prophet said, "Cover your utensils and tie your water skins, and close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dwellers of the house." Ata said, "The devils." (instead of the Jinns).

Volume 4, Book 54, Number 534:

Narrated 'Abdullah.

Once we were in the company of Allah's Apostle in a cave. Surat-al-Mursalat (77) was revealed there, and we were learning it from Allah's Apostle . Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allah's Apostle said, "It has been saved from your evil and you have been saved from its evil."

Volume 4, Book 54, Number 535:

Narrated Ibn 'Umar: The Prophet said, "A woman entered the (Hell) Fire because of a cat w

Volume 4, Book 54, Number 536:

Narrated Abu Huraira.

Allah's Apostle said, "Once while a prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allah sent him a revelation:-- "Wouldn't it have been sufficient to burn a single ant? (that bit you). (See Page 162, chapter No. 153).

Volume 4, Book 54, Number 537:

Narrated Abu Huraira.

The Prophet said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."

Volume 4, Book 54, Number 538:

Narrated Abu Huraira.

Allah's Apostle said, "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that."

Volume 4, Book 54, Number 539:

Narrated Abu Talha.

The Prophet said, "Angels do not enter a house which has either a dog or a picture in it."

Volume 4, Book 54, Number 540:

Narrated 'Abdullah bin 'Umar.

Allah's Apostle ordered that the dogs should be killed.

Volume 4, Book 54, Number 541:

Narrated Abu Huraira.

Allah's Apostle said, "If somebody keeps a dog, he loses one Qirat (of the reward) of his good deeds everyday, except if he keeps it for the purpose of agriculture or for the protection of livestock. "

Volume 4, Book 54, Number 542:

Narrated Sufyan bin Abi Zuhair Ash-Shani.

That he heard Allah's Apostle saying, "If somebody keeps a dog that is neither used for farm work nor for guarding the livestock, he will lose one Qirat (of the reward) of his good deeds everyday."

Book 55: Prophets

Volume 4, Book 55, Number 543.

Narrated Abu Huraira.

The Prophet said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e. Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-lahi" (i.e. Peace and Allah's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi,' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.

Volume 4, Book 55, Number 544.

Narrated Abu Huraira.

Allah's Apostle said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in statute), sixty cubits tall."

Volume 4, Book 55, Number 545.

Narrated Abu Salama.

Um Salama said, "Um Salaim said, 'O Allah's Apostle! Allah does not refrain from saying the truth! Is it obligatory for a woman to take a bath after she gets nocturnal discharge?' He said, 'Yes, if she notices the water (i.e. discharge).' Um Salama smiled and said, 'Does a woman get discharge?' Allah's Apostle said. 'Then why does a child resemble (its mother)?'"

Volume 4, Book 55, Number 546.

Narrated Anas.

When 'Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet. What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allah's Apostle said, "Gabriel has

just now told me of their answers." 'Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Apostle said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extralobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullah bin Salam said, "I testify that you are the Apostle of Allah." 'Abdullah bin Salam further said, "O Allah's Apostle! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah's Apostle and 'Abdullah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is 'Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Apostle said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then 'Abdullah bin Salam came out in front of them saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they said, "He is the vilest among us, and the son of the vilest amongst us," and continued talking badly of him.

Volume 4, Book 55, Number 547:

Narrated Abu Huraira:

The Prophet said, "But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands."

Volume 4, Book 55, Number 548:

Narrated Abu Huraira:

Allah's Apostle said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

Volume 4, Book 55, Number 549:

Narrated Abdullah:

Allah's Apostle, the true and truly inspired said, "(as regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for an other forty days, and then a piece of flesh for an other forty days. Then Allah sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit

between him and it, and then what has been written (by the angel) surpasses, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire."

Volume 4, Book 55, Number 550:

Narrated Anas bin Malik:

The Prophet said, "Allah has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allah wishes to complete the child's creation, the angel will say, 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

Volume 4, Book 55, Number 551:

Narrated Anas:

The Prophet said, "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.'"

Volume 4, Book 55, Number 552:

Narrated Abdullah:

Allah's Apostle said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the tradition of murdering."

Volume 4, Book 55, Number 553:

Narrated Ibn Umar:

Once Allah's Apostle stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "I warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed."

Volume 4, Book 55, Number 554.

Narrated Abu Huraira.

Allah's Apostle said, "Shall I not tell you about the Dajjal a story of which no prophet told his nation? The Dajjal is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Noah warned his nation against him."

Volume 4, Book 55, Number 555.

Narrated Abu Said.

Allah's Apostle said, "Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), "Did you convey (the Message)?" He will reply, 'Yes, O my Lord!' Then Allah will ask Noah's nation, 'Did Noah convey My Message to you?' They will reply, 'No, no prophet came to us.' Then Allah will ask Noah, 'Who will stand a witness for you?' He will reply, 'Muhammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allah's Message)." That is, (the interpretation) of the Statement of Allah: "Thus we have made you a just and the best nation that you might be witnesses Over mankind .." (2.143)

Volume 4, Book 55, Number 556.

Narrated Abu Huraira.

We were in the company of the Prophet at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! Go to the

Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given. "

Volume 4, Book 55, Number 557:

Narrated 'Abdullah.

Allah's Apostle recited the following Verse) in the usual tone: 'Fahal-Min-Muddalkir.' (54.15)

Volume 4, Book 55, Number 558:

Narrated Ibn 'Abbas.

The Prophet said, "I have been made victorious with As-Saba (i.e. an easterly wind) and the people of 'Ad were destroyed by Ad-Dabur (i.e. a westerly wind)." Narrated Abu Said: Ali sent a piece of gold to the Prophet who distributed it among four persons: Al-Aqra' bin Habis Al-Hanzali from the tribe of Mujashi, 'Uyaina bin Badr Al-Fazari, Zaid At-Ta'i who belonged to (the tribe of) Bani Nahban, and 'Alqama bin Ulatha Al-'Amir who belonged to (the tribe of) Bani Kilab. So the Quraish and the Ansar became angry and said, "He (i.e. the Prophet,) gives the chief of Najd and does not give us." The Prophet said, "I give them) so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent checks, a raised forehead, a thick beard and a shaven head, came (in front of the Prophet) and said, "Be afraid of Allah, O Muhammad!" The Prophet ' said "Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has trusted all the people of the earth to me while, you do not trust me?" Somebody who, I think was Khalid bin Al-Walid, requested the Prophet to let him chop that man's head off, but he prevented him. When the man left, the Prophet said, "Among the offspring of this man will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on it), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time' I will kill them as the people of 'Ad were killed (i.e. I will kill all of them)."

Volume 4, Book 55, Number 559:

Narrated 'Abdullah.

I heard the Prophet reciting: "Fahal Min Muddakir." (See Hadith No. 557)

Volume 4, Book 55, Number 560:

Narrated Abdullah bin Zam'a.

I heard the Prophet while referring to the person who had cut the legs of the she-camel (of the Prophet Salih), saying, "The man who was appointed for doing this job, was a man of honor and power in his nation like Abu Zam'a,"

Volume 4, Book 55, Number 561.

Narrated Ibn 'Umar:

When Allah's Apostle landed at Al-Hijr during the Ghazwa of Tabuk, he ordered his companions not to drink water from its well or reserve water from it. They said, "We have already kneaded the dough with its water. and also filled our bags with its water." On that, the Prophet ordered them to throw away the dough and pour out the water.

Volume 4, Book 55, Number 562.

Narrated 'Abdullah bin 'Umar:

The people landed at the land of Thamud called Al-Hijr along with Allah's Apostle and they took water from its well for drinking and kneading the dough with it as well. (When Allah's Apostle heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink.

Volume 4, Book 55, Number 563.

Narrated 'Abdullah bin 'Umar:

When the Prophet passed by (a place called) Al Hijr, he said, "Do not enter the house of those who were unjust to themselves, unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet cloth while he was on the camel-saddle.

Volume 4, Book 55, Number 564.

Narrated Ibn 'Umar:

Allah's Apostle said, "Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them."

Volume 4, Book 55, Number 565.

Narrated Zainab bint Jahsh.

That the Prophet once came to her in a state of fear and said, "None has the right to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the evil person will increase."

Volume 4, Book 55, Number 566:

Narrated Abu Huraira:

The Prophet said, "Allah has made an opening in the wall of the Gog and Magog (people) like this, and he made with his hand (with the help of his fingers)."

Volume 4, Book 55, Number 567:

Narrated Abu Said Al-Khudri:

The Prophet said, "Allah will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa'daik', and all the good is in Your Hand.' Allah will say: 'Bring out the people of the fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." The companions of the Prophet asked, "O Allah's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog."

The Prophet further said, "By Him in Whose Hands my life is, hope that you will be one-fourth of the people of Paradise." We shouted, "Allahu Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allahu Akbar!" He said, "I hope that you will be half of the people of Paradise." We shouted, "Allahu Akbar!" He further said, "You (Muslims) (compared with non Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs)."

Volume 4, Book 55, Number 568:

Narrated Ibn Abbas:

The Prophet said, "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited:--'As We began the first creation, We, shall repeat it: A Promise We have undertaken. Truly we shall do it.' (21.104) He added, "The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell) Fire), and I will say: 'My companions! My companions!' It will be said: 'They renegade from Islam after you left them.' Then I will say as the Pious slave of Allah (i.e. Jesus) said: 'And I was a wit-

ness Over them while I dwelt amongst them. When You took me up You were the Watcher over them, And You are a witness to all things. If You punish them. They are Your slaves And if You forgive them, Verily you, only You are the All-Mighty, the All-Wise." (5.120-121)

Volume 4, Book 55, Number 569.

Narrated Abu Huraira:

The Prophet said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust.(The Prophet Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him): 'I have forbidden Paradise for the disbelievers.'" Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."

Volume 4, Book 55, Number 570.

Narrated Ibn Abbas:

The Prophet entered the Ka'ba and found in it the pictures of (Prophet) Abraham and Mary. On that he said' "What is the matter with them (i.e. Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Abraham. And why is he depicted as practicing divination by arrows?"

Volume 4, Book 55, Number 571.

Narrated Ibn Abbas:

When the Prophet saw pictures in the Ka'ba, he did not enter it till he ordered them to be erased. When he saw (the pictures of Abraham and Ishmael carrying the arrows of divination, he said, "May Allah curse them (i.e. the Quraish)! By Allah, neither Abraham nor Ishmael practiced divination by arrows."

Volume 4, Book 55, Number 572.

Narrated Abu Huraira:

The people said, "O Allah's Apostle! Who is the most honorable amongst the people (in Allah's Sight)?" He said, "The most righteous amongst them." They said, "We do not ask you, about this. " He said, "Then Joseph, Allah's Prophet, the son of Allah's Prophet, The son of Allah's Prophet the son of Allah's Khalil (i.e. Abraham)." They said, "We do not want to ask about this," He said' "Then you want

to ask about the descent of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge."

Volume 4, Book 55, Number 573:

Narrated Samura:

Allah's Apostle said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head and that person was Abraham."

Volume 4, Book 55, Number 574:

Narrated Mujahid:

That when the people mentioned before Ibn 'Abbas that the Dajjal would have the word Kafir, (i.e. unbeliever) or the letters Kafir (the root of the Arabic verb 'disbelieve') written on his forehead, I heard Ibn 'Abbas saying, "I did not hear this, but the Prophet said, 'If you want to see Abraham, then look at your companion (i.e. the Prophet) but Moses was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fires of date-palms. As if I were now looking down a valley."

Volume 4, Book 55, Number 575:

Narrated Abu Huraira:

Allah's Apostle said, "Abraham did his circumcision with an adze at the age of eighty."

Volume 4, Book 55, Number 576:

Narrated Abu Az-Zinad:

(as above in Hadith No. 575) With an adze.

Volume 4, Book 55, Number 577:

Narrated Abu Huraira:

Allah's Apostle said, "Abraham did not tell a lie except on three occasions."

Volume 4, Book 55, Number 578:

Narrated Abu Huraira:

Abraham did not tell a lie except on three occasions. Twice for the sake of Allah when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e. Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who is this lady?" Abraham said, "She is my sister." Abraham went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, "What has happened?" She replied, "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service." (Abu Huraira then addressed his listeners saying, "That (Hajar) was your mother, O Bani Ma-is-Sama (i.e. the Arabs, the descendants of Ishmael, Hajar's son)."

Volume 4, Book 55, Number 579:

Narrated Um Sharik.

Allah's Apostle ordered that the salamander should be killed and said, "It (i.e. the salamander) blew (the fire) on Abraham."

Volume 4, Book 55, Number 580:

Narrated Abdullah.

When the Verse:--"It is those who believe and do not confuse their belief with wrong (i.e. joining others in worship with Allah" (6.83) was revealed, we said, "O Allah's Apostle! Who is there amongst us who has not done wrong to himself?" He replied, "It is not as you say, for 'wrong' in the Verse and 'do not confuse their belief, with wrong means 'SHIRK' (i.e. joining others in worship with Allah). Haven't you heard Luqman's saying to his son, 'O my son! Join not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed.'" (31.13)

Volume 4, Book 55, Number 581:

Narrated Abu Huraira.

