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Abu Sufyan said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet (ﷺ) said (to his companions), "Reply to him." They said, "What may we say?" The Prophet (ﷺ) said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it." Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs

4045. Narrated Sa'd bin Ibrahim: A meal was brought to 'Abdur-Rahman bin 'Auf while he was fasting. He said, "Mus'ab bin 'Umair was martyred, and he was better than I, yet he was shrouded in a Burda (i.e. a sheet) so that, if his head was covered, his feet became naked, and if his feet were covered, his head became naked." 'Abdur-Rahman added, "Hamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds has been given to us in this life." 'Abdur-Rahman then started weeping so much that he left the food

4046. Narrated Jabir bin 'Abdullah: On the day of the battle of Uhud, a man came to the Prophet (ﷺ) and said, "Can you tell me where I will be if I should get martyred?" The Prophet (ﷺ) replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred

4047. Narrated Khabbab bin Al-Art: We migrated in the company of Allah's Messenger (ﷺ), seeking Allah's Pleasure. So our reward became due and sure with Allah. Some of us have been dead without enjoying anything of their rewards (here), and one of them was Mus'ab bin 'Umar who was martyred on the day of the battle of Uhud, and did not leave anything except a Namira (i.e. a sheet in which he was shrouded). If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. So the Prophet (ﷺ) said to us, "Cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet or throw Idhkhir over his feet." But some amongst us have got the fruits of their labor ripened, and they are collecting them

4048. Narrated Anas: His uncle (Anas bin An-Nadr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet (ﷺ) (i.e. Badr battle), and if Allah should let me participate in (a battle) with the Prophet, Allah will see how strongly I will fight." So he encountered the day of Uhud battle. The Muslims fled and he said, "O Allah ! I appeal to You to excuse me for what these people (i.e. the Muslims) have done, and I am clear from what the pagans have done." Then he went forward with his sword and met Sad bin Mu'adh (fleeing), and asked him, "Where are you going, O Sad? I detect a smell of Paradise before Uhud." Then he proceeded on and was martyred. No-body was able to recognize him till his sister recognized him by a mole on his body or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows

4049. Narrated Zaid bin Thabit: When we wrote the Holy Qur'an, I missed one of the Verses of Surat-al-Ahzab which I used to hear Allah's Messenger (ﷺ) reciting. Then we searched for it and found it with Khuza'ima bin Thabit Al-Ansari. The Verse was:-- 'Among the Believers are men Who have been true to Their Covenant with Allah, Of them, some have fulfilled Their obligations to Allah (i.e. they have been Killed in Allah's Cause), And some of them are (still) waiting' (33.23) So we wrote this in its place in the Qur'an

4050. Narrated Zaid bin Thabit: When the Prophet (ﷺ) set out for (the battle of) Uhud, some of those who had gone out with him, returned. The companions of the Prophet (ﷺ) were divided into two groups. One group said, "We will fight them (i.e. the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:-- '(O Muslims!) Then what is the matter within you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) Because of what they have earned.' (4.88) On that, the Prophet (ﷺ) said, "That is Taiba (i.e. the city of Medina) which clears one from one's sins as the fire expels the impurities of silver

4051. Narrated Jabir: This Verse: "When two of your parties almost Decided to fall away..." was revealed in our connection, i.e. Bani Salama and Bani Haritha and I would not have liked that, if it was not revealed, for Allah said:-- But Allah was their Protector

4052. Narrated Jabir: "Allah's Messenger (ﷺ) said to me, "Have you got married O Jabir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "Not a virgin but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allah's Messenger (ﷺ)! My father was martyred on the day of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet (ﷺ) said, "You have done the right thing

4053. Narrated Jabir bin 'Abdullah: That his father was martyred on the day of the battle of Uhud and was in debt and left six (orphan) daughters. Jabir, added, "When the season of plucking the dates came, I went to Allah's Messenger (ﷺ) and said, "You know that my father was martyred on the day of Uhud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet (ﷺ) said, "Go and pile every kind of dates apart." I did so and called him (i.e. the Prophet (ﷺ)). When the creditors saw him, they started claiming their debts from me then in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, 'O Jabir, call your companions (i.e. the creditors).' Then he kept on measuring (and giving) to the creditors (their due) till Allah paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where the Prophet (ﷺ) had been sitting, it seemed as if a single date had not been taken away thereof

4054. Narrated Sa'd bin Abi Waqqas: I saw Allah's Messenger (ﷺ) on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on

4055. Narrated Sa'd bin Abi Waqqas: The Prophet (ﷺ) took out a quiver (of arrows) for me on the day of Uhud and said, "Throw (arrows); let my father and mother be sacrificed for you

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4056. Narrated Sa'd:Allah's Messenger () mentioned both his father and mother for me on the day of the battle of Uhud

4057. Narrated Ibn Al Musaiyab:Sa'd bin Abi Waqqas said, "Allah's Messenger () mentioned both his father and mother for me on the day of the battle of Uhud." He meant when the Prophet () said (to Sa'd) while the latter was fighting. "Let my father and mother be sacrificed for you

4058. Narrated `Ali:I have never heard the Prophet () mentioning both his father and mother for anybody other than Sa'd

4059. Narrated `Ali:I have never heard the Prophet () mentioning his father and mother for anybody other than Sa'd bin Malik. I heard him saying on the day of Uhud, "O Sa'd throw (arrows)! Let my father and mother be sacrificed for you

4060. Narrated Mu'tamir's father:`Uthman said that on the day of the battle of Uhud, none remained with the Prophet () but Talha and Sa'd

4061. Narrated Mu'tamir's father:`Uthman said that on the day of the battle of Uhud, none remained with the Prophet () but Talha and Sa'd

4062. Narrated As-Saib bin Yazid:I have been in the company of `AbdurRahman bin `Auf, Talha bin `Ubaidullah, Al-Miqdad and Sa'd, and I heard none of them narrating anything from the Prophet () excepting the fact that I heard Talha narrating about the day of Uhud (battle)

4063. Narrated Qais:I saw Talha's paralyzed hand with which he had protected the Prophet () on the day of Uhud

4064. Narrated Anas:When it was the day of Uhud, the people left the Prophet () while Abu Talha was in front of the Prophet () shielding him with his leather shield. Abu Talha was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet would say (to him), put (scatter) its contents for Abu Talha." The Prophet () would raise his head to look at the enemy, whereupon Abu Talha would say, "Let my father and mother be sacrificed for you ! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw `Aisha, the daughter of Abu Bakr, and Um Sulaim rolling up their dresses so that I saw their leg-bangles while they were carrying water skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talha's hand twice or thrice (on that day)

4065. Narrated `Aisha:When it was the day of Uhud, the pagans were defeated. Then Satan, Allah's Curse be upon him, cried loudly, "O Allah's Worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yaman, he shouted, "O Allah's Worshippers, my father, my father!" But by Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." (The sub-narrator, `Urwa, said, "By Allah, Hudhaifa continued asking Allah's Forgiveness for the killers of his father till he departed to Allah (i.e. died)

4066. Narrated `Uthman bin Mauhab:A man came to perform the Hajj to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn `Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that `Uthman bin `Affan fled on the day of Uhud?" Ibn `Umar said, "Yes." He said, "Do you know that he (i.e. `Uthman) was absent from the Badr (battle) and did not join it?" Ibn `Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e. Pledge of allegiance at Hudaibiya) and did not witness it?" Ibn `Umar replied, "Yes," He then said, "Allahu- Akbar!" Ibn `Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of `Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Messenger () and she was ill, so the Prophet () said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwan Pledge of allegiance if there had been anybody more respected by the Meccans than `Uthman bin `Affan, the Prophet would surely have sent that man instead of `Uthman. So the Prophet () sent him (i.e. `Uthman to Mecca) and the Ridwan Pledge of allegiance took place after `Uthman had gone to Mecca. The Prophet raised his right hand saying. 'This is the hand of `Uthman,' and clapped it over his other hand and said, "This is for `Uthman.'" Ibn `Umar then said (to the man), "Go now, after taking this information

4067. Narrated Al-Bara' bin `Azib:The Prophet () appointed `Abdullah bin Jubair as the commander of the cavalry archers on the day of the battle of Uhud. Then they returned defeated, and that is what is referred to by Allah's Statement:-- "And the Apostle (Muhammad) was in your rear calling you back

4068. Abu Talha (ra) said:I was amongst those who were overtaken by slumber until my sword fell from my hand on several occasions. The sword fell and I picked it up, and it fell again, and I picked it up

4069. Narrated Salim's father:That he heard Allah's Messenger (), when raising his head from bowing of the first rak'a of the morning prayer, saying, "O Allah! Curse so-and-so and so-and-so" after he had said, "Allah hears him who sends his praises to Him. Our Lord, all the Praises are for you!" So Allah revealed:-- "Not for you (O Muhammad!)(till the end of Verse) they are indeed wrong-doers

4070. Salim bin `Abdullah said' "Allah's Messenger () used to invoke evil upon Safwan bin Umaiyah, Suhail bin `Amr and Al-Harith bin Hisham. So the Verse was revealed:-- "Not for you (O Muhammad!)(till the end of Verse) For they are indeed wrong-doers

4071. Narrated Tha'laba bin Abi Malik:`Umar bin Al-Khattab distributed woolen clothes amongst some women of Medina, and a nice woolen garment remained. Some of those who were sitting with him, said, "O chief of the believers! Give it to the daughter of Allah's Messenger () who is with you," and by that, they meant Um Kulthum, the daughter of `Ali. `Umar said, "Um Salit has got more right than she." Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Messenger (). `Umar added, "She (i.e. Um Salit) used to carry the filled water skins for us on the day of the battle of Uhud

4072. Narrated Jafar bin `Amr bin Umaiyah: I went out with 'Ubaidullah bin `Adi Al-Khaiyar. When we reached Hims (i.e. a town in Syria), 'Ubaidullah bin `Adi said (to me), "Would you like to see Wahshi so that we may ask him about the killing of Hamza?" I replied, "Yes." Wahshi used to live in Hims. We enquired about him and somebody said to us, "He is that in the shade of his palace, as if he were a full water skin." So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. 'Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. 'Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that `Adi bin Al-Khiyar married a woman called Um Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullah uncovered his face and said (to Wahshi), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied "Yes, Hamza killed Tuaima bin `Adi bin Al-Khiyar at Badr (battle) so my master, Jubair bin Mut'im said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free.'" When the people set out (for the battle of Uhud) in the year of 'Ainain ..'Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley.. I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin `Abdul Muttalib came out and said, 'O Siba'. O Ibn Um Anmar, the one who circumcises other ladies! Do you challenge Allah and His Apostle?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it (i.e. Mecca). Then I left for Taif, and when the people (of Taif) sent their messengers to Allah's Messenger (), I was told that the Prophet () did not harm the messengers; So I too went out with them till I reached Allah's Messenger (). When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Messenger () died, and Musailamah Al-Kadhdhab appeared (claiming to be a prophet). I said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansari man attacked him and struck him on the head with a sword. `Abdullah bin `Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e. Musailamah) has been killed by a black slave

4073. Narrated Abu Huraira: Allah's Messenger () (pointing to his broken canine tooth) said, "Allah's Wrath has become severe on the people who harmed His Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause

4074. Narrated Ibn `Abbas: Allah's Wrath became severe on him whom the Prophet () had killed in Allah's Cause. Allah's Wrath became severe on the people who caused the face of Allah's Prophet to bleed

4075. Narrated Abu Hazim: That he heard Sahl bin Sa'd being asked about the wounds of Allah's Messenger () saying, "By Allah, I know who washed the wounds of Allah's Messenger () and who poured water (for washing them), and with what he was treated." Sahl added, "Fatima, the daughter of Allah's Messenger () used to wash the wounds, and `Ali bin Abi Talib used to pour water from a shield. When Fatima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His canine tooth got broken on that day, and his face was wounded, and his helmet was broken on his head

4076. Narrated Ibn `Abbas: Allah's Wrath gets severe on a person killed by a prophet, and Allah's Wrath became severe on him who had caused the face of Allah's Messenger () to bleed

4077. Narrated `Aisha: Regarding the Holy Verse: "Those who responded (To the call) of Allah And the Apostle (Muhammad), After being wounded, For those of them Who did good deeds And refrained from wrong, there is a great reward." (3.172) She said to `Urwa, "O my nephew! Your father, Az-Zubair and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Apostle on the day (of the battle of Uhud). When Allah's Messenger (), suffered what he suffered on the day of Uhud and the pagans left, the Prophet () was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose)." (The sub-narrator added, "Abu Bakr and Az-Zubair were amongst them)

4078. Narrated Qatada: We do not know of any tribe amongst the 'Arab tribes who lost more martyrs than Al-Ansar, and they will have superiority on the Day of Resurrection. Anas bin Malik told us that seventy from the Ansar were martyred on the day of Uhud, and seventy on the day (of the battle of) Bir Ma'una, and seventy on the day of Al-Yamama. Anas added, "The battle of Bir Ma'una took place during the lifetime of Allah's Messenger () and the battle of Al-Yamama, during the caliphate of Abu Bakr, and it was the day when Musailamah Al-Kadhdhab was killed

4079. Narrated Jabir bin `Abdullah: Allah's Messenger () used to shroud two martyrs of Uhud in one sheet and then say, "Which of them knew Qur'an more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness for them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed. Jabir added, "When my father was martyred, I started weeping and uncovering his face. The companions of the Prophet () stopped me from doing so but the Prophet () did not stop me. Then the Prophet said, '(O Jabir.) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial)

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4081. Narrated Abu Musa: The Prophet (ﷺ) said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Mecca) which Allah helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud

4082. Narrated Khabbab: We migrated with the Prophet (ﷺ) for Allah's Cause, so our reward became due with Allah. Some of us passed away (i.e. died) without enjoying anything from their reward, and one of them was Mus'ab bin 'Umar who was killed (i.e. martyred) on the day of Uhud. He did not leave behind except a sheet of striped woolen cloth. If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. The Prophet (ﷺ) said to us, "Cover his head with it and put Idhkhir (i.e. a kind of grass) over his feet," or said, "Put some Idhkhir over his feet." But some of us have got their fruits ripened, and they are collecting them

4083. Narrated Anas: The Prophet (ﷺ) said, "This is a mountain that loves us and is loved by us

4084. Narrated Anas bin Malik: When the mountain of Uhud appeared before Allah's Messenger (ﷺ) he said, "This IS a mountain that loves us and is loved by us. O, Allah! Abraham made Mecca a Sanctuary, and I have made Medina (i.e. the area between its two mountains) a Sanctuary as well

4085. Narrated 'Uqba: One day the Prophet (ﷺ) went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness upon you, and I am looking at my Tank just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world

4086. Narrated Abu Huraira: The Prophet (ﷺ) sent a Sariya of spies and appointed 'Asim bin Thabit, the grandfather of 'Asim bin 'Umar bin Al-Khattab, as their leader. So they set out, and when they reached (a place) between 'Usfan and Mecca, they were mentioned to one of the branch tribes of Bani Hudhail called Lihyan. So, about one-hundred archers followed their traces till they (i.e. the archers) came to a journey station where they (i.e. 'Asim and his companions) had encamped and found stones of dates they had brought as journey food from Medina. The archers said, "These are the dates of Medina," and followed their traces till they took them over. When 'Asim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." 'Asim said, "As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet about us." So they fought with them till they killed 'Asim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Mecca. The sons of Al-Harith bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Harith bin 'Amr on the day of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a razor from one of the daughters of Al-Harith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said 'Are you afraid that I will kill it? Allah willing, I will never do that,' " Later on she used to say, "I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes although at that time no fruits were available at Mecca, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allah." So they took him out of the Sanctuary (of Mecca) to kill him. He said, "Allow me to offer a two-rak'at prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have prayed for a longer time." So it was Khubaib who first set the tradition of praying two rak'at before being executed. He then said, "O Allah! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, because this death is in Allah's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Harith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to 'Asim in order to bring a part of his body so that his death might be known for certain, for 'Asim had killed one of their chiefs on the day of Badr. But Allah sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently

4087. Narrated Jabir: The person who killed Khubaib was Abu Sirwa' (i.e. 'Uqba bin Al-Harith)

4088. Narrated 'Abdul 'Aziz: Anas said, "The Prophet (ﷺ) sent seventy men, called Al-Qurra 'for some purpose. The two groups of Bani Sulaim called Ri'l and Dhakwan, appeared to them near a well called Bir Ma'una. The people (i.e. Al-Qurra) said, 'By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.' But (the infidels) killed them. The Prophet (ﷺ) therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Al-Qunut and we used not to say Qunut before that." A man asked Anas about Al-Qunut, "Is it to be said after the Bowing (in the prayer) or after finishing the Recitation (i.e. before Bowing)?" Anas replied, "No, but (it is to be said) after finishing the Recitation

4089. Narrated Anas: Allah's Messenger (ﷺ) said Al-Qunut for one month after the posture of Bowing, invoking evil upon some 'Arab tribes

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4090. Narrated Anas bin Malik:(The tribes of) Ril, Dhakwan, 'Usaiya and Bani Lihyan asked Allah's Messenger (ﷺ) to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'una, the infidels killed them by betraying them. When this news reached the Prophet (ﷺ), he said Al-Qunut for one month In the morning prayer, invoking evil upon some of the 'Arab tribes, upon Ril, Dhakwan, 'Usaiya and Bani Lihyan. We used to read a verse of the Qur'an revealed in their connection, but later the verse was cancelled. It was: "convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased." (Anas bin Malik added:) Allah's Prophet said Qunut for one month in the morning prayer, invoking evil upon some of the 'Arab tribes (namely), Ril, Dhakwan, Usaiya, and Bani Lihyan. (Anas added:) Those seventy Ansari men were killed at the well of Mauna

4091. Narrated Anas:That the Prophet (ﷺ) sent his uncle, the brother of Um Sulaim at the head of seventy riders. The chief of the pagans, 'Amir bin at-Tufail proposed three suggestions (to the Prophet (ﷺ)) saying, "Choose one of three alternatives: (1) that the bedouins will be under your command and the townspeople will be under my command; (2) or that I will be your successor, (3) or otherwise I will attack you with two thousand from Bani Ghatafan." But 'Amir was infected with plague in the House of Um so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Haram, the brother of Um Sulaim and a lame man along with another man from so-and-so (tribe) went towards the pagans (i.e. the tribe of 'Amir). Haram said (to his companions), "Stay near to me, for I will go to them. If they (i.e. infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Haram went to them and said, "Will you give me protection so as to convey the message of Allah's Messenger (ﷺ)?" So, he started talking to them' but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Haram) said, "Allahu Akbar! I have succeeded, by the Lord of the Ka'ba!" The companion of Haram was pursued by the infidels, and then they (i.e. Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a verse that was among the cancelled ones later on. It was: 'We have met our Lord and He is pleased with us and has made us pleased.' (After this event) the Prophet (ﷺ) invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ril, Dhakwan, Bani Lihyan and Usaiya who disobeyed Allah and His Apostle

4092. Narrated Anas bin Malik:That when Haram bin Milhan, his uncle was stabbed on the day of Bir Ma'una he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka'ba

4093. Narrated `Aisha:Abu Bakr asked the Prophet (ﷺ) to allow him to go out (of Mecca) when he was greatly annoyed (by the infidels). But the Prophet (ﷺ) said to him, "Wait." Abu Bakr said, O Allah's Messenger (ﷺ)! Do you hope that you will be allowed (to migrate)?" Allah's Messenger (ﷺ) replied, "I hope so." So Abu Bakr waited for him till one day Allah's Messenger (ﷺ) came at noon time and addressed him saying "Let whoever is present with you, now leave you." Abu Bakr said, "None is present but my two daughters." The Prophet (ﷺ) said, "Have you noticed that I have been allowed to go out (to migrate)?" Abu Bakr said, "O Allah's Apostle, I would like to accompany you." The Prophet (ﷺ) said, "You will accompany me." Abu Bakr said, "O Allah's Messenger (ﷺ)! I have got two she-camels which I had prepared and kept ready for (our) going out." So he gave one of the two (she-camels) to the Prophet (ﷺ) and it was Al-Jad'a . They both rode and proceeded till they reached the Cave at the mountain of Thaur where they hid themselves. Amir bin Fuhaira was the slave of `Abdullah bin at-Tufail bin Sakhbara `Aisha's brother from her mother's side. Abu Bakr had a milch she-camel. Amir used to go with it (i.e. the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet (and Abu Bakr) went away (from the Cave), he (i.e. 'Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Medina. 'Amir bin Fuhaira was martyred on the day of Bir Ma'una. Narrated `Urwa: When those (Muslims) at Bir Ma'una were martyred and `Amr bin Umaiya Ad- Damri was taken prisoner, 'Amir bin at-Tufail, pointing at a killed person, asked `Amr, "Who is this?" `Amr bin Umaiya said to him, "He is 'Amir bin Fuhaira." 'Amir bin at-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth, and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet (ﷺ) and he announced the news of their death saying, "Your companions (of Bir Ma'una) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us." So Allah informed them (i.e. the Prophet (ﷺ) and his companions) about them (i.e. martyrs of Bir Mauna). On that day, `Urwa bin Asma bin As-Salt who was one of them, was killed, and `Urwa (bin Az-Zubair) was named after `Urwa bin Asma and Mundhir (bin Az-Zubair) was named after Mundhir bin `Amr (who had also been martyred on that day)

4094. Narrated Anas:The Prophet (ﷺ) said Al-Qunut after Bowing (i.e. Ar-Ruku') for one month, invoking evil upon (the tribes of) Ril and Dhakwan. He used to say, "Usaiya disobeyed Allah and His Apostle

4095. Narrated Anas bin Malik:The Prophet (ﷺ) invoked evil upon those (people) who killed his companions at Bir Mauna for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Lihyan and Usaiya who disobeyed Allah and His Apostle. Allah revealed a Qur'anic Verse to His Prophet regarding those who had been killed, i.e. the Muslims killed at Bir Ma'una, and we recited the Verse till later it was cancelled. (The Verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him

4096. Narrated `Asim Al-Ahwal:I asked Anas bin Malik regarding Al-Qunut during the prayer. Anas replied, "Yes (Al-Qunut was said by the Prophet (ﷺ) in the prayer)." I said, "Is it before Bowing or after Bowing?" Anas replied, "(It was said) before (Bowing)." I said, "So-and-so informed me that you told him that it was said after Bowing." Anas replied, "He was mistaken, for Allah's Messenger (ﷺ) said Al-Qunut after Bowing for one month. The Prophet (ﷺ) had sent some people

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called Al-Qurra who were seventy in number, to some pagan people who had concluded a peace treaty with Allah's Messenger (). But those who had concluded the treaty with Allah's Messenger () violated the treaty (and martyred all the seventy men). So Allah's Apostle said Al-Qunut after Bowing (in the prayer) for one month, invoking evil upon them

4097. Narrated Ibn `Umar: That the Prophet () inspected him on the day of Uhud while he was fourteen years old, and the Prophet () did not allow him to take part in the battle. He was inspected again by the Prophet () on the day of Al- Khandaq (i.e. battle of the Trench) while he was fifteen years old, and the Prophet () allowed him to take Part in the battle

4098. Narrated Sahl bin Sa`d: We were with Allah's Messenger () in the Trench, and some were digging the trench while we were carrying the earth on our shoulders. Allah's Messenger () said, 'O Allah! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar

4099. Narrated Anas: Allah's Messenger () went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, 'O Allah! The real life is the life of the Hereafter, so please forgive Ansar and the Emigrants.' They said in reply to him, 'We are those who have given the Pledge of allegiance to Muhammad for to observe Jihad as long as we live

4100. Narrated Anas: Al-Muhajirun (i.e. the Emigrants) and the Ansar were digging the trench around Medina and were carrying the earth on their backs while saying, 'We are those who have given the pledge of allegiance to Muhammad for Islam as long as we live.' The Prophet () said in reply to their saying, 'O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar and the Emigrants.' The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e. oil, fat and butter having a change in color and smell) and it used to be presented to the people (i.e. workers) who were hungry, and it used to stick to their throats and had a nasty smell

4101. Narrated Jabir: We were digging (the trench) on the day of (Al-Khandaq (i.e. Trench)) and we came across a big solid rock. We went to the Prophet () and said, 'Here is a rock appearing across the trench.' He said, 'I am coming down.' Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet () took the spade and struck the big solid rock and it became like sand. I said, 'O Allah's Messenger (!) Allow me to go home.' (When the Prophet () allowed me) I said to my wife, 'I saw the Prophet () in a state that I cannot treat lightly. Have you got something (for him to eat?)' She replied, 'I have barley and a she goat.' So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet () when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, 'I have got a little food prepared, so get up O Allah's Messenger (), you and one or two men along with you (for the food).' The Prophet () asked, 'How much is that food?' I told him about it. He said, 'It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there.' Then he said (to all his companions), 'Get up.' So the Muhajirin (i.e. Emigrants) and the Ansar got up. When I came to my wife, I said, 'Allah's Mercy be upon you! The Prophet came along with the Muhajirin and the Ansar and those who were present with them.' She said, 'Did the Prophet () ask you (how much food you had?)' I replied, 'Yes.' Then the Prophet () said, 'Enter and do not throng.' The Prophet () started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet () said (to my wife), 'Eat and present to others as the people are struck with hunger

4102. Narrated Jabir bin `Abdullah: When the Trench was dug, I saw the Prophet () in the state of severe hunger. So I returned to my wife and said, 'Have you got anything (to eat), for I have seen Allah's Messenger () in a state of severe hunger.' She brought out for me, a bag containing one Sa of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Messenger (). My wife said, 'Do not disgrace me in front of Allah's Apostle and those who are with him.' So I went to him and said to him secretly, 'O Allah's Messenger (!) I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa of barley which was with us. So please come, you and another person along with you.' The Prophet () raised his voice and said, 'O people of Trench ! Jabir has prepared a meal so let us go.' Allah's Messenger () said to me, 'Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come.' So I came (to my house) and Allah's Messenger () too, came, proceeding before the people. When I came to my wife, she said, 'May Allah do so-and-so to you.' I said, 'I have told the Prophet () of what you said.' Then she brought out to him (i.e. the Prophet ()) the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife). Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace.' They were onethousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it

4103. Narrated `Aisha: As regards the following Qur'anic Verse:-- 'When they came on you from above and from below you (from east and west of the valley) and when the eyes grew wild and the hearts reached up to the throats.....' (33.10) That happened on the day of Al-Khandaq (i.e. Trench)

4104. Narrated Al-Bara: The Prophet () was carrying earth on the day of Al-Khandaq till his `Abdomen was fully covered with dust, and he was saying, 'By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e. calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intend affliction, (i.e. want to frighten us and fight

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against us then we would not flee but withstand them)." The Prophet (ﷺ) used to raise his voice saying, "Abaina! Abaina! (i.e. would not, we would not)

4105. Narrated Ibn `Abbas:The Prophet (ﷺ) said, "I have been made victorious by As-Saba (i.e. an easterly wind) and the Ad nation was destroyed by Ad-Dabur (i.e. a westerly wind)

4106. Narrated Al-Bara:When it was the day of Al-Ahzab (i.e. the clans) and Allah's Messenger (ﷺ) dug the trench, I saw him carrying earth out of the trench till dust made the skin of his `Abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth, "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i.e. want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet (ﷺ) would then prolong his voice at the last words

4107. Narrated Ibn `Umar:The first day (i.e. Ghazwa) I participated in, was the day of Al-Khandaq (i.e. Trench)

4108. Narrated `Ikrima bin Khalid:Ibn `Umar said, "I went to Hafsa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa said, (to me), 'Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.' " So Hafsa did not leave Ibn `Umar till we went to them. When the people differed. Muawiya addressed the people saying, "'If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be a Caliph than he and his father." On that, Habib bin Masalama said (to Ibn `Umar), "Why don't you reply to him (i.e. Muawiya)?" `Abdullah bin `Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father for the sake of Islam, is more rightful to be a Caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Habib said, "You did what kept you safe and secure (i.e. you were wise in doing so)

4109. Narrated Sulaiman bin Surad:On the day of Al-Ahzab (i.e. clans) the Prophet (ﷺ) said, (After this battle) we will go to attack them (i.e. the infidels) and they will not come to attack us

4110. Narrated Sulaiman bin Surad:When the clans were driven away, I heard the Prophet (ﷺ) saying, "From now onwards we will go to attack them (i.e. the infidels) and they will not come to attack us, but we will go to them

4111. Narrated `Ali:On the day of Al-Khandaq (i.e. Trench), the Prophet (ﷺ) said '(Let) Allah fill their (i.e. the infidels') houses and graves with fire just as they have prevented us from offering the Middle Prayer (i.e. `Asr prayer) till the sun had set

4112. Narrated Jabir bin `Abdullah:`Umar bin Al-Khattab came on the day of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, "O Allah's Messenger (ﷺ)! I was unable to offer the (`Asr) prayer till the sun was about to set." The Prophet (ﷺ) said, "By Allah, I have not offered this (i.e. `Asr) prayer." So we came down along with the Prophet (ﷺ) to Buthan where he performed ablution for the prayer and then we performed the ablution for it. Then he offered the `Asr prayer after the sun had set, and after it he offered the Maghrib prayer

4113. Narrated Jabir:On the day of Al-Ahzab (i.e. clans), Allah's Messenger (ﷺ) said, 'Who will bring us the news of the people (i.e. the clans of Quraish infidels)?" Az-Zubair said, "I." The Prophet (ﷺ) again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet (ﷺ) again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet (ﷺ) then said, "Every prophet has his Hawari (i.e. disciple - special helper); my disciple is Az-Zubair

4114. Narrated Abu Huraira:Allah's Messenger (ﷺ) used to say, "None has the right to be worshipped except Allah Alone (Who) honored His Warriors and made His Slave victorious, and He (Alone) defeated the (infidel) clans; so there is nothing after Him

4115. Narrated `Abdullah bin Abi `Aufa:Allah's Messenger (ﷺ) invoked evil upon the clans saying, "Allah, the Revealer of the Holy Book (i.e. the Qur'an), the Quick Taker of the accounts! Please defeat the clans. O Allah! Defeat them and shake them

4116. Narrated `Abdullah:Whenever Allah's Messenger (ﷺ) returned from a Ghazwa, Hajj or `Umra, he used to start (saying), "Allahu- Akbar," thrice and then he would say, "None has the right to be worshipped except Allah alone Who has no partners. To Him belongs the Kingdom, all praises are for Him, and He is able to do all things (i.e. Omnipotent). We are returning with repentance (to Allah) worshipping, prostrating, and praising our Lord. Allah has fulfilled His Promise, made His Slave victorious, and He (Alone) defeated the clans (of infidels)

4117. Narrated `Aisha:When the Prophet (ﷺ) returned from Al-Khandaq (i.e. Trench) and laid down his arms and took a bath, Gabriel came and said (to the Prophet (ﷺ)), You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them." The Prophet (ﷺ) said, "Where to go?" Gabriel said, "Towards this side," pointing towards Banu Quraiza. So the Prophet (ﷺ) went out towards them

4118. Narrated Anas:As if I am just now looking at the dust rising in the street of Banu Ghanm (in Medina) because of the marching of Gabriel's regiment when Allah's Messenger (ﷺ) set out to Banu Quraiza (to attack them)

4119. Narrated Ibn `Umar:On the day of Al-Ahzab (i.e. Clans) the Prophet (ﷺ) said, "None of you Muslims should offer the `Asr prayer but at Banu Quraiza's place." The `Asr prayer became due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banu Quraiza," while some others said, "No, we will pray at this spot, for the Prophet (ﷺ) did not mean that for us." Later on It was mentioned to the Prophet (ﷺ) and he did not berate any of the two groups

4120. Narrated Anas:Some (of the Ansar) used to present date palm trees to the Prophet (ﷺ) till Banu Quraiza and Banu An-Nadir were conquered (then he returned to the people their date palms). My people ordered me to ask the Prophet (ﷺ) to return some or all the date palms they had given to him, but the Prophet (ﷺ) had given those trees to Um Aiman. On that, Um Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet (ﷺ)) has given them to me." The Prophet (ﷺ) said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allah," till he gave her ten times the number of her date palms

4121. Narrated Abu Sa'ïd Al-Khudri:The people of (Banu) Quraiza agreed to accept the verdict of Sa'd bin Mu'adh. So the Prophet (ﷺ) sent for Sa'd, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet (ﷺ) said to the Ansar, "Get up for your chief or for the best among you." Then the Prophet (ﷺ) said (to Sa'd)," These (i.e. Banu Quraiza) have agreed to accept your verdict." Sa'd said, "Kill their (men) warriors and take their offspring as captives, "On that the Prophet (ﷺ) said, "You have judged according to Allah's Judgment," or said, "according to the King's judgment

4122. Narrated `Aisha:Sa'd was wounded on the day of Khandaq (i.e. Trench) when a man from Quraish, called Hibban bin Al-Araqa hit him (with an arrow). The man was Hibban bin Qais from (the tribe of) Bani Mais bin `Amir bin Lu'ai who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet (ﷺ) pitched a tent (for Sa'd) in the Mosque so that he might be near to the Prophet (ﷺ) to visit. When the Prophet returned from the (battle) of Al-Khandaq (i.e. Trench) and laid down his arms and took a bath Gabriel came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet (ﷺ) said, "Where?" Gabriel pointed towards Bani Quraiza. So Allah's Messenger (ﷺ) went to them (i.e. Banu Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Sa'd to give his verdict concerning them. Sa'd said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed." Narrated Hisham: My father informed me that `Aisha said, "Sa'd said, "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle and turned him out (of Mecca). O Allah! I think you have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them . They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa'd's wound. Sa'd then died because of that

4123. Narrated Al-Bara:The Prophet (ﷺ) said to Hassan, "Abuse them (with your poems), and Gabriel is with you (i.e. supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On the day of Quraiza's (siege), Allah's Messenger (ﷺ) said to Hassan bin Thabit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you)

4124. Al-Bara' bin `Azib said (through another chain of sub-narrators):"On the day of Quraiza's (siege), Allah's Messenger (ﷺ) said to Hassan bin Thabit, 'Abuse them (with your poems), and Jibril is with you

4125. Narrated Jabir bin Abdullah (ra):The Prophet (ﷺ) led his Companions in the Fear Prayer in the seventh Ghazwa i.e. the Ghazwa of Dhat-ur-Riqā. Ibn Abbas said, "The Prophet (ﷺ) offered the Fear Prayer at a place called Dhi-Qarad

4126. Jabir said that the Prophet (ﷺ) led the people in the Fear Prayer on the day of Muharib and Tha'laba (i.e. the day of the battle of Dhat-ur-Riqā)

4127. Jabir added:"The Prophet (ﷺ) set out for the battle of Dhat-ur-Riqā' at a place called Nakhl and he met a group of people from Ghatafan, but there was no clash (between them); the people were afraid of each other and the Prophet (ﷺ) offered the two rak'a'at of the Fear prayer." Narrated Salama: "I fought in the company of the Prophet (ﷺ) on the day of al-Qarad

4128. Narrated Abu Burda:Abu Musa said, "We went out in the company of the Prophet (ﷺ) for a Ghazwa and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the Ghazwa was named Dhat-ur-Riqā as we wrapped our feet with rags." When Abu- Musa narrated this (Hadith), he felt regretful to do so and said, as if he disliked to have disclosed a good deed of his

4129. Narrated Salih bin Khawwat:Concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqā' in the company of Allah's Messenger (ﷺ); One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet (ﷺ) led the batch that was with him in one rak'a, and he stayed in the standing posture while that batch completed their (two rak'at) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet) offered his remaining rak'a with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslim along with them

4130. Narrated Ibn Az-Zubair:Jabir said, "We were with the Prophet (ﷺ) at Nakhl," and then he mentioned the Fear prayer. Narrated Al-Qasim bin Muhammad: The Prophet (ﷺ) offered the Fear prayer in the Ghazwa of Banu Anmar

4131. Narrated Sahl bin Abi Hathma:(describing the Fear prayer): The Imam stands up facing the Qibla and one batch of them (i.e. the army) (out of the two) prays along with him and the other batch faces the enemy. The Imam offers one rak'a with the first batch, then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the prayer behind the Imam) and he offers the second rak'a with them. So he completes his two-rak'at and then the second batch bows and prostrates

two prostrations (i.e. complete their second rak'a and thus all complete their prayer). (This hadith has also been narrated through two other chains by Sahl b. Abi Hathma)

4132. Narrated Ibn `Umar: I took part in a Ghazwa towards Najd along with Allah's Messenger (ﷺ) and we clashed with the enemy, and we lined up for them

4133. Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) led the Fear-prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away and took places of their companions (i.e. second batch) and the second batch came and he led his second rak'a with them. Then he (i.e. the Prophet: finished his prayer with Taslim and then each of the two batches got up and completed their remaining one rak'a)

4134. Narrated Sinan and Abu Salama: Jabir mentioned that he had participated in a Ghazwa towards Najd in the company of Allah's Messenger (ﷺ)