One day some meat was given to the Prophet and he said, "On the Day of Resurrection Allah will gather all the first and the last (people) in one plain, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun will come closer to them." (The narrator then mentioned the narration of intercession): "The people will go to Abraham and say: 'You are Allah's Prophet and His Khalil on the earth. Will you intercede for us with your Lord?' Abraham will then remember his lies and say: 'Myself! Myself! Go to Moses.'"

Volume 4, Book 55, Number 582:

Narrated Ibn 'Abbas:

The Prophet said, "May Allah bestow His Mercy on the mother of Ishmael! Had she not hastened (to fill her water-skin with water from the Zam-zam well). Zam-zam would have been a stream flowing on the surface of the earth." Ibn 'Abbas further added, "(The Prophet) Abraham brought Ishmael and his mother (to Mecca) and she was suckling Ishmael and she had a water-skin with her.'

Volume 4, Book 55, Number 583:

Narrated Ibn Abbas:

The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka'ba under a tree on the spot of Zam-zam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers:

'O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Kaba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks.' (14.37) Ishmael's mother went on suckling Ishmael and drinking from the water (she had).

When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ishmael) tossing in agony; She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she

could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times."

The Prophet said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zam-zam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it."

The Prophet added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zam-zam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zam-zam would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Kaba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet added, "Ishmael's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them."

After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt some-

thing unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum).

Then Abraham stayed away from them for a period as long as Allah wished and called on them again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood.' Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allah' Abraham said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.'" He said, "O Allah! Bless their meat and water." The Prophet added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca." The Prophet added," Then Abraham said Ishmael's wife, "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ishmael came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ishmael asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ishmael said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.'

Then Abraham stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ishmael under a tree near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet added, "Then they raised the foundations of the House (i.e. the Ka'ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet added, "Then both of them went on building and going round the Ka'ba saying: O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127)

Volume 4, Book 55, Number 584.

Narrated Ibn Abbas:

When Abraham had differences with his wife), (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada', she called him from behind, 'O Abraham! To whom are you leaving us?' He replied, '(I am leaving you) to Allah's (Care).' She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Safa mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. She said to herself, 'I'd better go and see the state of the child,' she went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Safa mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn 'Abbas hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abu Al-Qasim) (i.e. the Prophet) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth." Ishmael's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham which he disclosed to his wife (Sarah), 'I want to call on my dependents I left (at Mecca).' When he went there, he greeted (Ishmael's wife) and said, 'Where is Ishmael?' She replied, 'He has gone out hunting.' Abraham said (to her), 'When he comes, tell him to change the threshold of his gate.' When he came, she told him the same whereupon Ishmael said to her, 'You are the threshold, so go to your family (i.e. you are divorced).' Again Abraham thought of visiting his dependents whom he had left (at Mecca), and he told his wife (Sarah) of his intentions. Abraham came to Ishmael's house and asked, "Where is Ishmael?" Ishmael's wife replied, "He has gone out hunting," and added, "Will you stay (for some time) and have something to eat and drink?" Abraham asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is

water.' He said, 'O Allah! Bless their meals and their drink." Abu Al-Qa-sim (i.e. Prophet) said, "Because of Abraham's invocation there are blessings (in Mecca)." Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the Zam-zam well, mending his arrows. He said, "O Ishmael, Your Lord has ordered me to build a house for Him." Ishmael said, "Obey (the order of) your Lord." Abraham said, "Allah has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Abraham started building (the Ka'ba) while Ishmael went on handing him the stones, and both of them were saying, "O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127). When the building became high and the old man (i.e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al-Maqam and Ishmael carried on handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing." (2.127)

Volume 4, Book 55, Number 585:

Narrated Abu Dhar:

I said, "O Allah's Apostle! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-Haram (in Mecca)." I said, "Which was built next?" He replied "The mosque of Al-Aqsa (in Jerusalem) ." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time)."

Volume 4, Book 55, Number 586:

Narrated Anas bin Malik:

When the mountain of Uhud came in the sight of Allah's Apostle he said. "This is a mountain that loves us and is loved by us. O Allah! Abraham made Mecca a sanctuary, and I make (the area) in between these two mountains (of Medina) a sanctuary."

Volume 4, Book 55, Number 587:

Narrated 'Aisha:

(the wife of the Prophet) Allah's Apostle said (to her). "Don't you see that when your folk built the Ka'ba, they did not build it on all the foundations built by Abraham?" I said, "O Allah's Apostle! Why don't we rebuild it on the foundations of Abraham?" He said. "But for the fact that your folk have recently given up infidelity (I would have done so)."

Narrated Ibn Umar: Aisha must have heard this from Allah's Apostle for I see that Allah's Apostle used not to touch the two corners facing Al-Hijr only because the House had not been built on the foundations of Abraham"

Volume 4, Book 55, Number 588:

Narrated Abu Humaid As-Sa'idi.

The people asked, "O Allah's Apostle! How shall we (ask Allah to) send blessings on you?" Allah's Apostle replied, "Say: O Allah! Send Your Mercy on Muhammad and on his wives and on his offspring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praise-worthy, the Most Glorious."

Volume 4, Book 55, Number 589:

Narrated Abdur-Rahman bin Abi Laila.

Ka'b bin Ujrah met me and said, "Shall I not give you a present I got from the Prophet?" 'Abdur-Rahman said, "Yes, give it to me." I said, "We asked Allah's Apostle saying, 'O Allah's Apostle! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?' He said, 'Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.' "

Volume 4, Book 55, Number 590:

Narrated Ibn 'Abbas.

The Prophet used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.' "

Volume 4, Book 55, Number 591:

Narrated Abu Huraira.

Allah's Apostle said, "We are more liable to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' . He (i.e. Allah) slid: 'Don't you believe then?' He (i.e. Abraham) said: "Yes, but (I ask) in order to be stronger in Faith." (2.260) And may Allah send His Mercy on Lot! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless less declared)."

Volume 4, Book 55, Number 592:

Narrated Salama bin Al-Akwa:

The Prophet passed by some persons of the tribe of Aslam practicing archery (i.e. the throwing of arrows) Allah's Apostle said, "O offspring of Ishmael! Practice archery (i.e. arrow throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so-." Hearing that, one of the two teams stopped throwing. Allah's Apostle asked them, ' Why are you not throwing?' They replied, "O Allah's Apostle! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all."

Volume 4, Book 55, Number 593:

Narrated Abu Huraira:

Some people asked the Prophet: "Who is the most honorable amongst the people?" He replied, "The most honorable among them is the one who is the most Allah-fearing." They said, "O Allah's Prophet! We do not ask about this." He said, "Then the most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He said, "Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)."

Volume 4, Book 55, Number 594:

Narrated Abu Huraira:

The Prophet said, "May Allah forgive Lot: He wanted to have a powerful support."

Volume 4, Book 55, Number 595:

Narrated 'Abdullah:

The Prophet recited:-- 'Hal-min-Muddakir' (54.15) (Is there any that will remember) (and avoid evil).

Volume 4, Book 55, Number 596:

Narrated Ibn Umar:

The Prophet said, "The honorable is the son of the honorable, the son the honorable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham,

Volume 4, Book 55, Number 597:

Narrated Abu Huraira.

Allah's Apostle was asked, "Who is the most honorable amongst the people?" He replied, "The most Allah fearing." The people said, "We do not want to ask you about this." He said, "The most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil" The people said, "We do not want to ask you about this." He said, "Then you want to ask me about the origins of the Arabs? People are of various origins. The best in the pre-Islamic period are the best in Islam, provided they comprehend (the religious knowledge)."

Volume 4, Book 55, Number 598:

Narrated 'Aisha.

That the Prophet said (to her). "Order Abu Bakr to lead the people in prayer." She replied, "Abu Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the prayer)." The Prophet repeated the same order and she gave the same reply. The narrator, Shuba said that the Prophet said on the third or fourth time. "You are (like) the female companions of Joseph. Order Abu Bakr to lead the prayer. "

Volume 4, Book 55, Number 599:

Narrated Abu Musa.

When the Prophet fell ill, he said, "Order Abu Bakr to lead the people in prayer." 'Aisha said, "Abu Bakr is a soft-hearted person. The Prophet gave the same order again and she again gave the same reply. He again said, "Order Abu Bakr (to lead the prayer)! You are (like) the female companions of Joseph." Consequently Abu Bakr led the people in prayer in the life-time of the Prophet

Volume 4, Book 55, Number 600:

Narrated Abu Huraira.

Allah's Apostle said, "O Allah! Save Aiyash bin Abi Rabia (from the unjust treatment of the infidels). O Allah! Save Salama bin Hisham. O Allah! Send your Punishment on (the tribe of) Mudar. O Allah! Let them suffer from years (of drought) similar to that inflicted during the life-time of Joseph."

Volume 4, Book 55, Number 601:

Narrated Abu Huraira.

Allah's Apostle said, "May Allah bestow His Mercy on Lot. He wanted to have a powerful support. If I were to stay in prison (for a period equal to) the stay of Joseph (prison) and then the offer of freedom came to me, then I would have accepted it." (See Hadith No. 591)

Volume 4, Book 55, Number 602.

Narrated Masruq:

I asked Um Ruman, 'Aisha's mother about the accusation forged against 'Aisha. She said, "While I was sitting with 'Aisha, an Ansari woman came to us and said, 'Let Allah condemn such-and-such person.' I asked her, 'Why do you say so?' She replied, 'For he has spread the (slandorous) story.' 'Aisha said, 'What story?' The woman then told her the story. 'Aisha asked, 'Have Abu Bakr and Allah's Apostle heard about it ?' She said, 'Yes.' 'Aisha fell down senseless (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet came and asked, 'What is wrong with her?' I said, 'She has got fever because of a story which has been rumored.' 'Aisha got up and said, 'By Allah! Even if I took an oath, you would not believe me, and if I put forward an excuse, You would not excuse me. My example and your example is just like that example of Jacob and his sons. Against that which you assert, it is Allah (Alone) Whose Help can be sought.' (12.18) The Prophet left and then Allah revealed the Verses (concerning the matter), and on that 'Aisha said, 'Thanks to Allah (only) and not to anybody else."

Volume 4, Book 55, Number 603.

Narrated 'Urwa:

I asked 'Aisha the wife of the Prophet about the meaning of the following Verse. -- "(Respite will be granted) 'Until when the apostles give up hope (of their people) and thought that they were denied (by their people)....."(12.110) 'Aisha replied, "Really, their nations did not believe them." I said, "By Allah! They were definite that their nations treated them as liars and it was not a matter of suspecting." 'Aisha said, "O 'Uraiya (i.e. 'Urwa)! No doubt, they were quite sure about it."

I said, "May the Verse be read in such a way as to mean that the apostles thought that Allah did not help them?" Aisha said, "Allah forbid! (Impossible) The Apostles did not suspect their Lord of such a thing. But this Verse is concerned with the Apostles' followers who had faith in their Lord and believed in their apostles and their period of trials was long and Allah's Help was delayed till the apostles gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's Help then came to them." Narrated Ibn 'Umar. The Prophet said, "The honorable, the son of the honorable, the son of the honorable, (was) Joseph, the son of Jacob! the son of Isaac, the son of Abraham."

Volume 4, Book 55, Number 604.

Narrated Abu Huraira.

The Prophet said, "While Job was naked, taking a bath, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, 'O Job! Have I not made you rich enough to need what you see? He said, 'Yes, O Lord! But I cannot dispense with your Blessing.'"

Volume 4, Book 55, Number 605.

Narrated 'Aisha.

The Prophet returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic Waraqa asked (the Prophet), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allah sent to the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly."

Volume 4, Book 55, Number 606.

Narrated Malik bin Sasaa.

Allah's Apostle talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to the Prophet), "This is Aaron." The Prophet said, "Gabriel greeted and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet.'"

Volume 4, Book 55, Number 607.

Narrated Abu Huraira.

Allah's Apostle said, "On the night of my Ascension to Heaven, I saw (the prophet) Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shanua; and I saw Jesus who was of average height with red face as if he had just come out of a bathroom. And I resemble prophet Abraham more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel said, 'Drink whichever you like.' I took the milk and drank it. Gabriel said, 'You have accepted what is natural, (True Religion i.e. Islam) and if you had taken the wine, your followers would have gone astray.' "

Volume 4, Book 55, Number 608.

Narrated Ibn 'Abbas.

The Prophet said, "One should not say that I am better than Jonah (i.e. Yunus) bin Matta." So, he mentioned his father Matta. The Prophet mentioned the night of his Ascension and said, "The prophet Moses was brown, a tall person as if from the people of the tribe of Shanu'a. Jesus was a curly-haired man of moderate height." He also mentioned Malik, the gate-keeper of the (Hell) Fire, and Ad-Dajjal.

Volume 4, Book 55, Number 609.

Narrated Ibn 'Abbas.

When the Prophet came to Medina, he found (the Jews) fasting on the day of 'Ashura' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it.

Volume 4, Book 55, Number 610.

Narrated Abu Said.

The Prophet said, 'People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Moses holding one of the pillars of Allah's Throne. I will wonder whether he has become conscious before me or he has been exempted, because of his unconsciousness at the Tur (mountain) which he received (on the earth)."

Volume 4, Book 55, Number 611.

Narrated Abu Huraira.

The Prophet said, "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband."

Volume 4, Book 55, Number 612.

Narrated Ibn Abbas.

That he differed with Al-Hur bin Qais Al-Fazari regarding the companion of Moses. Ibn 'Abbas said that he was Al-Khadir. Meanwhile Ubai bin Ka'b passed by them and Ibn 'Abbas called him saying, "My friend and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Apostle mentioning something about him?" He said, "Yes, I heard Allah's Apostle saying, 'While Moses was sitting in the company of some Israelites, a man came and asked (him), 'Do you know anyone who is more learned than you?' Moses replied, 'No.' So, Allah sent the Divine Inspiration to Moses: 'Yes, Our slave, Khadir (is more learned than you).' Moses asked how to meet him (i.e. Khadir). So, the fish, was made, as a sign for him, and he was told that when the fish

was lost, he should return and there he would meet him. So, Moses went on looking for the sign of the fish in the sea. The servant boy of Moses said to him, 'Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it.' Moses said, 'That was what we were seeking after,' and both of them returned, following their foot-marks and found Khadir; and what happened further to them, is mentioned in Allah's Book."

Volume 4, Book 55, Number 613:

Narrated Said bin Jubair.

I said to Ibn Abbas, "Nauf Al-Bukah claims that Moses, the companion of Al-Khadir was not Moses (the prophet) of the children of Israel, but some other Moses." Ibn 'Abbas said, "Allah's enemy (i.e. Nauf) has told a lie. Ubai bin Ka'b told us that the Prophet said, 'Once Moses stood up and addressed Bani Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allah admonished him as he did not attribute absolute knowledge to Him (Allah). So, Allah said to him, 'Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you.' Moses said, 'O my Lord! How can I meet him?' Allah said, 'Take a fish and put it in a large basket and you will find him at the place where you will lose the fish.' Moses took a fish and put it in a basket and proceeded along with his (servant) boy, Yusha 'bin Nun, till they reached the rock where they laid their heads (i.e. lay down). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch (the Prophet pointed out this arch with his hands). They travelled the rest of the night, and the next day Moses said to his boy (servant), 'Give us our food, for indeed, we have suffered much fatigue in this journey of ours.' Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him, 'Do you know that when we were sitting near that rock, I forgot the fish, and none but Satan caused me to forget to tell (you) about it, and it took its course into the sea in an amazing way?.' So there was a path for the fish and that astonished them. Moses said, 'That was what we were seeking after.' So, both of them retraced their footsteps till they reached the rock. There they saw a man lying covered with a garment. Moses greeted him and he replied saying, 'How do people greet each other in your land?' Moses said, 'I am Moses.' The man asked, 'Moses of Bani Israel?' Moses said, 'Yes, I have come to you so that you may teach me from those things which Allah has taught you.' He said, 'O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know.' Moses asked, 'May I follow you?' He said, 'But you will not be able to remain patient with me for how can you be patient about things which you will not be able to understand?' (Moses said, 'You will find me, if Allah so will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the sea-shore, a boat passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khadir and so they took them on board without fare. When they were on board the boat, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khadir

said to Moses, 'O Moses! My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khadir took an adze and plucked a plank, and Moses did not notice it till he had plucked a plank with the adze. Moses said to him, 'What have you done? They took us on board charging us nothing; yet you I have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khadir replied, 'Did I not tell you that you would not be able to remain patient with me?' Moses replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my fault.' So the first excuse of Moses was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.

Al-Khadir took hold of the boys head and plucked it with his hand like this. (Sufyan, the sub narrator pointed with his fingertips as if he was plucking some fruit.) Moses said to him, "Have you killed an innocent person who has not killed any person? You have really done a horrible thing." Al-Khadir said, "Did I not tell you that you could not remain patient with me?" Moses said "If I ask you about anything after this, don't accompany me. You have received an excuse from me." Then both of them went on till they came to some people of a village, and they asked its inhabitant for wood but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al Khadir repaired it just by touching it with his hands). (Sufyan, the sub-narrator, pointed with his hands, illustrating how Al-Khadir passed his hands over the wall upwards.) Moses said, "These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Al-Khadir said, "This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient." The Prophet added, "We wished that Moses could have remained patient by virtue of which Allah might have told us more about their story. (Sufyan the sub-narrator said that the Prophet said, "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case.")

Volume 4, Book 55, Number 614.

Narrated Abu Huraira.

The Prophet said, "Al-Khadir was named so because he sat over a barren white land, it turned green with plantation after (his sitting over it."

Volume 4, Book 55, Number 615.

Narrated Abu Huraira.

Allah's Apostle said, "It was said to Bani Israel, Enter the gate (of the town) with humility (prostrating yourselves) and saying: "Repentance", but they changed the word and entered the town crawling on their buttocks and saying: "A wheat grain in the hair."

Volume 4, Book 55, Number 616:

Narrated Abu Huraira.

Allah's Apostle said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah refers to in His Saying:-- "O you who believe! Be you not like those Who annoyed Moses, But Allah proved his innocence of that which they alleged, And he was honorable In Allah's Sight." (33.69)

Volume 4, Book 55, Number 617:

Narrated Abdullah.

Once the Prophet distributed something (among his followers. A man said, "This distribution has not been done (with justice) seeking Allah's Countenance." I went to the Prophet and told him (of that). He became so angry that I saw the signs of anger on his face. Then he said, "May Allah bestow His Mercy on Moses, for he was harmed more (in a worse manner) than this; yet he endured patiently."

Volume 4, Book 55, Number 618:

Narrated Jabir bin 'Abdullah.

We were with Allah's Apostle picking the fruits of the 'Arak trees, and Allah's Apostle said, "Pick the black fruit, for it is the best." The companions asked, "Were you a shepherd?" He replied, "There was no prophet who was not a shepherd."

Volume 4, Book 55, Number 619:

Narrated Abu Huraira.

The Angel of Death was sent to Moses when he came to Moses, Moses slapped him on the eye. The angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allah said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will

come under it, he will be granted one year of life." Moses said, "O Lord! What will happen after that?" Allah replied, "Then death." Moses said, "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abu Huraira added, "Allah's Apostle said, 'If I were there, I would show you his grave below the red sand hill on the side of the road.'"

Volume 4, Book 55, Number 620:

Narrated Abu Huraira:

A Muslim and a Jew quarreled. The Muslim taking an oath, said, "By Him Who has preferred Muhammad over all people...!" The Jew said, "By Him Who has preferred Moses, over all people." The Muslim raised his hand and slapped the Jew who came to the Prophet to tell him what had happened between him and the Muslim. The Prophet said, "Don't give me superiority over Moses, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Moses standing and holding a side of Allah's Throne. I will not know if he has been among those people who have become unconscious; and that he has gained consciousness before me, or he has been amongst those whom Allah has exempted."

Volume 4, Book 55, Number 621:

Narrated Abu Huraira:

Allah's Apostle said, "Adam and Moses argued with each other. Moses said to Adam, 'You are Adam whose mistake expelled you from Paradise.' Adam said to him, 'You are Moses whom Allah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been written in my fate before my creation?'" Allah's Apostle said twice, "So, Adam over-powered Moses."

Volume 4, Book 55, Number 622:

Narrated Ibn Abbas:

The Prophet once came to us and said, "All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, 'This is Moses and his followers.' "

Volume 4, Book 55, Number 623:

Narrated Abu Musa:

Allah's Apostle said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of 'Imran. And no

doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

Volume 4, Book 55, Number 624:

Narrated 'Abdullah.

The Prophet said, "None of you should say that I am better than Yunus (i.e. Jonah)." Musaddad added, "Jonah bin Matta."

Volume 4, Book 55, Number 625:

Narrated Ibn 'Abbas.

The Prophet said, "No slave (of Allah) should say that I am better than Yunus bin Matta." So the Prophet mentioned his father's name with his name.

Volume 4, Book 55, Number 626:

Narrated Abu Huraira.

Once while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Moses superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the face and said, "You say: By Him Who Gave Moses superiority over all human beings although the Prophet (Muhammad) is present amongst us!" The Jew went to the Prophet and said, "O Abu-l-Qasim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet asked the other, "Why have you slapped". He told him the whole story. The Prophet became angry, till anger appeared on his face, and said, "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Moses holding Allah's Throne. I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me. And I do not say that there is anybody who is better than Yunus bin Matta."

Volume 4, Book 55, Number 627:

Narrated Abu Huraira.

The Prophet said, "None should say that I am better than Yunus bin Matta."

Volume 4, Book 55, Number 628:

Narrated Abu Huraira.

The Prophet said, "The reciting of the Zabur (i.e. Psalms) was made easy for David. He used to order that his riding animals be saddled, and would finish reciting the Zabur before they were saddled. And he would never eat except from the earnings of his manual work."

Volume 4, Book 55, Number 629:

Narrated Abdullah bin Amr.

Allah's Apostle was informed that I have said: "By Allah, I will fast all the days and pray all the nights as long as I live." On that, Allah's Apostle asked me. "Are you the one who says: 'I will fast all the days and pray all the nights as long as I live?' " I said, "Yes, I have said it." He said, "You cannot do that. So fast (sometimes) and do not fast (sometimes). Pray and sleep. Fast for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year." I said, "O Allah's Apostle! I can do (fast) more than this." He said, "Fast on every third day. I said: I can do (fast) more than that, He said: "Fast on alternate days and this was the fasting of David which is the most moderate sort of fasting." I said, "O Allah's Apostle! I can do (fast) more than that." He said, "There is nothing better than that."

Volume 4, Book 55, Number 630:

Narrated Abdullah bin Amr bin Al-As.

The Prophet said to me, "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able to fast more." He said, "Then fast like the fasting of (the Prophet) David who used to fast on alternate days and would not flee on facing the enemy."

Volume 4, Book 55, Number 631:

Narrated Abdullah bin Amr.

Allah's Apostle said to me, "The most beloved fasting to Allah was the fasting of (the Prophet) David who used to fast on alternate days. And the most beloved prayer to Allah was the prayer of David who used to sleep for (the first) half of the night and pray for 1/3 of it and (again) sleep for a sixth of it."

Volume 4, Book 55, Number 632:

Narrated Mujahid:

I asked Ibn 'Abbas, "Should we perform a prostration on reciting Surat-Sad?" He recited (the Sura) including: 'And among his progeny, David, Solomon..(up to)...so follow their guidance (6.84-91) And then he said, "Your Prophet is amongst those people who have been ordered to follow them (i.e. the preceding apostles).

Volume 4, Book 55, Number 633:

Narrated Ibn Abbas:

The prostration in Sura-Sad is not amongst the compulsory prostrations, though I saw the Prophet prostrating on reciting The Statement of Allah.--and to David We gave Solomon (for a son). How excellent (a) slave he was ever off-returning in repentance (to us) (38.30) And His Statement.-- He said: My Lord Forgive me and grant me a kingdom such as shall not belong to any other after me.' (38.35) And His Statement.-- 'And they followed what the Devils gave out (falsely), of magic in the life-time of Solomon.' (2.102)

Volume 4, Book 55, Number 634:

Narrated Abu Huraira:

The Prophet said, "A strong demon from the Jinns came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the invocation of my brother Solomon: 'And grant me a kingdom such as shall not belong to any other after me.' (38.35) so I let him go cursed."

Volume 4, Book 55, Number 635:

Narrated Abu Huraira:

The Prophet said, "Solomon (the son of) David said, "Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for "Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet further said, "If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy)."

Volume 4, Book 55, Number 636:

Narrated Abu Dhaar:

I said, "O Allah's Apostle! Which mosque was built first?" He replied, "Al-Masjid-ul-Haram." I asked, "Which (was built) next?" He replied, "Al-Masjid-ul-Aqs-a (i.e. Jerusalem)." I asked, "What was the period in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you."

Volume 4, Book 55, Number 637:

Narrated Abu Huraira.

Allah's Apostle said, "My example and the example of the people is like that of a person who lit a fire and let the moths, butterflies and these insects fall in it." He also said, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon bin David and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allah be merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady."

Volume 4, Book 55, Number 638:

Narrated 'Abdullah.

When the Verse:-- "Those who believe and mix not their belief with wrong." was revealed, the companions of the Prophet said, "Who amongst us has not mixed his belief with wrong?" Then Allah revealed: "Join none in worship with Allah, Verily joining others in worship with Allah is a great wrong indeed."

Volume 4, Book 55, Number 639:

Narrated 'Abdullah.

When the Verse:-- "Those who believe and mix not their belief with wrong." was revealed, the Muslims felt it very hard on them and said, "O Allah's Apostle! Who amongst us does not do wrong to himself?" He replied, "The Verse does not mean this. But that (wrong) means to associate others in worship to Allah. Don't you listen to what Luqman said to his son when he was advising him," O my son! Join not others in worship with Allah. Verily joining others in worship with Allah is a great wrong indeed." (31.13)

Volume 4, Book 55, Number 640:

Narrated Malik bin Sasaa:

That the Prophet talked to them about the night of his Ascension to the Heavens. He said, "(Then Gabriel took me) and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Gabriel replied, 'I am Gabriel.' It was asked, 'Who is accompanying you?' He replied, 'Muhammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yahya (i.e. John) and Jesus who were cousins. Gabriel said, 'These are John (Yahya) and Jesus, so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet!'; "

Volume 4, Book 55, Number 641:

Narrated Said bin Al-Musaiyab:

Abu Huraira said, "I heard Allah's Apostle saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.'" Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan" (3.36)

Volume 4, Book 55, Number 642:

Narrated 'Ali:

I heard the Prophet saying, "Mary, the daughter of 'Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation)."