4135. Narrated Jabir bin `Abdullah: That he fought in a Ghazwa towards Najd along with Allah's Messenger (ﷺ) and when Allah's Messenger (ﷺ) returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Messenger (ﷺ) dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Messenger (ﷺ) took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah's Messenger (ﷺ) suddenly called us, and we went to him, to find a bedouin sitting with him. Allah's Messenger (ﷺ) said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?', I replied, 'Allah.' Now here he is sitting." Allah's Messenger (ﷺ) did not punish him (for that)

4136. (through another group of narrators) Jabir said: "We were in the company of the Prophet (during the battle of) Dhat-ur-Riq'a, and we came across a shady tree and we left it for the Prophet (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet (ﷺ)), 'Are you afraid of me?' The Prophet (ﷺ) said, 'No.' He said, 'Who can save you from me?' The Prophet (ﷺ) said, 'Allah.' The companions of the Prophet (ﷺ) threatened him, then the Iqama for the prayer was announced and the Prophet (ﷺ) offered a two rak'at Fear prayer with one of the two batches, and that batch went aside and he offered two rak'a-t with the other batch. So the Prophet (ﷺ) offered four rak'at but the people offered two rak'at only." (The subnarrator) Abu Bisr added, "The man was Ghaurath bin Al-Harith and the battle was waged against Muharib Khasafa

4137. Jabir added, "We were with the Prophet (ﷺ) at Nakhl and he offered the Fear prayer." Abu Huraira said, "I offered the Fear prayer with the Prophet (ﷺ) during the Ghazwa (i.e. the battle) of Najd." Abu Huraira came to the Prophet (ﷺ) during the day of Khaibar

4138. Narrated Ibn Muhairiz: I entered the Mosque and saw Abu Sa'id Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Sa'id said, "We went out with Allah's Messenger (ﷺ) for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allah's Messenger (ﷺ) who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist

4139. Narrated Jabir bin `Abdullah: We took part in the Ghazwa of Najd along with Allah's Messenger (ﷺ) and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allah's Messenger (ﷺ) called us and we came and found a bedouin sitting in front of him. The Prophet (ﷺ) said, "This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allah's Messenger (ﷺ) did not punish him

4140. Narrated Jabir bin `Abdullah Al-Ansari: I saw the Prophet (ﷺ) offering his Nawafil prayer on his Mount facing the East during the Ghazwa of Anmar

4141. Narrated `Aisha: Whenever Allah's Messenger (ﷺ) intended to go on a journey, he used to draw lots amongst his wives, and Allah's Messenger (ﷺ) used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allah's Messenger (ﷺ) after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went on till Allah's Messenger (ﷺ) had finished from that Ghazwa of his and returned. When we approached the city of Medina he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin Al-Muattal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna li l-lahi wa inna l-laihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting

his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the Ifk (i.e. slander) more, was `Abdullah bin Ubai Ibn Salul." (Urwa said, "The people propagated the slander and talked about it in his (i.e. `Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." `Urwa also added, "None was mentioned as members of the slanderous group besides (`Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was `Abdullah bin Ubai bin Salul." `Urwa added, "Aisha disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honor are all for the protection of Muhammad's honor from you.'"). Aisha added, "After we returned to Medina, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Messenger () as I used to receive when I got sick. (But now) Allah's Messenger () would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with Um Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old 'Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Um Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin `Abd Manaf, whose mother was the daughter of Sakhr bin `Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah bin Uthatha bin `Abbas bin Al-Muttalib, went out. I and Um Mistah returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said?' I said, 'What did he say?' Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allah's Messenger () came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhan-Allah! (I testify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till dawn I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed. Allah's Messenger () called `Ali bin Abi Talib and Usama bin Zaid to ask and consult them about divorcing me. Usama bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usama said, '(O Allah's Messenger (!)) She is your wife and we do not know anything except good about her.' `Ali bin Abi Talib said, 'O Allah's Messenger (!) Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Messenger () called Barira (i.e. the maid-servant) and said, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e. Aisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allah's Messenger () got up on the pulpit and complained about `Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.' Sa'd bin Mu'adh the brother of Banu `Abd Al-Ashhal got up and said, 'O Allah's Messenger (!) I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill your order.' On that, a man from Al-Khazraj got up. Um Hassan, his cousin, was from his branch tribe, and he was Sa'd bin Ubada, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'adh). 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usaid bin Hudair who was the cousin of Sa'd (bin Mu'adh) got up and said to Sa'd bin Ubada, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al Khazraj got so much excited that they were about to fight while Allah's Messenger () was standing on the pulpit. Allah's Messenger () kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep. In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Messenger () came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle then recited Tashah-hud and then said, 'Amma Badu, O `Aisha! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Messenger () finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Messenger () on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Messenger () .' Then I said to my mother, 'Reply to Allah's Messenger () on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Messenger ().' In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allah, no doubt I know that you heard this (slandorous) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience is the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I

turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Messenger () might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Messenger () left his seat and before any of the household left, the Divine inspiration came to Allah's Messenger (). So there overtook him the same hard condition which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah's Messenger () was over, he got up smiling, and the first word he said was, 'O `Aisha! Allah has declared your innocence!' Then my Mother said to me, 'Get up and go to him (i.e. Allah's Messenger ()). I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the ten Verses:- - "Verily! They who spread the slander Are a gang, among you....." (24.11-20) Allah revealed those Qur'anic Verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, 'By Allah, I will never give to Mistah bin Uthatha anything after what he has said about Aisha.' Then Allah revealed:- "And let not those among you who are good and wealthy swear not to give (any sort of help) to their kinsmen, those in need, and those who have left their homes for Allah's cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving Most Merciful." (24.22) Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me.' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.' Aisha further said:- "Allah's Messenger () also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, "O Allah's Messenger ()! I refrain from claiming falsely that I have heard or seen anything. By Allah, I know nothing except good (about `Aisha).' From amongst the wives of the Prophet () Zainab was my peer (in beauty and in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhan-Allah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' Later on the man was martyred in Allah's Cause

4142. Narrated Az-Zuhri:Al-Walid bin `Abdul Malik said to me, "Have you heard that `Ali' was one of those who slandered `Aisha?" I replied, "No, but two men from your people (named) Abu Salama bin `Abdur-Rahman and Abu Bakr bin `Abdur-Rahman bin Al-Harith have informed me that Aisha told them that `Ali remained silent about her case

4143. Narrated Masruq bin Al-Ajda:Um Ruman, the mother of `Aisha said that while `Aisha and she were sitting, an Ansari woman came and said, "May Allah harm such and-such a person!" Um Ruman said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the Slander)." Um Ruman said, "What is that?" She said, "So-and-so..." and narrated the whole story. On that `Aisha said, "Did Allah's Apostle hear about that?" She replied, "Yes." `Aisha further said, "And Abu Bakr too?" She replied, "Yes." On that, `Aisha fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet () came and asked, "What is wrong with this (lady)?" Um Ruman replied, "O Allah's Messenger ()! She (i.e. `Aisha) has got temperature with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." `Aisha sat up and said, "By Allah, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Jacob and his sons (as Jacob said): 'It is Allah (Alone) Whose Help can be sought against that you assert.' Um Ruman said, "The Prophet () then went out saying nothing. Then Allah declared her innocence. On that, `Aisha said (to the Prophet), "I thank Allah only; thank neither anybody else nor you

4144. Narrated Ibn Abi Mulaika:`Aisha used to recite this Verse:- 'Ida taliqunahu bi-alsinatikum' (24.15) "(As you tell lie with your tongues.)" and used to say "Al-Walaq" means "telling of a lie. "She knew this Verse more than anybody else as it was revealed about her

4145. Narrated Hisham's father:I started abusing Hassan in front of `Aisha. She said, "Do not abuse him as he used to defend Allah's Apostle (against the infidels). `Aisha added, "Once Hassan took the permission from the Prophet () to say poetic verses against the infidels. On that the Prophet () said, 'How will you exclude my forefathers (from that)? Hassan replied, 'I will take you out of them as one takes a hair out of the dough." Hisham's father added, "I abused Hassan as he was one of those who spoke against `Aisha

4146. Narrated Masruq:We went to `Aisha while Hassan bin Thabit was with her reciting poetry to her from some of his poetic verses, saying "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)." `Aisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allah said:- "and as for him among them, who had the greater share therein, his will be a severe torment." (24.11) On that, `Aisha said, "And what punishment is more than blinding?" She, added, "Hassan used to defend or say poetry on behalf of Allah's Messenger () (against the infidels)

4147. Narrated Zaid bin Khalid:We went out with Allah's Messenger () in the year of Al-Hudaibiya. One night it rained and Allah's Messenger () led us in the Fajr prayer and (after finishing it), turned to us and said, "Do you know what your Lord has said?" We replied, "Allah and His Apostle know it better." He said, "Allah said:- "(Some of) My slaves got up believing in Me, And (some of them) disbelieving in Me. The one who said: We have been given Rain through Allah's Mercy and Allah's Blessing and Allah's Bounty, then he is a believer in Me, and is a disbeliever in the star. And whoever said: We have been given rain because of such and-such star, then he is a believer in the star, and is a disbeliever in Me

4148. Narrated Anas:Allah's Messenger () performed four `Umras, all in the month of Dhul-Qa'da, except the one which he performed with his Hajj (i.e. in Dhul-Hijja). He performed one `Umra from Al-Hudaibiya in Dhul- Qa'da, another `Umra in the following year in Dhul Qa'da a third from Al-Jirana where he

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distributed the war booty of Hunain, in Dhul Qa'da, and the fourth 'Umra he performed was with his Hajj

4149. Narrated Abu Qatada: We set out with the Prophet (ﷺ) in the year of Al-Hudaibiya, and all his companions assumed the state of Ihram but I did not

4150. Narrated Al-Bara: Do you (people) consider the conquest of Mecca, the Victory (referred to in the Qur'an 48:1). Was the conquest of Mecca a victory? We really consider that the actual Victory was the Ar-Ridwan Pledge of allegiance which we gave on the day of Al-Hudaibiya (to the Prophet ﷺ). On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet (ﷺ) Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet (ﷺ) was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals

4151. Narrated Al-Bara bin Azib: That they were in the company of Allah's Messenger (ﷺ) on the day of Al-Hudaibiya and their number was 1400 or more. They camped at a well and drew its water till it was dried. When they informed Allah's Apostle of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allah) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed

4152. Narrated Salim: Jabir said "On the day of Al-Hudaibiya, the people felt thirsty and Allah's Messenger (ﷺ) had a utensil containing water. He performed ablution from it and then the people came towards him. Allah's Apostle said, 'What is wrong with you?' The people said, 'O Allah's Messenger (ﷺ)! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So the Prophet (ﷺ) put his hand in the utensil and the water started spouting out between his fingers like springs. So we drank and performed ablution." I said to Jabir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were

4153. Narrated Qatada: I said to Sa'id bin Al-Musaiyab, "I have been informed that Jabir bin 'Abdullah said that the number (of Al-Hudaibiya Muslim warriors) was 1400." Sa'id said to me, "Jabir narrated to me that they were 1500 who gave the Pledge of allegiance to the Prophet (ﷺ) on the day of Al-Hudaibiya

4154. Narrated Jabir bin 'Abdullah: On the day of Al-Hudaibiya, Allah's Messenger (ﷺ) said to us "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the Tree (beneath which we gave the Pledge of Allegiance)." Salim said, "Our number was

4155. Abdullah bin Abi 'Aufa said, "The people (who gave the Pledge of allegiance) under the Tree numbered 1300 and the number of Bani Aslam was 1/8 of the Emigrants

4156. Narrated Mirdas Al-Aslami: Who was among those (who had given the Pledge of allegiance) under the Tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley and Allah will pay no attention to them

4157. Narrated Marwan and Al-Miswar bin Makhrama: The Prophet (ﷺ) went out in the company of 1300 to 1500 of his companions in the year of Al-Hudaibiya, and when they reached Dhul-Hulaifa, he garlanded and marked his Hadi and assumed the state of Ihram

4158. Narrated Marwan and Al-Miswar bin Makhrama: The Prophet (ﷺ) went out in the company of 1300 to 1500 of his companions in the year of Al-Hudaibiya, and when they reached Dhul-Hulaifa, he garlanded and marked his Hadi and assumed the state of Ihram

4159. Narrated Ka'b bin Ujra: That Allah's Messenger (ﷺ) saw him with the lice falling (from his head) on his face. Allah's Messenger (ﷺ) said, "Are your lice troubling you? Ka'b said, "Yes." Allah's Messenger (ﷺ) thus ordered him to shave his head while he was at Al-Hudaibiya. Up to then there was no indication that all of them would finish their state of Ihram and they hoped that they would enter Mecca. Then the order of Al-Fidya was revealed, so Allah's Messenger (ﷺ) ordered Ka'b to feed six poor persons with one Faraq of food or slaughter a sheep or fast for three days

4160. (Narrated Aslam: Once I went with 'Umar bin Al-Khattab to the market. A young woman followed 'Umar and said, "O chief of the believers! My husband has died, leaving little children. By Allah, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufaf bin Ima Al-Ghafari, and my father witnessed the Pledge of allegiance) of Al-Hudaibiya with the Prophet.' 'Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it, two sacks he had loaded with food grains and put between them money and clothes and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allah gives you a good supply." A man said, "O chief of the believers! You have given her too much." "'Umar said disapprovingly. "May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty

4161. (Narrated Aslam: Once I went with 'Umar bin Al-Khattab to the market. A young woman followed 'Umar and said, "O chief of the believers! My husband has died, leaving little children. By Allah, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufaf bin Ima Al-Ghafari, and my father witnessed the Pledge of allegiance) of Al-Hudaibiya with the Prophet.' 'Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it, two sacks he had loaded with food grains and put between them money and clothes and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allah gives you a good supply." A man said, "O chief of the believers! You have given her too much." "'Umar said disapprovingly. "May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from

that war booty

4162. Narrated Sa'id bin Al-Musaiyab: That his father said, "I saw the Tree (of the Ar-Ridwan Pledge of allegiance) and when I returned to it later, I was not able to recognize it. (The sub-narrator Mahmud said, Al-Musaiyab said, 'Then I forgot it (i.e., the Tree)

4163. Narrated Tariq bin 'Abdur-Rahman: When I set out for Hajj, I passed by some people offering a prayer, I asked, "What is this mosque?" They said, "This is the Tree where Allah's Messenger () took the Ar-Ridwan Pledge of allegiance. Then I went to Sa'id bin Musaiyab and informed him about it. Sa'id said, "My father said that he was amongst those who had given the Pledge of allegiance to Allah's Messenger () beneath the Tree. He (i.e. my father) said, "When we set out the following year, we forgot the Tree and were unable to recognize it. "Then Sa'id said (perhaps ironically) "The companions of the Prophet () could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge

4164. Narrated Sa'id bin Al-Musaiyab: That his father was amongst those who had given the Pledge of allegiance (to the Prophet ()) beneath the Tree, and the next year when they went towards the Tree, they were not able to recognize it

4165. Narrated Tariq: (The tree where the Ridwan Pledge of allegiance was taken by the Prophet) was mentioned before Sa'id bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e. the Pledge)

4166. Narrated 'Abdullah bin Abi 'Aufa: (Who was one of those who had given the Pledge of allegiance to the Prophet () beneath the Tree) When the people brought Sadaqa (i.e. Zakat) to the Prophet () he used to say, "O Allah! Bless them with your Mercy." Once my father came with his Sadaqa to him whereupon he (i.e. the Prophet) said. "O Allah! Bless the family of Abu 'Aufa

4167. Narrated 'Abbas bin Tamim: When it was the day (of the battle) of Al-Harra the people were giving Pledge of allegiance to 'Abdullah bin Hanzala. Ibn Zaid said, "For what are the people giving Pledge of allegiance to 'Abdullah bin Hanzala?" It was said to him, "For death." Ibn Zaid said, "I will never give the Pledge of allegiance for that to anybody else after Allah's Messenger ()." Ibn Zaid was one of those who had witnessed the day of Al-Hudaibiya with the Prophet

4168. Narrated Iyas bin Salama bin Al-Akwa': My father who was amongst those who had given the Pledge of allegiance to the Prophet () beneath the Tree, said to me, "We used to offer the Jumua prayer with the Prophet () and then depart at a time when the walls had no shade for us to take shelter in

4169. Narrated Yazid bin Abi Ubaid: I said to Salama bin Al-Akwa', "For what did you give the Pledge of allegiance to Allah's Messenger () on the day of Al-Hudaibiya?" He replied, "For death (in the Cause of Islam)

4170. Narrated Al-Musaiyab: I met Al-Bara bin 'Azib and said (to him). "May you live prosperously! You enjoyed the company of the Prophet () and gave him the Pledge of allegiance (of Al-Hudaibiya) under the Tree." On that, Al-Bara' said, "O my nephew! You do not know what we have done after him (i.e. his death)

4171. Narrated Abu Qilaba: that Thabit bin Ad-Dahhak had informed him that he was one of those who had given the Pledge of allegiance (of Al-Hudaibiya) beneath the Tree

4172. Narrated Anas bin Malik: regarding Allah's Statement: "Verily! We have granted you (O, Muhammad) Manifest victory." (48.1) It refers to the Al-Hudaibiya Pledge. And the companions of the Prophet () said (to the Prophet), "Congratulations and happiness for you; but what reward shall we get?" So Allah revealed:-- "That He may admit the believing men and women to gardens beneath which rivers flow

4173. Narrated Zahir Al-Aslami: (who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree) While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allah's Messenger () announced, "Allah's Messenger () forbids you to eat donkey's meat

4174. The same narration was told by Majzaa from a man called Uhban bin Aus who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree., and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee

4175. Narrated Suwaid bin An-Nu'man: who was one of those who witnessed (the Pledge of allegiance beneath) the Tree: Allah's Messenger () and his companions were given Sawiq and they chewed it

4176. Narrated Abu Jamra: I asked Aidh bin 'Amr, who was one of the companions of the Prophet () one of those (who gave the allegiance to the Prophet ()) under the Tree: "Can the witr prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part of the night." (See Fath-ul-Bari page 458 Vol 8th)

4177. Narrated Zaid bin Aslam: My father said, "Allah's Messenger () was proceeding at night on one of his journeys and 'Umar bin Al-Khattab was going along with him. 'Umar bin Al-Khattab asked him (about something) but Allah's Apostle did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that 'Umar bin Al-Khattab addressed himself saying, "May your mother be bereaved of you, O 'Umar, for you have asked Allah's Messenger () thrice, yet he has not answered you." 'Umar said, "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, 'I was afraid that something might have been revealed about me.' Then I came to Allah's Messenger () and greeted him. He (i.e. the Prophet) said, 'Tonight there has been revealed to me, a Sura which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily! We have granted you (O Muhammad) A manifest victory

4178. Narrated Al-Miswar bin Makhrama and Marwan bin Al-Hakam: (one of them said more than his friend): The Prophet () set out in the company of more than

onethousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hadi (i.e. sacrificing animal), assumed the state of Ihram for `Umra from that place and sent a spy of his from Khuza'a (tribe). The Prophet () proceeded on till he reached (a village called) Ghadir-al-Ashtat. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you from entering the Ka'ba and prevent you." The Prophet () said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka'ba? If they should come to us (for peace) then Allah will destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abu Bakr said, "O Allah's Apostle! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet () said, "Proceed on, in the Name of Allah

4179. Narrated Al-Miswar bin Makhrama and Marwan bin Al-Hakam:(one of them said more than his friend): The Prophet () set out in the company of more than onethousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hadi (i.e. sacrificing animal), assumed the state of Ihram for `Umra from that place and sent a spy of his from Khuza'a (tribe). The Prophet () proceeded on till he reached (a village called) Ghadir-al-Ashtat. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you from entering the Ka'ba and prevent you." The Prophet () said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka'ba? If they should come to us (for peace) then Allah will destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abu Bakr said, "O Allah's Apostle! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet () said, "Proceed on, in the Name of Allah

4180. Narrated `Urwa bin Az-Zubair:That he heard Marwan bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allah's Messenger () in the `Umra of Al-Hudaibiya. They said, "When Allah's Messenger () concluded the truce with Suhail bin `Amr on the day of Al-Hudaibiya, one of the conditions which Suhail bin `Amr stipulated, was his saying (to the Prophet), "If anyone from us (i.e. infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allah's Messenger () except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah's Messenger () except on that condition, Allah's Apostle concluded it. Accordingly, Allah's Messenger () then returned Abu Jandal bin Suhail to his father, Suhail bin `Amr, and returned every man coming to him from them during that period even if he was a Muslim. The believing women Emigrants came (to Medina) and Um Kulthum, the daughter of `Uqba bin Abi Mu'ait was one of those who came to Allah's Messenger () and she was an adult at that time. Her relatives came, asking Allah's Messenger () to return her to them, and in this connection, Allah revealed the Verses dealing with the believing (women)

4181. Narrated `Urwa bin Az-Zubair:That he heard Marwan bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allah's Messenger () in the `Umra of Al-Hudaibiya. They said, "When Allah's Messenger () concluded the truce with Suhail bin `Amr on the day of Al-Hudaibiya, one of the conditions which Suhail bin `Amr stipulated, was his saying (to the Prophet), "If anyone from us (i.e. infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allah's Messenger () except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah's Messenger () except on that condition, Allah's Apostle concluded it. Accordingly, Allah's Messenger () then returned Abu Jandal bin Suhail to his father, Suhail bin `Amr, and returned every man coming to him from them during that period even if he was a Muslim. The believing women Emigrants came (to Medina) and Um Kulthum, the daughter of `Uqba bin Abi Mu'ait was one of those who came to Allah's Messenger () and she was an adult at that time. Her relatives came, asking Allah's Messenger () to return her to them, and in this connection, Allah revealed the Verses dealing with the believing (women)

4182. Aisha said, "Allah's Messenger () used to test all the believing women who migrated to him, with the following Verse:-- "O Prophet! When the believing Women come to you, to give the pledge of allegiance to you." (60.12) `Urwa's uncle said, "We were informed when Allah ordered His Apostle to return to the pagans what they had given to their wives who lately migrated (to Medina) and we were informed that Abu Basir..." relating the whole narration

4183. Narrated Nafi':`Abdullah bin `Umar set out for Umra during the period of afflictions, and he said, "If I should be stopped from visiting the Ka'ba, I will do what we did when we were with Allah's Messenger ()." He assumed Ihram for `Umra in the year of Al-Hudaibiya

4184. Narrated Nafi':Ibn `Umar assumed Ihram and said, "If something should intervene between me and the Ka'ba, then I will do what the Prophet () did when the Quraish infidels intervened between him and (the Ka'ba). Then Ibn `Umar recited: "You have indeed in Allah's Messenger () A good example to follow

4185. Narrated Nafi':One of `Abdullah's sons said to `Abdullah (bin `Umar) "I wish you would stay this year (and not perform Hajj) as I am afraid that you will not be able to reach the Ka'ba." On that he (i.e. `Abdullah bin `Umar) said, "We went out with the Prophet (for `Umra), and when the Quraish infidels intervened between us and the Ka'ba, the Prophet () slaughtered his Hadi and shaved (his head), and his companions cut short their hair." Then `Abdullah bin `Umar said, "I make you witness that I have intended to perform `Umra and if I am allowed to reach the Ka'ba, I will perform the Tawaf, and if something (i.e. obstacles) intervene between me and the Ka'ba, then I will do what Allah's Messenger () did." Then after going for a while, he said, "I consider the ceremonies (of both `Umra and Hajj as one and the same, so I would like you to witness that I have intended to perform Hajj along with my `Umra." So he performed only one Tawaf and one Sai (between Safa and Marwa) and finished the Ihram of both Umra and Hajj

4186. Narrated Nafi': The people used to say that Ibn 'Umar had embraced Islam before 'Umar. This is not true. What happened is that 'Umar sent 'Abdullah to bring his horse from an Ansari man so as to fight on it. At that time the people were giving the Pledge of allegiance to Allah's Messenger () near the Tree, and 'Umar was not aware of that. So 'Abdullah (bin 'Umar) gave the Pledge of Allegiance (to the Prophet) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armor to get ready for fighting, 'Abdullah informed him that the people were giving the Pledge of allegiance to Allah's Apostle beneath the Tree. So 'Umar set out and 'Abdullah accompanied him till he gave the Pledge of allegiance to Allah's Messenger (), and it was this event that made people say that Ibn 'Umar had embraced Islam before 'Umar

4187. Abdullah bin 'Umar added: "The people were along with the Prophet () on the day of Al-Hudaibiya spreading in the shade of the trees. Suddenly the people surrounded the Prophet () and started looking at him." 'Umar said, "O 'Abdullah! Go and see why the people are encircling Allah's Apostle and looking at him." 'Abdullah bin 'Umar then saw the people giving the Pledge of allegiance to the Prophet. So he also gave the Pledge of allegiance and returned to 'Umar who went out in his turn and gave the Pledge of allegiance to the Prophet

4188. Narrated 'Abdullah bin Abi 'Aufa: We were in the company of the Prophet () when he performed the 'Umra. He performed the Tawaf and we did the same; he offered the prayer and we also offered the prayer with him. Then he performed the Sai between Safa and Marwa and we were guarding him against the people of Mecca so that nobody should harm him

4189. Narrated Abu Wail: When Sahl bin Hunaif returned from (the battle of) Siffin, we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your opinions. I saw myself on the day of Abu Jandal (inclined to fight), and if I had the power of refusing the order of Allah's Apostle then, I would have refused it (and fought the infidels bravely). Allah and His Apostle know (what is convenient) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it

4190. Narrated Ka'b bin Ujra: The Prophet () came to me at the time of Al-Hudaibiya Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The sub-narrator, Aiyub said, "I do not know with which of these three options he started)

4191. Narrated Ka'b bin Ujra: We were in the company of Allah's Messenger () at Al-Hudaibiya in the state of Ihram and the pagans did not allow us to proceed (to the Ka'ba). I had thick hair and lice started falling on my face. The Prophet () passed by me and said, "Are the lice of your head troubling you?" I replied, Yes." (The sub-narrator added, "Then the following Divine Verse was revealed:-- "And if anyone of you is ill or has an ailment in his scalp, (necessitating shaving) must pay a ransom (Fidya) of either fasting or feeding the poor, Or offering a sacrifice

4192. Narrated Anas: Some people of the tribe of 'Ukl and 'Uraina arrived at Medina to meet the Prophet () and embraced Islam and said, "O Allah's Prophet! We are the owners of milch livestock (i.e. bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So Allah's Messenger () ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine) So they set out and when they reached Al-Harra, they reverted to Heathenism after embracing Islam, and killed the shepherd of the Prophet and drove away the camels. When this news reached the Prophet, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet ()). The Prophet () gave his orders in their concern. So their eyes were branded with pieces of iron and their hands and legs were cut off and they were left away in Harra till they died in that state of theirs. (See Hadith 234 Vol)

4193. Narrated Abu Raja: The freed slave of Abu Qilaba, who was with Abu Qilaba in Sham: 'Umar bin 'Abdul 'Aziz consulted the people saying, "What do you think of Qasama." They said, "'It is a right (judgment) which Allah's Apostle and the Caliphs before you acted on." Abu Qilaba was behind 'Umar's bed. 'Anbasa bin Sa'id said, But what about the narration concerning the people of 'Uraina?" Abu Qilaba said, "Anas bin Malik narrated it to me," and then narrated the whole story

4194. Narrated Salama bin Al-Akwa': Once I went (from Medina) towards (Al-Ghaba) before the first Adhan of the Fajr Prayer. The shecamels of Allah's Messenger () used to graze at a place called Dhi-Qarad. A slave of 'Abdur-Rahman bin 'Auf met me (on the way) and said, "The she-camels of Allah's Messenger () had been taken away by force." I asked, "Who had taken them?" He replied "(The people of) Ghatafan." I made three loud cries (to the people of Medina) saying, "O Sabahah!" I made the people between the two mountains of Medina hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa', and today will perish the wicked people." I kept on saying like that till I restored the shecamels (of the Prophet), I also snatched thirty Burda (i.e. garments) from them. Then the Prophet () and the other people came there, and I said, "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet said, "O the son of Al-Akwa'! You have over-powered them, so forgive them." Then we all came back and Allah's Messenger () seated me behind him on his she-camel till we entered Medina

4195. Narrated Suwaid bin An-Nu'man: I went out in the company of the Prophet () in the year of Khaibar, and when we reached As Sahba' which is the lower part of Khaibar, the Prophet () offered the 'Asr prayer and then asked the people to collect the journey food. Nothing was brought but Sawiq which the Prophet () ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we too washed our mouths, and then he offered the prayer without repeating his abulution

4196. Narrated Salama bin Al-Akwa': We went out to Khaibar in the company of the Prophet. While we were proceeding at night, a man from the group said to

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'Amir, "O 'Amir! Won't you let us hear your poetry?" 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:-- "O Allah! Without You we Would not have been guided On the right path Neither would be have given In charity, nor would We have prayed. So please forgive us, what we have committed (i.e. our defects); let all of us Be sacrificed for Your Cause And send Sakina (i.e. calmness) Upon us to make our feet firm When we meet our enemy, and If they will call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others' help Against us." The Prophet () on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa'." Then the Prophet () said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah's Prophet! has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet () said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet () said, "Throw away the meat and break the pots!" Some man said, "O Allah's Messenger ()! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Messenger () saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet () said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet raised two fingers and added, "He (i.e. Amir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done

4197. Narrated Anas:Allah's Messenger () reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him(i.e. the Prophet ()), they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet () said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned

4198. Narrated Anas bin Malik:We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet () they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet () said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet, "Allah and His Apostle forbid you to eat the meat of donkeys as it is an impure thing

4199. Narrated Anas bin Malik:Someone came to Allah's Messenger () and said, "The donkeys have been eaten (by the Muslims)." The Prophet kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet () kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet () ordered an announcer to announce to the people, "Allah and His Apostle forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them

4200. Narrated Anas:The Prophet () offered the Fajr Prayer near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet () had their warriors killed, their offspring and women taken as captives. Safiya was amongst the captives, She first came in the share of Dihya Al-Kalbi but later on she belonged to the Prophet . The Prophet () made her manumission as her 'Mahr

4201. Narrated `Abdul `Aziz bin Suhaib:Anas bin Malik said, "The Prophet () took Safiya as a captive. He manumitted her and married her." Thabit asked Anas, "What did he give her as Mahr (i.e. marriage gift)?" Anas replied. "Her Mahr was herself, for he manumitted her

4202. Narrated Sahl bin Sa'd As Saidi:Allah's Messenger () (and his army) encountered the pagans and the two armies,, fought and then Allah's Apostle returned to his army camps and the others (i.e. the enemy) returned to their army camps. Amongst the companions of the Prophet () there was a man who could not help pursuing any single isolated pagan to strike him with his sword. Somebody said, "None has benefited the Muslims today more than so-and-so." On that Allah's Messenger () said, "He is from the people of the Hell-Fire certainly." A man amongst the people (i.e. Muslims) said, "I will accompany him (to know the fact)." So he went along with him, and whenever he stopped he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allah's Messenger () and said, "I testify that you are the Messenger of Allah." The Prophet () said, "Why is that (what makes you say so)?" He said "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-Fire. The people were surprised by your statement, and I said to them, "I will try to find out the truth about him for you." So I went out after him and he was then inflicted with a severe wound and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allah's Messenger () then said, "A man may do what seem to the people as the deeds of the dwellers of Paradise but he is from the dwellers of the Hell-Fire and another may do what seem to the people as the deeds of the dwellers of the Hell- Fire, but he is from the dwellers of Paradise

4203. Narrated Abu Huraira:We witnessed (the battle of) Khaibar. Allah's Messenger () said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it,

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some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true so-and-so has committed suicide." The Prophet () said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man

4204. narration about the chain of narrators

4205. Narrated Abu Musa Al-Ash'ari: When Allah's Messenger () fought the battle of Khaibar, or when Allah's Messenger () went towards it, (whenever) the people, (passed over a high place overlooking a valley, they raised their voices saying, "Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped except Allah." On that Allah's Apostle said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Messenger () and he heard me saying, "There is neither might, nor power but with Allah," On that he said to me, "O `Abdullah bin Qais!" I said, "Labbaik. O Allah's Messenger ()!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allah's Messenger ()! Let my father and mother be sacrificed for your sake." He said, "It is: There is neither might nor power but with Allah

4206. Narrated Yazid bin Abi Ubaid: I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet () and he puffed his saliva in it (i.e. the wound) thrice., and since then I have not had any pain in it till this hour

4207. Narrated Sahl: During one of his Ghazawat, the Prophet () encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said, "O Allah's Messenger ()! None has fought so satisfactorily as so-and-so (namely, that brave Muslim)." The Prophet said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet () and said, "I testify that you are Apostle of Allah." The Prophet () said, "What is this?" The man told him the whole story. The Prophet () said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise

4208. Narrated Abu `Imran: Anas looked at the people wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days). On that Anas said, "At this moment they (i.e. those people) look like the Jews of Khaibar

4209. Narrated Salama: `Ali remained behind the Prophet () during the Ghazwa of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet () , " and followed him. So when he slept on the night of the conquest of Khaibar, the Prophet () said, "I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Apostle , and (Khaibar) will be conquered through him, (with Allah's help)" While every one of us was hopeful to have the flag, it was said, "Here is `Ali" and the Prophet () gave him the flag and Khaibar was conquered through him (with Allah's Help)

4210. Narrated Sahl bin Sa'd: On the day of Khaibar, Allah's Messenger () said, "Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Messenger () and everyone of them was hopeful to receive it (i.e. the flag). The Prophet said, "Where is `Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." `Ali was brought and Allah's Messenger () spat in his eye and invoked good upon him. So `Ali was cured as if he never had any trouble. Then the Prophet () gave him the flag. `Ali said "O Allah's Messenger ()! I will fight with them till they become like us." Allah's Messenger () said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels

4211. Narrated Anas bin Malik: We arrived at Khaibar, and when Allah helped His Apostle to open the fort, the beauty of Safiya bint Huyai bin Akhtaq whose husband had been killed while she was a bride, was mentioned to Allah's Apostle. The Prophet () selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba, Safiya became clean from her menses. Then Allah's Messenger () married her. Hais (i.e. an 'Arabian dish) was prepared on a small leather mat. Then the Prophet () said to me, "Invite the people around you." So that was the marriage banquet of the Prophet () and Safiya. Then we proceeded towards Medina, and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel)

4212. Narrated Anas bin Malik: The Prophet () stayed with Safiya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiya was amongst those who were ordered to use a veil

4213. Narrated Anas: The Prophet () stayed for three nights between Khaibar and Medina and was married to Safiya. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers, (i.e. one of the wives of the Prophet ()) or just (a lady captive) of what his right-hand possesses" Some of them said, "If the Prophet () makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him

Sahih al-Bukhari

(on his camel and made her observe the veil)

4214. Narrated `Abdullah bin Mughaffal:While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet () was there. So I felt shy (to take it then)

4215. Narrated Ibn `Umar:On the day of Khaibar, Allah's Messenger () forbade the eating of garlic and the meat of donkeys

4216. Narrated `Ali bin Abi Talib:On the day of Khaibar, Allah's Messenger () forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat

4217. Narrated Ibn `Umar:On the day of Khaibar, Allah's Messenger () forbade the eating of donkey meat

4218. Narrated Ibn `Umar:Allah's Messenger () forbade the eating of donkey-meat

4219. Narrated Jabir bin `Abdullah:On the day of Khaibar, Allah's Messenger () forbade the eating of donkey meat and allowed the eating of horse meat

4220. Narrated Ibn Abi `Aufa:We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet () came to say, "Do not eat anything of the donkey-meat and upset the cooking pots." We then thought that the Prophet () had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys from the point of view of principle, because donkeys used to eat dirty things

4221. Narrated Al-Bara and `Abdullah bin Abi `Aufa:That when they were in the company of the Prophet, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet () said, "Turn the cooking pots upside down (i.e. throw out the meat)

4222. Narrated Al-Bara and `Abdullah bin Abi `Aufa:That when they were in the company of the Prophet, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet () said, "Turn the cooking pots upside down (i.e. throw out the meat)

4223. Narrated Al-Bara' and Ibn Abi `Aufa:On the day of Khaibar when the cooking pots were put on the fire, the Prophet () said, "Turn the cooking pots upside down

4224. Narrated Al-Bara' and Ibn Abi `Aufa:On the day of Khaibar when the cooking pots were put on the fire, the Prophet () said, "Turn the cooking pots upside down

4225. Narrated Al-Bara:We took part in a Ghazwa with the Prophet (same as Hadith No)

4226. Narrated Al-Bara Bin Azib:During the Ghazwa of Khaibar, the Prophet () ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on

4227. Narrated Ibn `Abbas:I do not know whether the Prophet () forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of Khaibar permanently

4228. Narrated Ibn `Umar:On the day of Khaibar, Allah's Messenger () divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. (The sub-narrator, Nafi` explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share)