Volume 4, Book 55, Number 643:

Narrated Abu Musa Al-Ashari:

The Prophet said, "The superiority of 'Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of Imran and Asia, the wife of Pharaoh."

Narrated Abu Huraira: I heard Allah's Apostle saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties.' Abu Huraira added, "Mary the daughter of Imran never rode a camel."

Volume 4, Book 55, Number 644:

Narrated 'Ubada:

The Prophet said, "If anyone testifies that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junada, the sub-narrator said, " Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes.'")

Volume 4, Book 55, Number 645.

Narrated Abu Huraira.

The Prophet said, "None spoke in cradle but three. (The first was) Jesus, (the second was), there a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?' (He went on praying) and did not answer her, his mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story) A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allah ! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allah! Do not make me like him.' The child then started to suck her breast again. (Abu Huraira further said, "As if I were now looking at the Prophet sucking his finger (in way of demonstration.") After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allah! Do not make my child like this (slave girl)!', On that the child left her breast and said, 'O Allah! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse.'

Volume 4, Book 55, Number 646.

Narrated Hisham.

from Ma'mar as below.

Volume 4, Book 55, Number 647.

Narrated Abu Huraira.

The Prophet said, "I met Moses on the night of my Ascension to heaven." The Prophet then described him saying, as I think, "He was a tall person with lank hair as if he belonged to the people of the tribe of Shanu's." The Prophet further said, "I met Jesus." The Prophet described him saying, "He was one of moderate height and was red-faced as if he had just come out of a bathroom. I saw Abraham whom I resembled more than any of his children did." The Prophet further said, "(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, 'You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray.'"

Volume 4, Book 55, Number 648:

Narrated Ibn Umar:

The Prophet said, "I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt."

Volume 4, Book 55, Number 649:

Narrated Abdullah:

The Prophet mentioned the Massiah Ad-Dajjal in front of the people saying, Allah is not one eyed while Messsiah, Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka'ba last night, I saw in my dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Kaba. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka'ba. I asked, 'Who is this?' They replied, 'The Masih, Ad-Dajjal.' "

Volume 4, Book 55, Number 650:

Narrated Salim from his father:

No, By Allah, the Prophet did not tell that Jesus was of red complexion but said, "While I was asleep circumambulating the Ka'ba (in my dream), suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Mary.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjal.' The one who resembled to him among the people, was Ibn Qatar."

(Az-Zuhri said, "He (i.e. Ibn Qatan) was a man from the tribe Khuza'a who died in the pre-Islamic period.")

Volume 4, Book 55, Number 651:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there has been no prophet between me and him (i.e. Jesus)."

Volume 4, Book 55, Number 652:

Narrated Abu Huraira:

Allah's Apostle said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one."

Volume 4, Book 55, Number 653:

Narrated Abu Huraira:

The Prophet said, "Jesus, seeing a man stealing, asked him, 'Did you steal?', He said, 'No, by Allah, except Whom there is None who has the right to be worshipped' Jesus said, 'I believe in Allah and suspect my eyes.'"

Volume 4, Book 55, Number 654:

Narrated 'Umar:

I heard the Prophet saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle."

Volume 4, Book 55, Number 655:

Narrated Abu Musa Al-Ash'ari:

Allah's Apostle said, "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in Jesus and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allah) and obeys his masters, he too will get a double reward."

Volume 4, Book 55, Number 656.

Narrated Ibn Abbas.

Allah's Apostle said, "You will be resurrected (and assembled) bare-footed, naked and uncircumcised." The Prophet then recited the Divine Verse.-- "As We began the first creation, We shall repeat it. A promise We have undertaken. Truly we shall do it." (21.104)

He added, "The first to be dressed will be Abraham. Then some of my companions will take to the right and to the left. I will say: 'My companions! It will be said, 'They had been renegades since you left them.' I will then say what the Pious Slave Jesus, the son of Mary said: 'And I was a witness over them while I dwelt amongst them; when You did take me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if you forgive them, You, only You are the All-Mighty the All-Wise.' " (5.117-118) Narrated Quaggas, "Those were the apostates who renegade from Islam during the Caliphate of Abu Bakr who fought them".

Volume 4, Book 55, Number 657.

Narrated Abu Huraira.

Allah's Apostle said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book). -- 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them." (4.159) (See Fateh Al Bari, Page 302 Vol 7)

Volume 4, Book 55, Number 658.

Narrated Abu Huraira.

Allah's Apostle said "How will you be when the son of Mary (i.e. Jesus) descends amongst you and he will judge people by the Law of the Quran and not by the law of Gospel (Fateh-ul Bari page 304 and 305 Vol 7)

Book 56: Virtues and Merits of the Prophet (pbuh) and his Companions

Volume 4, Book 56, Number 659.

Narrated Rabi bin Hirash.

'Uqba bin 'Amr said to Hudhaifa, "Won't you relate to us of what you have heard from Allah's Apostle?" He said, "I heard him saying, "When Al-Dajjal appears, he will have fire and water along with him. What the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water." Hudhaifa added, "I also heard him saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors). So Allah made him enter Paradise." Hudhaifa further said, "I also heard him saying, 'Once there was a man on his death-bed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea. They did so, but Allah collected his particles and asked him.

Why did you do so? He replied: For fear of You. So Allah forgave him." 'Uqba bin 'Amr said, "I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds)."

Volume 4, Book 56, Number 660.

Narrated 'Aisha and Ibn 'Abbas.

On his death-bed Allah's Apostle put a sheet over his-face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) had done.

Volume 4, Book 56, Number 661.

Narrated Abu Huraira.

The Prophet said, "The Israelis used to be ruled and guided by prophets. Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Apostle! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship."

Volume 4, Book 56, Number 662:

Narrated Abu Said:

The Prophet said, "You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

Volume 4, Book 56, Number 663:

Narrated Anas:

The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the Jews and the Christians. But Bilal was ordered, "Pronounce the words of the Adhan (i.e. call for the prayer) twice and the Iqama once only."

Volume 4, Book 56, Number 664:

Narrated 'Aisha:

That she used to hate that one should keep his hands on his flanks while praying. She said that the Jew used to do so.

Volume 4, Book 56, Number 665:

Narrated Ibn Umar:

Allah's Apostle said, "Your period (i.e. the Muslims' period) in comparison to the periods of the previous nations, is like the period between the 'Asr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some laborers and asked them, 'Who will work for me till midday for one Qirat each?' The Jews worked for half a day for one Qirat each. The person asked, 'Who will do the work for me from midday to the time of the 'Asr (prayer) for one Qirat each?' The Christians worked from midday till the 'Asr prayer for one Qirat. Then the person asked, 'Who will do the work for me from the 'Asr till sunset for two Qirats each?' " The Prophet added, "It is you (i.e. Muslims) who are doing the work from the Asr till sunset,

so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allah said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allah said, 'Then it is My Blessing which I bestow on whomever I like. "

Volume 4, Book 56, Number 666:

Narrated Ibn Abbas:

I heard 'Umar saying, "May Allah Curse so-and-so! Doesn't he know that the Prophet said, 'May Allah curse the Jews for, though they were forbidden (to eat) fat, they liquefied it and sold it. "

Volume 4, Book 56, Number 667:

Narrated 'Abdullah bin 'Amr:

The Prophet said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."

Volume 4, Book 56, Number 668:

Narrated Abu Huraira:

Allah's Apostle said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards)."

Volume 4, Book 56, Number 669:

Narrated Jundub:

Allah's Apostle said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.' "

Volume 4, Book 56, Number 670:

Narrated Abu Huraira: that he heard Allah's Apostle saying, "Allah willed to test three Israelis who were a Leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, "Good color and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded

camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camei, and the angel said (to him), 'May Allah bless you in it.'

The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows,' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eye-sight. The angel asked him, "What kind of property do you like best?" He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my fore-fathers' The angel said, 'If you are telling a lie, then let Allah make you as you were before. '

Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.'

The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey' The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e 3 men) have been tested and Allah is pleased with you and is angry with your two companions.'

Volume 4, Book 56, Number 671.

Narrated Ibn Umar:

Allah's Apostle said, "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allah's Pleasure).' So one of them said, 'O Allah! You know that I had a laborer who worked for me for one Faraq (i.e. three Sas) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice,' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of you, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinars (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allah, and do not deflower me but legally. 'I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of you than please remove the rock. So Allah saved them and they came out (of the cave)." (This Hadith indicates that one can only ask Allah for help directly or through his performed good deeds. But to ask Allah through dead or absent prophets, saints, spirits, holy men, angels etc. is absolutely forbidden in Islam and it is a kind of disbelief.)

Volume 4, Book 56, Number 672:

Narrated Abu Huraira.

That he heard Allah's Apostle saying, "While a lady was nursing her child, a rider passed by and she said, 'O Allah! Don't let my child die till he becomes like this (rider).' The child said, 'O Allah! Don't make me like him,' and then returned to her breast (sucking it). (After a while) they passed by a lady who was being pulled and teased (by the people). The child's mother said, 'O Allah! Do not make my child like her.' The child said, 'O Allah! Make me like her.' Then he said, 'As for the rider, he is an infidel, while the lady is accused of illegal sexual intercourse (falsely) and she says: Allah is sufficient for me (He knows the truth)."

Volume 4, Book 56, Number 673:

Narrated Abu Huraira.

The Prophet said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah forgave her because of that good deed."

Volume 4, Book 56, Number 674:

Narrated Humaid bin 'Abdur-Rahman.

That he heard Muawiya bin Abi Sufyan (talking) on the pulpit in the year when he performed the Hajj. He took a tuft of hair that was in the hand of an orderly and said, "O people of Medina! Where are your learned men? I heard the Prophet forbidding such a thing as this (i.e. false hair) and he used to say, 'The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks).'"

Volume 4, Book 56, Number 675:

Narrated Abu Huraira.

The Prophet said, "Amongst the people preceding you there used to be 'Muhaddithun' (i.e. persons who can guess things that come true later on, as if those persons have been inspired by a divine power), and if there are any such persons amongst my followers, it is 'Umar bin Al-Khattab."

Volume 4, Book 56, Number 676:

Narrated Abu Said Al-Khudri.

The Prophet said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven."

Volume 4, Book 56, Number 677:

Narrated Abu Huraira.

Once Allah's Apostle; offered the morning prayer and then faced the people and said, "While a man was driving a cow, he suddenly rode over it and beat it. The cow said, "We have not been created for this, but we have been created for sloughing." On that the people said astonishingly, "Glorified be Allah! A cow speaks!" The Prophet said, "I believe this, and Abu Bakr and 'Umar too, believe it, although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where upon the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)? ' " The people said surprisingly, "Glorified be Allah! A wolf speaks!" The Prophet said, "But I believe this, and Abu Bakr and 'Umar too, believe this, although neither of them was present there." (See the Foot-note of page No. 10 Vol.5)

Volume 4, Book 56, Number 678:

Narrated Abu Huraira.

Allah's Apostle said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller. 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.' "

Volume 4, Book 56, Number 679:

Narrated Usama bin Zaid.

Allah's Apostle said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)."

Volume 4, Book 56, Number 680:

Narrated 'Aisha.

(the wife of the Prophet) I asked Allah's Apostle about the plague. He told me that it was a Punishment sent by Allah on whom he wished, and Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and

believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr."

Volume 4, Book 56, Number 681:

Narrated 'Aisha:

The people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, "Who will intercede for her with Allah's Apostle?" Some said, "No one dare to do so except Usama bin Zaid the beloved one to Allah's Apostle ." When Usama spoke about that to Allah's Apostle Allah's Apostle said, (to him), "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

Volume 4, Book 56, Number 682:

Narrated Ibn Mas'ud:

I heard a person reciting a (Quranic) Verse in a certain way, and I had heard the Prophet reciting the same Verse in a different way. So I took him to the Prophet and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed."

Volume 4, Book 56, Number 683:

Narrated 'Abdullah:

As if I saw the Prophet talking about one of the prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allah! Forgive my nation, for they have no knowledge."

Volume 4, Book 56, Number 684:

Narrated Abu Sa'id:

The Prophet said, "Amongst the people preceding your age, there was a man whom Allah had given a lot of money. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you? They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allah gathered his particles and asked (him), 'What made you do so?' He replied, 'Fear of you.' So Allah bestowed His Mercy upon him. (forgave him)."

Volume 4, Book 56, Number 685:

Narrated Ribī bin Hirash:

'Uqba said to Hudhaifa, "Won't you narrate to us what you heard from Allah's Apostle?" Hudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me).. When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allah collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allah forgave him."

Volume 4, Book 56, Number 686:

Narrated 'Abdu Malik:

as above, saying, "On a windy day."

Volume 4, Book 56, Number 687:

Narrated Abu Huraira:

Allah's Apostle said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him."

Volume 4, Book 56, Number 688:

Narrated Abu Huraira:

The Prophet said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allah ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There he was (the man) standing. Allah asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allah forgave him." Another narrator said "The man said, Fear of You, O Lord!"

Volume 4, Book 56, Number 689:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth."

Volume 4, Book 56, Number 690:

Narrated Abu Masud Uqba.

The Prophet said, "One of the sayings of the prophets which the people have got, is, 'If you do not feel ashamed, then do whatever you like.'"

Volume 4, Book 56, Number 691:

Narrated Abu Mus'ud.

The Prophet said, "One of the sayings of the prophets which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

Volume 4, Book 56, Number 692:

Narrated Ibn Umar:

The Prophet said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

Volume 4, Book 56, Number 693:

Narrated Abu Huraira:

The Prophet said, "We are the last (to come) but we will be the foremost on the Day of Resurrection, nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the Christians. It is incumbent on every Muslim to wash his head and body on a Day (i.e. Friday) (at least) in every seven days."

Volume 4, Book 56, Number 694:

Narrated Said bin Al-Musaiyab:

When Muawiya bin Abu Sufyan came to Medina for the last time, he delivered a sermon before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i.e. use false hair). The Prophet named such a practice, 'Az-Zur' (i.e. falsehood)," meaning the use of false hair.

Volume 4, Book 56, Number 695:

Narrated Ibn Abbas:

Regarding the Verse: 'And (We) made you into Shu'ub and Qabail-- (49.13) that Shu'uib means the big Qabail (i.e. nations) while the Qabail (i.e. tribes) means the branch tribes.

Volume 4, Book 56, Number 696:

Narrated Abu Huraira:

Once Allah's Apostle was asked, "Who is the most honorable amongst the people?" He said, "The most righteous (i.e. Allah-fearing) amongst you." They said, "We do not ask you about this." He said, "Then Joseph, the prophet of Allah."

Volume 4, Book 56, Number 697:

Narrated Kulaib bin Wail:

I asked Zainab bint Abi Salama (i.e. daughter of the wife of the Prophet, "Tell me about the Prophet . Did he belong to the tribe of Mudar?" She replied, "Yes, he belonged to the tribe of Mudar and was from the offspring of An-Nadr bin Kinana."

Volume 4, Book 56, Number 698:

Narrated Kulaib:

I was told by the Rabiba (i.e. daughter of the wife of the Prophet) who, I think, was Zainab, that the Prophet (forbade the utensils (of wine called) Ad-Dubba, Al-Hantam, Al-Muqaiyar and Al-Muzaffat. I said to her, "Tell me as to which tribe the Prophet belonged; was he from the tribe of Mudar?" She replied, "He belonged to the tribe of Mudar and was from the offspring of An-Nadr bin Kinana. "

Volume 4, Book 56, Number 699:

Narrated Abu Huraira:

Allah's Apostle said, "You see that the people are of different natures. Those who were the best in the pre-Islamic period, are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite)."

Volume 4, Book 56, Number 700:

Narrated Abu Huraira:

The Prophet said, "The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels

amongst them. People are of different natures. The best amongst them in the pre-Islamic period are the best in Islam provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e. of ruling) is he who hates it (i.e. the idea of ruling) most, till he is given the pledge of allegiance."

Volume 4, Book 56, Number 701.

Narrated Tawus.

Ibn 'Abbas recited the Quranic Verse--"Except to be kind to me for my kin-ship to you--" (42.23) Said bin Jubair said, "(The Verse implies) the kinship of Muhammad." Ibn 'Abbas said, "There was not a single house (i.e. sub-tribe) of Quraish but had a kinship to the Prophet and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relation between me (i.e. Muhammad) and you.'"

Volume 4, Book 56, Number 702.

Narrated Abi Mas'ud.

The Prophet said, "From this side from the east, afflictions will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabi'a and Mudar."

Volume 4, Book 56, Number 703.

Narrated Abu Huraira.

I heard Allah's Apostle saying, "Pride and arrogance are characteristics of the rural bedouins while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite i.e. the Yemenites are well-known for their true belief and wisdom)." Abu 'Abdullah (Al-Bukhari) said, "Yemen was called so because it is situated to the right of the Ka'ba, and Sham was called so because it is situated to the left of the Ka'ba."

Volume 4, Book 56, Number 704.

Narrated Muhammad bin Jubair bin Mut'im.

That while he was with a delegation from Quraish to Muawiya, the latter heard the news that 'Abdullah bin 'Amr bin Al-'As said that there would be a king from the tribe of Qahtan. On that Muawiya became angry, got up and then praised Allah as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Apostle. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah's Apostle saying, 'Authority of ruling will remain with Quraish,

and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion.' "

Volume 4, Book 56, Number 705:

Narrated Ibn Umar:

The Prophet said, "Authority of ruling will remain with Quraish, even if only two of them remained."

Volume 4, Book 56, Number 706:

Narrated Jubair bin Mut'im:

'Uthman bin Affan went (to the Prophet) and said, "O Allah's Apostle! You gave property to Bani Al-Muttalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet said, "Only Bani Hashim and Bani Al Muttalib are one thing (as regards family status)."

Narrated Urwa bin Az-Zubair: 'Abdullah bin Az-Zubair went with some women of the tribe of Bani Zuhra to 'Aisha who used to treat them nicely because of their relation to Allah's Apostle.

Volume 4, Book 56, Number 707:

Narrated Abu Huraira:

Allah's Apostle said, "The tribe of Quraish, the Ansar, the (people of the tribe of) Julhaina, Muzaina, Aslam, Ashja', and Ghifar are my disciples and have no protectors except Allah and His Apostle."

Volume 4, Book 56, Number 708:

Narrated 'Urwa bin Az-Zubair:

'Abdullah bin Az-Zubair was the most beloved person to 'Aisha excluding the Prophet and Abu Bakr, and he in his turn, was the most devoted to her, 'Aisha used not to withhold the money given to her by Allah, but she used to spend it in charity. ('Abdullah) bin AzZubair said, " 'Aisha should be stopped from doing so." (When 'Aisha heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to 'Abdullah bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allah's Apostle to intercede with her, but she refused (to talk to him). Az-Zuhriyun, the uncles of the Prophet, including 'Abdur-Rahman bin Al-Aswad bin 'Abd Yaghuth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. 'Aisha manumitted more slaves for the same purpose till she manumitted

forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow, so that I might have done it easily."

Volume 4, Book 56, Number 709:

Narrated Anas:

Uthman called Zaid bin Thabit, Abdullah bin Az-Zubair, Said bin Al-'As and 'AbdurRahman bin Al-Harith bin Hisham, and then they wrote the manuscripts of the Holy Qur'an in the form of book in several copies. 'Uthman said to the three Quraishi persons. " If you differ with Zaid bin Thabit on any point of the Quran, then write it in the language of Quraish, as the Quran was revealed in their language." So they acted accordingly. (Said bin Thabit was an Ansari and not from Quraish).

Volume 4, Book 56, Number 710:

Narrated Salama:

Allah's Apostle passed by some people from the tribe of Aslam practicing archery. He said, "O children of Ishmael! Throw (arrows), for your father was an archer. I am on the side of Bani so-and-so," meaning one of the two teams. The other team stopped throwing, whereupon the Prophet said, "What has happened to them?" They replied, "How shall we throw while you are with Bani so-and-so?" He said, "Throw for I am with all of you."

Volume 4, Book 56, Number 711:

Narrated Abu Dhar:

The Prophet said, "If somebody claims to be the son of any other than his real father knowingly, he but disbelieves in Allah, and if somebody claims to belong to some folk to whom he does not belong, let such a person take his place in the (Hell) Fire."

Volume 4, Book 56, Number 712:

Narrated Wathila bin Al-Asqa:

Allah's Apostle said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

Volume 4, Book 56, Number 713:

Narrated Ibn Abbas:

The delegates of 'Abd-ul-Qais came to Allah's Apostle and said, "O Allah's Apostle! We are from the tribe of Rabi'a and the infidels of Mudar tribe stand between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet said, "I order you to observe four things and forbid you (to do) four things: (I order you) to believe in Allah testifying that None has the right to be worshipped except Allah; to offer the prayer perfectly; to pay the Zakat; and to give one-fifth of the war booty to Allah. And I forbid you to use Ad-Dubba, Al-Hantam, An-Naqir and Al-Muzaffat." (These are names of utensils in which alcoholic drinks were served.)

Volume 4, Book 56, Number 714.

Narrated 'Abdullah bin 'Umar:

I heard Allah's Apostle on the pulpit saying, "Verily, afflictions (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out."

Volume 4, Book 56, Number 715.

Narrated Abu Huraira: The Prophet said, "The tribes of Quraish, Al-Ansar, Juhaina, Muzaina, Aslam, Ghifar and Ashja' are my helpers, and they have no protector (i.e. Master) except Allah and His Apostle."

Volume 4, Book 56, Number 716.

Narrated Abdullah bin Umar:

While Allah's Apostle was on the pulpit, he said, "May Allah give the tribe of Ghifar! And may Allah save the tribe of Aslam! The tribe of 'Usaiya have disobeyed Allah and His Apostle."

Volume 4, Book 56, Number 717.

Narrated Abu Huraira:

The Prophet said, "May Allah save the tribe of Aslam, and may Allah forgive the tribe of Ghifar!"

Volume 4, Book 56, Number 718.

Narrated Abu Bakra:

The Prophet said, "Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifar are better than the tribes of Bani Tamim, Bani Asad, Bam 'Abdullah bin Ghatafan and Bani Amir bin Sasaa?" A man said, "They were unsuccessful and losers." The Prophet added, " (Yes), they are better than the tribes of Bani Tamim, Bani Asad, Bani Abdullah bin Ghatafan and Bani Amir bin Sasaa."

Volume 4, Book 56, Number 719:

Narrated Abu Bakra:

Al-Aqra' bin Habis said to the Prophet "Nobody gave you the pledge of allegiance but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifar, Muzaina." (Ibn Abi Ya'qub is in doubt whether Al-Aqra' added. 'And Juhaina.') The Prophet said, "Don't you think that the tribes of Aslam, Ghifar, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamim, Bani Amir, Asad, and Ghatafan?" Somebody said, "They were unsuccessful and losers!" The Prophet said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter)."

Abu Huraira said, "(The Prophet said), '(The people of) Bani Aslam, Ghifar and some people of Muzaina (or some people of Juhaina or Muzaina) are better in Allah's Sight (or on the Day of Resurrection) than the tribes of Asad, Tamim, Hawazin and Ghatafan.'"

Volume 4, Book 56, Number 720:

Narrated Jabir:

We were in the company of the Prophet in a Ghazwa. A large number of emigrants joined him and among the emigrants there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ansari man on the hip. The Ansari got so angry that both of them called their people. The Ansari said, "Help, O Ansari!" And the emigrant said "Help, O emigrants!" The Prophet came out and said, "What is wrong with the people (as they are calling) this call of the period of Ignorance?" Then he said, "What is the matter with them?" So he was told about the stroke of the emigrant to the Ansari. The Prophet said, "Stop this (i.e. appeal for help) for it is an evil call. "Abdullah bin Ubai bin Salul (a hypocrite) said, "The emigrants have called and (gathered against us); so when we return to Medina, surely, the more honorable people will expel therefrom the meaner," Upon that Umar said, "O Allah's Prophet! Shall we not kill this evil person (i.e. Abdullah bin Ubai bin Salul) ?" The Prophet said, "(No), lest the people should say that Muhammad used to kill his companions."

Volume 4, Book 56, Number 721:

Narrated 'Abdullah (bin Mas'ud):

The Prophet said, "Who-ever slaps his face or tears the bosom of his dress, or calls the calls of the Period of Ignorance, is not from us."

Volume 4, Book 56, Number 722:

Narrated Abu Huraira:

Allah's Apostle said, "Amr bin Luhai bin Qam'a bin Khindif was the father of Khuza'a'."

Volume 4, Book 56, Number 723:

Narrated Said bin Al-Musaiyab:

Al-Bahira was an animal whose milk was spared for the idols and other dieties, and so nobody was allowed to milk it. As-Saiba was an animal which they (i.e infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abu Huraira said, "The Prophet said, 'I saw Amr bin 'Amir bin Luhai Al-Khuzai dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods).'"

Volume 4, Book 56, Number 724:

Narrated Ibn Abbas:

When the news of the advent of the Prophet reached Abu Dhar, he said to his brother, "Ride to this valley and bring me the news of this man (i.e. the Prophet) who claims to be a Prophet receiving information from the Heaven. Listen to him and then come to me." His brother set out till he met the Prophet and listened to his speech and returned to Abu Dhar and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Abu Dhar said, "You have not satisfied me as to what I wanted." So, he took his journey-food and a water-skin full of water and set out till he reached Mecca, where he went to the Mosque looking for the Prophet , whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when 'Ali saw him and realized that he was a stranger. Abu Dhar followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water-skin and food and went to the Mosque. He spent that day without being observed by the Prophet till it was night, when he returned to his sleeping place. 'Ali again passed by him and said, "Hasn't the man (i.e. Abu Dhar) recognized his dwelling place yet?" So, 'Ali let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when 'Ali had the same experience with him and Abu Dhar again stayed with him. 'Ali then asked, "Won't you tell me what has brought you here?" He replied, "If you give me a promise and a convention that you will guide me, then I will tell you." When 'Ali did, Abu Dhar informed him (of his purpose). 'Ali said, "It is the Truth, and he (i.e. Muhammad) is the Apostle of Allah. So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to the watercloset. But if I carried on walking, follow me till you enter the place that I will enter." Abu Dhur agreed and followed 'Ali till he entered the place of the Prophet and Abu Dhur entered with him. He then listened to the speech of the Prophet and embraced Islam on that very spot. The Prophet said to him, "Go back to your people and inform them (of this religion) till you receive my (further) orders." Abu Dhur said, "By Him in Whose Hands my life is! I will proclaim my conversion to Islam publicly amongst them (i.e. infidels)." He went out till he reached the Mosque and announced as loudly as possible, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." The people then got up and beat him till they knocked him down. Al-Abbas came and threw himself over

him (to protect him) saying, Woe to you! Don't you know that he is from Ghifar and there is the route (road) to your merchants towards Sham (i.e. through the place where this tribe dwells)?" Thus he saved him from them. Abu Dhar did the same on the next day and the people beat him again and Al-'Abbas drew himself over him (to save him as before).