4229. Narrated Jubair bin Mut'im:`Uthman bin `Affan and I went to the Prophet () and said, "You had given Banu Al-Muttalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muttalib are similarly related to you." The Prophet () said, "Banu Hashim and Banu Al-Muttalib only are one and the same." So the Prophet () did not give anything to Banu `Abd Shams and Banu Nawfal

4230. Narrated Abu Musa:The news of the migration of the Prophet (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Negus in Ethiopia. There we met Ja'far bin Abi Talib and stayed with him. Then we all came (to Medina) and met the Prophet () at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the ship, "We have migrated before you." Asma' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife of the Prophet (). She had migrated along with those other Muslims who migrated to Negus. `Umar came to Hafsa while Asma' bint 'Umais was with her. `Umar, on seeing Asma,' said, "Who is this?" She said, "Asma' bint 'Umais," `Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asma' replied, "Yes." `Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allah's Messenger () " On that Asma' became angry and said, "No, by Allah, while you were with Allah's Messenger () who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah's Messenger () . By Allah, I will neither eat any food nor drink anything till I inform Allah's Messenger () of all that you have said. There we were harmed and frightened. I will mention this to the Prophet () and will not tell a lie or curtail your saying or add something to it

4231. So when the Prophet () came, she said, "O Allah's Prophet `Umar has said so-and-so." He said (to Asma'), "What did you say to him?" Asma' said, "I told him so-and-so." The Prophet () said, "He (i.e. `Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma' later on said, "I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet () had said

about them." Narrated Abu Burda:Asma' said, "I saw Abu Musa requesting me to repeat this narration again and again

4232. Narrated Abu Burda:Abu Musa said, "The Prophet (ﷺ) said, "I recognize the voice of the group of Al- Ashariyun, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen their houses when they came to them during the day time. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy). My companions order you to wait for them

4233. Narrated Abu Musa:We came upon the Prophet (ﷺ) after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest

4234. Narrated Abu Huraira:When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Messenger (ﷺ) to the valley of Al-Qura, and at that time Allah's Messenger (ﷺ) had a slave called Mid'am who had been presented to him by one of Banu Ad-Dibbab. While the slave was dismounting the saddle of Allah's Messenger (ﷺ) an arrow the thrower of which was unknown, came and hit him. The people said, "Congratulations to him for the martyrdom." Allah's Apostle said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet and said, "These are things I took (illegally)." On that Allah's Messenger (ﷺ) said, "This is a strap, or these are two straps of Fire

4235. Narrated `Umar bin Al-Khattab:By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet (ﷺ) divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves

4236. Narrated `Umar:But for the other Muslims (i.e. coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet (ﷺ) divided (the land of) Khaibar

4237. Narrated 'Anbasa bin Sa'id:Abu Huraira came to the Prophet (ﷺ) and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa'id bin Al-'As said to him, "O Allah's Messenger (ﷺ)! Do not give him." Abu Huraira then said (to the Prophet (ﷺ)) "This is the murderer of Ibn Qauqal." Sa'id's son said, "How strange! A guinea pig coming from Qadum Ad-Dan

4238. Narrated Abu Huraira:Allah's Messenger (ﷺ) sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet (ﷺ) at Khaibar after the Prophet (ﷺ) had conquered it, and the reins of their horses were made of the fire of date palm trees. I said, "O Allah's Messenger (ﷺ)! Do not give them a share of the booty." On that, Aban said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Da'n (a lotus tree)!" On that the Prophet said, "O Aban, sit down!" and did not give them any share

4239. Narrated Sa'id:Aban bin Sa'id came to the Prophet (ﷺ) and greeted him. Abu Huraira said, "O Allah's Messenger (ﷺ)! This (Aban) is the murderer of Ibn Qauqal." (On hearing that), Aban said to Abu Huraira, "How strange your saying is! You, a guinea pig, descending from Qadum Dan, blaming me for (killing) a person whom Allah favored (with martyrdom) with my hand, and whom He forbade to degrade me with his hand

4240. Narrated `Aisha:Fatima the daughter of the Prophet (ﷺ) sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Messenger (ﷺ) had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Messenger (ﷺ) said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Messenger (ﷺ) and will leave it as it was during the lifetime of Allah's Messenger (ﷺ), and will dispose of it as Allah's Messenger (ﷺ) used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband `Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect `Ali much, but after her death, `Ali noticed a change in the people's attitude towards him. So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death). `Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that `Umar should come, `Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon them alone " Abu Bakr said, "What do you think they will do to me? By Allah, I will go to them" So Abu Bakr entered upon them, and then `Ali uttered Tashah-hud and said (to Abu Bakr), "We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah's Messenger (ﷺ) ." Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Messenger (ﷺ) is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Messenger (ﷺ) following, in disposing of it, but I will follow." On that `Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this afternoon." So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of `Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then `Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of what Allah had favored him with. `Ali added, "But we used to consider

that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with `Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr)

4241. Narrated `Aisha:Fatima the daughter of the Prophet () sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Messenger () had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Messenger () said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Messenger () and will leave it as it was during the lifetime of Allah's Messenger (), and will dispose of it as Allah's Messenger () used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband `Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect `Ali much, but after her death, `Ali noticed a change in the people's attitude towards him. So `Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. `Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death). `Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that `Umar should come, `Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon them alone " Abu Bakr said, "What do you think they will do to me? By Allah, I will go to them' So Abu Bakr entered upon them, and then `Ali uttered Tashah-hud and said (to Abu Bakr), "We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah's Messenger () ." Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Messenger () is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Messenger () following, in disposing of it, but I will follow." On that `Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Zuhri prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of `Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then `Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favored him with. `Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with `Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr)

4242. Narrated `Aisha:When Khaibar was conquered, we said, "Now we will eat our fill of dates

4243. Narrated Ibn `Umar:We did not eat our fill except after we had conquered Khaibar

4244. Narrated Abu Sa`id Al-Khudri and Abu Huraira:Allah's Messenger () appointed a man as the ruler of Khaibar who later brought some Janib (i.e. dates of good quality) to the Prophet. On that, Allah's Messenger () said (to him). "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Messenger (!) But we take one Sa of these (dates of good quality) for two or three Sa's of other dates (of inferior quality)." On that, Allah's Messenger () said, "Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib

4245. Narrated Abu Sa`id Al-Khudri and Abu Huraira:Allah's Messenger () appointed a man as the ruler of Khaibar who later brought some Janib (i.e. dates of good quality) to the Prophet. On that, Allah's Messenger () said (to him). "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Messenger (!) But we take one Sa of these (dates of good quality) for two or three Sa's of other dates (of inferior quality)." On that, Allah's Messenger () said, "Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib

4246. Abu Sa`id and Abu Huraira said:"The Prophet () made the brother of Bani Adi from the Ansar as the ruler of Khaibar

4247. Abu Sa`id and Abu Huraira said:"The Prophet () made the brother of Bani Adi from the Ansar as the ruler of Khaibar

4248. Narrated `Abdullah:The Prophet () gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield

4249. Narrated Abu Huraira:When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah's Apostle

4250. Narrated Ibn `Umar:Allah's Messenger () appointed Usama bin Zaid as the commander of some people. Those people criticized his leadership. The Prophet () said, "If you speak ill of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a Commander, and he was one of the most beloved persons to me and now this (i.e. Usama) is one of the most beloved persons to me after him

4251. Narrated Al-Bara:When the Prophet () went out for the `Umra in the month of Dhul-Qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them by virtue of which he would stay in Mecca for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muhammad, Apostle of Allah has concluded." The infidels said (to the Prophet), "We do not agree with you on this, for if we knew that you are Apostle of Allah we would not have prevented you for anything (i.e. entering Mecca, etc.), but you are Muhammad, the son

of `Abdullah." Then he said to `Ali, "Erase (the name of) 'Apostle of Allah'." `Ali said, "No, by Allah, I will never erase you (i.e. your name)." Then Allah's Messenger () took the writing sheet...and he did not know a better writing..and he wrote or got it the following written! "This is the peace treaty which Muhammad, the son of `Abdullah, has concluded: "Muhammad should not bring arms into Mecca except sheathed swords, and should not take with him any person of the people of Mecca even if such a person wanted to follow him, and if any of his companions wants to stay in Mecca, he should not forbid him." (In the next year) when the Prophet () entered Mecca and the allowed period of stay elapsed, the infidels came to `Ali and said "Tell your companion (Muhammad) to go out, as the allowed period of his stay has finished." So the Prophet () departed (from Mecca) and the daughter of Hamza followed him shouting "O Uncle, O Uncle!" `Ali took her by the hand and said to Fatima, "Take the daughter of your uncle." So she made her ride (on her horse). (When they reached Medina) `Ali, Zaid and Ja'far quarreled about her. `Ali said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet () gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to `Ali, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." `Ali said to the Prophet 'Won't you marry the daughter of Hamza?' The Prophet () said, "She is the daughter of my foster brother

4252. Narrated Ibn `Umar:Allah's Messenger () set out with the intention of performing `Umra, but the infidels of Quraish intervened between him and the Ka'ba, so the Prophet () slaughtered his Hadi (i.e. sacrificing animals and shaved his head at Al-Hudaibiya and concluded a peace treaty with them (i.e. the infidels) on condition that he would perform the `Umra the next year and that he would not carry arms against them except swords, and would not stay (in Mecca) more than what they would allow. So the Prophet () performed the `Umra in the following year and according to the peace treaty, he entered Mecca, and when he had stayed there for three days, the infidels ordered him to leave, and he left

4253. Narrated Mujahid:Urwa and I entered the Mosque and found `Abdullah bin `Umar sitting beside the dwelling place of `Aisha. `Urwa asked (Ibn `Umar), "How many `Umras did the Prophet () perform?" Ibn `Umar replied, "Four, one of which was in Rajab." Then we heard `Aisha brushing her teeth whereupon `Urwa said, "O mother of the believers! Don't you hear what Abu `Abdur-Rahman is saying? He is saying that the Prophet performed four `Umra, one of which was in Rajab." `Aisha said, "The Prophet () did not perform any `Umra but he (i.e. Ibn `Umar) witnessed it. And he (the Prophet ()) never did any `Umra in (the month of) Rajab

4254. Narrated Mujahid:Urwa and I entered the Mosque and found `Abdullah bin `Umar sitting beside the dwelling place of `Aisha. `Urwa asked (Ibn `Umar), "How many `Umras did the Prophet () perform?" Ibn `Umar replied, "Four, one of which was in Rajab." Then we heard `Aisha brushing her teeth whereupon `Urwa said, "O mother of the believers! Don't you hear what Abu `Abdur-Rahman is saying? He is saying that the Prophet performed four `Umra, one of which was in Rajab." `Aisha said, "The Prophet () did not perform any `Umra but he (i.e. Ibn `Umar) witnessed it. And he (the Prophet ()) never did any `Umra in (the month of) Rajab

4255. Narrated Ibn Abi `Aufa:When Allah's Messenger () performed the `Umra (which he performed in the year following the treaty of Al-Hudaibiya) we were screening Allah's Messenger () from the infidels and their boys lest they should harm him

4256. Narrated Ibn `Abbas:When Allah's Messenger () and his companions arrived (at Mecca), the pagans said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e. Medina)." So the Prophet () ordered his companions to do Ramal (i.e. fast walking) in the first three rounds of Tawaf around the Ka'ba and to walk in between the two corners (i.e. the black stone and the Yemenite corner). The only cause which prevented the Prophet () from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them

4257. Narrated Ibn `Abbas:The Prophet () hastened in going around the Ka'ba and between the Safa and Marwa in order to show the pagans his strength. Ibn `Abbas added, "When the Prophet () arrived (at Mecca) in the year of peace (following that of Al-Hudaibiya treaty with the pagans of Mecca), he (ordered his companions) to do Ramal in order to show their strength to the pagans and the pagans were watching (the Muslims) from (the hill of) Quaiqan

4258. Narrated Ibn `Abbas:The Prophet () married Maimuna while he was in the state of Ihram but he consummated that marriage after finishing that state. Maimuna died at Sarif (i.e. a place near Mecca)

4259. Ibn `Abbas added:The Prophet married Maimuna during the `Umrat-al-Qada' (i.e. the `Umra performed in lieu of the `Umra which the Prophet () could not perform because the pagans, prevented him to perform that `Umra

4260. Narrated Nafi':Ibn `Umar informed me that on the day (of Mu'tah) he stood beside Ja'far who was dead (i.e. killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back

4261. Abdullah bin `Umar said:"Allah's Messenger () appointed Zaid bin Haritha as the commander of the army during the Ghazwa of Mu'tah and said, "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, `Abdullah bin Rawaha should take over his position." " `Abdullah bin `Umar further said, "I was present amongst them in that battle and we searched for Ja'far bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows)

4262. Narrated Anas:The Prophet () had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawaha before the news of their death reached. The Prophet () said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid) and Allah made them (i.e. the Muslims) victorious

4263. Narrated `Amra:I heard `Aisha saying, "When the news of the martyrdom of Ibn Haritha, Ja'far bin Abi Talib and `Abdullah bin Rawaha reached, Allah's

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Messenger () sat with sorrow explicit on his face." `Aisha added, "I was then peeping through a chink in the door. A man came to him and said, "O Allah's Messenger (! The women of Ja`far are crying.' Thereupon the Prophet () told him to forbid them to do so. So the man went away and returned saying, "I forbade them but they did not listen to me." The Prophet () ordered him again to go (and forbid them). He went again and came saying, "By Allah, they overpowered me (i.e. did not listen to me)." `Aisha said that Allah's Messenger () said (to him), "Go and throw dust into their mouths." Aisha added, "I said, May Allah put your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah's Messenger () from trouble

4264. Narrated `Amir:Whenever Ibn `Umar greeted the son of Ja`far, he used to say (to him), "Assalam `Alaika (i.e. peace be on you) O the son of two-winged person

4265. Narrated Khalid bin Al-Walid:On the day (of the battle of) Mu'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine

4266. Narrated Khalid bin Al-Walid:On the day of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand

4267. Narrated An-Nu`man bin Bashir:`Abdullah bin Rawaha fell down unconscious and his sister `Amra started crying and was saying loudly, "O Jabala! Oh so-and-so! Oh so-and-so! and went on calling him by his (good) qualities one by one). When he came to his senses, he said (to his sister), "When-ever you said something, I was asked, 'Are you really so (i.e. as she says)?

4268. Narrated Ash Shabi:An Nu`man bin Bashir said, "Abdullah bin Rawaha fell down unconscious.." (and mentioned the above Hadith adding, "Thereupon, when he died she (i.e. his sister) did not weep over him

4269. Narrated Usama bin Zaid:Allah's Messenger () sent us towards Al-Huraqa, and in the morning we attacked them and defeated them. I and an Ansari man followed a man from among them and when we took him over, he said, "La ilaha illal-Lah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet () came to know about that and he said, "O Usama! Did you kill him after he had said "La ilaha ilal-Lah?" I said, "But he said so only to save himself." The Prophet () kept on repeating that so often that I wished I had not embraced Islam before that day

4270. Narrated Salama bin Al-Akwa':I fought in seven Ghazwat (i.e. battles) along with the Prophet () and fought in nine battles, fought by armies dispatched by the Prophet. Once Abu Bakr was our commander and at another time, Usama was our commander

4271. Narrated Salama (in another narration):I fought seven Ghazwat (i.e. battles) along with the Prophet () and also fought in nine battles, fought by armies sent by the Prophet () . Once Abu Bakr was our commander and another time, Usama was (our commander)

4272. Narrated Salama bin Al-Akwa':I fought in nine Ghazwa-t along with the Prophet, I also fought along with Ibn Haritha when the Prophet made him our commander

4273. Narrated Yazid bin Abi Ubaid:Salama bin Al-Akwa` said, "I fought in seven Ghazwat along with the Prophet." He then mentioned Khaibar, Al-Hudaibiya, the day (i.e. battle) of Hunain and the day of Al-Qarad. I forgot the names of the other Ghazwat

4274. Narrated `Ali:Allah's Messenger () sent me, Az-Zubair and Al-Miqdad saying, "Proceed till you reach Rawdat Khakh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached the Rawda, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes." So she took it out of her braid, and we brought the letter to Allah's Messenger () . The letter was addressed from Hatib, bin Abi Balta'a to some pagans of Mecca, telling them about what Allah's Apostle intended to do. Allah's Messenger () said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the Emigrants who were with you, have got their kinsmen (in Mecca) who can protect their families and properties. So I liked to do them a favor so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (i.e. Islam) nor did I do it to choose Heathenism after Islam." Allah's Messenger () said to his companions." As regards him, he (i.e. Hatib) has told you the truth." Umar said, "O Allah's Messenger (! Allow me to chop off the head of this hypocrite!" The Prophet () said, "He (i.e. Hatib) has witnessed the Badr battle (i.e. fought in it) and what could tell you, perhaps Allah looked at those who witnessed Badr and said, "O the people of Badr (i.e. Badr Muslim warriors), do what you like, for I have forgiven you. "Then Allah revealed the Sura:- "O you who believe! Take not my enemies And your enemies as friends offering them (Your) love even though they have disbelieved in that Truth (i.e. Allah, Prophet Muhammad and this Qur'an) which has come to you(to the end of Verse)....(And whosoever of you (Muslims) does that, then indeed he has gone (far) astray (away) from the Straight Path

4275. Narrated Ubaidullah bin `Abdullah bin `Utba:Ibn `Abbas said, Allah's Messenger () fought the Ghazwa (i.e. battles of Al-Fath during Ramadan." Narrated Az-Zuhri: Ibn Al-Musaiyab (also) said the same. Ibn `Abbas added, "The Prophet () fasted and when he reached Al-Kadid, a place where there is water between Qudaid and 'Usfan, he broke his fast and did not fast afterwards till the whole month had passed away

4276. Narrated Ibn `Abbas:The Prophet () left Medina (for Mecca) in the company of ten-thousand (Muslim warriors) in (the month of) Ramadan, and that was eight and a half years after his migration to Medina. He and the Muslims who were with him, proceeded on their way to Mecca. He was fasting and they were fasting, but when they reached a place called Al-Kadid which was a place of water between 'Usfan and Qudaid, he broke his fast and so did they. (Az-Zuhri said, "One should take the last action of Allah's Messenger () and leave his early action (while taking a verdict)

4277. Narrated Ibn `Abbas:Allah's Messenger () set out towards Hunain in the month of Ramadan and some of the people were fasting while some others were

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not fasting, and when the Prophet (ﷺ) mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not fasting told those who were fasting, to break their fast (i.e. as the Prophet (ﷺ) had done so

4278. Ibn `Abbas added:"The Prophet (ﷺ) went (to Hunain) in the year of the Conquest (of Mecca)

4279. Narrated Tawus:Ibn `Abbas said, "Allah's Messenger (ﷺ) travelled in the month of Ramadan and he fasted till he reached (a place called) 'Usfan, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his fast till he reached Mecca." Ibn `Abbas used to say, "Allah's Apostle fasted and sometimes did not fast while traveling, so one may fast or may not (on journeys)

4280. Narrated Hisham's father:When Allah's Messenger (ﷺ) set out (towards Mecca) during the year of the Conquest (of Mecca) and this news reached (the infidels of Quraish), Abu Sufyan, Hakim bin Hizam and Budail bin Warqa came out to gather information about Allah's Messenger (ﷺ) , They proceeded on their way till they reached a place called Marr-az-Zahran (which is near Mecca). Behold! There they saw many fires as if they were the fires of `Arafat. Abu Sufyan said, "What is this? It looked like the fires of `Arafat." Budail bin Warqa' said, "Banu `Amr are less in number than that." Some of the guards of Allah's Messenger (ﷺ) saw them and took them over, caught them and brought them to Allah's Messenger (ﷺ). Abu Sufyan embraced Islam. When the Prophet (ﷺ) proceeded, he said to Al-Abbas, "Keep Abu Sufyan standing at the top of the mountain so that he would look at the Muslims. So Al-`Abbas kept him standing (at that place) and the tribes with the Prophet (ﷺ) started passing in front of Abu Sufyan in military batches. A batch passed and Abu Sufyan said, "O `Abbas Who are these?" `Abbas said, "They are (Banu) Ghifar." Abu Sufyan said, I have got nothing to do with Ghifar." Then (a batch of the tribe of) Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sa'd bin Huzaim passed by and he said similarly as above. then (Banu) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu Sufyan had not seen. He said, "Who are these?" `Abbas said, "They are the Ansar headed by Sa'd bin Ubada, the one holding the flag." Sa'd bin Ubada said, "O Abu Sufyan! Today is the day of a great battle and today (what is prohibited in) the Ka'ba will be permissible." Abu Sufyan said., "O `Abbas! How excellent the day of destruction is! "Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah's Messenger (ﷺ) and his companions and the flag of the Prophet (ﷺ) was carried by Az-Zubair bin Al-Awwam. When Allah's Messenger (ﷺ) passed by Abu Sufyan, the latter said, (to the Prophet), "Do you know what Sa'd bin 'Ubada said?" The Prophet (ﷺ) said, "What did he say?" Abu Sufyan said, "He said so-and-so." The Prophet (ﷺ) said, "Sa'd told a lie, but today Allah will give superiority to the Ka'ba and today the Ka'ba will be covered with a (cloth) covering." Allah's Messenger (ﷺ) ordered that his flag be fixed at Al-Hajun. Narrated `Urwa: Nafi' bin Jubair bin Mut'im said, "I heard Al-Abbas saying to Az-Zubair bin Al-Awwam, 'O Abu `Abdullah! Did Allah's Messenger (ﷺ) order you to fix the flag here?' " Allah's Messenger (ﷺ) ordered Khalid bin Al-Walid to enter Mecca from its upper part from Ka'da while the Prophet (ﷺ) himself entered from Kuda. Two men from the cavalry of Khalid bin Al-Walid named Hubaish bin Al-Ash'ar and Kurz bin Jabir Al-Fihri were martyred on that day

4281. Narrated `Abdullah bin Mughaffal:I saw Allah's Messenger (ﷺ) on the day of the Conquest of Mecca over his she-camel, reciting Surat-al-Fath in a vibrant quivering tone. (The sub-narrator, Mu'awiya added, "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i.e. `Abdullah bin Mughaffal) did, imitating Allah's Messenger (ﷺ)

4282. Narrated `Amr bin `Uthman:Usama bin Zaid said during the Conquest (of Mecca), "O Allah's Messenger (ﷺ)! Where will we encamp tomorrow?" The Prophet (ﷺ) said, "But has `Aqil left for us any house to lodge in?" He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az- Zuhri was asked, "Who inherited Abu Talib?" Az-Zuhri replied, "Aqil and Talib inherited him

4283. Narrated `Amr bin `Uthman:Usama bin Zaid said during the Conquest (of Mecca), "O Allah's Messenger (ﷺ)! Where will we encamp tomorrow?" The Prophet (ﷺ) said, "But has `Aqil left for us any house to lodge in?" He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az- Zuhri was asked, "Who inherited Abu Talib?" Az-Zuhri replied, "Aqil and Talib inherited him

4284. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "If Allah makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to Heathenism (by boycotting Banu Hashim, the Prophet's folk)

4285. Narrated Abu Huraira:When Allah's Messenger (ﷺ) intended to carry on the Ghazwa of Hunain, he said, "Tomorrow, if Allah wished, our encamping) place will be Khaif Bani Kinana where (the infidels) took an oath to be loyal to Heathenism

4286. Narrated Anas bin Malik:On the day of the Conquest, the Prophet (ﷺ) entered Mecca, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khatal is clinging to the curtain of the Ka'ba." The Prophet (ﷺ) said, "Kill him." (Malik a sub-narrator said, "On that day the Prophet (ﷺ) was not in a state of Ihram as it appeared to us, and Allah knows better

4287. Narrated `Abdullah:When the Prophet (ﷺ) entered Mecca on the day of the Conquest, there were 360 idols around the Ka'ba. The Prophet (ﷺ) started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear

4288. Narrated Ibn `Abbas:When Allah's Messenger (ﷺ) arrived in Mecca, he refused to enter the Ka'ba while there were idols in it. So he ordered that they be taken out. The pictures of the (Prophets) Abraham and Ishmael, holding arrows of divination in their hands, were carried out. The Prophet (ﷺ) said, "May Allah ruin them (i.e. the infidels) for they knew very well that they (i.e. Abraham and Ishmael) never drew lots by these (divination arrows). Then the Prophet (ﷺ) entered the Ka'ba and said. "Allahu Akbar" in all its directions and came out and did not offer any prayer therein

4289. Narrated `Abdullāh bin `Umar (ra):Allah's Messenger (ﷺ) entered Makkah through its upper part and he was riding his she-camel. Usāma bin Zaid was his Companion-rider behind him (on the same she-camel). In his company were Bilāl and `Uthmān bin Talha, who was one of the Al-Hajabah (who keep the key of the

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gate of the Ka'bah). When he made his she-camel kneel down in the Mosque (i.e., Al-Masjid al-Haram), he ordered him (i.e., 'Uthman) to bring the key of the Ka'bah. Then Allah's Messenger (ﷺ) entered the Ka'bah along with 'Usāma bin Zaid, Bilāl and 'Uthmān bin Talha, and he stayed in it for a long period and then came out. The people rushed (to get in) and 'Abdullāh bin 'Umar was the first to enter and he found Bilāl standing behind the door. Ibn 'Umar asked Bilāl, "Where did Allah's Messenger (ﷺ) offer the Salat (prayer)?" Bilāl showed him the place where he (ﷺ) had offered Salat (prayer). 'Abdullah later on said, "I forgot to ask Bilāl how many prostrations (i.e., Rak'a) the Prophet offered

4290. Narrated 'Aisha: During the year of the Conquest (of Mecca), the Prophet (ﷺ) entered Mecca through Kada which was at the upper part of Mecca

4291. Narrated Hisham's father: During the year of the Conquest (of Mecca), the Prophet (ﷺ) entered Mecca through its upper part through Kada

4292. Narrated Ibn Abi Laila: None informed us that he saw the Prophet (ﷺ) offering the Duha (i.e. forenoon) prayer, except Um Hani who mentioned that the Prophet (ﷺ) took a bath in her house on the day of the Conquest (of Mecca) and then offered an eight rak'at prayer. She added, "I never saw the Prophet (ﷺ) offering a lighter prayer than that prayer, but he was performing perfect bowing and prostrations

4293. Narrated 'Aishah (ra): The Prophet (ﷺ) used to say in his bowings and prostrations, "Subhanaka Allahumma Rabbanā wa bihamdika, Allāhumma ighfirli" (Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me)

4294. Narrated Ibn 'Abbas: 'Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to 'Umar), "Why do you allow this young man to enter with us, while we have sons of his own age?" 'Umar said, "You know what person he is." One day 'Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e. my knowledge). 'Umar asked them, "What do you say about (the Sura): "When comes the help of Allah and the Conquest (of Mecca) And you see mankind entering the Religion of Allah (i.e. Islam) in crowds. 'So celebrate the Praises Of your Lord and ask for His forgiveness, Truly, He is the One Who accepts repentance and forgives." (110.1-3) Some of them replied, "We are ordered to praise Allah and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. 'Umar then said to me, "Do you say similarly?" I said, "No." 'Umar said "What do you say then?" I said, "This Verse indicates the approaching of the death of Allah's Messenger (ﷺ) of which Allah informed him. When comes the help of Allah and the Conquest, i.e. the Conquest of Mecca, that will be the sign of your Prophet's) approaching death, so testify the uniqueness of your Lord (i.e. Allah) and praise Him and repent to Him as He is ready to forgive." On that, 'Umar said, "I do not know about it anything other than what you know

4295. Narrated Abu Shuraih: Al-Adawi that he said to 'Amr bin Sa'id while the latter was sending troops in batches to Mecca, "O chief! Allow me to tell you a statement which Allah's Messenger (ﷺ) said on the second day of the Conquest of Mecca. My two ears heard it and my heart remembered it and my two eyes saw him when he said it. He (i.e. the Prophet) praised Allah and then said, 'Mecca has been made a sanctuary by Allah and not by the people, so it is not lawful for a person, who believes in Allah and the Last Day to shed blood in it, or to cut its trees and if someone asks the permission to fight in Mecca because Allah's Apostle was allowed to fight in it, say to him; Allah permitted His Apostle and did not allow you, and even he (i.e. the Apostle) was allowed for a short period of the day, and today its (Mecca's) sanctity has become the same as it was before (of old) so those who are present should inform those who are absent (this Hadith)." Then Abu Shuraih, was asked, "What did 'Amr say to you? Abu Shuraih said, "He said, "I knew that better than you, O Abu Shuraih! The Haram (i.e. Mecca) does not give refuge to a sinner or a fleeing murderer or a person running away after causing destruction

4296. Narrated Jabir bin 'Abdullah: That he heard Allah's Messenger (ﷺ) saying in the year of the Conquest (of Mecca) while he was in Mecca, "Allah and His Apostle have made the selling of wine (i.e. alcoholic drinks) unlawful

4297. Narrated Anas: We stayed (in Mecca) for ten days along with the Prophet (ﷺ) and used to offer shortened prayers (i.e. journey prayers)

4298. Narrated Ibn 'Abbas: The Prophet (ﷺ) stayed in Mecca for 19 days during which he prayed 2 rak'at in each prayer

4299. Narrated 'Ikrima: Ibn 'Abbas said, "We stayed for 19 days with the Prophet on a journey during which we used to offer shortened prayers." Ibn 'Abbas added, "We offer the Qasr prayer (i.e. shortened prayer) If we stay up to 19 days as travelers, But if we stay longer, we offer complete prayers

4300. Narrated 'Abdullah bin Tha'laba bin Su'air whose face was rubbed by the Prophet during the year of the Conquest (of Makkah)

4301. Narrated Az-Zuhri: While we were in the company of Ibn Al-Musaiyab, Sunain Abi Jamila informed us (a Hadith), Abu Jamila said that he lived during the lifetime of the Prophet (ﷺ) and that he had accompanied him (ﷺ) to Mecca during the year of the Conquest (of Mecca)

4302. Narrated 'Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?. They would say, "That man claims that Allah has sent him (as an Apostle), that he has been divinely inspired, that Allah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e. mind) And the 'Arabs (other than Quraish) delayed their conversion to Islam till the Conquest (of Mecca). They used to say." "Leave him (i.e. Muhammad) and his people Quraish: if he overpowers them then he is a true Prophet. So, when Mecca was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet) to his tribe, he said, "By Allah, I have come to you from the Prophet (ﷺ) for sure!" The Prophet (ﷺ) afterwards said to them, 'Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the Adhan (for the prayer), and let the one amongst you who knows Qur'an most should, lead the prayer." So they looked for such a person and found none who knew more Qur'an than I because of the Qur'anic material which I used to learn from the caravans. They therefore made me

their Imam ((to lead the prayer) and at that time I was a boy of six or seven years, wearing a Burda (i.e. a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, "Won't you cover the anus of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt

4303. Narrated `Aisha: `Utba bin Abi Waqqas authorized his brother Sa'd to take the son of the slave-girl of Zam'a into his custody. `Utba said (to him). "He is my son." When Allah's Messenger () arrived in Mecca during the Conquest (of Mecca), Sa'd bin Abi Waqqas took the son of the slave-girl of Zam'a and took him to the Prophet () `Abd bin Zam'a too came along with him. Sa'd said. "This is the son of my brother and the latter has informed me that he is his son." `Abd bin Zam'a said, "O Allah's Messenger (! This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e. Zam'as) bed." Allah's Apostle looked at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to `Utba bin Abi Waqqas. Allah's Messenger () then said (to `Abd), " He is yours; he is your brother, O `Abd bin Zam'a, he was born on the bed (of your father)." (At the same time) Allah's Messenger () said (to his wife Sauda), "Veil yourself before him (i.e. the son of the slave-girl) O Sauda," because of the resemblance he noticed between him and `Utba bin Abi Waqqas. Allah's Apostle added, "The boy is for the bed (i.e. for the owner of the bed where he was born), and stone is for the adulterer." (Ibn Shihab said, "Abu Huraira used to say that (i.e. the last statement of the Prophet in the above Hadith 596, publicly)

4304. Narrated `Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allah's Messenger () in the Ghazwa of Al-Fath, ((i.e. Conquest of Mecca). Her folk went to Usama bin Zaid to intercede for her (with the Prophet). When Usama interceded for her with Allah's Messenger (), the color of the face of Allah's Messenger () changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usama said, "O Allah's Messenger (! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Apostle got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba'du ! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand." Then Allah's Messenger () gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. `Aisha said, "That lady used to visit me and I used to convey her demands to Allah's Messenger ()

4305. Narrated Mujashi: I took my brother to the Prophet () after the Conquest (of Mecca) and said, "O Allah's Messenger (! I have come to you with my brother so that you may take a pledge of allegiance from him for migration." The Prophet () said, The people of migration (i.e. those who migrated to Medina before the Conquest) enjoyed the privileges of migration (i.e. there is no need for migration anymore)." I said to the Prophet, "For what will you take his pledge of allegiance?" The Prophet () said, "I will take his pledge of allegiance for Islam, Belief, and for Jihad (i.e. fighting in Allah's Cause)

4306. Narrated Mujashi: I took my brother to the Prophet () after the Conquest (of Mecca) and said, "O Allah's Messenger (! I have come to you with my brother so that you may take a pledge of allegiance from him for migration." The Prophet () said, The people of migration (i.e. those who migrated to Medina before the Conquest) enjoyed the privileges of migration (i.e. there is no need for migration anymore)." I said to the Prophet, "For what will you take his pledge of allegiance?" The Prophet () said, "I will take his pledge of allegiance for Islam, Belief, and for Jihad (i.e. fighting in Allah's Cause)

4307. Narrated Mujashi bin Masud: I took Abu Mabad to the Prophet () in order that he might give him the pledge of allegiance for migration. The Prophet () said, "Migration has gone to its people, but I take the pledge from him (i.e. Abu Mabad) for Islam and Jihad

4308. Narrated Mujashi bin Masud: I took Abu Mabad to the Prophet () in order that he might give him the pledge of allegiance for migration. The Prophet () said, "Migration has gone to its people, but I take the pledge from him (i.e. Abu Mabad) for Islam and Jihad

4309. Narrated Mujahid: I said to Ibn `Umar, "I want to migrate to Sham." He said, "There is no migration, but Jihad (for Allah's Cause). Go and offer yourself for Jihad, and if you find an opportunity for Jihad (stay there) otherwise, come back

4310. (In another narration) Ibn `Umar said: "There is no migration today or after Allah's Messenger ()." (and completed his statement as above)

4311. Narrated Mujahid bin Jabr: `Abdullah bin `Umar used to say, "There is no migration after the Conquest (of Mecca)

4312. Narrated `Ata' bin Abi Rabah: Ubaid bin `Umar and I visited `Aisha, and he asked her about the migration. She said, "There is no migration today. A believer used to flee with his religion to Allah and His Prophet for fear that he might be put to trial as regards his religion. Today Allah has rendered Islam victorious; therefore a believing one can worship one's Lord wherever one wishes. But there is Jihad (for Allah's Cause) and intentions." (See Hadith 42, in the 4th Vol. for its Explanation)

4313. Narrated Mujahid: Allah's Messenger () got up on the day of the Conquest of Mecca and said, "Allah has made Mecca a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it till the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its Luqata (i.e. Most things) picked up except by one who makes a public announcement about it." Al-Abbas bin `Abdul Muttalib said, "Except the Idhkhir, O Allah's Messenger (), as it is indispensable for blacksmiths and houses." On that, the Prophet () kept quiet and then said, "Except the Idhkhir as it is lawful to cut

4314. Narrated Isma'il: I saw (a healed scar of) blow over the hand of Ibn Abi `Aufa who said, "I received that blow in the battle of Hunain in the company of the Prophet." I said, "Did you take part in the battle of Hunain?" He replied, "Yes (and in other battles) before it

4315. Narrated Abu 'Is-haq:I heard Al-Bara' narrating when a man came and said to him, "O Abu 'Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara' replied, "I testify that the Prophet (ﷺ) did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time, Abu Sufyan bin Al-Harith was holding the white mule of the Prophet (ﷺ) by the head, and the Prophet (ﷺ) was saying, "I am the Prophet (ﷺ) undoubtedly: I am the son of 'Abdul-Muttalib

4316. Narrated Abu 'Is-haq:Al-Bara' was asked while I was listening, "Did you flee (before the enemy) along with the Prophet (ﷺ) on the day of (the battle of) Hunain?" He replied, "As for the Prophet, he did not (flee). The enemy were good archers and the Prophet (ﷺ) was saying, "I am the Prophet (ﷺ) undoubtedly; I am the son of 'Abdul Muttalib

4317. Narrated Abu 'Is-haq:That he heard Al-Bara narrating when a man from Qais (tribe) asked him "Did you flee leaving Allah's Messenger (ﷺ) on the day (of the battle) of Hunain?" Al-Bara' replied, "But Allah's Messenger (ﷺ) did not flee. The people of Hawazin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet (ﷺ) riding his white mule while Abu Sufyan was holding its reins, and the Prophet (ﷺ) was saying "I am the Prophet (ﷺ) undoubtedly." (Israil and Zuhair said, "The Prophet (ﷺ) dismounted from his Mule