Volume 4, Book 56, Number 725.

Narrated Abu Jamra.

Ibn 'Abbas said to us, "Shall I tell you the story of Abu Dhar's conversion to Islam?" We said, "Yes." He said, "Abu Dhar said: I was a man from the tribe of Ghifar. We heard that a man had appeared in Mecca, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allah, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a waterskin and a stick and proceeded towards Mecca. Neither did I know him (i.e. the Prophet), nor did I like to ask anyone about him. I kept on drinking Zam zam water and staying in the Mosque. Then 'Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the Mosque to ask about the Prophet but no-one told me anything about him. 'Ali passed by me again and asked, 'Hasn't the man recognized his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you.' He said, 'I will do.' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Ali said (to Abu Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' 'Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam immediately. He said to me, 'O Abu Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Allah, Who has sent you with the Truth, I will announce my conversion to Islam publicly amongst them (i.e. the infidels).' Abu Dhar went to the Mosque, where some people from Quraish were present, and said, 'O folk of Quraish! I testify that None has the right to be worshipped except Allah, and I (also) testify that Muhammad is Allah's Slave and His Apostle.' (Hearing that) the Quraishi men said, 'Get at this Sabi (i.e. Muslim)!' They got up and beat me nearly to death. Al 'Abbas saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifar, although your trade and your communications are through the territory of Ghifar?' They therefore left me. The next morning I returned (to the Mosque) and said the same as I have said on the previous day. They again said, 'Get at this Sabi!' I was treated in the same way as on the previ-

ous day, and again Al-Abbas found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abu Dhar (may Allah be Merciful to him) to Islam."

Volume 4, Book 56, Number 726:

Narrated Ibn 'Abbas:

If you wish to know about the ignorance of the Arabs, refer to Surat-al-Anam after Verse No. 130.--Indeed lost are those who have killed their children From folly without knowledge and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.' (6.14)

Volume 4, Book 56, Number 727:

Narrated Ibn Abbas:

When the Verse.-- 'And warn your tribe of near kindred.' (26.214) was revealed, the Prophet started calling (the 'Arab tribes), "O Bani Fihir, O Bani 'Adi" mentioning first the various branch tribes of Quraish.

Narrated Ibn 'Abbas: When the Verse.-- 'And warn your tribe of near kindred' (26.214). was revealed, the Prophet started calling every tribe by its name.

Volume 4, Book 56, Number 728:

Narrated Abu Huraira:

The Prophet said, "O Bani 'Abd Munaf! Buy yourselves from Allah; O Bani 'Abdul-Muttalib! Buy yourselves from Allah; O mother of Az-Zubair bin Al-Awwam, the aunt of Allah's Apostle, and O Fatima bint Muhammad! Buy yourselves from Allah, for I cannot defend you before Allah. You (both) can ask me from my property as much as you like. "

Volume 4, Book 56, Number 729:

Narrated Anas:

The Prophet sent for the Ansar (and when they came), he asked, 'Is there any stranger amongst you?' They said, "No except the son of our sister." Allah's Apostle said, "The son of the sister of some people belongs to them."

Volume 4, Book 56, Number 730:

Narrated 'Aisha:

That during the Mina days, Abu Bakr came to her, while there were two girls with her, beating drums, and the Prophet was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but the Prophet uncovered his face and said, "O Abu Bakr! Leave them, for these are the days of Id (festival)." Those days were the days of Mina-. 'Aisha added, "I was being screened by the Prophet while I was watching the Ethiopians playing in the Mosque. 'Umar rebuked them, but the Prophet said, "Leave them, O Bani Arfida! Play. (for) you are safe."

Volume 4, Book 56, Number 731.

Narrated 'Aisha:

Once Hassan bin Thabit asked the permission of the Prophet to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet said, "What about the fact that I have common descent with them?" Hassan replied, "I shall take you out of them as a hair is taken out of dough."

Narrated 'Urwa: I started abusing Hassan in front of 'Aisha, whereupon she said. "Don't abuse him, for he used to defend the Prophet (with his poetry)."

Volume 4, Book 56, Number 732.

Narrated Jubair bin Mutim:

Allah's Apostle said, "I have five names. I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there after; and I am also Al-'Aqib (i.e. There will be no prophet after me)."

Volume 4, Book 56, Number 733.

Narrated Abu Huraira:

Allah's Apostle said, "Doesn't it astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse Mudhammad and curse Mudhammad while I am Muhammad (and not Mudhammad)"

Volume 4, Book 56, Number 734.

Narrated Jabir bin 'Abdullah:

The Prophet said, "My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: 'But for the place of this brick (how splendid the house will be)!"

Volume 4, Book 56, Number 735:

Narrated Abu Huraira.

Allah's Apostle said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."

Volume 4, Book 56, Number 736:

Narrated 'Aisha.

The Prophet died when he was sixty three years old.

Volume 4, Book 56, Number 737:

Narrated Anas.

While the Prophet was in the market, a man called (somebody), "O Abu-l-Qasim!" The Prophet turned to him and said "Name yourselves after me but do not call yourselves by my Kuniya."

Volume 4, Book 56, Number 738:

Narrated Jabir.

The Prophet said, "Name yourselves after me, but do not call yourselves by my Kuniya."

Volume 4, Book 56, Number 739:

Narrated Abu Huraira.

Abu-l-Qasim said, "Name yourselves after me, but do not call yourselves by my Kuniya."

Volume 4, Book 56, Number 740:

Narrated Al-Ju'aid bin 'Abdur Rahman.

I saw As-Sa'ib bin Yazid when he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allah's Apostle . My aunt took me to him and said, 'O Allah's Apostle! My nephew is sick; will you invoke Allah for him?' So he invoked (Allah) for me."

Volume 4, Book 56, Number 741:

Narrated As- Scab bin Yazid.

My aunt took me to Allah's Apostle and said, "O Allah's Apostle! My nephew is sick" The Prophet passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and standing behind him. A saw the seal in between his shoulders."

Volume 4, Book 56, Number 742:

Narrated 'Uqba bin Al-Harith.

(Once) Abu Bakr offered the 'Asr prayer and then went out walking and saw Al-Hasan playing with the boys. He lifted him on to his shoulders and said, " Let my parents be sacrificed for your sake! (You) resemble the Prophet and not 'Ali," while 'Ali was smiling.

Volume 4, Book 56, Number 743:

Narrated Abu Juhaifa.

I saw the Prophet, and Al-Hasan resembled him.

Volume 4, Book 56, Number 744:

Narrated Isma'il bin Abi Khalid.

I heard Abii Juhaifa saying, "I saw the Prophet, and Al-Hasan bin 'Ali resembled him." I said to Abu- Juhaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them."

Volume 4, Book 56, Number 745:

Narrated Wahb Abu Juhaifa As-Sawwai.

I saw the Prophet and saw some white hair below his lower lip above the chin.

Volume 4, Book 56, Number 746:

Narrated Hariz bin 'Uthman.

That he asked 'Abdullah bin Busr (i.e. the companion of the Prophet), "Did you see the Prophet when he was old?" He said, "He had a few white hairs between the lower lip and the chin."

Volume 4, Book 56, Number 747:

Narrated Rabia bin Abi Abdur-Rahman.

I heard Anas bin Malik describing the Prophet saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy color, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Mecca receiving the Divine Inspiration, and stayed in Medina for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard." Rabi'a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent. "

Volume 4, Book 56, Number 748:

Narrated Anas.

Allah's Apostle was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, there was scarcely twenty white hairs in his head and beard.

Volume 4, Book 56, Number 749:

Narrated Al-Bara.

Allah's Apostle was the handsomest of all the people, and had the best appearance. He was neither very tall nor short.

Volume 4, Book 56, Number 750:

Narrated Qatada.

I asked Anas, "Did the Prophet use to dye (his) hair?" He said, "No, for there were only a few white hairs on his temples."

Volume 4, Book 56, Number 751:

Narrated Al-Bara.

The Prophet was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome than him."

Volume 4, Book 56, Number 752:

Narrated Abu Ishaq:

Al-Bara' was asked, "Was the face of the Prophet (as bright) as a sword?" He said, "No, but (as bright) as a moon."

Volume 4, Book 56, Number 753:

Narrated Abu Juhaifa:

Once Allah's Apostle went to Al-Batha' at noon, performed the ablution and offered' a two Rakat Zuhr prayer and a two-Rak'at 'Asr prayer while a spearheaded stick was planted before him and the passersby were passing in front of it. (After the prayer), the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

Volume 4, Book 56, Number 754:

Narrated Ibn Abbas:

The Prophet was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Apostle then used to be more generous than the fast wind.

Volume 4, Book 56, Number 755:

Narrated 'Aisha:

That Allah's Apostle came to her in a happy mood with his features glittering with joy, and said, "Have you not heard what the Qaif has said about Zaid and Us-ama? He saw their feet and remarked. These belong to each other." (i.e. They are father and son.)

Volume 4, Book 56, Number 756:

Narrated 'Abdullah bin Ka'b:

I heard Ka'b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, "When I greeted Allah's Apostle whose face was glittering with happiness, for whenever Allah's Apostle was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face."

Volume 4, Book 56, Number 757:

Narrated Abu Huraira:

Allah's Apostle said, "I have been sent (as an Apostle) in the best of all the generations of Adam's offspring since their Creation."

Volume 4, Book 56, Number 758:

Narrated Ibn 'Abbas:

Allah's Apostle used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allah's Apostle liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah's Apostle parted his hair.

Volume 4, Book 56, Number 759:

Narrated 'Abdullah bin 'Amr:

The Prophet never used bad language neither a "Fahish nor a Mutafahish. He used to say "The best amongst you are those who have the best manners and character." (See Hadith No. 56 (B) Vol. 8)

Volume 4, Book 56, Number 760:

Narrated 'Aisha:

Whenever Allah's Apostle was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah's Apostle never took revenge (over anybody) for his own sake but (he did) only when Allah's Legal Bindings were outraged in which case he would take revenge for Allah's Sake.

Volume 4, Book 56, Number 761:

Narrated Anas:

I have never touched silk or Dibaj (i.e. thick silk) softer than the palm of the Prophet nor have I smelt a perfume nicer than the sweat of the Prophet

Volume 4, Book 56, Number 762:

Narrated Abu Said Al-Khudri:

The Prophet was shier than a veined virgin girl.

Volume 4, Book 56, Number 763:

Narrated Shuba.

A similar Hadith (i.e. No. 762) with this addition: And if he (i.e. the Prophet) disliked something, the sign of aversion would appear on his face.

Volume 4, Book 56, Number 764:

Narrated Abu Huraira.

The Prophet never criticized any food (presented him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

Volume 4, Book 56, Number 765:

Narrated 'Abdullah bin Malik bin Buhaina Al-Asdi.

When the Prophet prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The sub-narrator, Ibn Bukair said, "The whiteness of his armpits.")

Volume 4, Book 56, Number 766:

Narrated Anas.

Allah's Apostle did not use to raise his hands in his invocations except in the Istisqa (i.e. invoking Allah for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits. (Note. It may be that Anas did not see the prophet (as) raising his hands but it has been narrated that the Prophet (as) used to raise his hands for invocations other than Istisqa. See Hadith No. 612 Vol. 5. and Hadith No. 807 & 808 Vol 2.)

Volume 4, Book 56, Number 767:

Narrated Abu Juhaifa.

By chance I went to the Prophet at noon while he was at Al-Abtah (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhan for the prayer, and entering again, he brought out the water which was left after Allah's Apostle had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allah's Apostle came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick and the Prophet offered a two-Rakat Zuhr prayer and a two-Rak'at 'Asr prayer, while women and donkeys were passing in front of the Prophet (beyond the stick) .

Volume 4, Book 56, Number 768:

Narrated 'Aisha:

The Prophet used to talk so clearly that if somebody wanted to count the number of his words, he could do so. Narrated Urwa bin Az-Zubair: 'Aisha said (to me), "Don't you wonder at Abu so-and-so who came and sat by my dwelling and started relating the traditions of Allah's Apostle intending to let me hear that, while I was performing an optional prayer. He left before I finished my optional prayer. Had I found him still there. I would have said to him, 'Allah's Apostle never talked so quickly and vaguely as you do.' "

Volume 4, Book 56, Number 769:

Narrated Abu Salama bin 'Abdur-Rahman:

That he asked 'Aisha "How was the prayer of Allah's Apostle in the month of Ramadan?" She replied, "He used not to pray more than eleven Rakat whether in Ramadan or in any other month. He used to offer four Rakat, let alone their beauty and length, and then four Rakat, let alone their beauty and length. Afterwards he would offer three Rakat. I said, 'O Allah's Apostle! Do you go to bed before offering the Witr prayer?' He said, 'My eyes sleep, but my heart does not sleep.'"