4318. Narrated Marwan and Al-Miswar bin Makhrama:When the delegate of Hawazin came to Allah's Messenger (ﷺ) declaring their conversion to Islam and asked him to return their properties and captives, Allah's Messenger (ﷺ) got up and said to them, "There Is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e. have not distributed the booty)." Allah's Messenger (ﷺ) had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that Allah's Messenger (ﷺ) was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allah's Messenger (ﷺ) got up amongst the Muslims, and praising Allah as He deserved, said, "To proceed! Your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do that as a favor then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allah will give us, then he can do so." The people said, "We do that (i.e. return the captives) willingly as a favor, 'O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chiefs spoke to them, and they (i.e. the chiefs) returned to Allah's Messenger (ﷺ) and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e. that the captives be returned to their people). (The sub-narrator said, "That is what has reached me about the captives of Hawazin tribe)

4319. Narrated Marwan and Al-Miswar bin Makhrama:When the delegate of Hawazin came to Allah's Messenger (ﷺ) declaring their conversion to Islam and asked him to return their properties and captives, Allah's Messenger (ﷺ) got up and said to them, "There Is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e. have not distributed the booty)." Allah's Messenger (ﷺ) had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that Allah's Messenger (ﷺ) was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allah's Messenger (ﷺ) got up amongst the Muslims, and praising Allah as He deserved, said, "To proceed! Your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do that as a favor then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allah will give us, then he can do so." The people said, "We do that (i.e. return the captives) willingly as a favor, 'O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chiefs spoke to them, and they (i.e. the chiefs) returned to Allah's Messenger (ﷺ) and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e. that the captives be returned to their people). (The sub-narrator said, "That is what has reached me about the captives of Hawazin tribe)

4320. Narrated Ibn 'Umar:When we returned from (the battle of) Hunain, 'Umar asked the Prophet (ﷺ) about a vow which he had made during the Pre-Islamic period of Ignorance that he would perform I'tikaf. The Prophet (ﷺ) ordered him to fulfill his vow

4321. Narrated Abu Qatada:We set out along with the Prophet (ﷺ) during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet (ﷺ) and some of his companions) retreated (before the enemy). I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armor to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed 'Umar and said to him, "What is wrong with the people?" He said, "It is the Order of Allah." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet sat and said, "Whoever had killed an Infidel and has an evidence to this issue, will have the Salb (i.e. the belonging of the deceased e.g. clothes, arms, horse, etc)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet (ﷺ) repeated his question. Then the Prophet (ﷺ) said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet (ﷺ) asked his former question again. So I got up. The Prophet (ﷺ) said, What is the matter, O Abu Qatada?" So I narrated the whole story; A man said, "Abu Qatada has spoken the truth, and the Salb of the deceased is with me, so please compensate Abu Qatada on my behalf." Abu Bakr said, "No! By Allah, it will never happen that the Prophet (ﷺ) will leave a Lion of Allah who fights for the Sake of Allah and His Apostle and give his spoils to you." The Prophet (ﷺ) said, "Abu Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So he gave it to me and I bought a garden in (the land of) Banu Salama with it (i.e. the spoils) and that was the first property I got after embracing Islam

4322. Narrated Abu Qatada: When it was the day of (the battle of) Hunain, I saw a Muslim man fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. So I hurried towards the pagan who was hiding behind the Muslim to kill him, and he raised his hand to hit me but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (excepting the Prophet (ﷺ) and some of his companions) started fleeing and I too, fled with them. Suddenly I met `Umar bin Al-Khattab amongst the people and I asked him, "What is wrong with the people?" He said, "It is the order of Allah" Then the people returned to Allah's Messenger (ﷺ) (after defeating the enemy). Allah's Messenger (ﷺ) said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed man." So I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allah's Messenger (ﷺ). A man from the persons who were sitting with him (i.e. the Prophet), said, "The arms of the deceased one whom he (i.e. Abu Qatada) has mentioned, are with me, so please compensate him for it (i.e. the spoils)," Abu Bakr said, "No, Allah's Messenger (ﷺ) will not give it (i.e. the spoils) to a weak humble person from Quraish and leave one of Allah's Lions who fights on behalf of Allah and His Apostle." Allah's Messenger (ﷺ) then got up and gave that (spoils) to me, and I bought with it, a garden which was the first property I got after embracing Islam

4323. Narrated Abu Musa: When the Prophet (ﷺ) had finished from the battle of Hunain, he sent Abu Amir at the head of an army to Autas. He (i.e. Abu Amir) met Duraid bin As-Simma and Duraid was killed and Allah defeated his companions. The Prophet (ﷺ) sent me with Abu Amir. Abu Amir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abu Amir, "Allah has killed your killer." He said, "Take out this arrow" So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet (ﷺ) and request him to ask Allah's Forgiveness for me." Abu Amir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet (ﷺ) at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet (ﷺ) about our and Abu Amir's news and how he had said "Tell him to ask for Allah's Forgiveness for me." The Prophet (ﷺ) asked for water, performed ablution and then raised hands, saying, "O Allah, Forgive `Ubad, Abu Amir." At that time I saw the whiteness of the Prophet's armpits. The Prophet (ﷺ) then said, "O Allah, make him (i.e. Abu Amir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allah's Forgiveness for me?" (On that) the Prophet (ﷺ) said, "O Allah, forgive the sins of `Abdullah bin Qais and admit him to a nice entrance (i.e. paradise) on the Day of Resurrection." Abu Burda said, "One of the prayers was for Abu Amir and the other was for Abu Musa (i.e. `Abdullah bin Qais)

4324. Narrated Um Salama: The Prophet (ﷺ) came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to `Abdullah bin Abi Umaiyah, "O `Abdullah! See if Allah should make you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet (ﷺ) then said, "These (effeminate men) should never enter upon you (O women!)." Ibn Juraij said, "That effeminate man was called Hit." Narrated Hisham: The above narration and added extra, that at that time, the Prophet, was besieging Taif

4325. Narrated `Abdullah bin `Amr: When Allah's Messenger (ﷺ) besieged Taif and could not conquer its people, he said, "We will return (to Medina) If Allah wills." That distressed the Companions (of the Prophet (ﷺ) and they said, "Shall we go away without conquering it (i.e. the Fort of Taif)?" Once the Prophet (ﷺ) said, "Let us return." Then the Prophet said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet (ﷺ) said, "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon the Prophet (ﷺ) smiled. The sub-narrator, Sufyan said once, "(The Prophet) smiled

4326. Narrated Abu `Uthman: I heard from Sa'd, the first man who had thrown an arrow in Allah's Cause, and from Abu Bakra who jumped over the wall of the Ta'if Fort along with a few persons and came to the Prophet. They both said, "We heard the Prophet (ﷺ) saying, " If somebody claims to be the son of somebody other than his father knowingly, he will be denied Paradise (i.e. he will not enter Paradise)." " Narrated Ma'mar from `Asim from Abu Al-`Aliya or Abu `Uthman An-Nahdi who said. "I heard Sa'd and Abu Bakra narrating from the Prophet." `Asim said, "I said (to him), 'Very trustworthy persons have narrated to you.' He said, 'Yes, one of them was the first to throw an arrow in Allah's Cause and the other came to the Prophet (ﷺ) in a group of thirty-three persons from Ta'if

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4328. Narrated Abu Burda: Abu Musa said, "I was with the Prophet (ﷺ) when he was encamping at Al-Ji'rana (a place) between Mecca and Medina and Bilal was with him. A bedouin came to the Prophet (ﷺ) and said, "Won't you fulfill what you have promised me?" The Prophet (ﷺ) said, 'Rejoice (at what I will do for you).' The bedouin said, "(You have said to me) rejoice too often." Then the Prophet (ﷺ) turned to me (i.e. Abu Musa) and Bilal in an angry mood and said, 'The bedouin has refused the good tidings, so you both accept them.' Bilal and I said, 'We accept them.' Then the Prophet (ﷺ) asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and

chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Um Salama called from behind a screen, "Keep something (of the water for your mother." So they left some of it for her)

4329. Narrated Safwan bin Ya'la bin Umaiya:Ya'la used to say, "I wish I could see Allah's Messenger (ﷺ) at the time when he is being inspired divinely." Ya'la added "While the Prophet (ﷺ) was at Al-Ji'rana, shaded with a cloth sheet (in the form of a tent) and there were staying with him, some of his companions under it, suddenly there came to him a bedouin wearing a cloak and perfumed extravagantly. He said, "O Allah's Messenger (ﷺ) ! What is your opinion regarding a man who assumes the state of Ihram for `Umra wearing a cloak after applying perfume to his body?" `Umar signalled with his hand to Ya'la to come (near). Ya'la came and put his head (underneath that cloth sheet) and saw the Prophet (ﷺ) red-faced and when that state (of the Prophet (ﷺ)) was over, he said, "Where is he who as already asked me about the `Umra?" The man was looked for and brought to the Prophet (ﷺ) The Prophet (ﷺ) said (to him), "As for the perfume you have applied to your body, wash it off your body) thrice, and take off your cloak, and then do in your `Umra the rites you do in your Hajj

4330. Narrated `Abdullah bin Zaid bin `Asim:When Allah gave to His Apostle the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been (recently) reconciled (to Islam), but did not give anything to the Ansar. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet (ﷺ) then delivered a sermon before them, saying, "O, the assembly of Ansar! Didn't I find you astray, and then Allah guided you on the Right Path through me? You were divided into groups, and Allah brought you together through me; you were poor and Allah made you rich through me." Whatever the Prophet (ﷺ) said, they (i.e. the Ansar) said, "Allah and His Apostle have more favours to do." The Prophet (ﷺ) said, "What stops you from answering the Messenger of Allah?" But whatever he said to them, they replied, "Allah and His Apostle have more favours to do." The Prophet (ﷺ) then said, "If you wish you could say: 'You came to us in such-and-such state (at Medina).' Wouldn't you be willing to see the people go away with sheep and camels while you go with the Prophet (ﷺ) to your homes? But for the migration, I would have been one of the Ansar, and if the people took their way through a valley or mountain pass, I would select the valley or mountain pass of the Ansar. The Ansar are Shiar (i.e. those clothes which are in direct contact with the body and worn inside the other garments), and the people are Dithar (i.e. those clothes which are not in direct contact with the body and are worn over other garments). No doubt, you will see other people favoured over you, so you should be patient till you meet me at the Tank (of Kauthar)

4331. Narrated Anas Bin Malik:When Allah gave Allah's Messenger (ﷺ) what he gave of the properties of the Hawazin tribe as a war booty, the Prophet (ﷺ) started giving some men 100 camels each. The Ansar (then) said, "May Allah forgive Allah's Messenger (ﷺ) as he gives to Quraish and leaves us although our swords are still dribbling with the blood of Quraish." Allah's Apostle was informed of their statement, so he sent for the Ansar and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet (ﷺ) got up and said, "What is this talk being informed to me about you?" The learned men amongst the Ansar said, "O Allah's Messenger (ﷺ)! Our chiefs did not say anything, but some people amongst us who are younger in age said, 'May Allah forgive Allah's Messenger (ﷺ) as he gives (of the booty) to Quraish and leaves us though our swords are still dribbling with their blood.'" The Prophet (ﷺ) said, "I give to these men who have newly deserted heathenism (and embraced Islam) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet (ﷺ) with you to your homes? By Allah, what you are taking is better than whatever they are taking." They (i.e. the Ansar) said, "O Allah's Messenger (ﷺ)! We are satisfied." The Prophet (ﷺ) then said to them, "You will find others favored over you greatly, so be patient till you meet Allah and His Apostle and I will be at the Tank then." Anas added: But they did not remain patient

4332. Narrated Anas:When it was the day of the Conquest (of Mecca) Allah's Messenger (ﷺ) distributed the war booty amongst the people of Quraish which caused the Ansar to become angry. So the Prophet (ﷺ) said, "Won't you be pleased that the people take the worldly things and you take Allah's Messenger (ﷺ) with you?" They said, "Yes." The Prophet (ﷺ) said, "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass

4333. Narrated Anas:When it was the day of (the battle of) Hunain, the Prophet (ﷺ) confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaqa' (i.e. those who had embraced Islam on the day of the Conquest of Mecca) with the Prophet. When they (i.e. Muslims) fled, the Prophet (ﷺ) said, "O the group of Ansar!" They replied, "Labbaik, O Allah's Messenger (ﷺ) and Sadaik! We are under your command." Then the Prophet (ﷺ) got down (from his mule) and said, "I am Allah's Slave and His Apostle." Then the pagans were defeated. The Prophet (ﷺ) distributed the war booty amongst the Tulaqa and Muhajirin (i.e. Emigrants) and did not give anything to the Ansar. So the Ansar spoke (i.e. were dissatisfied) and he called them and made them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allah's Messenger (ﷺ) along with you?" The Prophet (ﷺ) added, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar

4334. Narrated Anas:The Prophet (ﷺ) gathered some people of Ansar and said, "The People of Quraish are still close to their Pre-Islamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you take Allah's Messenger (ﷺ) with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet (ﷺ) said, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or the Ansar's mountain pass

4335. Narrated `Abdullah:When the Prophet (ﷺ) distributed the war booty of Hunain, a man from the Ansar said, "He (i.e. the Prophet), did not intend to please Allah in this distribution." So I came to the Prophet (ﷺ) and informed him of that (statement) whereupon the color of his face changed and he said, "May Allah bestow His Mercy on Moses, for he was troubled with more than this, but he remained patient

4336. Narrated `Abdullah:When it was the day of Hunain, the Prophet (ﷺ) favored some people over some others (in the distribution of the booty). He gave

Al-Aqra' one-hundred camels and gave Uyaina the same, and also gave other people (of Quraish). A man said, "Allah's Pleasure was not the aim, in this distribution." I said, "I will inform the Prophet (about your statement)." The Prophet () said, "May Allah bestow Mercy on Moses, for he was troubled more than this but he remained patient

4337. Narrated Anas Bin Malik:When it was the day (of the battle) of Hunain, the tribes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet () The Prophet () had with him, ten thousand men and some of the Tulaqa. The companions fled, leaving the Prophet () alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Ansar!" They said, "Labbaik, O Allah's Messenger (! Rejoice, for we are with you!" Then he turned left and said, "O the group of Ansar!" They said, "Labbaik! O Allah's Messenger (! Rejoice, for we are with you!" The Prophet () at that time, was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet () gained a large amount of booty which he distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, "When there is a difficulty, we are called, but the booty is given to other than us." The news reached the Prophet () and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansar?" They kept silent, He added, " O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Messenger () to your homes reserving him for yourself?" They said, "Yes." Then the Prophet said, "If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass." Hisham said, "O Abu Hamza (i.e. Anas)! Did you witness that? " He replied, "And how could I be absent from him?

4338. Narrated Ibn `Umar:The Prophet () sent a Sariya towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each

4339. Narrated Salim's father:The Prophet () sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet () raised both his hands and said twice, "O Allah! I am free from what Khalid has done

4340. Narrated `Ali:The Prophet () sent a Sariya under the command of a man from the Ansar and ordered the soldiers to obey him. He (i.e. the commander) became angry and said "Didn't the Prophet () order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying, "We run towards (i.e. take refuge with) the Prophet () from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet () he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good

4341. Narrated Abu Burda:Allah's Messenger () sent Abu Musa and Mu`adh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet () said (to them), "Facilitate things for the people and do not make things difficult for them (Be kind and lenient (both of you) with the people, and do not be hard on them) and give the people good tidings and do not repulse them. So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu`adh toured that part of his state which was near (the border of the province of) his companion Abu Musa. Mu`adh came riding his mule till he reached Abu Musa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu`adh said to Abu Musa, "O `Abdullah bin Qais! What is this?" Abu Musa replied. "This man has reverted to Heathenism after embracing Islam." Mu`adh said, "I will not dismount till he is killed." Abu Musa replied, "He has been brought for this purpose, so come down." Mu`adh said, "I will not dismount till he is killed." So Abu Musa ordered that he be killed, and he was killed. Then Mu`adh dismounted and said, "O `Abdullah (bin Qais)! How do you recite the Qur'an ?" Abu Musa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu`adh?" Mu`adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my prayer (at night)

4342. Narrated Abu Burda:Allah's Messenger () sent Abu Musa and Mu`adh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet () said (to them), "Facilitate things for the people and do not make things difficult for them (Be kind and lenient (both of you) with the people, and do not be hard on them) and give the people good tidings and do not repulse them. So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu`adh toured that part of his state which was near (the border of the province of) his companion Abu Musa. Mu`adh came riding his mule till he reached Abu Musa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu`adh said to Abu Musa, "O `Abdullah bin Qais! What is this?" Abu Musa replied. "This man has reverted to Heathenism after embracing Islam." Mu`adh said, "I will not dismount till he is killed." Abu Musa replied, "He has been brought for this purpose, so come down." Mu`adh said, "I will not dismount till he is killed." So Abu Musa ordered that he be killed, and he was killed. Then Mu`adh dismounted and said, "O `Abdullah (bin Qais)! How do you recite the Qur'an ?" Abu Musa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu`adh?" Mu`adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted

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for my sleep and then recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my prayer (at night)

4343. Narrated Abu Burda: That Abu Musa Al-Ash`ari said that the Prophet (ﷺ) had sent him to Yemen and he asked the Prophet (ﷺ) about certain (alcoholic) drink which used to be prepared there. The Prophet (ﷺ) said, "What are they?" Abu Musa said, "Al-Bit' and Al-Mizr?" He said, "Al-Bit is an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley." The Prophet (ﷺ) said, "All intoxicants are prohibited."

4344. Narrated Abu Burda: That the Prophet (ﷺ) sent his (i.e. Abu Burda's) grandfather, Abu Musa and Mu`adh to Yemen and said to both of them "Facilitate things for the people (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them and both of you should obey each other." Abu Musa said, "O Allah's Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bit." The Prophet (ﷺ) said, "All intoxicants are prohibited." Then both of them proceeded and Mu`adh asked Abu Musa, "How do you recite the Qur'an?" Abu Musa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu`adh said, "But I sleep and then get up. I sleep and hope for Allah's Reward for my sleep as I seek His Reward for my night prayer." Then he (i.e. Mu`adh) pitched a tent and they started visiting each other. Once Mu`adh paid a visit to Abu Musa and saw a chained man. Mu`adh asked, "What is this?" Abu Musa said, "(He was) a Jew who embraced Islam and has now turned apostate." Mu`adh said, "I will surely chop off his neck."

4345. Narrated Abu Burda: That the Prophet (ﷺ) sent his (i.e. Abu Burda's) grandfather, Abu Musa and Mu`adh to Yemen and said to both of them "Facilitate things for the people (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them and both of you should obey each other." Abu Musa said, "O Allah's Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bit." The Prophet (ﷺ) said, "All intoxicants are prohibited." Then both of them proceeded and Mu`adh asked Abu Musa, "How do you recite the Qur'an?" Abu Musa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu`adh said, "But I sleep and then get up. I sleep and hope for Allah's Reward for my sleep as I seek His Reward for my night prayer." Then he (i.e. Mu`adh) pitched a tent and they started visiting each other. Once Mu`adh paid a visit to Abu Musa and saw a chained man. Mu`adh asked, "What is this?" Abu Musa said, "(He was) a Jew who embraced Islam and has now turned apostate." Mu`adh said, "I will surely chop off his neck."

4346. Narrated Abu Musa Al-Ash`ari: Allah's Messenger (ﷺ) sent me (as a governor) to the land of my people, and I came while Allah's Messenger (ﷺ) was encamping at a place called Al-Abtah. The Prophet (ﷺ) said, "Have you made the intention to perform the Hajj, O `Abdullah bin Qais?" I replied, "Yes, O Allah's Messenger (ﷺ)!" He said, "What did you say?" I replied, "I said, 'Labbaik' and expressed the same intention as yours." He said, "Have you driven the Hadi along with you?" I replied, "No, I did not drive the Hadi." He said, "So perform the Tawaf of the Ka'ba and then the Sai, between Safa and Marwa and then finish the state of Ihram." So I did the same, and one of the women of (the tribe of) Banu-Qais combed my hair. We continued to follow in that tradition till the caliphate of `Umar.

4347. Narrated Ibn `Abbas: Allah's Messenger (ﷺ) said to Mu`adh bin Jabal when he sent him to Yemen, "You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. Zakat) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah."

4348. Narrated `Amr bin Maimun: When Mu`adh arrived at Yemen, he led them (i.e. the people of Yemen) in the Fajr prayer wherein he recited: 'Allah took Abraham as a Khalil.' A man amongst the people said, "(How) glad the mother of Abraham is!" (In another narration) `Amr said, "The Prophet (ﷺ) sent Mu`adh to Yemen and he (led the people) in the Fajr prayer and recited: 'Allah took Abraham as a Khalil. A man behind him said, "(How) glad the mother of Abraham is."

4349. Narrated Al-Bara: Allah's Messenger (ﷺ) sent us to Yemen along with Khalid bin Al-Walid. Later on he sent `Ali bin Abi Talib in his place. The Prophet (ﷺ) said to `Ali, "Give Khalid's companions the choice of either staying with you (in Yemen) or returning to Medina." I was one of those who stayed with him (i.e. `Ali) and got several Awaq (of gold from the war booty).

4350. Narrated Buraida: The Prophet (ﷺ) sent `Ali to Khalid to bring the Khumus (of the booty) and I hated `Ali, and `Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i.e. `Ali)?" When we reached the Prophet (ﷺ) I mentioned that to him. He said, "O Buraida! Do you hate `Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumus."

4351. Narrated Abu Sa`id Al-Khudri: `Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) distributed that amongst four Persons: `Uyaina bin Badr, Aqra bin H`Abis, Zaid Al-Khail and the fourth was either Alqama or Amir bin at-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet (ﷺ), he said, "Don't you trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allah's Messenger (ﷺ)! Be afraid of Allah." The Prophet (ﷺ) said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid bin Al-Walid said, "O Allah's Messenger (ﷺ)! Shall I chop his neck off?" The Prophet (ﷺ) said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah's Messenger (ﷺ) said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither

understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body." I think he also said, "If I should be present at their time I would kill them as the nation of Thamud were killed

4352. Narrated 'Ata:Jabir said, "The Prophet () ordered 'Ali to keep the state of Ihram." Jabir added, "Ali bin Abi Talib returned (from Yemen) when he was a governor (of Yemen). The Prophet () said to him, 'With what intention have you assumed the state of Ihram?' 'Ali said, 'I have assumed Ihram with an intention as that of the Prophet." Then the Prophet () said (to him), 'Offer a Hadi and keep the state of Ihram in which you are now.' 'Ali slaughtered a Hadi on his behalf

4353. Narrated Ibn 'Umar:The Prophet () assumed the state of Ihram for Umra and Hajj, and we too assumed it for Hajj with him. When we arrived at Mecca, the Prophet () said, "Whoever does not possess a Hadi should regard his Ihram for Umra only." The Prophet () had a Hadi with him. 'Ali bin Abi Talib came to us from Yemen with the intention of performing Hajj. The Prophet () said (to him), "With what intention have you assumed the Ihram, for your wife is with us?" 'Ali said, "I assumed the Ihram with the same intention as that of the Prophet () ." The Prophet () said, "Keep on the state of Ihram, as we have got the Hadi

4354. Narrated Ibn 'Umar:The Prophet () assumed the state of Ihram for Umra and Hajj, and we too assumed it for Hajj with him. When we arrived at Mecca, the Prophet () said, "Whoever does not possess a Hadi should regard his Ihram for Umra only." The Prophet () had a Hadi with him. 'Ali bin Abi Talib came to us from Yemen with the intention of performing Hajj. The Prophet () said (to him), "With what intention have you assumed the Ihram, for your wife is with us?" 'Ali said, "I assumed the Ihram with the same intention as that of the Prophet () ." The Prophet () said, "Keep on the state of Ihram, as we have got the Hadi

4355. Narrated Jarir:In the Pre-Islamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka'ba Al- Yamaniya or Al-Ka'ba Ash-Shamiya. The Prophet () said to me, "Won't you relieve me from Dhu-l- Khalasa?" So I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet () and informed him, and he invoked good upon us and Al- Ahmas (tribe)

4356. Narrated Qais:Jarir said to me, The Prophet () said to me, "Won't you relieve me from Dhu-l-Khalasa?" And that was a house (in Yemen belonging to the tribe of) Khatham called Al-Ka'ba Al Yamaniya. I proceeded with one-hundred and-fifty cavalry from Ahmas (tribe) who were horse riders. I used not to sit firm on horses, so the Prophet () stroke me over my chest till I saw the mark of his fingers over my chest, and then he said, 'O Allah! Make him (i.e. Jarir) firm and one who guides others and is guided on the right path." So Jarir proceeded to it dismantled and burnt it, and then sent a messenger to Allah's Messenger (). The messenger of Jarir said (to the Prophet), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel." The Prophet () blessed the horses of Ahmas and their men five times

4357. Narrated Qais:Jarir said "Allah's Messenger () said to me, "Won't you relieve me from Dhul-Khalasa?" I replied, "Yes, (I will relieve you)." So I proceeded along with one-hundred and fifty cavalry from Ahmas tribe who were skillful in riding horses. I used not to sit firm over horses, so I informed the Prophet () of that, and he stroke my chest with his hand till I saw the marks of his hand over my chest and he said, O Allah! Make him firm and one who guides others and is guided (on the right path).' Since then I have never fallen from a horse. Dhul-l--Khulasa was a house in Yemen belonging to the tribe of Khatham and Bajila, and in it there were idols which were worshipped, and it was called Al-Ka'ba." Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him. "The messenger of Allah's Messenger () is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jarir stopped there and said to him, "Break them (i.e. the arrows) and testify that None has the right to be worshipped except Allah, or else I will chop off your neck." So the man broke those arrows and testified that none has the right to be worshipped except Allah. Then Jarir sent a man called Abu Artata from the tribe of Ahmas to the Prophet to convey the good news (of destroying Dhu-l-Khalasa). So when the messenger reached the Prophet, he said, "O Allah's Messenger ()! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet () blessed the horses of Ahmas and their men five times

4358. Narrated Abu 'Uthman:Allah's Messenger () sent 'Amr bin Al As as the commander of the troops of Dhat-us-Salasil. 'Amr bin Al- 'As said, "(On my return) I came to the Prophet () and said, 'Which people do you love most?' He replied, 'Aisha.' I said, 'From amongst the men?' He replied, 'Her father (Abu Bakr)'. I said, 'Whom (do you love) next?' He replied, "'Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them

4359. Narrated Jarir:While I was at Yemen, I met two men from Yemen called Dhu Kala and Dhu 'Amr, and I started telling them about Allah's Messenger (). Dhu 'Amr said to me, "If what you are saying about your friend (i.e. the Prophet) is true, then he has died three days ago." Then both of them accompanied me to Medina, and when we had covered some distance on the way to Medina, we saw some riders coming from Medina. We asked them and they said, "Allah's Messenger () has died and Abu Bakr has been appointed as the Caliph and the people are in a good state.' Then they said, "Tell your friend (Abu Bakr) that we have come (to visit him), and if Allah will, we will come again." So they both returned to Yemen. When I told Abu Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhu 'Amr, and he said to me, "O Jarir! You have done a favor to me and I am going to tell you something, i.e. you, the nation of 'Arabs, will remain prosperous as long as you choose and appoint another chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted

4360. Narrated Wahab bin Kaisan:Jabir bin 'Abdullah said, "Allah's Messenger () sent troops to the sea coast and appointed Abu 'Ubaida bin Al-Jarrah as their commander, and they were 300 (men). We set out, and we had covered some distance on the way, when our journey food ran short. So Abu 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jabir), "How could one date benefit you?" He said, "We

came to know its value when even that finished." Jabir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abu 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them

4361. Narrated Jabir bin 'Abdullah: Allah's Messenger () sent us who were three-hundred riders under the command of Abu Ubaida bin Al- Jarrah in order to watch the caravan of the Quraish pagans. We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the Khabat (i.e. the leaves of the Salam, a thorny desert tree), and because of that, the army was known as Jaish-ul-Khabat. Then the sea threw out, an animal (i.e. a fish) called Al-'Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). Abu Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). Once Sufyan said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)." Jabir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered another three camels, and then Abu 'Ubaida forbade him to do so. Narrated Abu Salih: Qais bin Sa'd said to his father. "I was present in the army and the people were struck with severe hunger." He said, "You should have slaughtered (camels) (for them)." Qais said, "I did slaughter camels but they were hungry again. He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again but the people felt hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abu 'Ubaida this time)

4362. Narrated Jabir: We set out in the army of Al-Khabat and Abu Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called Al-'Anbar. We ate of it for half a month. Abu Ubaida took (and fixed) one of its bones and a rider passed underneath it (without touching it). (Jabir added:) Abu 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Medina, we informed the Prophet () about that, and he said, "Eat, for it is food Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it

4363. Narrated Abu Huraira: That during the Hajj in which the Prophet () had made Abu Bakr As Siddiq as chief of the, Hajj before the Hajj-ul-Wida,' on the day of Nahr, Abu Bakr sent him along with a group of persons to announce to the people. "No pagan is permitted to perform Hajj after this year, and nobody is permitted to perform the Tawaf of the Ka'ba naked

4364. Narrated Al-Bara: The last Sura which was revealed in full was Baraa (i.e. Sura-at-Tauba), and the last Sura (i.e. part of a Sura) which was revealed was the last Verses of Sura-an-Nisa':-- "They ask you for a legal decision. Say: Allah directs (thus) About those who have No descendants or ascendants As heirs

4365. Narrated 'Imran bin Hussein: A delegation from Banu Tamim came to the Prophet (). The Prophet () said, "Accept the good tidings, O Banu Tamim!" They said, "O Allah's Messenger ()! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said (to them), "Accept the good tidings, for Banu Tamim refuses to accept them." They replied, "We have accepted them, O Allah's Messenger ()

4366. Narrated Abu Huraira: I have not ceased to like Banu Tamim ever since I heard of three qualities attributed to them by Allah's Messenger () (He said): They, out of all my followers, will be the strongest opponent of Ad-Dajjal; 'Aisha had a slave-girl from them, and the Prophet () told her to manumit her as she was from the descendants of (the Prophet) Ishmael; and, when their Zakat was brought, the Prophet () said, "This is the Zakat of my people

4367. Narrated Ibn Abi Mulaika: 'Abdullah bin Az-Zubair said that a group of riders belonging to Banu Tamim came to the Prophet, Abu Bakr said (to the Prophet ()), "Appoint Al-Qa'qa bin Mabad bin Zurara as (their) ruler." 'Umar said (to the Prophet). "No! But appoint Al-Aqra bin H'Abis." Thereupon Abu Bakr said (to 'Umar). "You just wanted to oppose me." 'Umar replied. "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:-- "O you who believe ! Do not be forward in the presence of Allah and His Apostle..." (till the end of Verse)

4368. Narrated Abu Jamra: I said to Ibn 'Abbas, "I have an earthenware pot containing Nabidh (i.e. water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbas said, "A delegation of 'Abdul Qais came to Allah's Messenger () and he said, "Welcome, O people! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger ()! There are the Mudar pagans between you and us, so we cannot come to you except in the sacred Months. So please teach us some orders on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us." The Prophet () said, "I order you to do four things and forbid you from four things (I order you): To believe in Allah...Do you know what is to believe in Allah? That is to testify that None has the right to be worshipped except Allah: (I order you also to offer prayers perfectly to pay Zakat; and to fast the month of Ramadan and to give the Khumus (i.e. one-fifth of the booty) (for Allah's Sake). I forbid you from four other things (i.e. the wine that is prepared in) Ad-Dubba, An-Naqir, Al-Hantam and Al-Muzaffat. (See Hadith No. 50 Vol)

4369. Narrated Ibn 'Abbas: The delegation of 'Abdul Qais came to the Prophet () and said, "O Allah's Messenger () We belong to the tribe of Rabi'a. The infidels of Mudar tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on. The Prophet () said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allah, i.e. to testify that None has the right to be worshipped except Allah." The Prophet () pointed with his finger indicating one and added, "To offer prayers perfectly: to give Zakat, and to give one-fifth of the booty you win (for Allah's Sake). I forbid you to use Ad-Dubba', An-Naqir, Al-Hantam and Al-Muzaffat, (Utensils used for

preparing alcoholic liquors and drinks)

4370. Narrated Bukair: That Kuraib, the freed slave of Ibn `Abbas told him that Ibn `Abbas, `Abdur-Rahman bin Azhar and Al-Miswar bin Makhrama sent him to `Aisha saying, "Pay her our greetings and ask her about our offering of the two-rak`at after `Asr Prayer, and tell her that we have been informed that you offer these two rak`at while we have heard that the Prophet () had forbidden their offering." Ibn `Abbas said, "I and `Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, 'Ask Um Salama.' So, I informed them (of `Aisha's answer) and they sent me to Um Salama for the same purpose as they sent me to `Aisha. Um Salama replied, 'I heard the Prophet () forbidding the offering of these two rak`at. Once the Prophet () offered the `Asr prayer, and then came to me. And at that time some Ansari women from the Tribe of Banu Haram were with me. Then (the Prophet ()) offered those two rak`at, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him): Um Salama says, 'O Allah's Messenger ()! Didn't I hear you forbidding the offering of these two rak`at (after the `Asr prayer yet I see you offering them?)' And if he beckons to you with his hand, then wait behind.' So the lady slave did that and the Prophet () beckoned her with his hand, and she stayed behind, and when the Prophet () finished his prayer, he said, 'O the daughter of Abu Umaiyah (i.e. Um Salama), You were asking me about these two rak`at after the `Asr prayer. In fact, some people from the tribe of `Abdul Qais came to me to embrace Islam and busied me so much that I did not offer the two rak`at which were offered after Zuhr compulsory prayer, and these two rak`at (you have seen me offering) make up for those

4371. Narrated Ibn `Abbas: The first Friday (i.e. Jumua) prayer offered after the Friday Prayer offered at the Mosque of Allah's Apostle was offered at the mosque of `Abdul Qais situated at Jawathi, that is a village at Al Bahrain

4372. Narrated Abu Huraira: The Prophet () sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa who was called Thumama bin Uthal. They fastened him to one of the pillars of the Mosque. The Prophet went to him and said, "What have you got, O Thumama?" He replied, "I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favor to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet () said to him, "What have you got, Thumama? He said, "What I told you, i.e. if you set me free, you would do a favor to one who is grateful." The Prophet () left him till the day after, when he said, "What have you got, O Thumama?" He said, "I have got what I told you. "On that the Prophet () said, "Release Thumama." So he (i.e. Thumama) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said, "I testify that None has the right to be worshipped except Allah, and also testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the `Umra. And now what do you think?" The Prophet () gave him good tidings (congratulated him) and ordered him to perform the `Umra. So when he came to Mecca, someone said to him, "You have become a Sabian?" Thumama replied, "No! By Allah, I have embraced Islam with Muhammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamamah unless the Prophet gives his permission

4373. Narrated Ibn `Abbas: Musailima Al-Kadhdhab came during the lifetime of the Prophet () and started saying, "If Muhammad gives me the rule after him, I will follow him." And he came to Medina with a great number of the people of his tribe. Allah's Messenger () went to him in the company of Thabit bin Qais bin Shammas, and at that time, Allah's Messenger () had a stick of a date-palm tree in his hand. When he (i.e. the Prophet ()) stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allah's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion, then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thabit bin Qais who will answer your questions on my behalf." Then the Prophet () went away from him. I asked about the statement of Allah's Messenger () : "You seem to be the same person who was shown to me in my dream," and Abu Huraira informed me that Allah's Messenger () said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al Ansi and the other, Musailima

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4375. Narrated Abu Huraira: Allah's Messenger () said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands,

and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Sana and the Ruler of Yamama

4376. Narrated Abu Raja Al-Utaridi: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abu Raja' added: When the Prophet (ﷺ) was sent with (Allah's) Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, i.e. to Musailima al-Kadhdhab

4377. Narrated Abu Raja Al-Utaridi: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abu Raja' added: When the Prophet (ﷺ) was sent with (Allah's) Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, i.e. to Musailima al-Kadhdhab

4378. Narrated Ubaidullah bin 'Abdullah bin 'Utba: We were informed that Musailima Al-Kadhdhab had arrived in Medina and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith bin Kuraiz was his wife and she was the mother of 'Abdullah bin 'Amir. There came to him Allah's Messenger (ﷺ) accompanied by Thabit bin Qais bin Shammās who was called the orator of Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) had a stick in his hand then. The Prophet (ﷺ) stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you... The Prophet said, "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thabit bin Al-Qais who will answer you on my behalf." The Prophet (ﷺ) then went away. I asked Ibn 'Abbas about the dream Allah's Messenger (ﷺ) had mentioned. Ibn 'Abbas said, "Someone told me that the Prophet (ﷺ) said, "When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew at them, both of them flew. Then I interpreted them as two liars who would appear.' One of them was Al-'Ansi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdhab

4379. Narrated Ubaidullah bin 'Abdullah bin 'Utba: We were informed that Musailima Al-Kadhdhab had arrived in Medina and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith bin Kuraiz was his wife and she was the mother of 'Abdullah bin 'Amir. There came to him Allah's Messenger (ﷺ) accompanied by Thabit bin Qais bin Shammās who was called the orator of Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) had a stick in his hand then. The Prophet (ﷺ) stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you... The Prophet said, "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thabit bin Al-Qais who will answer you on my behalf." The Prophet (ﷺ) then went away. I asked Ibn 'Abbas about the dream Allah's Messenger (ﷺ) had mentioned. Ibn 'Abbas said, "Someone told me that the Prophet (ﷺ) said, "When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew at them, both of them flew. Then I interpreted them as two liars who would appear.' One of them was Al-'Ansi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdhab

4380. Narrated Hudhaifa: Al-'Aqib and Saiyid, the rulers of Najran, came to Allah's Messenger (ﷺ) with the intention of doing Lian one of them said to the other, "Do not do (this Lian) for, by Allah, if he is a Prophet and we do this Lian, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet (ﷺ)), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet (ﷺ) said, "I will send an honest man who is really trustworthy." Then every one of the companions of Allah's Messenger (ﷺ) wished to be that one. Then the Prophet said, "Get up, O Abu 'Ubaida bin Al-Jarrah." When he got up, Allah's Messenger (ﷺ) said, "This is the Trustworthy man of this (Muslim) nation

4381. Narrated Hudhaifa: The people of Najran came to the Prophet (ﷺ) and said, "Send an honest man to us." The Prophet (ﷺ) said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet (ﷺ) then sent Abu Ubaida bin Al-Jarrah

4382. Narrated Anas: The Prophet (ﷺ) said, "Every nation has an Amin (i.e. the most honest man), and the Amin of this nation is Abu 'Ubaida bin Al-Jarrah

4383. Narrated Jabir bin 'Abdullah: Allah's Messenger (ﷺ) said to me, "If the revenue of Al-Bahrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Bahrain did not come till Allah's Messenger (ﷺ) had died. When the revenue came during the rule of Abu Bakr. Abu Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet, should present himself to me (i.e. Abu Bakr). I came to Abu Bakr and informed him that the Prophet (ﷺ) had said (to me), "If the revenue of Al-Bahrain should come, I will give you so-much and so much," repeating "so much" thrice. So Abu Bakr gave me. (In another narration Jabir said:) I met Abu Bakr after that and asked him (to give me what the Prophet (ﷺ) had promised me) but he did not give me. I again went to him but he did not give me. I again went to him (for the third time) but he did not give me, On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miserly to me. On that, Abu Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than miserliness." Abu Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you." (In another narration) Jabir bin 'Abdullah said, "I went to Abu Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five-hundred, and then Abu Bakr said (to me), "Take the same amount twice

4384. Narrated Abu Musa: My brother and I came from Yemen (to Medina) and remained for some time, thinking that Ibn Masud and his mother belonged to the

family of the Prophet () because of their frequent entrance (upon the Prophet) and their being attached to him

4385. Narrated Zahdam:When Abu Musa arrived (at Kufa as a governor) he honored this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abu Musa invited the man to the lunch, but the latter said, "I saw chickens (eating something (dirty)) so I consider them unclean." Abu Musa said, "Come on! I saw the Prophet () eating it (i.e. chicken)." The man said "I have taken an oath that I will not eat (chicken)" Abu Musa said, "Come on! I will tell you about your oath. We, a group of Al-Ash'ariyin people went to the Prophet and asked him to give us something to ride, but the Prophet () refused. Then we asked him for the second time to give us something to ride, but the Prophet () took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet () and he ordered that five camels be given to us. When we took those camels we said, "We have made the Prophet () forget his oath, and we will not be successful after that." So I went to the Prophet () and said, "O Allah's Apostle ! You took an oath that you would not give us anything to ride, but you have given us." He said, "Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oath)

4386. Narrated 'Imran bin Husain:The people of Banu Tamim came to Allah's Messenger (), and he said, "Be glad (i.e. have good tidings). O Banu Tamim!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allah's Messenger () changed (i.e. he took it ill). Then some people from Yemen came, and the Prophet () said (to them) "Accept good tidings as Banu Tamim have not accepted them." They said, "We accept them, O Allah's Messenger ()

4387. Narrated Abu Masud:The Prophet () beckoned with his hand towards Yemen and said, "Belief is there." The harshness and mercilessness are the qualities of those farmers etc, who are busy with their camels and pay no attention to the religion (is towards the east) from where the side of the head of Satan will appear; those are the tribes of Rabi'a and Mudar

4388. Narrated Abu Huraira:The Prophet () said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep

4389. Narrated Abu Huraira:The Prophet () said, "Belief is Yemenite while afflictions appear from there (the east) from where the side of the head of Satan will appear

4390. Narrated Abu Huraira:The Prophet () said, "The people of Yemen have come to you, and they are more soft hearted and gentle hearted people. The capacity for understanding religion is Yemenite and Wisdom is Yemenite

4391. Narrated Alqama:We were sitting with Ibn Masud when Khabbab came and said, "O Abu `Abdur-Rahman! Can these young fellows recite Qur'an as you do?" Ibn Mas'ud said, "If you wish I can order one of them to recite (Qur'an) for you ." Khabbab replied, "Yes. "Ibn Mas'ud said, "Recite, O 'Alqama!" On that, Zaid bin Hudair, the brother of Ziyad bin Hudair said, (to Ibn Mas'ud), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ud said, "If you like, I would tell you what the Prophet () said about your nation and his (i.e. 'Alqama's) nation." So I recited fifty Verses from Sura-Maryam. `Abdullah (bin Mas'ud) said to Khabbab, "What do you think (about 'Alqama's recitation)?" Khabbab said, "He has recited well." `Abdullah said, "Whatever I recite, 'Alqama recites." Then `Abdullah turned towards Khabbab and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbab said, "You will not see me wearing it after today," and he threw it away

4392. Narrated Abu Huraira:Tufail bin `Amr came to the Prophet () and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islam. So invoke Allah against them." But the Prophet () said, "O Allah! Give guidance to the Daus (tribe) and bring them (to Islam)

4393. Narrated Abu Huraira:When I came to the Prophet (), I said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the place of Heathenism." A slave of mine ran away on the way. When I reached the Prophet () I gave him the oath of allegiance (for Islam), and while I was sitting with him, suddenly the slave appeared. The Prophet () said to me. "O Abu Huraira! Here is your slave," I said, "He (i.e. the slave) is (free) for Allah's Sake," and manumitted him

4394. Narrated `Adi bin Hatim:We came to `Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him. "Don't you know me, O chief of the Believers?" He said, "Yes, you embraced Islam when they (i.e. your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (i.e. the Truth of Islam) when they denied it." On that, `Adi said, "I therefore don't care

4395. Narrated `Aisha:We went out with Allah's Messenger () during Hajjat-ul-Wada` and we assumed the Ihram for `Umra. Then Allah's Messenger () said to us, "Whoever has got the Hadi should assume the Ihram for Hajj and `Umra and should not finish his Ihram till he has performed both (`Umra and Hajj)." I arrived at Mecca along with him (i.e. the Prophet ()) while I was menstruating, so I did not perform the Tawaf around the Ka'ba or between Safa and Marwa. I informed Allah's Messenger () about that and he said, "Undo your braids and comb your hair, and then assume the Ihram for Hajj and leave the `Umra." I did so, and when we performed and finished the Hajj, Allah's Messenger () sent me to at-Tan'im along with (my brother) `Abdur-Rahman bin Abu Bakr As-Siddiq, to perform the `Umra. The Prophet () said, "This `Umra is in lieu of your missed `Umra." Those who had assumed the Ihram for `Umra, performed the Tawaf around the Ka'ba and between Safa and Marwa, and then finished their Ihram, and on their return from Mina, they performed another Tawaf (around the Ka'ba and between Safa

and Marwa), but those who combined their Hajj and `Umra, performed only one Tawaf (between Safa and Marwa) (for both)

4396. Narrated Ibn Juraij: `Ata' said, "Ibn `Abbas said, 'If he (i.e. the one intending to perform `Umra) has performed the Tawaf around the Ka`ba, his Ihram is considered to have finished.' I said, 'What proof does Ibn `Abbas have as to this saying?' " `Ata' said, "(The proof is taken) from the Statement of Allah:-- "And afterwards they are brought For sacrifice unto Ancient House (Ka`ba at Mecca)" (22.33) and from the order of the Prophet to his companions to finish their Ihram during Hajjat-ul-Wada`." I said (to `Ata'), "That (i.e. finishing the Ihram) was after coming from `Arafat." `Ata' said, "Ibn `Abbas used to allow it before going to `Arafat (after finishing the `Umra) and after coming from it (i.e. after performing the Hajj)

4397. Narrated Abu Musa Al-Ash`ari: I came to the Prophet () at a place called Al-Batha'. The Prophet () said, "Did you assume the Ihram for Hajj?" I said, "Yes," He said, "How did you express your intention (for performing Hajj)? " I said, "Labbaik (i.e. I am ready) to assume the Ihram with the same intention as that of Allah's Messenger ()." The Prophet said, "Perform the Tawaf around the Ka`ba and between Safa and Marwa, and then finish your Ihram." So I performed the Tawaf around the Ka`ba and between Safa and Marwa and then I came to a woman from the tribe of Qais who removed the lice from my head

4398. Narrated Hafsa:(the wife of the Prophet) The Prophet () ordered all his wives to finish their Ihram during the year of Hajjat-ul-Wada`. On that, I asked the Prophet () "What stops you from finishing your Ihram?" He said, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram unless I have slaughtered my Hadi

4399. Narrated Ibn `Abbas: A woman from the tribe of Khath'am asked for the verdict of Allah's Messenger () (regarding something) during Hajjat-ul-Wada` while Al-Fadl bin `Abbas was the companion-rider behind Allah's Messenger (). She asked, "Allah's ordained obligation (i.e. compulsory Hajj) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the Hajj on his behalf?" He said, "Yes

4400. Narrated (Abdullah) bin `Umar: The Prophet () arrived (at Mecca) in the year of the Conquest (of Mecca) while Usama was riding behind him on (his she-camel). Al-Qaswa'. Bilal and `Uthman bin Talha were accompanying him. When he made his she-camel kneel down near the Ka`ba, he said to `Uthman, "Get us the key (of the Ka`ba). He brought the key to him and opened the gate (of the Ka`ba), for him. The Prophet, Usama, Bilal and `Uthman (bin Talha) entered the Ka`ba and then closed the gate behind them (from inside). The Prophet () stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilal standing behind the gate, and I said to him, "Where did the Prophet () pray?" He said, "He prayed between those two front pillars." The Ka`ba was built on six pillars, arranged in two rows, and he prayed between the two pillars of the front row leaving the gate of the Ka`ba at his back and facing (in prayer) the wall which faces one when one enters the Ka`ba. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilal about the number of rak`at the Prophet () had prayed. There was a red piece of marble at the place where he (i.e. the Prophet) had offered the prayer

4401. Narrated `Aisha:(the wife of the Prophet) Safiya bint Huyai, the wife of the Prophet () menstruated during Hajjat-ul-Wada` The Prophet () said, "Is she going to detain us?" I said to him, "She has already come to Mecca and performed the Tawaf (ul-ifada) around the Ka`ba, O Allah's Messenger ()." The Prophet () said, " Let her then proceed on (to Medina)

4402. Narrated Ibn `Umar: We were talking about Hajjat-ul-Wada`, while the Prophet () was amongst us. We did not know what Hajjat-ul-Wada` signified. The Prophet () praised Allah and then mentioned Al-Masih Ad-Dajjal and described him extensively, saying, "Allah did not send any prophet but that prophet warned his nation of Al-Masih Ad-Dajjal. Noah and the prophets following him warned (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you. The Prophet () said it thrice. Verily, your Lord is not blind in one eye, while he (i.e. Ad-Dajjal) is blind in the right eye which looks like a grape bulging out (of its cluster). No doubt! Allah has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet () added: No doubt! Haven't I conveyed Allah's Message to you? " They replied, "Yes," The Prophet () said thrice, "O Allah! Be witness for it." The Prophet () added, "Woe to you!" (or said), "May Allah be merciful to you! Do not become infidels after me (i.e. my death) by cutting the necks (throats) of one another

4403. Narrated Ibn `Umar: We were talking about Hajjat-ul-Wada`, while the Prophet () was amongst us. We did not know what Hajjat-ul-Wada` signified. The Prophet () praised Allah and then mentioned Al-Masih Ad-Dajjal and described him extensively, saying, "Allah did not send any prophet but that prophet warned his nation of Al-Masih Ad-Dajjal. Noah and the prophets following him warned (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you. The Prophet () said it thrice. Verily, your Lord is not blind in one eye, while he (i.e. Ad-Dajjal) is blind in the right eye which looks like a grape bulging out (of its cluster). No doubt! Allah has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet () added: No doubt! Haven't I conveyed Allah's Message to you? " They replied, "Yes," The Prophet () said thrice, "O Allah! Be witness for it." The Prophet () added, "Woe to you!" (or said), "May Allah be merciful to you! Do not become infidels after me (i.e. my death) by cutting the necks (throats) of one another

4404. Narrated Zaid bin Arqam: The Prophet () fought nineteen Ghazwas and performed only one Hajj after he migrated (to Medina), and did not perform another Hajj after it, and that was Hajj-ul-Wada`; Abu `Is-haq said, "He performed when he was in Mecca

4405. Narrated Jarir: The Prophet () ordered me during Hajjatul-Wada`. "Ask the people to listen." He then said, "Do not become infidels after me by cutting the necks (throats) of one another

4406. Narrated Abu Bakra: The Prophet () said, "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of

twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumaida (ath-thania) and Sha'ban." Then the Prophet (ﷺ) asked, "Which is this month?" We said, "Allah and His Apostle know better." On that the Prophet (ﷺ) kept quiet so long that we thought that he might name it with another name. Then the Prophet (ﷺ) said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." Then he said, "Which town is this?" We replied, "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Mecca?" We replied, "Yes," Then he said, "Which day is today?" We replied, "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of An-Nahr (i.e. sacrifice)?" We replied, "Yes." He said, "So your blood, your properties, (The sub-narrator Muhammad said, 'I think the Prophet (ﷺ) also said: And your honor..) are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." (The sub-narrator, Muhammad, on remembering that narration, used to say, "Muhammad spoke the truth!") He (i.e. Prophet) then added twice, "No doubt! Haven't I conveyed (Allah's Message) to you?"

4407. Narrated Tariq bin Shihab: Some Jews said, "Had this Verse been revealed to us, we would have taken that day as 'Id (festival)." Umar said, "What Verse?" They said:-- "This day I have Perfected your religion for you, Completed My Favor upon you And have chosen for you Islam as your religion" (5:3) Umar said, "I know the place where it was revealed; It was revealed while Allah's Messenger (ﷺ) was staying at 'Arafat

4408. Narrated Aisha: We set out with Allah's Messenger (ﷺ), and some of us assumed the Ihram for 'Umra, some assumed it for Hajj, and some assumed it for both Hajj and 'Umra. Allah's Messenger (ﷺ) assumed the Ihram for Hajj. So those who had assumed the Ihram for Hajj or for both Hajj and 'Umra, did not finish their Ihram till the day of An-Nahr (i.e. slaughter of sacrifices). Malik also narrated as above, saying, "(We set out) with Allah's Messenger (ﷺ) in Hajjat-ul-Wada'..." This hadith also reaches us through another chain

4409. Narrated Sa'd: The Prophet (ﷺ) visited me during Hajjat ul-Wada' while I was suffering from a disease which brought me to the verge of death. I said, "O Allah's Messenger (ﷺ)! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no-one to inherit from me except my only daughter. Shall I give 2/3 of my property as alms (in charity)?" The Prophet (ﷺ) said, "No," I said, "Shall I give half of my property as alms?" He said, "No." I said, "(Shall I give) 1/3 of it?" He replied, "1/3, and even 1/3 is too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allah's Sake, you will get reward for it even for the morsel of food which you put in your wives mouth." I said, "O Allah's Messenger (ﷺ)! Should I remain (in Mecca) behind my companions (who are going with you to Medina)?" The Prophet (ﷺ) said, "If you remain behind, any good deed which you will do for Allah's Sake, will upgrade and elevate you. May be you will live longer so that some people may benefit by you and some other (i.e. infidels) may get harmed by you." The Prophet (ﷺ) then added, "O Allah! Complete the Migration of my companions and do not turn them on their heels. But the poor Sa'd bin Khawla (not the above mentioned Sa'd) (died in Mecca)." Allah's Messenger (ﷺ) pitied Sa'd for he died in Mecca

4410. Narrated Ibn Umar: The Prophet (ﷺ) got his head shaved during Hajjat-ul-Wada

4411. Narrated Ibn Umar: During Hajjat-ul-Wada', the Prophet (ﷺ) and some of his companions got their heads shaved while some of his companions got their head-hair cut short

4412. Narrated Abdullah bin Abbas: That he came riding a donkey when Allah's Apostle was standing at Mina during Hajjat-ul-Wada', leading the people in prayer. The donkey passed in front of a part of the row (of the people offering the prayer). Then he dismounted from it and took his position in the row with the people

4413. Narrated Hisham's father: In my presence, Usama was asked about the speed of the Prophet (ﷺ) during his Hajj. He replied, "It was Al-'Anaq (i.e. moderate easy speed) and if he encountered an open space, he used to increase his speed

4414. Narrated Abdullah bin Yazid Al-Khatmi: That Abu Aiyub informed him that he offered the Maghrib and 'Isha' prayers together with the Prophet during Hajjat-ul-Wada

4415. Narrated Abu Musa: My Companions sent me to Allah's Messenger (ﷺ) to ask him for some animals to ride on as they were accompanying him in the army of Al-Usha, and that was the Ghazwa (Battle) of Tabuk, I said, "O Allah's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allah! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet (ﷺ) and for the fear that the Prophet (ﷺ) might have become 'angry with me. So I returned to my companions and informed them of what the Prophet (ﷺ) had said. Only a short while had passed when I heard Bilal calling, "O Abdullah bin Qais!" I replied to his call. Bilal said, "Respond to Allah's Messenger (ﷺ) who is calling you." When I went to him (i.e. the Prophet), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had brought them from Sa'd at that time. The Prophet (ﷺ) added, "Take them to your companions and say, 'Allah (or Allah's Messenger (ﷺ)) allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet (ﷺ) allows you to ride on these (camels) but by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allah's Messenger (ﷺ). Do not think that I narrate to you a thing which Allah's Messenger (ﷺ) has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abu Musa proceeded along with some of them till they came to those who have heard the statement of Allah's Messenger (ﷺ) wherein he denied them

(some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abu Musa had told them

4416. Narrated Sa'd:Allah's Messenger () set out for Tabuk. appointing `Ali as his deputy (in Medina). `Ali said, "Do you want to leave me with the children and women?" The Prophet () said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me

4417. Narrated Safwan bin Ya'la bin Umaiya:that his father said, "I participated in Al-Usra (i.e. Tabuk) along with the Prophet." Ya'la added, "(My participation in) that Ghazwa was the best of my deeds to me." Ya'la said, "I had a laborer who quarrelled with somebody, and one of the two bit the hand of the other ('Ata', the sub-narrator, said, "Safwan told me who bit whom but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet () and he considered the biter's claim as invalid (i.e. the biter did not get a recompense for his broken incisor). The Prophet () said, "Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?

4418. Narrated `Abdullah bin Ka'b bin Malik:Who, from among Ka'b's sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part. Ka'b said, "I did not remain behind Allah's Messenger () in any Ghazwa that he fought except the Ghazwa of Tabuk, and I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Messenger () had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allah's Messenger () when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e. Al-'Aqaba pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet () in that Ghazwa. By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allah's Messenger () wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allah's Messenger () fought in severe heat, facing, a long journey, desert, and the great number of enemy. So the Prophet () announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah's Messenger () was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Messenger () fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allah's Messenger () and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Messenger () and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Messenger (), whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Messenger () did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka'b do?' A man from Banu Salama said, 'O Allah's Messenger ()! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Mu'adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allah's Apostle! We know nothing about him but good.' Allah's Messenger () kept silent." Ka'b bin Malik added, "When I heard that he (i.e. the Prophet ()) was on his way back to Medina. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of every wise member of my family in this matter. When it was said that Allah's Messenger (), had come near all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Messenger () arrived in the morning, and whenever he returned from a journey., he used to visit the Mosque first of all and offer a two-rak'at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Messenger () accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal For carrying you?' I answered, "Yes, O Allah's Messenger ()! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I know well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Messenger () said, 'As regards this man, he has surely told the truth. So get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me, 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Messenger () as the others who did not join him, have offered. The prayer of Allah's Messenger () to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murara bin Ar-Rabi Al-Amri and Hilal bin Umaiya Al-Waqifi.' By that they mentioned to me two pious men who had attended the Ghazwa (Battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's

Messenger () forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Messenger () and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet () did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and the dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, "Allah and His Apostle know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Ka'b bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written: "To proceed, I have been informed that your friend (i.e. the Prophet ()) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you." When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold ! There came to me the messenger of Allah's Messenger () and said, 'Allah's Messenger () orders you to keep away from your wife,' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet () sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allah gives His Verdict in this matter." Ka'b added, "The wife of Hilal bin Umaiya came to Allah's Apostle and said, 'O Allah's Messenger (!) Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping since his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allah's Messenger () to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Messenger () regarding her, for I do not know What Allah's Messenger () would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Messenger () prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Qur'an) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Ka'b bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Messenger () had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle. The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance." Ka'b further said, "When I entered the Mosque, I saw Allah's Messenger () sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirin (i.e. Emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha." Ka'b added, "When I greeted Allah's Messenger () his face being bright with joy, he said, "Be happy with the best day that you have got ever since your mother delivered you." Ka'b added, "I said to the Prophet () 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Messenger () became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Messenger (!) Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Apostle. Allah's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Messenger (!) Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped fortelling the truth more than me. Since I have mentioned that truth to Allah's Messenger () till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Apostle the Verse:-- "Verily, Allah has forgiven the Prophet, the Muhajirin (i.e. Emigrants (up to His Saying) And be with those who are true (in word and deed)." (9.117-119) By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Messenger () which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said:-- "They (i.e. the hypocrites) will swear by Allah to you when you return to them (up to His Saying) Certainly Allah is not pleased with the rebellious people-- " (9.95-96) Ka'b added, "We, the three persons, differed altogether from those whose excuses Allah's Apostle accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Messenger () left our case pending till Allah gave His Judgment about it. As for that Allah said:-- And to the three (He did forgive also) who remained behind." (9.118) What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet () about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses

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4419. Narrated Ibn `Umar:When the Prophet () passed by Al-Hijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley

4420. Narrated Ibn `Umar:Allah's Messenger () said to his companions who were at Al-Hijr, "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you

4421. Narrated `Urwa bin Al-Mughira:Al-Mughira bin Shu`ba, said, "The Prophet () went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the Ghazwa of Tabuk. Al-Mughira added. "The Prophet () washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e. his forearms) and passed wet hands over his Khuffs (socks made from thick fabric or leather)

4422. Narrated Abu Humaid:We returned in the company of the Prophet () from the Ghazwa of Tabuk, and when we looked upon Medina, the Prophet () said, "This is Taba (i.e. Medina), and this is Uhud, a mountain that loves us and is loved by us

4423. Narrated Anas bin Malik:Allah's Messenger () returned from the Ghazwa of Tabuk, and when he approached Medina, he said, "There are some people in Medina who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you." They (i.e. the people) said, "O Allah's Messenger ()! Even though they were at Medina?" He said, "Yes, because they were stopped by a genuine excuse

4424. Narrated Ibn `Abbas:Allah's Messenger () sent a letter to Khosrau with `Abdullah bin Hudhafa As-Sahmi and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain handed it over to Khosrau, and when he read the latter, he tore it into pieces. (The sub-narrator added, "I think that Ibn Al-Musaiyab said, 'Allah's Apostle invoked (Allah) to tear them all (Khosrau and his companions) totally into pieces

4425. Narrated Abu Bakra:During the days (of the battle) of Al-Jamal, Allah benefited me with a word I had heard from Allah's Apostle after I had been about to join the Companions of Al-Jamal (i.e. the camel) and fight along with them. When Allah's Messenger () was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, "Such people as ruled by a lady will never be successful

4426. Narrated As-Sa'ib bin Yazid:I remember that I went out with the boys to (the place called) Thaniyat-ul-Wada` to receive Allah's Apostle

4427. Narrated As-Saib:I remember I went out with the boys to Thaniyat-ul-Wada` to receive the Prophet () when he returned from the Ghazwa of Tabuk

4428. Narrated `Aisha: The Prophet () in his ailment in which he died, used to say, "O `Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison

4429. Narrated Um Al-Fadl bint Al-Harith:I heard the Prophet () reciting Surat-al-Mursalat `Urfan (77) in the Maghrib prayer, and after that prayer he did not lead us in any prayer till he died

4430. Narrated Ibn `Abbas: `Umar bin Al-Khattab used to let Ibn `Abbas sit beside him, so `AbdurRahman bin `Auf said to `Umar, "We have sons similar to him." `Umar replied, "(I respect him) because of his status that you know." `Umar then asked Ibn `Abbas about the meaning of this Holy Verse:-- "When comes the help of Allah and the conquest of Mecca . . ." (110.1) Ibn `Abbas replied, "That indicated the death of Allah's Messenger () which Allah informed him of." `Umar said, "I do not understand of it except what you understand

4431. Narrated Ibn `Abbas:Thursday! And how great that Thursday was! The ailment of Allah's Messenger () became worse (on Thursday) and he said, "Fetch me something so that I may write to you something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a prophet. Some said, "What is wrong with him ? (Do you think) he is delirious (seriously ill)? Ask him (to understand his state)." So they went to the Prophet () and asked him again. The Prophet () said, "Leave me, for my present state is better than what you call me for." Then he ordered them to do three things. He said, "Turn the pagans out of the `Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa`id bin Jubair, the sub-narrator said that Ibn `Abbas kept quiet as regards the third order, or he said, "I forgot it.") (See Hadith No. 116 Vol)

4432. Narrated Ubaidullah bin `Abdullah:Ibn `Abbas said, "When Allah's Messenger () was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e. his companions) said, 'Allah's Messenger () is seriously ill and you have the (Holy) Qur'an. Allah's Book is sufficient for us.' So the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' while the others said the other way round. So when their talk and differences increased, Allah's Apostle said, "Get up." Ibn `Abbas used to say, "No doubt, it was very unfortunate (a great disaster) that Allah's Messenger () was prevented from writing for them that writing because of their differences and noise

4433. Narrated `Aisha:The Prophet () called Fatima during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet () first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)

4434. Narrated `Aisha:The Prophet () called Fatima during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet () first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)

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4435. Narrated `Aisha:I used to hear (from the Prophet) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet () in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom is the grace of Allah ..(to the end of the Verse)." (4:69) Thereupon I thought that the Prophet () had been given the option

4436. Narrated `Aisha:When the Prophet () fell ill in his fatal illness, he started saying, "With the highest companion

4437. Narrated Aisha:When Allah's Apostle was in good health, he used to say, "Never does a prophet die unless he is shown his place in Paradise (before his death), and then he is made alive or given the option." When the Prophet became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allah! (Please let me be) with the highest companion." Thereupon I said, "Hence he is not going to stay with us?" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health

4438. Narrated Aisha:`Abdur-Rahman bin Abu Bakr entered upon the Prophet () while I was supporting the Prophet () on my chest. `AbdurRahman had a fresh Siwak then and he was cleaning his teeth with it. Allah's Messenger () looked at it, so I took the Siwak, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet () who cleaned his teeth with it. I had never seen Allah's Messenger () cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allah! Let me be with the highest companions," and then died. `Aisha used to say, "He died while his head was resting between my chest and chin

4439. Narrated Aisha:Whenever Allah's Messenger () became ill, he used to recite the Muawidhatan (i.e. the last two surahs of the Qur'an) and blow his breath over himself (after their recitation) and rubbed his hands over his body. So when he was afflicted with his fatal illness. I started reciting the Muawidhatan and blowing my breath over him as he used to do and then I rubbed the hand of the Prophet () over his body

4440. Narrated `Aisha:I heard the Prophet () and listened to him before his death while he was leaning his back on me and saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)." (See the Qur'an (4:69) and Hadith

4441. Narrated `Urwa bin Az-Zubair:`Aisha said, "The Prophet () said during his fatal illness, "Allah cursed the Jews for they took the graves of their prophets as places for worship." `Aisha added, "Had it not been for that (statement of the Prophet) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship

4442. Narrated Aisha:(the wife of the Prophet) "When the ailment of Allah's Messenger () became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between `Abbas bin `Abdul-Muttalib and another man" 'Ubaidullah said, "I told `Abdullah of what `Aisha had said, `Abdullah bin `Abbas said to me, 'Do you know who is the other man whom `Aisha did not name?' I said, 'No.' Ibn `Abbas said, 'It was `Ali bin Abu Talib.'" `Aisha, the wife of the Prophet () used to narrate saying, "When Allah's Messenger () entered my house and his disease became aggravated, he said, " Pour on me the water of seven water skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Hafsa, the wife of the Prophet () and then started to pour water on him from these water skins till he started pointing to us with his hands intending to say, 'You have done your job.'" `Aisha added, "Then he went out to the people and led them in prayer and preached to them

4443. Aisha and `Abdullah bin `Abbas said, "When Allah's Messenger () became ill seriously, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allah's curse be on the Jews and the Christians, as they took the graves of their prophets as (places of worship),' intending to warn (the Muslims) of what they had done

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4445. Aisha added, "I argued with Allah's Messenger () repeatedly about that matter (i.e. his order that Abu Bakr should lead the people in prayer in his place when he was ill), and what made me argue so much, was, that it never occurred to my mind that after the Prophet, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allah's Messenger () to give up the idea of choosing Abu Bakr (to lead the people in prayer)

4446. Narrated `Aisha:The Prophet () died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet

4447. Narrated `Abdullah bin `Abbas:Ali bin Abu Talib came out of the house of Allah's Messenger () during his fatal illness. The people asked, "O Abu Hasan (i.e. `Ali)! How is the health of Allah's Messenger () this morning?" `Ali replied, "He has recovered with the Grace of Allah." `Abbas bin `Abdul Muttalib held him by the hand and said to him, "In three days you, by Allah, will be ruled (by somebody else). And by Allah, I feel that Allah's Apostle will die from this ailment of his, for I know how the faces of the offspring of `Abdul Muttalib look at the time of their death. So let us go to Allah's Messenger () and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." `Ali said, "By Allah, if we asked Allah's Apostle for it (i.e. the Caliphate) and he denied it to us, the people will never give it to us after that. And by Allah, I will not ask Allah's Messenger () for it

4448. Narrated Anas bin Malik: While the Muslims were offering the Fajr prayer on Monday and Abu Bakr was leading them in prayer, suddenly Allah's Messenger () lifted the curtain of `Aisha's dwelling and looked at them while they were in the rows of the prayers and smiled. Abu Bakr retreated to join the row, thinking that Allah's Apostle wanted to come out for the prayer. The Muslims were about to be put to trial in their prayer (i.e. were about to give up praying) because of being overjoyed at seeing Allah's Messenger (). But Allah's Apostle beckoned them with his hand to complete their prayer and then entered the dwelling and let fall the curtain

4449. Narrated Aisha: It was one of the favors of Allah towards me that Allah's Messenger () expired in my house on the day of my turn while he was leaning against my chest and Allah made my saliva mix with his saliva at his death. `Abdur-Rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Messenger () (against my chest). I saw the Prophet () looking at it (i.e. Siwak) and I knew that he loved the Siwak, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The sub-narrator, `Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "None has the right to be worshipped except Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companion," till he expired and his hand dropped down

4450. Narrated `Urwa: Aisha said, "Allah's Messenger () in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?', seeking `Aisha's turn. His wives allowed him to stay wherever he wished. So he stayed at `Aisha's house till he expired while he was with her." `Aisha added, "The Prophet () expired on the day of my turn in my house and he was taken unto Allah while his head was against my chest and his saliva mixed with my saliva." `Aisha added, "Abdur-Rahman bin Abu Bakr came in, carrying a Siwak he was cleaning his teeth with. Allah's Messenger () looked at it and I said to him, 'O `AbdurRahman! Give me this Siwak.' So he gave it to me and I cut it, chewed it (it's end) and gave it to Allah's Messenger () who cleaned his teeth with it while he was resting against my chest

4451. Narrated `Aisha: The Prophet () expired in my house and on the day of my turn, leaning against my chest. One of us (i.e. the Prophet's wives) used to recite a prayer asking Allah to protect him from all evils when he became sick. So I started asking Allah to protect him from all evils (by reciting a prayer). He raised his head towards the sky and said, "With the highest companions, with the highest companions." `Abdur-Rahman bin Abu Bakr passed carrying a fresh leaf-stalk of a date-palm and the Prophet () looked at it and I thought that the Prophet () was in need of it (for cleaning his teeth). So I took it (from `Abdur Rahman) and chewed its head and shook it and gave it to the Prophet () who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e. he expired). So Allah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter

4452. Narrated `Aisha: Abu Bakr came from his house at As-Sunh on a horse. He dismounted and entered the Mosque, but did not speak to the people till he entered upon `Aisha and went straight to Allah's Messenger () who was covered with Hibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allah, Allah will never cause you to die twice. As for the death which was written for you, has come upon you." Narrated Ibn `Abbas: Abu Bakr went out while `Umar bin Al-Khattab was talking to the people. Abu Bakr said, "Sit down, O `Umar!" But `Umar refused to sit down. So the people came to Abu Bakr and left `Umar. Abu Bakr said, "To proceed, if anyone amongst you used to worship Muhammad, then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah said:--"Muhammad is no more than an Apostle, and indeed (many) apostles have passed away before him..(till the end of the Verse).....Allah will reward to those who are thankful." (3.144) By Allah, it was as if the people never knew that Allah had revealed this Verse before till Abu Bakr recited it and all the people received it from him, and I heard everybody reciting it (then). Narrated Az-Zuhri: Sa'id bin Al-Musaiyab told me that `Umar said, "By Allah, when I heard Abu Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet () had died

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4455. Narrated Aisha and Ibn `Abbas:Abu Bakr kissed the Prophet () after his death

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4458. Narrated `Aisha:We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, " (We thought it was because of) the dislike, patients have for medicines. He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except `Abbas as he has not witnessed you (doing the same to me)

4459. Narrated Al-Aswad:It was mentioned in the presence of `Aisha that the Prophet () had appointed `Ali as successor by will. Thereupon she said, "Who said so? I saw the Prophet, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed `Ali as his successor?

4460. Narrated Talha:I asked `Abdullah bin Abu `Aufa "Did the Prophet () make a will? ' He replied, "No." I further asked, "How come is it that the making of a will was enjoined on the people or that they were ordered to make it?" He said, "The Prophet () made a will concerning Allah's Book

4461. Narrated `Amir bin Al-Harith:Allah's Messenger () did not leave a Dinar or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travelers

4462. Narrated Anas:When the ailment of the Prophet () got aggravated, he became unconscious whereupon Fatima said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. Al-Firdaus)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fatima said, "O Anas! Do you feel pleased to throw earth over Allah's Messenger ()?