Volume 4, Book 56, Number 770:

Narrated Sharik bin 'Abdullah bin Abi Namr:

I heard Anas bin Malik telling us about the night when the Prophet was made to travel from the Ka'ba Mosque. Three persons (i.e. angels) came to the Prophet before he was divinely inspired was an Aspostle), while he was sleeping in Al Masjid-ul-Haram. The first (of the three angels) said, "Which of them is he?" The second said, "He is the best of them." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the prophets. Their eyes sleep but their hearts do not sleep. Then Gabriel took charge of the Prophet and ascended along with him to the Heaven.

Volume 4, Book 56, Number 771:

Narrated Imran bin Husain:

That they were with the Prophet on a journey. They travelled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abu Bakr. Allah's Apostles used not to be awakened from his sleep, but he would wake up by himself. Umar woke up and then Abu Bakr sat by the side of the Prophet's head and started saying. Allahu-Akbar raising his voice till the Prophet woke up, (and after traveling for a while) he

dismounted and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When the Prophet had finished the prayer, he asked (the man), "O so-and-so! What prevented you from offering the prayer with us?" He replied, "I am Junub," Allah's Apostle ordered him to perform Tayammam with clean earth. The man then offered the prayer. Allah's Apostle ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh ! There is no water." We asked, "how far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allah's Apostle," She asked, "What is Allah's Apostle ?" So we brought her to Allah's Apostle against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet ordered that her two water-skins be brought and he rubbed the mouths of the water-skins. As we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled all our waterskins and other utensils with water, but we did not water the camels. The waterskin was so full that it was almost about to burst. The Prophet then said, "Bring what (foodstuff) you have." So some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a prophet as the people claim." So Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

Volume 4, Book 56, Number 772:

Narrated Anas.

A bowl of water was brought to the Prophet while he was at Az-Zawra. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water). Qatada asked Anas, "How many people were you?" Anas replied, "Three hundred or nearly three-hundred."

Volume 4, Book 56, Number 773:

Narrated Anas bin Malik.

I saw Allah's Apostle at the 'time when the Asr prayer was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allah's Apostle and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them did it.

Volume 4, Book 56, Number 774:

Narrated Anas bin Malik.

The Prophet went out on one of his journeys with some of his companions. They went on walking till the time of the prayer became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), "Get up to perform the ablution." They started performing the ablution till all of them did it, and they were seventy or so persons.

Volume 4, Book 56, Number 775:

Narrated Humaid:

Anas bin Malik said, "Once the time of the prayer became due and the people whose houses were close to the Mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, "How many persons were they." He replied, "There were eighty men."

Volume 4, Book 56, Number 776:

Narrated Salim bin Abi Aj-Jad:

Jabir bin 'Abdullah said, "The people became very thirsty on the day of Al-Hudaibiya (Treaty). A small pot containing some water was in front of the Prophet and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jabir, "How many were you?" he replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred."

Volume 4, Book 56, Number 777:

Narrated Al-Bara:

We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al-Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

Volume 4, Book 56, Number 778:

Narrated Anas bin Malik.

Abu Talha said to Um Sulaim, "I have noticed feebleness in the voice of Allah's Apostle which I think, is caused by hunger. Have you got any food?" She said, "Yes." She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allah's Apostle. I went carrying it and found Allah's Apostle in the Mosque sitting with some people. When I stood there, Allah's Apostle asked, "Has Abu Talha sent you?" I said, "Yes". He asked, "With some food?" I said, "Yes" Allah's Apostle then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abu Talha and told him (of the Prophet's visit). Abu Talha said, "O Um Sulaim! Allah's Apostle is coming with the people and we have no food to feed them." She said, "Allah and His Apostle know better." So Abu Talha went out to receive Allah's Apostle. Allah's Apostle came along with Abu Talha. Allah's Apostle said, "O Um Sulaim! Bring whatever you have." She brought the bread which Allah's Apostle ordered to be broken into pieces. Um Sulaim poured on them some butter from an oilskin. Then Allah's Apostle recited what Allah wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said, "Let another ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let another ten persons come." In short, all of them ate their fill, and they were seventy or eighty men.

Volume 4, Book 56, Number 779:

Narrated 'Abdullah.

We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Apostle on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Apostle, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

Volume 4, Book 56, Number 780:

Narrated Jabir.

My father had died in debt. So I came to the Prophet and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet went round one of the heaps of dates and invoked (Allah), and then did the same with an-

other heap and sat on it and said, "Measure (for them)." He paid them their rights and what remained was as much as had been paid to them.

Volume 4, Book 56, Number 781:

Narrated Abdur-Rahman bin Abi Bakr:

The companions of Suffa were poor people. The Prophet once said, "Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)." Abu Bakr brought three persons while the Prophet took ten. And Abu Bakr with his three family member (who were I, my father and my mother) (the sub-narrator is in doubt whether 'Abdur-Rahman said, "My wife and my servant who was common for both my house and Abu Bakr's house.") Abu Bakr took his supper with the Prophet and stayed there till he offered the 'Isha' prayers. He returned and stayed till Allah's Apostle took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said, "Have you served supper to them?" She said, "They refused to take supper) until you come. They (i.e. some members of the household) presented the meal to them but they refused (to eat)" I went to hide myself and he said, "O Ghunthar!" He invoked Allah to cause my ears to be cut and he rebuked me. He then said (to them): Please eat!" and added, I will never eat the meal." By Allah, whenever we took a handful of the meal, the meal grew from underneath more than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abu Bakr saw that the food was as much or more than the original amount. He called his wife, "O sister of Bani Firas!" She said, "O pleasure of my eyes. The food has been tripled in quantity." Abu Bakr then started eating thereof and said, "It (i.e. my oath not to eat) was because of Sa all." He took a handful from it, and carried the rest to the Prophet. SO that food was with the Prophet . There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided US into twelve groups, each being headed by a man. Allah knows how many men were under the command of each leader. Anyhow, the Prophet surely sent a leader with each group. Then all of them ate of that meal.

Volume 4, Book 56, Number 782:

Narrated Anas.

Once during the lifetime of Allah's Apostle, the people of Medina suffered from drought. So while the Prophet was delivering a sermon on a Friday a man got up saying, "O Allah's Apostle! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allah's Apostle! The houses have collapsed; please in-

voke Allah to withhold the rain." On that the Prophet smiled and said, "O Allah, (let it rain) around us and not on us." I then looked at the clouds to see them separating forming a sort of a crown round Medina.

Volume 4, Book 56, Number 783:

Narrated Ibn Umar:

The Prophet used to deliver his sermons while standing beside a trunk of a datepalm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying).

Volume 4, Book 56, Number 784:

Narrated Jabir bin 'Abdullah.

The Prophet used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said, "O Allah's Apostle! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date-palm cried like a child! The Prophet descended (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet said, "It was crying for (missing) what it used to hear of religious knowledge given near to it."

Volume 4, Book 56, Number 785:

Narrated Anas bin Malik.

That he heard Jabir bin 'Abdullah saying, "The roof of the Mosque was built over trunks of date-palms working as pillars. When the Prophet delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk sending a sound like of a pregnant she-camel till the Prophet came to it, and put his hand over it, then it became quiet."

Volume 4, Book 56, Number 786:

Narrated Hudhaifa.

Once 'Umar bin Al-Khattab said, "Who amongst you remembers the statement of Allah's Apostle regarding the afflictions?" Hudhaifa replied, "I remember what he said exactly." 'Umar said, "Tell (us), you are really a daring man!" Hudhaifa said, "Allah's Apostle said, 'A man's afflictions (i.e. wrong deeds) concerning his relation to his family, his property and his neighbors are expiated by his prayers, giving in charity and enjoining what is good and forbidding what is evil.' " 'Umar said, "I don't mean these afflictions but the afflictions that will be heaving up and down like waves of the

sea." Hudhaifa replied, "O chief of the believers! You need not fear those (afflictions) as there is a closed door between you and them." 'Umar asked, "Will that door be opened or broken?" Hudhaifa replied, "No, it will be broken." 'Umar said, "Then it is very likely that the door will not be closed again." Later on the people asked Hudhaifa, "Did 'Umar know what that door meant?" He said, "Yes, 'Umar knew it as everyone knows that there will be night before the tomorrow morning. I narrated to 'Umar an authentic narration, not lies." We dared not ask Hudhaifa; therefore we requested Masruq who asked him, "What does the door stand for?" He said, "Umar."

Volume 4, Book 56, Number 787:

Narrated Abu Huraira.

The Prophet said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. And the people are of different natures. The best in the pre-Islamic period are the best in Islam. A time will come when any of you will love to see me rather than to have his family and property doubled."

Volume 4, Book 56, Number 788:

Narrated Abu Huraira.

The Prophet said, "The Hour will not be established till you fight with the Khudh and the Kirman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

Volume 4, Book 56, Number 789:

Narrated Abu Huraira.

I enjoyed the company of Allah's Apostle for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bariz." (Sufyan, the sub-narrator once said, "And they are the people of Al-Bazir.")

Volume 4, Book 56, Number 790:

Narrated 'Umar bin Taghlib.

I heard Allah's Apostle saying, "Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields."

Volume 4, Book 56, Number 791.

Narrated 'Abdullah bin 'Umar.

I heard Allah's Apostle saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!'" "

Volume 4, Book 56, Number 792.

Narrated Abu Said Al-Khudri.

The Prophet said, "A time will come when the people will wage holy war, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allah's Apostle?' They will say, 'Yes.' And then victory will be bestowed upon them. They will wage holy war again, and it will be asked, 'Is there any among you who has enjoyed the company of the companions of Allah's Apostle?' They will say, 'Yes.' And then victory will be bestowed on them."

Volume 4, Book 56, Number 793.

Narrated 'Adi bin Hatim.

While I was in the city of the Prophet, a man came and complained to him (the Prophet,) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka'ba, fearing none but Allah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet further said, "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him, 'Didn't I send a messenger to teach you?' He will say, 'Yes.' Allah will say, 'Didn't I give you wealth and do you favors?' He will say, 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

'Adi further said, I heard the Prophet saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." 'Adi added: (later on) I saw a lady in a Howdah traveling from Al-Hira till she performed the Tawaf of the Ka'ba, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abu-l-Qasim had said: 'A person will come out with a handful. of gold...etc.

Volume 4, Book 56, Number 794:

Narrated 'Adi:

as above (i.e. Hadith No. 793).

Volume 4, Book 56, Number 795:

Narrated 'Uqba bin 'Amr:

The Prophet once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my sacred Fount now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight one another for worldly fortunes."

Volume 4, Book 56, Number 796:

Narrated Usama:

Once the Prophet stood on one of the high buildings (of Medina) and said, "Do you see what I see? I see affliction pouring among your hours like raindrops."

Volume 4, Book 56, Number 797:

Narrated Zainab bint Jahsh:

That the Prophet came to her in a state of fear saying, "None has the right to be worshiped but Allah! Woe to the Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this." pointing with two of his fingers making a circle. Zainab said, "I said, 'O Allah's Apostle! Shall we be destroyed though amongst us there are pious people?' He said, 'Yes, if evil increases.'"

Narrated Um Salama: The Prophet woke up and said, "Glorified be Allah. What great (how many) treasures have been sent down, and what great (how many) afflictions have been sent down!"

Volume 4, Book 56, Number 798:

Narrated Sasaa:

Abu Said Al-Khudr said to me, "I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allah's Apostle saying, 'A time will come upon the people when the best of a Muslim's property will be sheep, which he will take to the tops of mountains and to the places of rain-falls to run away with his religion in order to save it from afflictions.' "

Volume 4, Book 56, Number 799:

Narrated Abu Huraira.

Allah's Apostle said, "There will be afflictions (and at the time) the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will look towards those afflictions, they will overtake him, and whoever will find a refuge or a shelter, should take refuge in it." The same narration is reported by Abu Bakr, with the addition, "(The Prophet said), 'Among the prayers there is a prayer the missing of which will be to one like losing one's family and property.'"

Volume 4, Book 56, Number 800:

Narrated Ibn Mas'ud.

The Prophet said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet asked, "O Allah's Apostle! What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allah."

Volume 4, Book 56, Number 801:

Narrated Abu Huraira.

Allah's Apostle said, "This branch from Quraish will ruin the people." The companions of the Prophet asked, "What do you order us to do (then)?" He said, "I would suggest that the people keep away from them."

Volume 4, Book 56, Number 802:

Narrated Said Al-Umawi.

I was with Marwan and Abu Huraira and heard Abu Huraira saying, "I heard the trustworthy, truly inspired one (i.e. the Prophet) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish.'" Marwan asked, "Youngsters?" Abu Huraira said, "If you wish, I would name them. They are the children of so-and-so and the children of so-and-so."

Volume 4, Book 56, Number 803:

Narrated Hudhaifa bin Al-Yaman.