4463. Narrated `Aisha:When the Prophet () was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option." When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions." I said (to myself), "Hence, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allah! (with) the highest companion

4464. Narrated Aisha and Ibn `Abbas:The Prophet () stayed for ten years in Mecca with the Qur'an being revealed to him and he stayed in Medina for ten years

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4466. Narrated `Aisha:Allah's Apostle died when he was sixty-three years of age

4467. Narrated `Aisha:The Prophet () died while his armor was mortgaged to a Jew for thirty Sa's of barley

4468. Narrated Salim's father:The Prophet () appointed Usama as the commander of the troops (to be sent to Syria). The Muslims spoke about Usama (unfavorably). The Prophet () said, " I have been informed that you spoke about Usama. (Let it be known that) he is the most beloved of all people to me

4469. Narrated `Abdullah bin `Umar:Allah's Messenger () sent troops and appointed Usama bin Zaid as their commander. The people criticized his leadership. Allah's Messenger () got up and said, "If you (people) are criticizing his (i.e. Usama's) leadership you used to criticize the leadership of his father before. By Allah, he (i.e. Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e. his son, Usama) is one of the most beloved persons to me after him

4470. Narrated Ibn Abu Habib:Abu Al-Khair said, "As-Sunabihi asked (me), 'When did you migrate?' I (i.e. Abu Al-Khair) said, 'We went out from Yemen as emigrants and arrived at Al-Juhfa, and there came a rider whom I asked about the news. The rider said: We buried the Prophet () five days ago.' I asked (As-Sunabihi), 'Did you hear anything about the night of Qadr?' He replied, 'Bilal, the Mu'adh-dhin of the Prophet () informed me that it is on one of the seven nights of the last ten days (of Ramadan)

4471. Narrated Abu `Is-haq:I asked Zaid bin Al-Arqam, "In how many Ghazawat did you take part in the company of Allah's Apostle?" He replied, "Seventeen." I further asked, "How many Ghazawat did the Prophet () fight?" He replied, "Nineteen

4472. Narrated Al-Bara:I fought fifteen Ghazawat in the company of the Prophet

4473. Narrated Buraida:That he fought sixteen Ghazawat with Allah's Apostle

Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))

4474. Narrated Abu Sa'id bin Al-Mu'alla: While I was praying in the Mosque, Allah's Messenger () called me but I did not respond to him. Later I said, "O Allah's Messenger ()! I was praying." He said, "Didn't Allah say--"Give your response to Allah (by obeying Him) and to His Apostle when he calls you." (8.24) He then said to me, "I will teach you a Sura which is the greatest Sura in the Qur'an, before you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him, "Didn't you say to me, 'I will teach you a Sura which is the greatest Sura in the Qur'an?' He said, "Al-Hamdu-Li I-lah Rabbi-l-'alamin (i.e. Praise be to Allah, the Lord of the worlds) which is Al-Sab'a Al-Mathani (i.e. seven repeatedly recited Verses) and the Grand Qur'an which has been given to me

4475. Narrated Abu Huraira: Allah's Messenger () said, "When the Imam says: 'Ghair-il-Magh'dubi `alaihim Walad-Dallin (i.e. not the path of those who earn Your Anger, nor the path of those who went astray (1.7)), then you must say, 'Ameen', for if one's utterance of 'Ameen' coincides with that of the angels, then his past sins will be forgiven

4476. Narrated Anas: The Prophet () said, "On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Noah, for he was the first Apostle, Allah sent to the inhabitants of the earth.' They will go to him and Noah will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, 'Go to the Khalil-ur-Rahman (i.e. Abraham).' They will go to him and he will say, 'I am not fit for this undertaking. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah.' So they will go to him and he will say, 'I am not fit for this undertaking.' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to Jesus, Allah's Slave, His Apostle and Allah's Word and a Spirit coming from Him. Jesus will say, 'I am not fit for this undertaking, go to Muhammad the Slave of Allah whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' " (The compiler) Abu 'Abdullah said: 'But those whom the Qur'an has imprisoned in Hell,' refers to the Statement of Allah: "They will dwell therein forever

4477. Narrated 'Abdullah: I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor

4478. Narrated Sa'id bin Zaid: Allah's Messenger () said, "The Kam'a (i.e. a kind of edible fungus) is like the Manna (in that it is obtained without effort) and its water is a (medicine) cure for eye trouble

4479. Narrated Abu Huraira: The Prophet () said, "It was said to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say: Hittatun (i.e. repentance) i.e. O Allah! Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, 'Hittatun,' but added, "A grain in a hair

4480. Narrated Anas: 'Abdullah bin Salam heard the news of the arrival of Allah's Messenger () (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet () and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?". The Prophet () said, "Just now Gabriel has informed me about that." 'Abdullah said, "Gabriel?" The Prophet () said, "Yes." 'Abdullah said, "He, among the angels is the enemy of the Jews." On that the Prophet () recited this Holy Verse:-- "Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought it (i.e. Qur'an) down to your heart by Allah's permission." (2.97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudate (i.e. extra) lobe of the fish liver. And if a man's discharge preceded that of the woman, then the child resembles the father, and if the woman's discharge preceded that of the man, then the child resembles the mother." On hearing that, 'Abdullah said, "I testify that None has the right to be worshipped but Allah, and that you are the Messenger of Allah. O Allah's Messenger (); the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet) and he asked them, "What is 'Abdullah's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet () said, "What would you think if 'Abdullah bin Salam embraced Islam?" They replied, "May Allah protect him from this!" Then 'Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah." The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him. On that 'Abdullah said, "O Allah's Messenger ()! This is what I was afraid of

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4481. Narrated Ibn `Abbas: `Umar said, "Our best Qur'an reciter is Ubai and our best judge is `Ali; and in spite of this, we leave some of the statements of Ubai because Ubai says, 'I do not leave anything that I have heard from Allah's Messenger () while Allah said: "Whatever verse (Revelations) do We abrogate or cause to be forgotten but We bring a better one or similar to it

4482. Narrated Ibn `Abbas: The Prophet () said, "Allah said, 'The son of Adam tells a lie against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring

4483. Narrated Anas: `Umar said, "I agreed with Allah in three things," or said, "My Lord agreed with me in three things. I said, 'O Allah's Messenger ()! Would that you took the station of Abraham as a place of prayer.' I also said, 'O Allah's Messenger ()! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of Al-Hijab (i.e. veiling of the women) were revealed. I came to know that the Prophet () had blamed some of his wives so I entered upon them and said, 'You should either stop (troubling the Prophet ()) or else Allah will give His Apostle better wives than you.' When I came to one of his wives, she said to me, 'O `Umar! Does Allah's Messenger () haven't what he could advise his wives with, that you try to advise them?' " Thereupon Allah revealed:-- "It may be, if he divorced you (all) his Lord will give him instead of you, wives better than you Muslims (who submit to Allah)

4484. Narrated `Aisha: (The wife of the Prophet) Allah's Messenger () said, "Don't you see that when your people built the Ka'ba, they did not build it on all Abraham's foundations?" I said, "O Allah's Messenger ()! Why don't you rebuild it on Abraham's foundations?" He said, "Were your people not so close to (the period of Heathenism, i.e. the Period between their being Muslims and being infidels), I would do so." The sub-narrator, `Abdullah bin `Umar said, "Aisha had surely heard Allah's Messenger () saying that, for I do not think that Allah's Messenger () left touching the two corners of the Ka'ba facing Al-Hijr except because the Ka'ba was not built on all Abraham's foundations

4485. Narrated Abu Huraira: The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Messenger () said, "Do not believe the people of the Scripture or disbelieve them, but say:-- "We believe in Allah and what is revealed to us

4486. Narrated Al-Bara: The Prophet () prayed facing Bait-ulMaqdis (i.e. Jerusalem) for sixteen or seventeen months but he wished that his Qibla would be the Ka'ba (at Mecca). (So Allah Revealed (2.144) and he offered `Asr prayers (in his Mosque facing Ka'ba at Mecca) and some people prayed with him. A man from among those who had prayed with him, went out and passed by some people offering prayer in another mosque, and they were in the state of bowing. He said, "I, (swearing by Allah,) testify that I have prayed with the Prophet () facing Mecca." Hearing that, they turned their faces to the Ka'ba while they were still bowing. Some men had died before the Qibla was changed towards the Ka'ba. They had been killed and we did not know what to say about them (i.e. whether their prayers towards Jerusalem were accepted or not). So Allah revealed:-- "And Allah would never make your faith (i.e. prayer) to be lost (i.e. your prayers offered (towards Jerusalem). Truly Allah is Full of Pity, Most Merciful towards mankind

4487. Narrated Abu Sa'id Al-Khudri: Allah's Messenger () said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves

4488. Narrated Ibn `Umar: While some people were offering Fajr prayer in the Quba' mosque, some-one came and said, "Allah has revealed to the Prophet () Qur'anic instructions that you should face the Ka'ba (while praying) so you too, should face it." Those people then turned towards the Ka'ba

4489. Narrated Anas: None remains of those who prayed facing both Qiblas (that is, Jerusalem and Mecca) except myself

4490. Narrated Ibn `Umar: While some people were offering morning prayer at Quba' a man came to them and said, "A Qur'anic Order has been revealed to Allah's Messenger () tonight that he should face the Ka'ba at Mecca (in prayer), so you too should turn your faces towards it." At that moment their faces were towards Sham (i.e. Jerusalem) (and on hearing that) they turned towards the Ka'ba (at Mecca)

4491. Narrated Ibn `Umar: While some people were offering Fajr prayer at Quba' (mosque), some-one came to them and said, "Tonight some Qur'anic Verses have been revealed to the Prophet () and he has been ordered to face the Ka'ba (at Mecca) (during prayers), so you too should turn your faces towards it." At that time their faces were towards Sham (Jerusalem) so they turned towards the Ka'ba (at Mecca)

4492. Narrated Al-Bara: We prayed along with the Prophet () facing Jerusalem for sixteen or seventeen months. Then Allah ordered him to turn his face towards the Qibla (in Mecca):-- "And from whence-so-ever you start forth (for prayers) turn your face in the direction of (the Sacred Mosque of Mecca) Al-Masjid-ul Haram

4493. Narrated Ibn `Umar: While some people were at Quba (offering) morning prayer, a man came to them and said, "Last night Qur'anic Verses have been revealed whereby the Prophet () has been ordered to face the Ka'ba (at Mecca), so you too should face it." So they, keeping their postures, turned towards the Ka'ba. Formerly the people were facing Sham (Jerusalem) (Allah said):-- "And from whence-so-ever you start forth (for prayers), turn your face in the direction of the Sacred Mosque of Mecca (Al-Masjid-ul-Haram), and whence-so-ever you are, turn your face towards it (when you pray)

4494. Narrated Ibn `Umar: While some people were offering Fajr prayer at Quba mosque, someone came to them and said, "Qur'anic literature" has been revealed to Allah's Messenger () tonight, and he has been ordered to face the Ka'ba (of Mecca) so you too, should turn your faces towards it. Their faces were then

towards Sham (Jerusalem), so they turned towards the Qibla (i.e. Ka'ba of Mecca)

4495. Narrated `Urwah: I said to `Aisha, the wife of the Prophet, and I was at that time a young boy, "How do you interpret the Statement of Allah: "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah." So it is not harmful of those who perform the Hajj to the House of Allah) or perform the Umra, to ambulate (Tawaf) between them. In my opinion it is not sinful for one not to ambulate (Tawaf) between them." `Aisha said, "Your interpretation is wrong for as you say, the Verse should have been: "So it is not harmful of those who perform the Hajj or Umra to the House, not to ambulate (Tawaf) between them." This Verse was revealed in connection with the Ansar who (during the Pre-Islamic Period) used to visit Manat (i.e. an idol) after assuming their Ihram, and it was situated near Quda'id (i.e. a place at Mecca), and they used to regard it sinful to ambulate between Safa and Marwa after embracing Islam. When Islam came, they asked Allah's Messenger () about it, whereupon Allah revealed:-- "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra, to ambulate (Tawaf) between them

4496. Narrated `Asim bin Sulaiman: I asked Anas bin Malik about Safa and Marwa. Anas replied, "We used to consider (i.e. going around) them a custom of the Pre-Islamic period of Ignorance, so when Islam came, we gave up going around them. Then Allah revealed" "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra to ambulate (Tawaf) between them

4497. Narrated `Abdullah: The Prophet () said one statement and I said another. The Prophet () said "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise

4498. Narrated Ibn `Abbas: The law of Qisas (i.e. equality in punishment) was prescribed for the children of Israel, but the Diya (i.e. blood money was not ordained for them). So Allah said to this Nation (i.e. Muslims): "O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killers something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)---then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you). So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment

4499. Narrated Anas: The Prophet () said, "The prescribed Law of Allah is the equality in punishment (i.e. Al-Qisas)." (In cases of murders, etc)

4500. Narrated Anas: That his aunt, Ar-Rubai' broke an incisor tooth of a girl. My aunt's family requested the girl's relatives for forgiveness but they refused; then they proposed a compensation, but they refused. Then they went to Allah's Messenger () and refused everything except Al-Qisas (i.e. equality in punishment). So Allah's Apostle passed the judgment of Al-Qisas (i.e. equality of punishment). Anas bin Al-Nadr said, "O Allah's Messenger (!) Will the incisor tooth of Ar-Rubai' be broken? No, by Him Who sent you with the Truth, her incisor tooth will not be broken." Allah's Messenger () said, "O Anas! The prescribed law of Allah is equality in punishment (i.e. Al-Qisas)." Thereupon those people became satisfied and forgave her. Then Allah's Messenger () said, "Among Allah's Worshippers there are some who, if they took Allah's Oath (for something), Allah fulfills their oaths

4501. Narrated Ibn `Umar: Fasting was observed on the day of 'Ashura' (i.e. 10th of Muharram) by the people of the Pre-Islamic Period. But when (the order of compulsory fasting) in the month of Ramadan was revealed, the Prophet said, "It is up to one to fast on it (i.e. day of 'Ashura') or not

4502. Narrated `Aisha: The people used to fast on the day of 'Ashura' before fasting in Ramadan was prescribed but when (the order of compulsory fasting in) Ramadan was revealed, it was up to one to fast on it (i.e. 'Ashura') or not

4503. Narrated `Abdullah: That Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is 'Ashura." I said (to him), "Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramadan was revealed. But when (the order of fasting in) Ramadan was revealed, fasting (on 'Ashura') was given up, so come and eat

4504. Narrated Aisha: During the Pre-Islamic Period of ignorance the Quraish used to observe fasting on the day of 'Ashura', and the Prophet () himself used to observe fasting on it too. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the order of compulsory fasting in) Ramadan was revealed, fasting in Ramadan became an obligation, and fasting on 'Ashura' was given up, and who ever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast

4505. Narrated `Ata: That he heard Ibn `Abbas reciting the Divine Verse:-- "And for those who can fast they had a choice to either fast, or feed a poor for every day.." (2.184) Ibn `Abbas said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)

4506. Narrated Nafi': Ibn `Umar recited: "They had a choice, either fast or feed a poor for every day.." and added, "This Verse is abrogated

4507. Narrated Salama: When the Divine Revelation: "For those who can fast, they had a choice to either fast, or feed a poor for every day," (2.184) was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it

4508. Narrated Al-Bara': When the order of compulsory fasting of Ramadan was revealed, the people did not have sexual relations with their wives for the whole month of Ramadan, but some men cheated themselves (by violating that restriction). So Allah revealed: "Allah is aware that you were deceiving yourselves but He

accepted your repentance and forgave you

4509. Narrated Ash-Shu'bi: `Adi took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, "O Allah's Apostle! I put (a white thread and a black thread) underneath my pillow." The Prophet () said, "Then your pillow is too wide if the white thread (of dawn) and the black thread (of the night) are underneath your pillow

4510. Narrated `Adi bin Hatim: I said, "O Allah's Messenger (!) What is the meaning of the white thread distinct from the black thread? Are these two threads?" He said, "You are not intelligent if you watch the two threads." He then added, "No, it is the darkness of the night and the whiteness of the day

4511. Narrated Sahl bin Sa'd The Verse "And eat and drink until the white thread appears to you distinct from the black thread." was revealed, but: '... of dawn' was not revealed (along with it). So some men, when intending to fast, used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allah revealed ' ... of dawn,' whereupon they understood that meant the night and the day

4512. Narrated Al-Bara: In the Pre-Islamic Period when the people assumed Ihram, they would enter their houses from the back. So Allah revealed:-- "And it is not righteousness that you enter houses from the back, but the righteous man is he who fears Allah, obeys His Orders and keeps away from what He has forbidden. So enter houses through their doors

4513. Narrated Nafi': During the affliction of Ibn Az-Zubair, two men came to Ibn `Umar and said, "The people are lost, and you are the son of `Umar, and the companion of the Prophet, so what forbids you from coming out?" He said, "What forbids me is that Allah has prohibited the shedding of my brother's blood." They both said, "Didn't Allah say, 'And fight them until there is no more affliction?'" He said "We fought until there was no more affliction and the worship is for Allah (Alone while you want to fight until there is affliction and until the worship becomes for other than Allah." Narrated Nafi' (through another group of sub-narrators): A man came to Ibn `Umar and said, "O Abu `Abdur Rahman! What made you perform Hajj in one year and Umra in another year and leave the Jihad for Allah' Cause though you know how much Allah recommends it?" Ibn `Umar replied, "O son of my brother! Islam is founded on five principles, i.e. believe in Allah and His Apostle, the five compulsory prayers, the fasting of the month of Ramadan, the payment of Zakat, and the Hajj to the House (of Allah)." The man said, "O Abu `Abdur Rahman! Won't you listen to what Allah has mentioned in His Book: 'If two groups of believers fight each other, then make peace between them, but if one of them transgresses beyond bounds against the other, then you all fight against the one that transgresses. (49.9) and:--"And fight them till there is no more affliction (i.e. no more worshiping of others along with Allah)." Ibn `Umar said, "We did it, during the lifetime of Allah's Messenger () when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more afflictions or oppressions." The man said, "What is your opinion about `Uthman and `Ali?" Ibn `Umar said, "As for `Uthman, it seems that Allah has forgiven him, but you people dislike that he should be forgiven. And as for `Ali, he is the cousin of Allah's Messenger () and his son-in-law." Then he pointed with his hand and said, "That is his house which you see

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4516. Narrated Abu Wail:Hudhaifa said, "The Verse:-- "And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction," (2.195) was revealed concerning spending in Allah's Cause (i.e. Jihad)

4517. Narrated `Abdullah bin Ma`qil:I sat with Ka'b bin Ujra in this mosque, i.e. Kufa Mosque, and asked him about the meaning of: "Pay a ransom (i.e. Fidyah) of either fasting or . . . (2.196)" He said, "I was taken to the Prophet () while lice were falling on my face. The Prophet () said, 'I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No.' He said, 'Then fast for three days, or feed six poor persons by giving half a Sa of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you

4518. Narrated `Imran bin Husain:The Verse of Hajj-at-Tamattu was revealed in Allah's Book, so we performed it with Allah's Messenger (), and nothing was revealed in Qur'an to make it illegal, nor did the Prophet () prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested

4519. Narrated Ibn `Abbas:`Ukaz, Mijanna and Dhul-Majaz were markets during the Pre-islamic Period. They (i.e. Muslims) considered it a sin to trade there during the Hajj time (i.e. season), so this Verse was revealed:-- "There is no harm for you if you seek of the Bounty of your Lord during the Hajj season

4520. Narrated `Aisha:The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al-Hums, while the rest of the Arabs used to stay at `Arafat. When Islam came, Allah ordered His Prophet to go to `Arafat and stay at it, and then pass on from there, and that is what is meant by the Statement of Allah:--"Then depart from the place whence all the people depart

4521. Narrated Ibn `Abbas:A man who wants to perform the Hajj (from Mecca) can perform the Tawaf around the Ka'ba as long as he is not in the state of Ihram till he assumes the Ihram for Hajj. Then, if he rides and proceeds to `Arafat, he should take a Hadi (i.e. animal for sacrifice), either a camel or a cow or a sheep, whatever he can afford; but if he cannot afford it, he should fast for three days during the Hajj before the day of `Arafat, but if the third day of his fasting happens to be the day of `Arafat (i.e. 9th of Dhul-Hijja) then it is no sin for him (to fast on it). Then he should proceed to `Arafat and stay there from the time of the `Asr prayer till darkness falls. Then the pilgrims should proceed from `Arafat, and when they have departed from it, they reach Jam' (i.e. Al-Muzdalifa) where they ask Allah to help them to be righteous and dutiful to Him, and there they remember Allah greatly or say Takbir (i.e. Allah is Greater) and Tahlil (i.e. None has the right to be worshipped but Allah) repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allah said:-- "Then depart from the place whence all the people depart. And ask for Allah's Forgiveness. Truly! Allah is Oft-Forgiving, Most Merciful." (2.199) Then you should go on doing so till you throw pebbles over the Jamra

4522. Narrated Anas:The Prophet () used to say, "O Allah! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire

4523. Narrated `Aisha:The Prophet () said, "The most hated man in the Sight of Allah is the one who is the most quarrelsome

4524. Narrated Ibn Abu Mulaika:Ibn `Abbas recited: "(Respite will be granted) until when the Apostles gave up hope (of their people) and thought that they were denied (by their people). There came to them Our Help" (12.110) reading Kudhibu without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting: "..even the Apostle and those who believed along with him said: When (will come) Allah's Help? Yes, verily, Allah's Help is near." (2.214) Then I met `Urwa bin Az-Zubair and I mentioned that to him. He said, "Aisha said, 'Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite:-- "Till they (come to) think that they were treated as liars." reading 'Kudh-dhibu with double 'dh

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4526. Narrated Nafi':Whenever Ibn `Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed? " I replied, "No." He said, "It was revealed in such-and-such connection." Ibn `Umar then resumed his recitation. Nafi' added regarding the Verse:--"So go to your tilth when or how you will" Ibn `Umar said, "It means one should approach his wife in

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4528. Narrated Jabir: Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:-- "Your wives are a tilth unto you; so go to your tilth when or how you will

4529. Narrated Al-Hasan: The sister of Ma'qil bin Yasar was divorced by her husband who left her till she had fulfilled her term of 'Iddat (i.e. the period which should elapse before she can Remarry) and then he wanted to remarry her but Ma'qil refused, so this Verse was revealed:-- "Do not prevent them from marrying their (former) husbands

4530. Narrated Ibn Az-Zubair: I said to 'Uthman bin 'Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) "This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qur'an)?" 'Uthman said. "O son of my brother! I will not shift anything of it from its place

4531. Narrated Mujahid: (regarding the Verse):-- "Those of you who die and leave wives behind. They - (their wives) -- shall wait (as regards their marriage) for four months and ten days)." (2.234) The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed: "Those of you who die and leave wives (i.e. widows) should bequeath for their wives, a year's maintenance and residence without turning them out, but if they leave (their residence), there is no blame on you for what they do with themselves provided it is honorable." (i.e. lawful marriage) (2.240). So Allah entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: "...without turning them out, but if they leave (the residence), there is no blame on you." So the 'Idda (i.e. four months and ten days as it) is obligatory for her. 'Ata said: Ibn 'Abbas said, "This Verse, i.e. the Statement of Allah: "...without turning them out.." cancelled the obligation of staying for the waiting period in her dead husband's house, and she can complete this period wherever she likes." 'Ata' said: If she wished, she could complete her 'Idda by staying in her dead husband's residence according to the will or leave it according to Allah's Statement:-- "There is no blame on you for what they do with themselves." 'Ata' added: Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband's house), so she could complete the 'Idda wherever she likes. And it was no longer necessary to provide her with a residence. Ibn 'Abbas said, "This Verse abrogated her (i.e. widow's) dwelling in her dead husband's house and she could complete the 'Idda (i.e. four months and ten days) wherever she liked, as Allah's Statement says:-- "...without turning them out

4532. Narrated Muhammad bin Seereen: I sat in a gathering in which the chiefs of the Ansar were present, and 'Abdur-Rahman bin Abu Laila was amongst them. I mentioned the narration of 'Abdullah bin 'Utba regarding the question of Subai'a bint Al-Harith. 'Abdur-Rahman said, "But 'Abdullah's uncle used not to say so." I said, "I am too brave if I tell a lie concerning a person who is now in Al-Kufa," and I raised my voice. Then I went out and met Malik bin 'Amir or Malik bin 'Auf, and said, "What was the verdict of Ibn Mas'ud about the pregnant widow whose husband had died?" He replied, "Ibn Mas'ud said, 'Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (i.e. Surat-at- Talaq) was revealed after the longer Sura (i.e. Surat-al-Baqara)." (i.e. Her 'Idda is until she delivers)

4533. Narrated 'Ali (through two chains): On the day of Al-Khandaq (the battle of the Trench). the Prophet () said, "They (i.e. pagans prevented us from offering the middle (the Best) Prayer till the sun had set. May Allah fill their graves, their houses (or their bodies) with fire

4534. Narrated Zaid bin Arqam: We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the Verse was revealed:-- "Guard strictly the (five obligatory) prayers, especially the middle (the Best) ('Asr) Prayer and stand before Allah with obedience (and not to speak to others during the prayers)." Then we were ordered not to speak in the prayers

4535. Narrated Nafi': Whenever 'Abdullah bin 'Umar was asked about Salat-al-Khauf (i.e. prayer of fear) he said, "The Imam comes forward with a group of people and leads them in a one rak'a prayer while another group from them who has not prayed yet, stay between the praying group and the enemy. When those who are with the Imam have finished their one rak'a, they retreat and take the positions of those who have not prayed but they will not finish their prayers with Taslim. Those who have not prayed, come forward to offer a rak'a with the Imam (while the first group covers them from the enemy). Then the Imam, having offered two rak'at, finishes his prayer. Then each member of the two groups offer the second rak'a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two rak'at. But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the Qibla or not." Nafi' added: I do not think that 'Abdullah bin 'Umar narrated this except from Allah's Messenger () (See Hadith No. 451, Vol 5 to know exactly "The Fear Prayer)

4536. Narrated Ibn Az-Zubair: I said to 'Uthman, "This Verse which is in Surat-al-Baqara: "Those of you who die and leave widows behind...without turning them out." has been abrogated by another Verse. Why then do you write it (in the Qur'an)?" 'Uthman said. "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e. the Qur'an) from its original position

4537. Narrated Abu Huraira: Allah's Messenger () said, "We have more right to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes (I believe) but to be stronger in Faith

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4538. Narrated Ubaid bin Umair: Once `Umar (bin Al-Khattab) said to the companions of the Prophet () "What do you think about this Verse:--"Does any of you wish that he should have a garden?" They replied, "Allah knows best." `Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn `Abbas said, "O chief of the believers! I have something in my mind to say about it." `Umar said, "O son of my brother! Say, and do not underestimate yourself." Ibn `Abbas said, "This Verse has been set up as an example for deeds." `Umar said, "What kind of deeds?" Ibn `Abbas said, "For deeds." `Umar said, "This is an example for a rich man who does good out of obedience of Allah and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost

4539. Narrated Abu Huraira: The Prophet () said, "The poor person is not the one for whom a date or two or a morsel or two (of food is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement): "They do not beg of people at all

4540. Narrated `Aisha: When the Verses of Surat-al-Baqara regarding usury (i.e. Riba) were revealed, Allah's Messenger () recited them before the people and then he prohibited the trade of alcoholic liquors

4541. Narrated `Aisha: When the last Verses of Surat-al-Baqara were revealed, Allah's Messenger () went out and recited them in the Mosque and prohibited the trade of alcoholic liquors

4542. Narrated `Aisha: When the last Verses of Surat-al-Baqara were revealed, the Prophet () read them in the Mosque and prohibited the trade of alcoholic liquors

4543. Narrated `Aisha: When the last Verses of Surat-al-Baqara were revealed, Allah's Messenger () stood up and recited them before us and then prohibited the trade of alcoholic liquors

4544. Narrated Ibn `Abbas: The last Verse (in the Qur'an) revealed to the Prophet () was the Verse dealing with usury (i.e. Riba)

4545. Narrated Ibn `Umar: This Verse:--"Whether you show what is in your minds or conceal it..." (2.284) was abrogated

4546. Narrated Marwan Al-Asfar: A man from the companions of Allah's Messenger () who I think, was Ibn `Umar said, "The Verse:-- "Whether you show what is in your minds or conceal it...." was abrogated by the Verse following it

4547. Narrated `Aisha: Allah's Messenger () recited the Verse:-- "It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth). follow thereof that is not entirely clear seeking affliction and searching for its hidden meanings; but no one knows its hidden meanings but Allah. And those who are firmly grounded in knowledge say: "We believe in it (i.e. in the Qur'an) the whole of it (i.e. its clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding." (3.7) Then Allah's Messenger () said, "If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)] 'So beware of them

4548. Narrated Sa`id bin Al-Musaiyab: Abu Huraira said, "The Prophet () said, 'No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son.' Abu Huraira then said, "Recite, if you wish: "And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast

4549. Narrated Abu Wail: `Abdullah bin Masud said, "Allah's Messenger () said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allah Who will be angry with him.' So Allah revealed in confirmation of this statement:--"Verily! Those who Purchase a small gain at the cost of Allah's Covenant and oaths, they shall have no portion in the Hereafter..." (3.77) Then entered Al-Ash'ath bin Qais and said, "What is Abu `Abdur-Rahman narrating to you?" We replied, 'So-and-so.' Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my, possessing it). On that the Prophet () said to me, 'Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim)' I said, 'I am sure he would take a (false) oath, O Allah's Messenger ().' He said, 'If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property (unlawfully) and he is a liar in his oath, he will meet Allah Who will be angry with him

4550. Narrated Abu Wail: `Abdullah bin Masud said, "Allah's Messenger () said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allah Who will be angry with him.' So Allah revealed in confirmation of this statement:--"Verily! Those who Purchase a small gain at the cost of Allah's Covenant and oaths, they shall have no portion in the Hereafter..." (3.77) Then entered Al-Ash'ath bin Qais and said, "What is Abu `Abdur-Rahman narrating to you?" We replied, 'So-and-so.' Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my, possessing it). On that the Prophet () said to me, 'Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim)' I said, 'I am sure he would take a (false) oath, O Allah's Messenger ().' He said, 'If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property (unlawfully) and he is a liar in his oath, he will meet Allah Who will be angry with him

4551. Narrated `Abdullah bin Abu `Aufa: A man displayed some merchandise in the market and took an oath that he had been offered a certain price for it while in fact he had not, in order to cheat a man from the Muslims. So then was revealed:-- "Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths

4552. Narrated Ibn Abu Mulaika: Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn `Abbas, Ibn `Abbas said, "Allah's Messenger () said, 'If people were to be given what they claim (without

proving their claim) the life and property of the nation would be lost.' Will you remind her (i.e. the defendant), of Allah and recite before her:--"Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77) So they reminded her and she confessed. Ibn 'Abbas then said, "The Prophet () said, 'The oath is to be taken by the defendant (in the absence of any proof against him)

4553. Narrated Ibn 'Abbas: Abu Sufyan narrated to me personally, saying, "I set out during the Truce that had been concluded between me and Allah's Messenger (). While I was in Sham, a letter sent by the Prophet () was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him), 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.'" Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who followed him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it'" Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claim the same (i.e. Islam) before him?' I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Apostles come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e. Muhammad) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Apostles. Then I asked you whether you have ever accused him of telling lies before saying what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could ever tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Apostles; they are put to test and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Apostles never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.'" Abu Sufyan said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakat and to keep good relationship with the Kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, he is really a prophet, and I knew that he (i.e. the Prophet ()) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely to what is under my feet).' Then Heraclius asked for the letter of Allah's Messenger () and read it wherein was written: 'In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of the tillers (i.e. the people of your kingdom) and (Allah's Statement):--"O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah....bear witness that we are Muslims.' (3.64) When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyan added, "While coming out, I said to my companions, 'The situation of Ibn Abu Kabsha (i.e. Muhammad) has become strong; even the king of Banu Al-Asfar is afraid of him.' So I continued to believe that Allah's Messenger () would be victorious, till Allah made me embrace Islam." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in his house and said, 'O group of Byzantines! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (See Hadith No. 6, Vol)

4554. Narrated Anas bin Malik: Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque (of the Prophet). Allah's Messenger () used to enter it and drink of its good water. When the Verse was revealed:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) Abu Talha got up and said, "O Allah's Messenger (), Allah says:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive good out of it, and to have it stored for

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me with Allah. So, O Allah's Messenger (!) Dispose it of (i.e. utilize it) in the way Allah orders you (to dispose it of)." Allah's Messenger (!) said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." Then Abu Talha distributed that garden amongst his relatives and his cousins. Narrated Yahya bin Yahya: I learnt from Malik, "...a fruitful property

4555. Narrated Anas:Abu Talha distributed the garden between Hassan and Ubai, but he did not give me anything thereof although I was a nearer relative to him

4556. Narrated `Abdullah bin `Umar:The Jews brought to the Prophet (!) a man and a woman from among them who had committed illegal sexual intercourse. The Prophet (!) said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them," He said, "Don't you find the order of Ar-Rajm (i.e. stoning to death) in the Torah?" They replied, "We do not find anything in it." `Abdullah bin Salam (after hearing this conversation) said to them. "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah). And the religious teacher who was teaching it to them, put his hand over the Verse of Ar- Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. `Abdullah bin Salam removed his (i.e. the teacher's) hand from the Verse of Ar-Rajm and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm." So the Prophet (!) ordered the two adulterers to be stoned to death, and they were stoned to death near the place where biers used to be placed near the Mosque. I saw her companion (i.e. the adulterer) bowing over her so as to protect her from the stones

4557. Narrated Abu Huraira:The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam

4558. Narrated Jabir bin `Abdullah:The Verse:--"When two parties from among you were about to lose heart, but Allah was their Protector," (3.122) was revealed concerning us, and we were the two parties, i.e. Banu Haritha and Banu Salama, and we do not wish (that it had not been revealed) or I would not have been pleased (if it had not been revealed), for Allah says:--"...Allah was their Protector

4559. Narrated Salim's father:That he heard Allah's Messenger (!) on raising his head from the bowing in the last rak`a in the Fajr prayer, saying, "O Allah, curse such-and-such person and such-and-such person, and such-and-such person," after saying, "Allah hears him who sends his praises to Him, O our Lord, all praise is for You." So Allah revealed:--"Not for you (O Muhammad) (but for Allah) is the decision, verily they are indeed wrongdoers

4560. Narrated Abu Huraira:Whenever Allah's Messenger (!) intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah) after bowing (in the prayer). Sometimes after saying, "Allah hears him who sends his praises to Him, all praise is for You, O our Lord," he would say, "O Allah. Save Al-Walid bin Al-Walid and Salama bin Hisham, and `Aiyash bin Abu Rabi`a. O Allah! Inflict Your Severe Torture on Mudar (tribe) and strike them with (famine) years like the years of Joseph." The Prophet (!) used to say in a loud voice, and he also used to say in some of his Fajr prayers, "O Allah! Curse so-and-so and so-and-so." naming some of the Arab tribes till Allah revealed:--"Not for you (O Muhammad) (but for Allah) is the decision

4561. Narrated Al-Bara bin Azib:The Prophet (!) appointed `Abdullah bin Jubair as the commander of the infantry during the battle of Uhud. They returned defeated, and that is what is meant by:-- "And the Apostle was calling them back in the rear. None remained with the Prophet (!) then, but twelve men

4562. Narrated Abu Talha:Slumber overtook us during the battle of Uhud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again

4563. Narrated Ibn `Abbas:'Allah is Sufficient for us and He Is the Best Disposer of affairs," was said by Abraham when he was thrown into the fire; and it was said by Muhammad when they (i.e. hypocrites) said, "A great army is gathering against you, therefore, fear them," but it only increased their faith and they said: "Allah is Sufficient for us, and He is the Best Disposer (of affairs, for us)

4564. Narrated Ibn `Abbas:The last statement of Abraham when he was thrown into the fire was:--"Allah is Sufficient for us and He is the Best Disposer (of affairs for us)

4565. Narrated Abu Huraira:Allah's Messenger (!) said, "Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, "I am your wealth; I am your treasure." Then the Prophet (!) recited this Divine Verse:-- "And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty

4566. Narrated Usama bin Zaid:Allah's Messenger (!) rode a donkey, equipped with a thick cloth-covering made in Fadak and I was riding behind him. He was going to pay visit to Sa'd bin Ubada in Banu Al-Harith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet (!) passed by a gathering in which `Abdullah bin Ubai bin Salul was present, and that was before `Abdullah bin Ubai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering `Abdullah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, `Abdullah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allah's Messenger (!) greeted them and stopped and dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that, `Abdullah bin Ubai bin Salul said, "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him." On that `Abdullah bin Rawaha said, "Yes, O Allah's Apostle! Bring it (i.e. what you want to say) to us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one

another. The Prophet (ﷺ) kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sa'd bin Ubada. The Prophet (ﷺ) said to Sa'd, "Did you not hear what 'Abu Hubab said?" He meant 'Abdullah bin Ubai. "He said so-and-so." On that Sa'd bin Ubada said, "O Allah's Messenger (ﷺ)! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e. 'Abdullah bin Ubai) was grieved with jealousy, and that caused him to do what you have seen." So Allah's Messenger (ﷺ) excused him, for the Prophet (ﷺ) and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah said: "And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans....."(3.186) And Allah also said:--"Many of the people of the Scripture wish if they could turn you away as disbelievers after you have believed, from selfish envy.." (2.109) So the Prophet (ﷺ) used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. So when Allah's Messenger (ﷺ) fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Ubai bin Salul and the pagans and idolaters who were with him, said, "This matter (i.e. Islam) has appeared (i.e. became victorious)." So they gave the pledge of allegiance (for embracing Islam) to Allah's Messenger (ﷺ) and became Muslims

4567. Narrated Abu Sa'd Al-Khudri: During the lifetime of Allah's Messenger (ﷺ), some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a Ghazwa and they would be pleased to stay at home behind Allah's Messenger (ﷺ) When Allah's Messenger (ﷺ) returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:-- "Think not that those who rejoice in what they have done, and love to be praised for what they have not done

4568. Narrated Alqama bin Waqqas: Marwan said to his gatekeeper, "Go to Ibn 'Abbas, O Rafi', and say, 'If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us will be punished.'" Ibn 'Abbas said, "What connection have you with this case? It was only that the Prophet (ﷺ) called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favor of telling him the answer to his question, and they became happy with what they had concealed. Then Ibn 'Abbas recited:-- "(And remember) when Allah took a Covenant from those who were given the Scripture..and those who rejoice in what they have done and love to be praised for what they have not done.'" (3.187-188) Humaid bin 'Abdur-Rahman bin 'Auf narrated that Marwan had told him (the above narration)

4569. Narrated Ibn 'Abbas: I stayed overnight in the house of my aunt Maimuna. Allah's Messenger (ﷺ) talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said: "Verily! In the creation of the Heavens and the Earth and in the alteration of night and day, there are indeed signs for men of understanding." (3.190) Then he stood up, performed ablution, brushed his teeth with a Siwak, and then prayed eleven rak'at. Then Bilal pronounced the Adhan (i.e. call for the Fajr prayer). The Prophet (ﷺ) then offered two rak'at (Sunna) prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer

4570. Narrated Ibn 'Abbas: (One night) I stayed overnight in the house of my aunt Maimuna, and said to myself, "I will watch the prayer of Allah's Messenger (ﷺ) " My aunt placed a cushion for Allah's Messenger (ﷺ) and he slept on it in its length-wise direction and (woke-up) rubbing the traces of sleep off his face and then he recited the last ten Verses of Surat-al-'Imran till he finished it. Then he went to a hanging water skin and took it, performed the ablution and then stood up to offer the prayer. I got up and did the same as he had done, and stood beside him. He put his hand on my head and held me by the ear and twisted it. He offered two rak'at, then two rak'at, then two rak'at, then two rak'at, then two rak'at, then two rak'at, and finally the witr (i.e. one rak'a) prayer

4571. Narrated 'Abdullah bin 'Abbas: That once he stayed overnight (in the house) of his aunt Maimuna. the wife of the Prophet. He added: I lay on the cushion transversely and Allah's Messenger (ﷺ) lay along with his wife in the lengthwise direction of the pillow. Allah's Messenger (ﷺ) slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands and then he recited the last ten Verses of Surat-al-'Imran, got up and went to a hanging water skin. He then performed the ablution from it, and it was perfect ablution, and then stood up to offer the prayer. I too did the same as he had done, and then went to stand beside him. Allah's Messenger (ﷺ) put his right hand on my head and held and twisted my right ear. He then offered two rak'at, then two rak'at, then two rak'at, then two rak'at, then two rak'at. then two rak'at, and finally one rak'a, the witr. Then he lay down again till the Muadhhdhin (i.e. the call-maker) came to him, whereupon he got up and offered a light two-rak'at prayer, and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer

4572. Narrated Ibn 'Abbas: That once he stayed overnight in the house of his aunt, the wife of the Prophet. He added: I lay on the cushion transversely while Allah's Messenger (ﷺ) lay along with his wife in the lengthwise direction of the cushion. Allah's Messenger (ﷺ) slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of Surat ali-'Imran. Then he got up and went to a hanging water skin, performed ablution from it ---- and performed it perfectly. Then he stood up to perform the prayer. I also did the same as he had done and then went to stand beside him. Allah's Messenger (ﷺ) put his right hand on my head and held and twisted my right ear. He then offered two rak'at, then two rak'at then two rak'at, then two rak'at, then two rak'at, and finally, one rak'a witr. Then he lay down again till the Muadhhdhin (i.e. the call-maker) came to him, whereupon he got up and offered a light two rak'at prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer

4573. Narrated Aisha: There was an orphan (girl) under the care of a man. He married her and she owned a date palm (garden). He married her just because of

that and not because he loved her. So the Divine Verse came regarding his case: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) The sub-narrator added: I think he (i.e. another sub-narrator) said, "That orphan girl was his partner in that datepalm (garden) and in his property

4574. Narrated `Urwa bin Az-Zubair: That he asked `Aisha regarding the Statement of Allah: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) She said, "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just Mahr, i.e. the same Mahr as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allah, to marry women of their choice other than those orphan girls." `Aisha added, "The people asked Allah's Messenger () his instructions after the revelation of this Divine Verse whereupon Allah revealed: "They ask your instruction regarding women " (4.127) `Aisha further said, "And the Statement of Allah: "And yet whom you desire to marry." (4.127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." `Aisha added, "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty

4575. Narrated Aisha: regarding the Statement of Allah: "And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan, what is just and reasonable according to his work and the time he spends on managing it

4576. Narrated Ikrima: Ibn `Abbas said (regarding the verse), "And when the relatives and the orphans and the poor are present at the time of division, "this verse and its order is valid and not abrogated

4577. Narrated Jabir: The Prophet () and Abu Bakr came on foot to pay me a visit (during my illness) at Banu Salama's (dwellings). The Prophet () found me unconscious, so he asked for water and performed the ablution from it and sprinkled some water over me. I came to my senses and said, "O Allah's Messenger ()! What do you order me to do as regards my wealth?" So there was revealed:-- "Allah commands you as regards your children's (inheritance):

4578. Narrated Ibn `Abbas: (In the Pre-Islamic Period) the children used to inherit all the property but the parents used to inherit only through a will. So Allah cancelled that which He liked to cancel and put decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them, or one third, and for the wife one-eighth or one-fourth, and for the husband one-half, or one-fourth

4579. Narrated Ibn `Abbas: regarding the Divine Verse: "O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the (Mahr) dower you have given them." (4.19) (Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he wished, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would be more entitled to dispose her, than her own relatives. So the above Verse was revealed in this connection

4580. Narrated Ibn `Abbas: Regarding the Verse: "To everyone, We have appointed heirs." (4.33) 'Mawali' means heirs. And regarding:-- "And those to whom your right hands have pledged." When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter's relatives, and that was because of the bond of brotherhood which the Prophet () had established between them (i.e. the Emigrants and the Ansar). So when the Verses:-- "To everyone We have appointed heirs." was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn `Abbas then said: "And those to whom your right hands have pledged." is concerned with the covenant of helping and advising each other. So allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will

4581. Narrated Abu Sa'id Al-Khudri: During the lifetime of the Prophet () some people said, : O Allah's Messenger ()! Shall we see our Lord on the Day of Resurrection?" The Prophet () said, "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet () said, "(Similarly) you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who did you use to worship?' They will say, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'Who did you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation has followed what they used to worship.' They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allah will say, 'I am your Lord.' They will say twice or thrice, 'We do not worship any besides Allah

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4582. Narrated `Abdullah bin Masud:Allah's Messenger () said to me, "Recite (of the Qur'an) for me," I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'an) from others." So I recited Surat-an- Nisa' till I reached: "How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?" (4.41) Then he said, "Stop!" And behold, his eyes were overflowing with tears
4583. Narrated `Aisha:The necklace of Asma' was lost, so the Prophet () sent some men to look for it. The time for the prayer became due and they had not performed ablution and could not find water, so they offered the prayer without ablution. Then Allah revealed (the Verse of Tayammum)
4584. Narrated Ibn `Abbas:The Verse: "Obey Allah and Obey the Apostle and those of you (Muslims) who are in authority." (4.59) was revealed in connection with `Abdullah bin Hudhafa bin Qais bin `Adi' when the Prophet () appointed him as the commander of a Sariyya (army detachment)
4585. Narrated `Urwa:Az-Zubair quarrelled with a man from the Ansar because of a natural mountainous stream at Al-Harra. The Prophet () said, "O Zubair! Irrigate (your lands) and then let the water flow to your neighbor." The Ansar said, "O Allah's Messenger () (This is because) he (Zubair) is your cousin?" At that, the Prophet's face became red (with anger) and he said "O Zubair! Irrigate (your land) and then withhold the water till it fills the land up to the walls and then let it flow to your neighbor." So the Prophet () enabled Az-Zubair to take his full right after the Ansari provoked his anger. The Prophet () had previously given an order that was in favor of both of them Az-Zubair said, "I don't think but the Verse was revealed in this connection: "But no, by your Lord, they can have no faith, until they make you judge in all disputes between them
4586. Narrated `Aisha:I heard Allah's Messenger () saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." `Aisha added: During his fatal illness, his voice became very husky and I heard him saying: "In the company of those whom is the Grace of Allah, of the prophets, the Siddiqin (those followers of the prophets who were first and foremost to believe in them), the martyrs and the pious." (4.69) And from this I came to know that he has been given the option
4587. Narrated Ibn `Abbas:My mother and I were among the weak and oppressed (Muslims at Mecca)
4588. Narrated Ibn Abi Mulaika:Ibn `Abbas recited:-- "Except the weak ones among men women and children," (4.98) and said, "My mother and I were among those whom Allah had excused
4589. Narrated Zaid bin Thabit:Regarding the Verse:-- "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88) Some of the companions of the Prophet () returned from the battle of Uhud (i.e. refused to fight) whereupon the Muslims got divided into two parties; one of them was in favor of their execution and the other was not in favour of it. So there was revealed: "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88). Then the Prophet () said "It (i.e. Medina) is Taybah (good), it expels impurities as the fire expels the impurities of silver
4590. Narrated Sa`id bin Jubair:The people of Kufa disagreed (disputed) about the above Verse. So I went to Ibn `Abbas and asked him about it. He said, "This Verse:-- "And whoever kills a believer intentionally, his recompense is Hell." was revealed last of all (concerning premeditated murder) and nothing abrogated it
4591. Narrated Ibn `Abbas:Regarding the Verse: "And say not to anyone who offers you peace (by accepting Islam), You are not a believer." There was a man amidst his sheep. The Muslims pursued him, and he said (to them) "Peace be on you." But they killed him and took over his sheep. Thereupon Allah revealed in that concern, the above Verse up to:-- "...seeking the perishable good of this life." (4.94) i.e. those sheep
4592. Narrated Zaid bin Thabit:That the Prophet () dictated to him: "Not equal are those of the believers who sit (at home) and those who strive and fight in the Cause of Allah." Zaid added: Ibn Um Maktum came while the Prophet () was dictating to me and said, "O Allah's Apostle! By Allah, if I had the power to fight (in Allah's Cause), I would," and he was a blind man. So Allah revealed to His Apostle while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet () passed and Allah revealed:-- "Except those who are disabled (by injury or are blind or lame etc)
4593. Narrated Al-Bara:When the Verse:-- "Not equal are those of the believers who sit (at home)" (4.95) was revealed, Allah's Apostle called for Zaid who wrote it. In the meantime Ibn Um Maktum came and complained of his blindness, so Allah revealed: "Except those who are disabled (by injury or are blind or lame..." etc)
4594. Narrated Al-Bara:When the Verse:--"Not equal are those of the believers who sit (at home)," (4.95) was revealed, the Prophet said, "Call so-and-so." That person came to him with an ink-pot and a wooden board or a shoulder scapula bone. The Prophet () said (to him), "Write: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.'" Ibn Um Maktum who was sitting behind the Prophet () then said, "O Allah's Messenger (!) I am a blind man." So there was revealed in the place of that Verse, the Verse:--"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive and fight in the Cause of Allah
4595. Narrated Ibn `Abbas:Not equal are those believers who sat (at home) and did not join the Badr battle and those who joined the Badr battle
4596. Narrated Muhammad bin `Abdur-Rahman Abu Al-Aswad:The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of `Abdullah bin Az-Zubair at Mecca), and I was enlisted in it; Then I met `Ikrima, the freed slave of Ibn `Abbas, and informed him (about it), and he forbade me strongly to do so (i.e. to enlist in that army), and then said, "Ibn `Abbas informed me that some Muslim people were with the pagans, increasing the number of the pagans against Allah's Messenger (). An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed:-- "Verily! as for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers)" (4.97) Abu AlAswad also narrated it
4597. Narrated Ibn `Abbas:"Except the weak ones" (4.98) and added: My mother was one of those whom Allah excused

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4598. Narrated Abu Huraira: While the Prophet (ﷺ) was offering the 'Isha' prayer, he said, "Allah hears him who sends his praises to Him," and then said before falling in prostration, "O Allah, save 'Aiyash bin Rabi'a. O Allah, save Salama bin Hisham. O Allah, save Al-Walid bin Al-Walid. O Allah, save the weak ones among the believers. O Allah, let Your punishment be severe on the tribe of Mudar. O Allah, inflict upon them years (of famine) like the years of Joseph

4599. Narrated Ibn 'Abbas: Regarding the Verse: "Because of the inconvenience of rain or because you are ill." (4.102) (It was revealed in connection with) 'Abdur-Rahman bin 'Auf who was wounded

4600. Narrated 'Aisha: Regarding the Verse:--"They ask your instruction concerning the women. Say: Allah instructs you about them and yet whom you desire to marry." (4.127) (has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him, and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed: (And Allah's statement:) "If a woman fears cruelty or desertion on her husband's part

4601. Narrated 'Aisha: Regarding the Verse:--"If a woman fears cruelty or desertion on her husband's part." (4.128) It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So this Verse was revealed in this connection

4602. Narrated Al-Aswad: While we were sitting in a circle in 'Abdullah's gathering, Hudhaifa came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Al-Aswad said: I testify the uniqueness of Allah! Allah says: "Verily! The hypocrites will be in the lowest depths of the Fire." (4.145) On that 'Abdullah smiled and Hudhaifa sat somewhere in the Mosque. 'Abdullah then got up and his companions (sitting around him) dispersed. Hudhaifa then threw a pebble at me (to attract my attention). I went to him and he said, "I was surprised at 'Abdullah's smile though he understood what I said. Verily, people better than you became hypocrites and then repented and Allah forgave them

4603. Narrated 'Abdullah: The Prophet (ﷺ) said, "None has the right to say that I am better than Jonah bin Matta

4604. Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever says that I am better than Jonah bin Matta, is a liar

4605. Narrated Al-Bara: The last Sura that was revealed was Bara'a, and the last Verse that was revealed was: "They ask you for a legal verdict, Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs

4606. Narrated Tariq bin Shihab: The Jews said to 'Umar, "You (i.e. Muslims) recite a Verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration." 'Umar said, "I know very well when and where it was revealed, and where Allah's Messenger (ﷺ) was when it was revealed. (It was revealed on) the day of 'Arafat (Hajj Day), and by Allah, I was at 'Arafat" Sufyan, a sub-narrator said: I am in doubt whether the Verse:-- "This day I have perfected your religion for you." was revealed on a Friday or not

4607. Narrated Aisha: The wife of the Prophet (ﷺ) : We set out with Allah's Messenger (ﷺ) on one of his journeys, and when we were at Baida' or at Dhat-al-Jaish, a necklace of mine was broken (and lost). Allah's Messenger (ﷺ) stayed there to look for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abu Bakr As-Siddiq and said, "Don't you see what 'Aisha has done? She has made Allah's Messenger (ﷺ) and the people, stay where there is no water and they have no water with them." Abu Bakr came while Allah's Messenger (ﷺ) was sleeping with his head on my thigh. He said (to me), "You have detained Allah's Messenger (ﷺ) and the people where there is no water, and they have no water with them." So he admonished me and said what Allah wished him to say, and he hit me on my flanks with his hand. Nothing prevented me from moving (because of pain) but the position of Allah's Messenger (ﷺ) on my thigh. So Allah's Messenger (ﷺ) got up when dawn broke and there was no water, so Allah revealed the Verse of Tayammum. Usaid bin Hudair said, "It is not the first blessing of yours, O the family of Abu Bakr." Then we made the camel on which I was riding get up, and found the necklace under it

4608. Narrated Aisha: A necklace of mine was lost at Al-Baida' and we were on our way to Medina. The Prophet (ﷺ) made his camel kneel down and dismounted and laid his head on my lap and slept. Abu Bakr came to me and hit me violently on the chest and said, "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allah's Messenger (ﷺ) ; (on my lap) although Abu Bakr had hurt me (with the slap). Then the Prophet (ﷺ) woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:-- "O you who believe! When you intend to offer prayer.." (5.6) Usaid bin Hudair said, "Allah has blessed the people for your sake, O the family of Abu Bakr. You are but a blessing for them

4609. Narrated 'Abdullah (bin Masud): On the day of Badr, Al-Miqdad said, "O Allah's Messenger (ﷺ)! We do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you two; we are sitting here, (5.24) but (we say). "Proceed, and we are with you." That seemed to delight Allah's Messenger (ﷺ) greatly

4610. Narrated Abu Qilaba: That he was sitting behind 'Umar bin 'Abdul 'Aziz and the people mentioned and mentioned (about al-Qasama) and they said (various things), and said that the Caliphs had permitted it. 'Umar bin 'Abdul 'Aziz turned towards Abu Qilaba who was behind him and said. "What do you say, O 'Abdullah bin Zaid?" or said, "What do you say, O Abu Qilaba?" Abu Qilaba said, "I do not know that killing a person is lawful in Islam except in three cases: a married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allah and His Apostle." 'Anbas said, "Anas narrated to us such-and-such." Abu Qilaba said, "Anas narrated to me in this concern, saying, some people came to the Prophet (ﷺ) and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet (ﷺ) said, 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out

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and drink of their milk and urine.' So they took them and set out and drank of their urine and milk, and having recovered, they attacked the shepherd, killed him and drove away the camels.' Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Apostle and frightened Allah's Messenger () ?" Anbasa said, "I testify the uniqueness of Allah!" Abu Qilaba said, "Do you suspect me?" Anbasa said, "No, Anas narrated that (Hadith) to us." Then 'Anbasa added, "O the people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you

4611. Narrated Anas (bin Malik):Ar-Rubai (the paternal aunt of Anas bin Malik) broke the incisor tooth of a young Ansari girl. Her family demanded the Qisas and they came to the Prophet () who passed the judgment of Qisas. Anas bin An-Nadr (the paternal uncle of Anas bin Malik) said, "O Allah's Messenger (!) By Allah, her tooth will not be broken." The Prophet () said, "O Anas! (The law prescribed in) Allah's Book is Qisas." But the people (i.e. the relatives of the girl) gave up their claim and accepted a compensation. On that Allah's Apostle said, "Some of Allah's worshippers are such that if they take an oath, Allah will fulfill it for them

4612. Narrated `Aisha:Whoever tells that Muhammad concealed part of what was revealed to him, is a liar, for Allah says:-- "O Apostle (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord

4613. Narrated `Aisha:This Verse: "Allah will not punish you for what is unintentional in your oaths." (5.89) was revealed about a man's statement (during his talk), "No, by Allah," and "Yes, by Allah

4614. Narrated Aisha:That her father (Abu Bakr) never broke his oath till Allah revealed the order of the legal expiation for oath. Abu Bakr said, "If I ever take an oath (to do something) and later find that to do something else is better, then I accept Allah's permission and do that which is better, (and do the legal expiation for my oath)

4615. Narrated `Abdullah:We used to participate in the holy wars carried on by the Prophet () and we had no women (wives) with us. So we said (to the Prophet ()) ". Shall we castrate ourselves?" But the Prophet () forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you

4616. Narrated Ibn `Umar:(The Verse of) prohibiting alcoholic drinks was revealed when there were in Medina five kinds of (alcoholic) drinks none of which was produced from grapes

4617. Narrated Anas bin Malik:We had no alcoholic drink except that which was produced from dates and which you call Fadikh. While I was standing offering drinks to Abu Talha and so-and-so and so-and-so, a man came and said, "Has the news reached you? They said, "What is that?" He said, "Alcoholic drinks have been prohibited. They said, "Spill (the contents of these pots, O Anas!" Then they neither asked about it (alcoholic drinks) nor returned to it after the news from that man

4618. Narrated Jabir:Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle and on the same day they were killed as martyrs, and that was before wine was prohibited

4619. Narrated Ibn `Umar:I heard `Umar while he was on the pulpit of the Prophet () saying, "Now then O people! The revelation about the prohibition of alcoholic drinks was revealed; and alcoholic drinks are extracted from five things: Grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind

4620. Narrated Anas:The alcoholic drink which was spilled was Al-Fadikh. I used to offer alcoholic drinks to the people at the residence of Abu Talha. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ordered somebody to announce that: Abu Talha said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abu Talha said to me, "Go and spill it (i.e. the wine)," Then it (alcoholic drinks) was seen flowing through the streets of Medina. At that time the wine was Al-Fadikh. The people said, "Some people (Muslims) were killed (during the battle of Uhud) while wine was in their stomachs." So Allah revealed: "On those who believe and do good deeds there is no blame for what they ate (in the past)

4621. Narrated Anas:The Prophet () delivered a sermon the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet () covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet () said, "So-and-so." So this Verse was revealed: "Ask not about things which, if made plain to you, may cause you trouble

4622. Narrated Ibn `Abbas:Some people were asking Allah's Messenger () questions mockingly. A man would say, "Who is my father?" Another man whose she-camel had gone astray would say, "Where is my she-camel?" So Allah revealed this Verse in this connection: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble

4623. Narrated Sa'id bin Al-Musaiyab:Bahira is a she-camel whose milk is kept for the idols and nobody is allowed to milk it; Sa'iba was the she-camel which they used to set free for their gods and nothing was allowed to be carried on it. Abu Huraira said: Allah's Messenger () said, "I saw `Amr bin `Amir Al-Khuza'i (in a dream) dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities)," Wasila is the she-camel which gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery. People (in the Pre-Islamic periods of ignorance) used to let that she camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. 'Ham' was the male camel which was used for copulation. When it had finished the number of copulations assigned for it, they would let it loose for

their idols and excuse it from burdens so that nothing would be carried on it, and they called it the 'Hami.' Abu Huraira said, "I heard the Prophet (ﷺ) saying so

4624. Narrated Aisha:Allah's Messenger (ﷺ) said, "I saw Hell and its different portions were consuming each other and saw `Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting animals loose (for the idols)

4625. Narrated Ibn `Abbas:Allah's Messenger (ﷺ) delivered a sermon and said, "O people! You will be gathered before Allah barefooted, naked and not circumcised." Then (quoting Qur'an) he said:-- "As We began the first creation, We shall repeat it. A promise We have undertaken: Truly We shall do it.." (21.104) The Prophet (ﷺ) then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from the Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet Jesus (ﷺ)) said: And I was a witness 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.' (5.117) Then it will be said, "These people have continued to be apostates since you left them

4626. Narrated Ibn `Abbas:The Prophet (ﷺ) said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave (Jesus) said:- - "And I was a witness over them while I dwelt amongst them...the ALMIGHTY, the All Wise

4627. Narrated `Abdullah:Allah's Messenger (ﷺ) said, "The keys of the Unseen are five: Verily with Allah (Alone) is the knowledge of the Hour He sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allah is All-Knower, All-Aware

4628. Narrated Jabir:When this Verse was revealed: "Say: He has power to send torment on you from above." (6.65) Allah's Messenger (ﷺ) said, "O Allah! I seek refuge with Your Face (from this punishment)." And when the verse: "or send torment from below your feet," (was revealed), Allah's Messenger (ﷺ) said, "(O Allah!) I seek refuge with Your Face (from this punishment)." (But when there was revealed): "Or confuse you in party strife and make you to taste the violence of one another." (6.65) Allah's Messenger (ﷺ) said, "This is lighter (or, this is easier)

4629. Narrated `Abdullah:When:"...and confuse not their belief with wrong." (6.82) was revealed, the Prophet's companions said, "Which of us has not done wrong?" Then there was revealed:-- "Verily joining others in worship with Allah is a tremendous wrong indeed

4630. Narrated Ibn `Abbas:The Prophet (ﷺ) said, "Nobody has the rights to say that I am better than Jonah bin Matta

4631. Narrated Abu Huraira:The Prophet (ﷺ) said, "Nobody has the right to say that I am better than Jonah bin Matta

4632. Narrated Mujahid:That he asked Ibn `Abbas, "Is there a prostration in Surat-al-Sa'd?" (38.24) Ibn `Abbas said, "Yes," and then recited: "We gave...So follow their guidance." (6.85,90) Then he said, "He (David) is one of them (i.e. those prophets)." Mujahid narrated: I asked Ibn `Abbas (regarding the above Verse). He said, "Your Prophet (Muhammad) was one of those who were ordered to follow them

4633. Narrated Jabir bin `Abdullah:The Prophet (ﷺ) said, "May Allah curse the Jews! When Allah forbade them to eat the fat of animals, they melted it and sold it, and utilized its price

4634. Narrated Abu Wail:`Abdullah (bin Mas`ud) said, "None has more sense of ghaira than Allah therefore - He prohibits shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none loves to be praised more than Allah does, and for this reason He praises Himself." I asked Abu Wail, "Did you hear it from `Abdullah?" He said, "Yes," I said, "Did `Abdullah ascribe it to Allah's Messenger (ﷺ)?" He said, "Yes

4635. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "The Hour will not be established until the sun rises from the West: and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a soul to believe then, if it believed not before

4636. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then." Then he recited the whole Verse

4637. Narrated `Abdullah bin Mas`ud:Allah's Messenger (ﷺ) said, "None has more sense of ghaira than Allah, and for this He has forbidden shameful sins whether committed openly or secretly, and none loves to be praised more than Allah does, and this is why He Praises Himself

4638. Narrated Abu Sa`id Al-Khudri:A man from the Jews, having been slapped on his face, came to the Prophet (ﷺ) and said, "O Muhammad! A man from your companions from the Ansar has slapped me on my face!" The Prophet (ﷺ) said, "Call him." When they called him, the Prophet (ﷺ) said, "Why did you slap him?" He said, "O Allah's Messenger (ﷺ)! While I was passing by the Jews, I heard him saying, 'By Him Who selected Moses above the human beings,' I said, 'Even above Muhammad?' I became furious and slapped him on the face." The Prophet (ﷺ) said, "Do not give me superiority over the other prophets, for on the Day of Resurrection the people will become unconscious and I will be the first to regain consciousness. Then I will see Moses holding one of the legs of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the Mountain, (during his worldly life) was sufficient for him

4639. Narrated Sa`id Ibn Zaid:The Prophet (ﷺ) said, "Al-Kam'a is like the Manna (sweet resin or gum) (in that it grows naturally without human care) and its water is a cure for the eye diseases

4640. Narrated Abu Ad-Darda:There was a dispute between Abu Bakr and `Umar, and Abu Bakr made `Umar angry. So `Umar left angrily. Abu Bakr followed him, requesting him to ask forgiveness (of Allah) for him, but `Umar refused to do so and closed his door in Abu Bakr's face. So Abu Bakr went to Allah's Messenger (ﷺ) while we were with him. Allah's Messenger (ﷺ) said, "This friend of yours must have quarrelled (with somebody)." In the meantime `Umar repented and felt sorry

for what he had done, so he came, greeted (those who were present) and sat with the Prophet () and related the story to him. Allah's Messenger () became angry and Abu Bakr started saying, "O Allah's Messenger (!) By Allah, I was more at fault (than `Umar)." Allah's Apostle said, "Are you (people) leaving for me my companion? (Abu Bakr), Are you (people) leaving for me my companion? When I said, 'O people I am sent to you all as the Messenger of Allah,' you said, 'You tell a lie.' while Abu Bakr said, 'You have spoken the truth

4641. Narrated Abu Huraira:Allah's Messenger () said, "It was said to the children of Israel, 'Enter the gate in prostration and say Hittatun. We shall forgive you your faults.' (7.161) But they changed (Allah's Order) and entered, dragging themselves on their buttocks and said, 'Habbatun (a grain) in a Sha'ratin (hair)

4642. Narrated Ibn `Abbas:'Uyaina bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom `Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get for me the permission to see him." Al-Hurr said, "I will get the permission for you to see him." So Al-Hurr asked the permission for 'Uyaina and `Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." Thereupon `Umar became so furious that he intended to harm him, but Al-Hurr said, "O chief of the Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; and leave (don't punish) the foolish." (7.199) and this (i.e. 'Uyaina) is one of the foolish." By Allah, `Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allah's Book strictly

4643. Narrated `Abdullah bin Az-Zubair:(The Verse) "Hold to forgiveness; command what is right..." was not revealed by Allah except in connection with the character of the people

4644. Abdullah bin Az-Zubair said:Allah ordered His Prophet to forgive the people their misbehavior (towards him)

4645. Narrated Sa`id bin Jubair:I asked Ibn `Abbas regarding Surat-al-Anfal. He said, "It was revealed in connection with the Battle of Badr

4646. Narrated Ibn `Abbas:Regarding the Verse: "Verily! The worst of beasts in the Sight of Allah are the deaf and the dumb---- those who understand not." (8.22) (The people referred to here) were some persons from the tribe of Bani `Abd-Ad-Dar

4647. Narrated Abu Sa`id bin Al-Mu'alla:While I was praying, Allah's Messenger () passed me and called me, but I did not go to him until I had finished the prayer. Then I went to him, and he said, "What prevented you from coming to me? Didn't Allah say:-- "O you who believe! Answer the call of Allah (by obeying Him) and His Apostle when He calls you?" He then said, "I will inform you of the greatest Sura in the Qur'an before I leave (the mosque)." When Allah's Messenger () got ready to leave (the mosque), I reminded him. He said, "It is: 'Praise be to Allah, the Lord of the worlds.' (i.e. Surat-al-Fatiha) As-sab'a Al-Mathani (the seven repeatedly recited Verses)

4648. Narrated Anas bin Malik:Abu Jahl said, "O Allah! If this (Qur'an) is indeed the Truth from You, then rain down on us a shower of stones from the sky or bring on us a painful torment." So Allah revealed:-- "But Allah would not punish them while you were amongst them, nor He will punish them while they seek (Allah's) forgiveness..." (8.33) And why Allah should not punish them while they turn away (men) from Al- Masjid-al-Haram (the Sacred Mosque of Mecca)

4649. Narrated Anas bin Malik:Abu Jahl said, "O Allah! If this (Qur'an) is indeed the Truth from You), then rain down on us a shower of stones from the sky or bring on us a painful punishment." So there was revealed:-- 'But Allah would not punish them while you (Muhammad) were amongst them, nor will He punish them while they seek (Allah's) Forgiveness. And why Allah should not punish them while they stop (men) from Al-Masjid-al-Haram

4650. Narrated Ibn `Umar:That a man came to him (while two groups of Muslims were fighting) and said, "O Abu `Abdur Rahman! Don't you hear what Allah has mentioned in His Book: 'And if two groups of believers fight against each other...' (49.9) So what prevents you from fighting as Allah has mentioned in His Book?" Ibn `Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allah says: 'And whoever kills a believer intentionally...' (4.93) Then that man said, "Allah says:-- 'And fight them until there is no more afflictions (worshipping other besides Allah) and the religion (i.e. worship) will be all for Allah (Alone)" (8.39) Ibn `Umar said, "We did this during the lifetime of Allah's Messenger () when the number of Muslims was small, and a man was put to trial because of his religion, the pagans would either kill or chain him; but when the Muslims increased (and Islam spread), there was no persecution." When that man saw that Ibn `Umar did not agree to his proposal, he said, "What is your opinion regarding `Ali and `Uthman?" Ibn `Umar said, "What is my opinion regarding `Ali and `Uthman? As for `Uthman, Allah forgave him and you disliked to forgive him, and `Ali is the cousin and son-in-law of Allah's Messenger ()." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see

4651. Narrated Sa`id bin Jubair:Ibn `Umar came to us and a man said (to him), "What do you think about 'Qit-alal-Fitnah' (fighting caused by afflictions)." Ibn `Umar said (to him), "And do you understand what an affliction is? Muhammad used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling

4652. Narrated Ibn `Abbas:When the Verse:-- "If there are twenty steadfast amongst you, they will overcome two hundred." (8.65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyan (the sub-narrator) once said, "Twenty (Muslims) should not flee before two hundred (non Muslims)." Then there was revealed: 'But now Allah has lightened your (task)..'. (8.66) So it became obligatory that one-hundred (Muslims) should not flee before two hundred (nonmuslims). (Once Sufyan said extra, "The Verse: 'Urge the believers to the fight. If there are twenty steadfast amongst you (Muslims) ..' was revealed.) Sufyan said, "Ibn Shubruma said, "I see that this order is applicable to the obligation of enjoining good and forbidding evil

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4653. Narrated Ibn `Abbas:When the Verse:--'If there are twenty steadfast amongst you (Muslims), they will overcome two-hundred (non-Muslims),' was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing: '(But) now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims)).' (8.66) So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them

4654. Narrated Al-Bara:The last Verse that was revealed was: 'They ask you for a legal verdict: Say: Allah directs (thus) about Al-Kalalah (those who leave no descendants or ascendants as heirs).' And the last Sura which was revealed was Baraatun

4655. Narrated Humaid bin `Abdur-Rahman:Abu Huraira said, "During that Hajj (in which Abu Bakr was the chief of the pilgrims) Abu Bakr sent me along with announcers on the Day of Nahr (10th of Dhul-Hijja) in Mina to announce: "No pagans shall perform, Hajj after this year, and none shall perform the Tawaf around the Ka'ba in a naked state." Humaid bin `Abdur Rahman added: Then Allah's Messenger () sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat Bara'a. Abu Huraira added, "So `Ali, along with us, recited Bara'a (loudly) before the people at Mina on the Day of Nahr and announced; "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka'ba in a naked state

4656. Narrated Humaid bin `Abdur Rahman:Abu Huraira said, "Abu Bakr sent me in that Hajj in which he was the chief of the pilgrims along with the announcers whom he sent on the Day of Nahr to announce at Mina: "No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka'ba in a naked state." Humaid added: That the Prophet () sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat-Baraa. Abu Huraira added, "So `Ali, along with us, recited Bara'a (loudly) before the people at Mina on the Day of Nahr and announced "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka'ba in a naked state

4657. Narrated Humaid bin `Abdur-Rahman:Abu Huraira said that Abu Bakr sent him during the Hajj in which Abu Bakr was made the chief of the pilgrims by Allah's Messenger () before (the year of) Hajjat al-Wada` in a group (of announcers) to announce before the people; 'No pagan shall perform the Hajj after this year, and none shall perform the Tawaf around the Ka'ba in a naked state. Humaid used to say The Day of Nahr is the day of Al- Hajj Al-Akbar (the Greatest Day) because of the narration of Abu Huraira

4658. Narrated Zaid bin Wahb:We were with Hudhaifa and he said, "None remains of the people described by this Verse (9.12), except three, and of the hypocrites except four." A bedouin said, "You the companions of Muhammad! Tell us (things) and we do not know that about those who break open our houses and steal our precious things? ' He (Hudhaifa) replied, "Those are Al Fussaqa (rebellious wrongdoers) (not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness

4659. Narrated Abu Huraira:Allah's Messenger () said, "The Kanz (money, the Zakat of which is not paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection

4660. Narrated Zaid bin Wahb:I passed by (visited) Abu Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sham and I recited the Verse: "They who hoard up gold and silver and spend them not in the way of Allah; announce to them a painful torment, " (9.34) where upon Muawiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslims) and for them

4661. Narrated Khālid bin Aslam:We went out with `Abdullāh bin 'Umar and he said, "This (Verse) was revealed before the prescription of Zakat, and when Zakāt was prescribed, Allah made it a means of purifying one's wealth

4662. Narrated Abu Bakr:The Prophet () said, "Time has come back to its original state which it had when Allah created the Heavens and the Earth; the year is twelve months, four of which are sacred. Three of them are in succession; Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which stands between Jumad (ath-thani) and Sha'ban

4663. Narrated Abu Bakr:I was in the company of the Prophet () in the cave, and on seeing the traces of the pagans, I said, "O Allah's Messenger () If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allah?

4664. Narrated Ibn Abi Mulaika:When there happened the disagreement between Ibn Az-Zubair and Ibn `Abbas, I said (to the latter), "(Why don't you take the oath of allegiance to him as) his father is Az-Zubair, and his mother is Asma,' and his aunt is `Aisha, and his maternal grandfather is Abu Bakr, and his grandmother is Safiya?