The people used to ask Allah's Apostle about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked,

"Will there be good after that evil?" He said, "Yes, but it would be tainted with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Apostle! Describe those people to us." He said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state."

Volume 4, Book 56, Number 804:

Narrated Hudhaifa.

My companions learned (something about) good (through asking the Prophet while I learned (something about) evil.

Volume 4, Book 56, Number 805:

Narrated Abu Huraira.

Allah's Apostle said, "The Day of (Judgment) will not be established till there is a war between two groups whose claims (or religion) will be the same."

Volume 4, Book 56, Number 806:

Narrated Abu Huraira.

The Prophet said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah. "

Volume 4, Book 56, Number 807:

Narrated Abu Said Al-Khudri.

While we were with Allah's Apostle who was distributing (i.e. some property), there came Dhu-l-Khuwaisira, a man from the tribe of Bani Tamim and said, "O Allah's Apostle! Do Justice." The Prophet said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." Umar said, "O Allah's Apostle! Allow me to chop his head off." The Prophet said, "Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negli-

gible in comparison to theirs. They recite Qur'an but it does not go beyond their throats (i.e. they do not act on it) and they will desert Islam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its Risaf and see nothing, he would look at its Na,di and see nothing, and he would look at its Qudhadh (1) and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." I testify that I heard this narration from Allah's Apostle and I testify that 'Ali bin Abi Talib fought with such people, and I was in his company. He ordered that the man (described by the Prophet) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet had described him.

Volume 4, Book 56, Number 808:

Narrated 'Ali.

I relate the traditions of Allah's Apostle to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Apostle saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

Volume 4, Book 56, Number 809:

Narrated Khabbab bin Al-Arat.

We complained to Allah's Apostle (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.

Volume 4, Book 56, Number 810:

Narrated Anas bin Malik.

The Prophet noticed the absence of Thabit bin Qais. A man said, "O Allah's Apostle! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit, "What's the matter?" Thabit replied, "An evil situation. A man used to raise his voice over the voice of the Prophet and so all his good deeds have been annulled and he is from the people of Hell." The man went back and told the Prophet that Thabit had said so-and-so. (The sub-narrator, Musa bin Anas said, "The man went to Thabit again with glad tidings.") The Prophet said to him, "Go and say to Thabit: 'You are not from the people of Fire, but from the people of Paradise.'"

Volume 4, Book 56, Number 811.

Narrated Al-Bara' bin 'Azib.

A man recited Surat-al-Kahf (in his prayer) and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with Taslim, but behold! A mist or a cloud hovered over him. He informed the Prophet of that and the Prophet said, "O so-and-so! Recite, for this (mist or cloud) was a sign of peace descending for the recitation of Quran."

Volume 4, Book 56, Number 812.

Narrated Al-Bara' bin 'Azib.

Abu Bakr came to my father who was at home and purchased 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 so as to take the price (of the saddle). My father said, "O Abu Bakr! Tell me what happened to you on your night journey with Allah's Apostle (during Migration)." He said, "Yes, we travelled the whole night and also the next day till midday. when nobody could be seen on the way (because of the severe heat) . Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet to sleep on (for a while). I then said, 'Sleep, O Allah's Apostle, and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock with the same intention we had when we came to it. I asked (him). 'To whom do you belong, O boy?' He replied, 'I belong to a man from Medina or Mecca.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk for us?' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. (The sub-narrator said that he saw Al-Bara' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet to drink and perform the ablution from. I went to the Prophet, hating to wake him up, but when I reached there, the Prophet had already awakened; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allah's Apostle!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Sur-aqa bin Malik followed us and I said, 'We have been discovered, O Allah's Apostle!' He said, Don't

grieve for Allah is with us.' The Prophet invoked evil on him (i.e. Suraqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abu Bakr said, "(It sank) into solid earth.") Suraqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return.' The Prophet invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Suraqa fulfilled his promise."

Volume 4, Book 56, Number 813.

Narrated Ibn 'Abbas.

The Prophet paid a visit to a sick bedouin. The Prophet when visiting a patient used to say, "No harm will befall you! May Allah cure you! May Allah cure you!" So the Prophet said to the bedouin. "No harm will befall you. May Allah cure you!" The bedouin said, "You say, may Allah cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet said, "Yes, then may it be as you say."

Volume 4, Book 56, Number 814.

Narrated Anas.

There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

Volume 4, Book 56, Number 815.

Narrated Abu Huraira.

Allah's Apostle said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in Whose Hands Muhammad's life is, you will spend the treasures of both of them in Allah's Cause."

Volume 4, Book 56, Number 816:

Narrated Jabir bin Samura.

The Prophet said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him," The Prophet also said, "You will spend the treasures of both of them in Allah's Cause."

Volume 4, Book 56, Number 817:

Narrated Ibn Abbas.

Musailama-al-Kadhhab (i.e. the liar) came in the life-time of Allah's Apostle with many of his people (to Medina) and said, "If Muhammad makes me his successor, I will follow him." Allah's Apostle went up to him with Thabit bin Qais bin Shams; and Allah's Apostle was carrying a piece of a date-palm leaf in his hand. He stood before Musailama (and his companions) and said, "If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you. I think that you are most probably the same person whom I have seen in the dream." Abu Huraira told me that Allah's Apostle; said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream, to blow them off and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-Ansi and the other was Musailama Al-Kadhhab from Al-Yamama."

Volume 4, Book 56, Number 818:

Narrated Abu Musa.

The Prophet said, "In a dream I saw myself migrating from Mecca to a place having plenty of date trees. I thought that it was Al-Yamama or Hajar, but it came to be Medina i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr.

Volume 4, Book 56, Number 819:

Narrated 'Aisha.

Once Fatima came walking and her gait resembled the gait of the Prophet . The Prophet said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her

a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet had told her. She said, "I would never disclose the secret of Allah's Apostle ." When the Prophet died, I asked her about it. She replied. "The Prophet said.) 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said. 'Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the lady believers? So I laughed for that."

Volume 4, Book 56, Number 820:

Narrated 'Aisha:

The Prophet in his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."

Volume 4, Book 56, Number 821:

Narrated Said bin Jubair:

About Ibn 'Abbas: 'Umar bin Al-Khattab used to treat Ibn 'Abbas very favorably 'Abdur Rahman bin 'Auf said to him. "We also have sons that are equal to him (but you are partial to him.)" Umar said, "It is because of his knowledge." Then 'Umar asked Ibn 'Abbas about the interpretation of the Verse:- "When come the Help of Allah and the conquest (of Mecca) (110.1) Ibn 'Abbas said. "It portended the death of Allah's Apostle, which Allah had informed him of." 'Umar said, "I do not know from this Verse but what you know."

Volume 4, Book 56, Number 822:

Narrated Ibn 'Abbas:

Allah's Apostle in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and praising and glorifying Allah, he said, "Now then, people will increase but the Ansar will decrease in number, so much so that they, compared with the people, will be just like the salt in the! meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e. Ansar) and excuse the faults of their wrong-doers." That was the last gathering which the Prophet attended.

Volume 4, Book 56, Number 823:

Narrated Abu Bakra.

Once the Prophet brought out Al-Hasan and took him up the pulpit along with him and said, "This son of mine is a Saiyid (i.e. chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups."

Volume 4, Book 56, Number 824:

Narrated Anas bin Malik.

The Prophet had informed us of the death of Ja'far and Zaid before the news of their death reached us, and his eyes were shedding tears.

Volume 4, Book 56, Number 825:

Narrated Jabir.

(Once) the Prophet said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife, "Remove your carpets from my sight," but she would say, "Didn't the Prophet tell you that you would soon have carpets?" So I would give up my request.

Volume 4, Book 56, Number 826:

Narrated 'Abdullah bin Mas'ud.

Sa'd bin Mu'adh came to Mecca with the intention of performing 'Umra, and stayed at the house of Umaiya bin Khalaf Abi Safwan, for Umaiya himself used to stay at Sa'd's house when he passed by Medina on his way to Sham. Umaiya said to Sad, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka'ba?" So, while Sad was going around the Ka'ba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Sad replied, "I am Sad." Abu Jahl said, "Are you circumambulating the Ka'ba safely although you have given refuge to Muhammad and his companions?" Sad said, "Yes," and they started quarreling. Umaiya said to Sad, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Mecca)." Sad then said (to Abu Jahl). 'By Allah, if you prevent me from performing the Tawaf of the Ka'ba, I will spoil your trade with Sham." Umaiya kept on saying to Sad, "Don't raise your voice." and kept on taking hold of him. Sad became furious and said, (to Umaiya), "Be away from me, for I have heard Muhammad saying that he will kill you." Umaiya said, "Will he kill me?" Sad said, "Yes,." Umaiya said, "By Allah! When Muhammad says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me."

She said, By Allah! Muhammad never tells a lie." So when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiya decided not to go but Abu Jahl said to him, "You are from the nobles of the valley of Mecca), so you should accompany us for a day or two." He went with them and thus Allah got him killed.

Volume 4, Book 56, Number 827:

Narrated Abu Uthman.

I got the news that Gabriel came to the Prophet while Um Salama was present. Gabriel started talking (to the Prophet and then left. The Prophet said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet)." Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet talking about Gabriel in his sermon." (The Sub-narrator asked Abu 'Uthman, "From where have you heard this narration?" He replied, "From Usama bin Zaid.")

Volume 4, Book 56, Number 828:

Narrated 'Abdullah.

Allah's Apostle said, "I saw (in a dream) the people assembled in a gathering, and then Abu Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allah forgive him. Then 'Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone amongst the people who could draw the water as strongly as 'Umar till all the people drank their fill and watered their camels that knelt down there.

Volume 4, Book 56, Number 829:

Narrated 'Abdullah bin 'Umar.

The Jews came to Allah's Apostle and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Apostle said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (stoning)?" They replied, (But) we announce their crime and lash them." Abdullah bin Salam said, "You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them solaced his hand on the Verse of Rajm and read the verses preceding and following it. Abdullah bin Salam said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Muhammad has told the truth; the Torah has the Verse of Rajm. The Prophet then gave the order that both of them should be stoned to death. ('Abdullah bin 'Umar said, "I saw the man leaning over the woman to shelter her from the stones."

Volume 4, Book 56, Number 830:

Narrated Abdullah bin Masud:

During the lifetime of the Prophet the moon was split into two parts and on that the Prophet said, "Bear witness (to thus)."

Volume 4, Book 56, Number 831:

Narrated Anas:

That the Meccan people requested Allah's Apostle to show them a miracle, and so he showed them the splitting of the moon.

Volume 4, Book 56, Number 832:

Narrated Ibn 'Abbas:

The moon was split into two parts during the lifetime of the Prophet.

Volume 4, Book 56, Number 833:

Narrated Anas:

Once two men from the companions of Allah's Apostle went out of the house of the Prophet on a very dark night. They were accompanied by two things that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two things (lamps) till they reached their homes.

Volume 4, Book 56, Number 834:

Narrated Al-Mughira bin Shu'ba:

The Prophet said, "Some of my followers will remain victorious (and on the right path) till the Last Day comes, and they will still be victorious."

Volume 4, Book 56, Number 835:

Narrated Muawiya:

I heard the Prophet saying, "A group of people amongst my followers will remain obedient to Allah's orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path."

Volume 4, Book 56, Number 836:

Narrated 'Urwa:

That the Prophet gave him one Dinar so as to buy a sheep for him. 'Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dinar, and brought one Dinar and a sheep to the Prophet. On that, the Prophet invoked Allah to bless him in his deals. So 'Urwa used to gain (from any deal) even if he bought dust. (In another narration) 'Urwa said, "I heard Allah's Apostle saying, "There is always goodness in horses till the Day of Resurrection." (The subnarrator added, "I saw 70 horses in 'Urwa's house.") (Sufyan said, "The Prophet asked 'Urwa to buy a sheep for him as a sacrifice.")

Volume 4, Book 56, Number 837:

Narrated Ibn Umar:

Allah's Apostle said, "There is always goodness in horses till the Day of Resurrection. "

Volume 4, Book 56, Number 838:

Narrated Anas:

The Prophet said, "There is always goodness in horses.

Volume 4, Book 56, Number 839:

Narrated Abu Huraira:

The Prophet said, "A horse may be kept for one of three purposes: for a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah's Cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allah (i.e. paying the Zakat and allowing others to use it for Allah's Sake). But a horse is a burden (and a source of committing sins for him who keeps it out of pride and pretense and with the intention of harming the Muslims."

The Prophet was asked about donkeys. He replied, "Nothing has been revealed to be concerning them except this comprehensive Verse (which covers everything) :--"Then whosoever has done good

equal to the weight of an atom (or a small ant), Shall see it (its reward) And whosoever has done evil equal to the weight of an atom (or a small) ant), Shall see it (Its punishment)." (99.7-8)

Volume 4, Book 56, Number 840:

Narrated Anas bin Malik:

Allah's Apostle reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet they said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet raised his hands and said, "Allah is Greater! Khaibar is ruined ! If we approach a nation, then miserable is the morning of those who are warned."

Volume 4, Book 56, Number 841:

Narrated Abu Huraira:

I said, "O Allah's Apostle! I hear many narrations from you but I forget them." He said, "Spread your covering sheet." I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, "Wrap it." I wrapped it round my body, and since then I have never forgotten a single Hadith.