4665. Narrated Ibn Abi Mulaika:There was a disagreement between them (i.e. Ibn `Abbas and Ibn Az-Zubair) so I went to Ibn `Abbas in the morning and said (to him), "Do you want to fight against Ibn Az-Zubair and thus make lawful what Allah has made unlawful (i.e. fighting in Mecca)?" Ibn `Abbas said, "Allah forbid! Allah ordained that Ibn Az-Zubair and Bani Umaiyah would permit (fighting in Mecca), but by Allah, I will never regard it as permissible." Ibn `Abbas added. "The people asked me to take the oath of allegiance to Ibn Az-Zubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet, his (maternal) grandfather, Abu Bakr was (the Prophet's) companion in the cave, his mother, Asma' was 'Dhatun-Nitaq', his aunt, `Aisha was the mother of the Believers, his paternal aunt, Khadija was the wife of the Prophet (), and the paternal aunt of the Prophet () was his grandmother. He himself is pious and chaste in Islam, well versed in the Knowledge of the Qur'an. By Allah! (Really, I left my relatives, Bani Umaiyah for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family

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4666. Narrated Ibn Abi Mulaika: We entered upon Ibn `Abbas and he said "Are you not astonished at Ibn Az-Zubair's assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abu Bakr and `Umar though they were more entitled to receive all good than he was." I said "He (i.e. Ibn Az-Zubair) is the son of the aunt of the Prophet () and the son of Az-Zubair, and the grandson of Abu Bakr and the son of Khadija's brother, and the son of `Aisha's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others

4667. Narrated Abu Sa`id: Something was sent to the Prophet () and he distributed it amongst four (men) and said, "I want to attract their hearts, (to Islam thereby)," A man said (to the Prophet ()), "You have not done justice." Thereupon the Prophet () said, "There will emerge from the offspring of this (man) some people who will renounce the religion

4668. Narrated Abu Mas`ud: When we were ordered to give alms, we began to work as porters (to earn something we could give in charity). Abu `Aqil came with one half of a Sa` (special measure for food grains) and another person brought more than he did. So the hypocrites said, "Allah is not in need of the alms of this (i.e. Abu `Aqil); and this other person did not give alms but for showing off." Then Allah revealed:-- 'Those who criticize such of the Believers who give charity voluntarily and those who could not find to give in charity except what is available to them

4669. Narrated Shaiq: Abu Mas`ud Al-Ansari said, "Allah's Messenger (), used to order us to give alms. So one of us would exert himself to earn one Mud (special measure of wheat or dates, etc.) to give in charity; while today one of us may have one hundred thousand." Shaiq said: As if Abu Masud referred to himself

4670. Narrated Ibn `Abbas: When `Abdullah bin `Ubai died, his son `Abdullah bin `Abdullah came to Allah's Messenger () and asked him to give him his shirt in order to shroud his father in it. He gave it to him and then `Abdullah asked the Prophet () to offer the funeral prayer for him (his father). Allah's Messenger () got up to offer the funeral prayer for him, but `Umar got up too and got hold of the garment of Allah's Messenger () and said, "O Allah's Messenger () Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him" Allah's Messenger () said, "But Allah has given me the choice by saying: '(Whether you) ask forgiveness for them, or do not ask forgiveness for them; even if you ask forgiveness for them seventy times..' (9.80) so I will ask more than seventy times." `Umar said, "But he (`Abdullah bin `Ubai) is a hypocrite!" However, Allah's Messenger () did offer the funeral prayer for him whereupon Allah revealed: 'And never (O Muhammad) pray for anyone of them that dies, nor stand at his grave

4671. Narrated `Umar bin Al-Khattab: When `Abdullah bin Ubai bin Salul died, Allah's Messenger () was called in order to offer the funeral prayer for him. When Allah's Messenger () got up (to offer the prayer) I jumped towards him and said, "O Allah's Messenger (!) Do you offer the prayer for Ibn Ubai although he said so-and-so on such-and-such-a day?" I went on mentioning his sayings. Allah's Messenger () smiled and said, "Keep away from me, O `Umar!" But when I spoke too much to him, he said, "I have been given the choice, and I have chosen (this) ; and if I knew that if I asked forgiveness for him more than seventy times, he would be forgiven, I would ask it for more times than that." So Allah's Messenger () offered the funeral prayer for him and then left, but he did not stay long before the two Verses of Surat-Bara'a were revealed, i.e.:-- 'And never (O Muhammad) pray for anyone of them that dies.... and died in a state of rebellion.' (9.84) Later I was astonished at my daring to speak like that to Allah's Messenger () and Allah and His Apostle know best

4672. Narrated Ibn `Umar: When `Abdullah bin Ubai died, his son `Abdullah bin `Abdullah came to Allah's Messenger () who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but `Umar bin Al-Khattab took hold of his garment and said, "Do you offer the funeral prayer for him though he was a hypocrite and Allah has forbidden you to ask forgiveness for hypocrites?" The Prophet () said, "Allah has given me the choice (or Allah has informed me) saying: "Whether you, O Muhammad, ask forgiveness for them, or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, Allah will not forgive them," (9.80) Then he added, "I will (appeal to Allah for his sake) more than seventy times." So Allah's Messenger () offered the funeral prayer for him and we too, offered the prayer along with him. Then Allah revealed: "And never, O Muhammad, pray (funeral prayer) for anyone of them that dies, nor stand at his grave. Certainly they disbelieved in Allah and His Apostle and died in a state of rebellion

4673. Narrated `Abdullah bin Ka`b: I heard Ka`b bin Malik at the time he remained behind and did not join (the battle of) Tabuk, saying, "By Allah, no blessing has Allah bestowed upon me, besides my guidance to Islam, better than that of helping me speak the truth to Allah's Messenger () otherwise I would have told the Prophet () a lie and would have been ruined like those who had told a lie when the Divine Inspiration was revealed:-- "They will swear by Allah to you (Muslims) when you return to them.. the rebellious people

4674. Narrated Samura bin Jundab: Allah's Messenger () said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, half of their bodies, look like the most handsome human beings you have ever seen, and the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river. So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'The first is the Garden of Eden and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who mixed good deeds and bad deeds, but Allah forgave them

4675. Narrated Al-Musaiyab: When Abu Talib's death approached, the Prophet () went to him while Abu Jahl and `Abdullah bin Abi Umaiyah were present with him. The Prophet () said, "O uncle, say: None has the right to be worshipped except Allah, so that I may argue for your case with it before Allah." On that, Abu Jahl and `Abdullah bin Abu Umaiyah said, "O Abu Talib! Do you want to renounce `Abdul Muttalib's religion?" Then the Prophet said, "I will keep on asking (Allah for) forgiveness for you unless I am forbidden to do so." Then there was revealed:-- 'It is not fitting for the Prophet () and those who believe that they should invoke

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(Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the Fire

4676. Narrated `Abdullah bin Ka'b: I heard Ka'b bin Malik talking about the Verse:-- 'And to the three (He also forgave) who remained behind.' (9.118) saying in the last portion of his talk, "(I said), 'As a part (sign) of my repentance, I would like to give up all my property in the cause of Allah and His Apostle,' The Prophet () said to me, 'Keep some of your wealth as it is good for you.'" (To the three (He also forgave) who remained behind till for them the earth, vast as it is, was straitened

4677. Narrated `Abdullah bin Ka'b: I heard Ka'b bin Malik who was one of the three who were forgiven, saying that he had never remained behind Allah's Messenger () in any Ghazwa which he had fought except two Ghazwat Ghazwat- Al-'Usra (Tabuk) and Ghazwat-Badr. He added. "I decided to tell the truth to Allah's Messenger () in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two-rak'at prayer. The Prophet () forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet () would not offer the funeral prayer for me, or Allah's Messenger () might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His Forgiveness for us to the Prophet () in the last third of the night while Allah's Messenger () was with Um Salama. Um Salama sympathized with me and helped me in my disaster. Allah's Messenger () said, 'O Um Salama! Ka'b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So when the Prophet () had offered the Fajr prayer, he announced Allah's Forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet () lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said: 'They will present their excuses to you (Muslims) when you return to them. Say: Present no excuses; we shall not believe you. Allah has already informed us of the true state of matters concerning you. Allah and His Apostle will observe your actions

4678. Narrated `Abdullah bin Ka'b: I heard Ka'b bin Malik talking about the story of the battle of Tabuk when he remained behind, "By Allah, I do not know anyone whom Allah has helped for telling the truth more than me since I mentioned that truth to Allah's Messenger () till today, I have never intended to tell a lie. And Allah revealed to His Apostle: "Verily! Allah has forgiven the Prophet, the Muhajirin..... and be with those who are true (in words and deeds)." (9.117-119) (See Hadith No. 702 Vol)

4679. Narrated Zaid bin Thabit Al-Ansari: who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). `Umar was present with Abu Bakr who said, 'Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an." Abu Bakr added, "I said to `Umar, 'How can I do something which Allah's Apostle has not done?' `Umar said (to me), 'By Allah, it is (really) a good thing.' So `Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as `Umar." (Zaid bin Thabit added:) `Umar was sitting with him (Abu Bakr) and was not speaking to me. "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Messenger (). Therefore, look for the Qur'an and collect it (in one manuscript)." "By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and `Umar. So I started locating Qur'anic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuza'ima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):-- "Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9.128) The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with `Umar till Allah took him unto Him, and finally it remained with Hafsa, `Umar's daughter

4680. Narrated Ibn `Abbas: When the Prophet () arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet () said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day

4681. Narrated Muhammad bin `Abbas bin Ja'far: That he heard Ibn `Abbas reciting: "No doubt! They fold up their breasts." (11.5) and asked him about its explanation. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in an open space lest they be exposed to the sky, so the above revelation was sent down regarding them

4682. Narrated Muhammad bin `Abbas bin Ja'far: Ibn `Abbas recited. "No doubt! They fold up their breasts." I said, "O Abu `Abbas! What is meant by "They fold up their breasts?" He said, "A man used to feel shy on having sexual relation with his wife or on answering the call of nature (in an open space) so this Verse was revealed:-- "No doubt! They fold up their breasts

4683. Narrated `Amr:Ibn `Abbas recited:-- "No doubt! They fold up their breasts in order to hide from Him. Surely! Even when they cover themselves with their garments

4684. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, 'Spend (O man), and I shall spend on you.'" He also said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)

4685. Narrated Safwan bin Muhriz:While Ibn `Umar was performing the Tawaf (around the Ka'ba), a man came up to him and said, "O Abu `AbdurRahman!" or said, "O Ibn `Umar! Did you hear anything from the Prophet () about An-Najwa?" Ibn `Umar said, "I heard the Prophet () saying, 'The Believer will be brought near his Lord.'" (Hisham, a sub-narrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (Allah will ask him), 'Do you know (that you did) 'such-and-such sin?'" He will say twice, 'Yes, I do.' Then Allah will say, 'I concealed it in the world and I forgive it for you today.' Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord

4686. Narrated Abu Musa:Allah's Messenger () said, "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited:-- "Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure

4687. Narrated Ibn Masud:A man kissed a woman and then came to Allah's Messenger () and told him of that, so this Divine Inspiration was revealed to the Prophet () 'And offer Prayers perfectly at the two ends of the day, and in some hours of the night; (i.e. (five) compulsory prayers). Verily, the good deeds remove the evil deeds (small sins) That is a reminder for the mindful.' (11.114) The man said, Is this instruction for me only?' The Prophet () said, "It is for all those of my followers who encounter a similar situation

4688. Narrated `Abdullah bin `Umar:The Prophet () said, "The honorable, the son of the honorable, the son of the honorable, the son of the honorable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham

4689. Narrated Abu Huraira:Allah's Messenger () was asked, "Who are the most honorable of the people?" The Prophet () said, "The most honorable of them in Allah's Sight are those who keep their duty to Allah and fear Him. They said, "We do not ask you about that." He said, "Then the most honorable of the people is 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 ask you about that." The Prophet () said, Do you ask about (the virtues of the ancestry of the Arabs?" They said, "Yes," He said, "Those who were the best amongst you in the pre-Islamic Period are the best amongst you in Islam if they comprehend (the Islamic religion)

4690. Narrated Az-Zuhri:Urwa bin Az-Zubair, Sa'id bin Al-Musaiyab, 'Al-Qama bin Waqqas and 'Ubaidullah bin `Abdullah related the narration of `Aisha, the wife of the Prophet, when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them related a part of the narration (wherein) the Prophet () said (to `Aisha). "If you are innocent, then Allah will declare your innocence: but if you have committed a sin, then ask for Allah's Forgiveness and repent to Him." `Aisha said, "By Allah, I find no example for my case except that of Joseph's father (when he said), 'So (for me) patience is most fitting.' " Then Allah revealed the ten Verses:-- "Verily those who spread the slander are a gang amongst you

4691. Narrated Um Ruman:Who was `Aisha's mother: While I was with `Aisha, `Aisha got fever, whereupon the Prophet () said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then `Aisha sat up and said, "My example and your example is similar to that of Jacob and his sons:--'Nay, but your minds have made up a tale. So (for me) patience is most fitting. It is Allah (alone) Whose help can be sought against that which you assert

4692. Narrated Abu Wail: `Abdullah bin Mas`ud recited "Haita laka (Come you)," and added, "We recite it as we were taught it

4693. Narrated `Abdullah (bin Mas`ud):When the Prophet () realized that the Quraish had delayed in embracing Islam, he said, "O Allah! Protect me against their evil by afflicting them with seven (years of famine) like the seven years of (Prophet) Joseph." So they were struck with a year of famine that destroyed everything till they had to eat bones, and till a man would look towards the sky and see something like smoke between him and it. Allah said:-- "Then watch you (O Muhammad) for the day when the sky will produce a kind of smoke plainly visible." (44.10) And Allah further said:-- "Verily! We shall withdraw the punishment a little, Verily you will return (to disbelief)." (44.15) (Will Allah relieve them from torture on the Day of Resurrection?) (The punishment of) the smoke had passed and Al-Batsha (the destruction of the pagans in the Badr battle) had passed too

4694. Narrated Abu Huraira:Allah's Messenger () said, "May Allah bestow His Mercy on (Prophet) Lot. (When his nation troubled him) he wished if he could betake himself to some powerful support; and if I were to remain in prison for the period Joseph had remained, I would surely respond to the call; and we shall have more right (to be in doubt) than Abraham: When Allah said to him, "Don't you believe?" Abraham said, 'Yes, (I do believe) but to be stronger in faith;

4695. Narrated `Urwa bin Az-Zubair:That when he asked `Aisha about the statement of Allah "Until when the Apostles gave up hope (of their people)." (12.110) she told him (its meaning), `Urwa added, "I said, 'Did they (Apostles) suspect that they were betrayed (by Allah) or that they were treated as liars by (their people)?' `Aisha said, '(They suspected) that they were treated as liars by (their people),' I said, 'But they were sure that their people treated them as liars and it was not a matter of suspicion.' She said, 'Yes, upon my life they were sure about it.' I said to her. 'So they (Apostles) suspected that they were betrayed (by Allah).' She said, "Allah forbid! The Apostles never suspected their Lord of such a thing.' I said, 'What about this Verse then?' She said, 'It is about the Apostles' followers who believed in their Lord and trusted their Apostles, but the period of trials was prolonged and victory was delayed till the Apostles gave up all hope of converting

those of the people who disbelieved them and the Apostles thought that their followers treated them as liars; thereupon Allah's help came to them

4696. Narrated `Urwa:"I told her ('Aisha): (Regarding the above narration), they (Apostles) were betrayed (by Allah)." She said: Allah forbid or said similarly

4697. Narrated Ibn `Umar:Allah's Messenger () said, "The keys of Unseen are five which none knows but Allah: None knows what will happen tomorrow but Allah; none knows what is in the wombs (a male child or a female) but Allah; none knows when it will rain but Allah; none knows at what place one will die; none knows when the Hour will be established but Allah." (See The Qur'an 31:)

4698. Narrated Ibn `Umar:While we were with Allah's Messenger () he said, "Tell me of a tree which resembles a Muslim man. Its leaves do not fall and it does not, and does not, and does not, and it gives its fruits every now and then." It came to my mind that such a tree must be the date palm, but seeing Abu Bakr and `Umar saying nothing, I disliked to speak. So when they did not say anything, Allah's Messenger () said, "It is the date-palm tree." When we got up (from that place), I said to `Umar, "O my father! By Allah, it came to my mind that it must be the date palm tree." `Umar said, "What prevented you from speaking?" I replied, "I did not see you speaking, so I disliked to speak or say anything." `Umar then said, "If you had said it, it would have been dearer to me than so-and-so

4699. Narrated Al-Bara bin Azib:Allah's Messenger () said, "When a Muslim is questioned in his grave, he will testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (), and that is what is meant by Allah's Statement:-- "Allah will keep firm those who believe with a Word that stands firm in this world and in the Hereafter

4700. Narrated Ata:When Ibn `Abbas heard:-- "Have you not seen those who have changed the favor of Allah into disbelief?" (14.28) he said, "Those were the disbelieving pagans of Mecca

4701. Narrated Abu Huraira:The Prophet () said, "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock." ('Ali and other sub-narrators said, "The sound reaches them.") "Until when fear is banished from their (angels) hearts, they (angels) say, 'What was it that your Lord said? They say, 'The truth; And He is the Most High, the Most Great.' (34.23) Then those who gain a hearing by stealing (i.e. devils) will hear Allah's Statement:-- 'Those who gain a hearing by stealing, (stand one over the other like this). (Sufyan, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say, 'Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that is true because of the true news heard from heaven.'" The above hadith is also narrated by Abu Huraira, starting: 'When Allah has ordained some affair...') In this narration the word foreteller is added to the word wizard

4702. Narrated `Abdullah bin `Umar:(While we were going for the Battle of Tabuk and when we reached the places of the dwellers of Al- Hijr), Allah's Messenger () said about the dwellers of Al-Hijr (to us). "Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with

4703. Narrated Abu Sa'id Al-Mualla:While I was praying, the Prophet () passed by and called me, but I did not go to him till I had finished my prayer. When I went to him, he said, "What prevented you from coming?" I said, "I was praying." He said, "Didn't Allah say" "O you who believes Give your response to Allah (by obeying Him) and to His Apostle." (8.24) Then he added, "Shall I tell you the most superior Sura in the Qur'an before I go out of the mosque?" When the Prophet () intended to go out (of the Mosque), I reminded him and he said, "That is: "Al hamdu-li l-lahi Rabbil-'alamin (Surat-al-fatiha)' which is the seven oft repeated verses (Al-Mathani) and the Grand Qur'an which has been given to me

4704. Narrated Abu Huraira:Allah's Messenger () said, "The Um (substance) of the Qur'an is the seven oft-repeated verses (Al-Mathani) and is the Great Qur'an (i.e. Surat-al-Fatiha)

4705. Narrated Ibn `Abbas:Those who have made their Scripture into parts are the people of the Scripture who divided it into portions and believed in a part of it and disbelieved the other

4706. Narrated Ibn `Abbas concerning:"As We have sent down (the Scripture) on those who are divided (Jews and Christians)." (15.90) They believed in part of it and disbelieved in the other, (and they) are the Jews and the Christians

4707. Narrated Anas bin Malik:Allah's Messenger () used to invoke thus: "O Allah! I seek refuge with You from miserliness, laziness; from old geriatric age the punishment in the grave; from the affliction of Ad-Dajjal; and from the afflictions of life and death

4708. Narrated Ibn Mas`ud:Surat Bani Israel and Al-Kahf and Mary are among my first old property

4709. Narrated Abu Huraira:Allah's Messenger () was presented with two cups one containing wine and the other milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allah Who guided you to the Fitra (i.e. Islam); if you had taken the wine, your followers would have gone astray

4710. Narrated Jabir bin `Abdullah:The Prophet () said, "When the Quraish disbelieved me (concerning my night journey), I stood up in Al- Hijr (the unroofed portion of the Ka'ba) and Allah displayed Bait-ul-Maqdis before me, and I started to inform them (Quraish) about its signs while looking at it

4711. Narrated `Abdullah: During the Pre-Islamic period of ignorance if any tribe became great in number, we used to say, "Amira the children of so-and-so." Narrated Al-Humaidi: Sufyan narrated to us something and used the word 'Amira
4712. Narrated Abu Huraira: Some (cooked) meat was brought to Allah's Apostle and the meat of a forearm was presented to him as 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 the reason for it? Allah will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say to some others, 'Go to Adam.' So they will go to Adam and say to him, 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which He created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (I am preoccupied with my own problems). Go to someone else; go to Noah.' So they will go to Noah and say (to him), 'O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say, 'Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.' They will go to Abraham and say, 'O Abraham! You are Allah's Messenger () and His Khalil from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to someone else; go to Moses.' The people will then go to Moses and say, 'O Moses! You are Allah's Messenger () and Allah gave you superiority above the others with His message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?' Moses will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.' So they will go to Jesus and say, 'O Jesus! You are Allah's Messenger () and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say, 'My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say, 'O Muhammad! You are Allah's Messenger () and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?' The Prophet () added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad Raise your head. Ask, and it will be granted. Intercede and It (your intercession) will be accepted.' So I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." The Prophet () further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra (in Sham)
4713. Narrated Abu Huraira: The Prophet () said, "The recitation of Psalms (David's Qur'an) was made light and easy for David that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it
4714. Narrated `Abdullah: Regarding the explanation of the Verse: 'Those whom they call upon (worship) (like Jesus the Son of Mary, angels etc.) desire (for themselves) means of access to their Lord (Allah) as to which of them should be the nearer and they hope for His Mercy and fear His torment.' (17.57) They themselves (e.g. Angels, saints, Apostles, Jesus, etc.,) worshipped Allah, Those Jinns who were worshipped by some Arabs became Muslims (embraced Islam), but those human beings stuck to their (old) religion. Al- A' mash said extra: 'Say, (O Muhammad): Call unto those besides Him whom you assume (to be gods)
4715. Narrated `Abdullah: Regarding the Verse: 'Those whom they call upon (worship) (like Jesus the Son of Mary or angels etc.) desire (for themselves) means of access, to their Lord....' (17.57) (It was revealed regarding) some Jinns who used to be worshipped (by human beings). They later embraced Islam (while those people kept on worshipping them)
4716. Narrated Ibn `Abbas: Regarding: 'And We granted the vision (Ascension to the Heaven "Miraj") which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind.' (17.60) It was an actual eyewitness which was shown to Allah's Messenger () during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-Zaqqum (a bitter pungent tree which grows at the bottom of Hell)
4717. Narrated Ibn Al-Musaiyab: Abu Huraira said, "The Prophet () said, 'A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer." Abu Huraira added, "If you wish, you can recite:-- 'Verily! The recitation of the Qur'an in the early dawn (Morning prayer) is ever witnessed (attended by the angels of the day and the night)
4718. Narrated Ibn `Umar: On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, "O so-and-so! Intercede (for us with Allah), "till (the right) intercession is given to the Prophet (Muhammad) and that will be the day when Allah will raise him into a station of praise and glory (i.e. Al-Maqam -al-Mahmud)

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4719. Narrated Jabir bin `Abdullah:Allah's Messenger () said, "Whoever, after listening to the Adhan (for the prayer) says, 'O Allah, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasila and Al-Fadila and raise him to Al-Maqam-al-Mahmud which You have promised him,' will be granted my intercession for him on the Day of Resurrection

4720. Narrated `Abdullah bin Masud:Allah's Messenger () entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Ka'ba. He then started hitting them with a stick in his hand and say: 'Truth (i.e. Islam) has come and falsehood (disbelief) vanished. Truly falsehood (disbelief) is ever bound to vanish.' (17.81) 'Truth has come and falsehood (Iblis) can not create anything

4721. Narrated `Abdullah:While I was in the company of the Prophet () on a farm and he was reclining on a palm leaf stalk, some Jews passed by. Some of them said to the others. "Ask him (the Prophet ()) about the spirit." Some of them said, "What urges you to ask him about it" Others said, "(Don't) lest he should give you a reply which you dislike." But they said, "Ask him." So they asked him about the Spirit. The Prophet () kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet () said. "They ask you (O, Muhammad) concerning the Spirit, Say: "The spirit," its knowledge is with my Lord; and of knowledge you (mankind) have been given only a Little

4722. Narrated Ibn `Abbas:(regarding): 'Neither say your, prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Messenger () was hiding himself in Mecca. When he prayed with his companions, he used to raise his voice with the recitation of Qur'an, and if the pagans happened to hear him, they would abuse the Qur'an, the One who revealed it and the one who brought it. Therefore Allah said to His Prophet : 'Neither say your prayer aloud.' (17.110) i.e. do not recite aloud lest the pagans should hear you, but follow a way between

4723. Narrated Aisha:The (above) verse was revealed in connection with the invocations

4724. Narrated `Ali:That one night Allah's Messenger () came to him and Fatima and said, "Don't you (both offer the (Tahajjud) prayer?" `Ali said, 'When Allah wishes us to get up, we get up." The Prophet () then recited: 'But man is more quarrelsome than anything.' (18.54) (See Hadith No. 227,Vol)

4725. Narrated Sa'id bin Jubair:I said to Ibn `Abbas, "Nauf Al-Bikali claims that Moses, the companion of Al-Khadir was not the Moses of the children of Israel" Ibn `Abbas said, "The enemy of Allah (Nauf) told a lie." Narrated Ubai bin Ka'b that he heard Allah's Messenger () saying, "Moses got up to deliver a speech before the children of Israel and he was asked, Who is the most learned person among the people?" Moses replied, 'I (am the most learned).' Allah admonished him for he did not ascribe knowledge to Allah alone. So Allah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Moses asked, 'O my Lord, how can I meet him?' Allah said, 'Take a fish and put it in a basket (and set out), and where you, will lose the fish, you will find him.' So Moses (took a fish and put it in a basket and) set out, along with his boy-servant Yusha' bin Noon, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel). (18.61) Allah stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Moses asked his boy-servant 'Bring us our early meal; no doubt, we have suffered much fatigue in this journey of ours.' (18.62) Moses did not get tired till he had passed the place which Allah had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we be-took ourselves to the rock I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a marvelous way.' (18.63) There was a tunnel for the fish and for Moses and his boy-servant there was astonishment. Moses said, 'That is what we have been seeking'. So they went back retracing their footsteps. (18.64) They both returned, retracing their steps till they reached the rock. Behold ! There they found a man covered with a garment. Moses greeted him. Al-Khadir said astonishingly, 'Is there such a greeting in your land?' Moses said, 'I am Moses.' He said, 'Are you the Moses of the children of Israel?' Moses said, 'I have come to you so that you may teach me of what you have been taught. Al-Khadir said, 'You will not be able to have patience with me. (18.66) O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it." Moses said, "Allah willing, you will find me patient, and I will not disobey you in anything.' (18.6) Al-Khadir said to him, 'If you then follow me, do not ask me about anything until I myself speak to you concerning it.' (18.70), After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognized Al-Khadir and allowed them to get on board free of charge. When they got on board suddenly Moses saw that Al-Khadir had pulled out one of the planks of the boat with an adze. Moses said to him.' These people gave us a free lift, yet you have scuttled their boat so as to drown its people! Truly, you have done a dreadful thing.' (18.71) Al-Khadir said, 'Didn't I say that you can have no patience with me ?' (18.72) Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)" (18.73) Allah's Messenger () said, "The first excuse given by Moses, was that he had forgotten. Then a sparrow came and sat over the edge of the boat and dipped its beak once in the sea. Al-Khadir said to Moses, 'My knowledge and your knowledge, compared to Allah's knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the boat, and while they were walking on the sea shore, Al-Khadir saw a boy playing with other boys. Al-Khadir got hold of the head of that boy and pulled it out with his hands and killed him. Moses said, 'Have you killed an innocent soul who has killed nobody! Truly, you have done an illegal thing.' (18.74) He said, "Didn't I tell you that you can have no patience with me?" (18.75) (The sub narrator said, the second blame was stronger than the first one.) Moses said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (18.76) Then they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. (In that town) they found there a wall on the point of falling down. (18.77) Al-Khadir set it up straight with his own hands. Moses said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it. Al-Khadir

said, 'This is the parting between me and you ..that is the interpretation of (those things) over which you were unable to hold patience.' (18.78-82) Allah's Messenger () said, "We wished that Moses could have been more patient so that Allah might have described to us more about their story

4726. Narrated Ibn Juraij: Ya'la bin Muslim and 'Amr bin Dinar and some others narrated the narration of Sa'id bin Jubair. Narrated Sa'id: While we were at the house of Ibn 'Abbas, Ibn 'Abbas said, "Ask me (any question)" I said, "O Abu 'Abbas! May Allah let me be sacrificed for you ! There is a man at Kufa who is a storyteller called Nauf; who claims that he (Al-Khadir's companion) is not Moses of Bani Israel." As for 'Amr, he said to me, "Ibn 'Abbas said, "(Nauf) the enemy of Allah told a lie." But Ya'la said to me, "Ibn 'Abbas said, Ubai bin Ka'b said, Allah's Messenger () said, 'Once Moses, Allah's Messenger (), preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked, 'O Allah's Messenger ()! Is there anyone on the earth who is more learned than you?' Moses replied, 'No.' So Allah admonished him (Moses), for he did not ascribe all knowledge to Allah. It was said, (on behalf of Allah), 'Yes, (there is a slave of ours who knows more than you).' Moses said, 'O my Lord! Where is he?' Allah said, 'At the junction of the two seas.' Moses said, 'O my Lord! Tell me of a sign whereby I will recognize the place.' " 'Amr said to me, Allah said, "That place will be where the fish will leave you." Ya'la said to me, "Allah said (to Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.' " So Moses took a fish and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Moses)." You have not demanded too much." And that is as mentioned by Allah: 'And (remember) when Moses said to his attendant ' (18.60) Yusha' bin Noon. (Sa'id did not state that). The Prophet () said, "While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attendant said (to himself), "I will not wake him," but when he woke up, he forgot to tell him the fish slipped out and entered the sea. Allah stopped the flow of the sea where the fish was, so that its trace looked as if it was made on a rock. 'Amr forming a hole with his two thumbs and index fingers, said to me, "Like this, as in its trace was made on a rock." Moses said "We have suffered much fatigue on this journey of ours." (This was not narrated by Sa'id). Then they returned back and found Al-Khadir. 'Uthman bin Abi Sulaiman said to me, (they found him) on a green carpet in the middle of the sea. Al-Khadir was covered with his garment with one end under his feet and the other end under his head. When Moses greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Moses said, 'I am Moses.' Al- Khadir said, 'Are you the Moses of Bani Israel?' Moses said, 'Yes.' Al-Khadir said, "What do you want?' Moses said, 'I came to you so that you may teach me of the truth which you were taught.' Al- Khadir said, 'Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Moses? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea: Al-Khadir then said, 'By Allah, my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the boat (18.71). They found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khadir and said, 'The pious slave of Allah.' (We said to Sa'id "Was that Khadir?" He said, "Yes.") The boat men said, 'We will not get him on board with fare.' Al-Khadir scuttled the boat and then plugged the hole with a piece of wood. Moses said, 'Have you scuttled it in order to drown these people? Surely, you have done a dreadful thing. (18.71) (Mujahid said. "Moses said so protestingly.") Al-Khadir said, didn't I say that you can have no patience with me?' (18.72) The first inquiry of Moses was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).' (18.73) (Then) they found a boy and Al-Khadir killed him. Ya'la- said: Sa'id said 'They found boys playing and Al-Khadir got hold of a handsome infidel boy laid him down and then slew him with knife. Moses said, 'Have you killed an innocent soul who has killed nobody' (18.74) Then they proceeded and found a wall which was on the point of falling down, and Al-Khadir set it up straight. Sa'id moved his hand thus and said 'Al-Khadir raised his hand and the wall became straight. Ya'la said, 'I think Sa'id said, 'Al-Khadir touched the wall with his hand and it became straight (Moses said to Al-Khadir), 'If you had wished, you could have taken wages for it.' Sa'id said, 'Wages that we might had eaten.' And there was a king in furor (ahead) of them" (18.79) And there was in front of them. Ibn 'Abbas recited: 'In front of them (was) a king.' It is said on the authority of somebody other than Sa'id that the king was Hudad bin Budad. They say that the boy was called Jaisur. 'A king who seized every ship by force. (18.79) So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. 'His parents were believers, and he (the boy) was a non-believer and we (Khadir) feared lest he would oppress them by obstinate rebellion and disbelief.' (18.80) (i.e. that their love for him would urge them to follow him in his religion, 'so we (Khadir) desired that their Lord should change him for them for one better in righteousness and near to mercy' (18:81). This was in reply to Moses' saying: Have you killed an innocent soul.?' (18.74). 'Near to mercy" means they will be more merciful to him than they were to the former whom Khadir had killed. Other than Sa'id, said that they were compensated with a girl. Dawud bin Abi 'Asim said on the authority of more than one that this next child was a girl

4727. Narrated Sa'id bin Jubair: I said to Ibn 'Abbas, "Nauf-al-Bakali " claims that Moses of Bani Israel was not Moses, the companion of Al-Khadir." Ibn 'Abbas said, "Allah's enemy tells a lie! Ubai bin Ka'b narrated to us that Allah's Messenger () said, 'Moses got up to deliver a sermon before Bani Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah then admonished Moses for he did not ascribe all knowledge to Allah only (Then) came the Divine Inspiration:-- 'Yes, one of Our slaves at the junction of the two seas is more learned than you.' Moses said, 'O my Lord ! How can I meet him?' Allah said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place). So Moses set out along with his attendant Yusha' bin Noon, and they carried with them a fish till they reached a rock and rested there. Moses put his head down and slept. (Sufyan, a sub-narrator said that somebody other than 'Amr said) 'At the rock there was a water spring called 'Al-Hayat' and none came in touch with its water but became alive. So some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea. When Moses woke up, he asked his attendant, 'Bring our

early meal' (18.62). The narrator added: Moses did not suffer from fatigue except after he had passed the place he had been ordered to observe. His attendant Yusha` bin Noon said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (about) the fish ...' (18.63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So there was an astonishing event for his attendant, and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Moses greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Moses said, 'I am Moses.' The man said, 'Moses of Bani Israel?' Moses said, 'Yes,' and added, 'may I follow you so that you teach me something of the Knowledge which you have been taught?' (18.66). Al-Khadir said to him, 'O Moses! You have something of Allah's knowledge which Allah has taught you and which I do not know; and I have something of Allah's knowledge which Allah has taught me and which you do not know.' Moses said, 'But I will follow you.' Al-Khadir said, 'Then if you follow me, ask me no question about anything until I myself speak to you concerning it.' (18.70). After that both of them proceeded along the seashore. There passed by them a boat whose crew recognized Al-Khadir and received them on board free of charge. So they both got on board. A sparrow came and sat on the edge of the boat and dipped its beak unto the sea. Al-Khadir said to Moses, 'My knowledge and your knowledge and all the creation's knowledge compared to Allah's knowledge is not more than the water taken by this sparrow's beak.' Then Moses was startled by Al-Khadir's action of taking an adze and scuttling the boat with it. Moses said to him, 'These people gave us a free lift, but you intentionally scuttled their boat so as to drown them. Surely you have...' (18.71) Then they both proceeded and found a boy playing with other boys. Al-Khadir took hold of him by the head and cut it off. Moses said to him, 'Have you killed an innocent soul who has killed nobody? Surely you have done an illegal thing! ' (18.74) He said, 'Didn't I tell you that you will not be able to have patient with me up to ..but they refused to entertain them as their guests. There they found a wall therein at the point of collapsing.' (18.75-77) Al-Khadir moved his hand thus and set it upright (repaired it). Moses said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, you could have taken wages for it,' Al-Khadir said, 'This is the parting between you and me I will tell you the interpretation of (those things) about which you were unable to hold patience.'...(18.78) Allah's Messenger () said, 'We wished that Moses could have been more patient so that He (Allah) could have described to us more about their story.' Ibn `Abbas used to recite:-- 'And in front (ahead) of them there was a king who used to seize every (serviceable) boat by force. (18.79) ...and as for the boy he was a disbeliever

4728. Narrated Mus`ab:I asked my father, "Was the Verse:-- 'Say: (O Muhammad) Shall We tell you the greatest losers in respect of their deeds?(18.103) revealed regarding Al-Hururiyya?" He said, "No, but regarding the Jews and the Christians, for the Jews disbelieved Muhammad and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Hururiyya are those people who break their pledge to Allah after they have confirmed that they will fulfill it, and Sa`d used to call them 'Al-Fasiqin (evildoers who forsake Allah's obedience)

4729. Narrated Abu Huraira:Allah's Messenger () said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight." and then the Prophet () added, 'We shall not give them any weight on the Day of Resurrection

4730. Narrated Abu Sa`id Al-Khudri:Allah's Messenger () said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.'" Then the Prophet, recited:-- 'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe

4731. Narrated Ibn `Abbas:The Prophet () said to Gabriel, "What prevents you from visiting us more often than you visit us now?" So there was revealed:-- 'And we (angels) descend not but by the command of your Lord. To Him belongs what is before us and what is behind us

4732. Narrated Khabbab:I came to Al-`Asi bin Wail As-Sahmi and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muhammad." I said, "No, I shall not disbelieve in Muhammad till you die and then be resurrected." He said, "Will I die and then be resurrected?" I said, 'Yes'. He said, "Then I will have wealth and children there, and I will pay you (there)." So this Verse was revealed:-- 'Have you then seen him who disbelieved in Our Signs and (yet) says: I shall certainly be given wealth and children?

4733. Narrated Khabbab:I was a blacksmith in Mecca Once I made a sword for Al-`Asi bin Wail As-Sahmi. When I went to demand its price, he said, "I will not give it to you till you disbelieve in Muhammad." I said, "I shall not disbelieve in Muhammad till Allah makes you die and then bring you to life again." He said, "If Allah should make me die and then resurrect me, I would have wealth and children." So Allah revealed:-- 'Have you seen him who disbelieved in Our Signs, and (yet) says I shall certainly be given wealth and children? Has he known the unseen or has he taken a covenant from (Allah) the Beneficent?

4734. Narrated Masruq:Khabbab said, "During the pre-Islamic period, I was a blacksmith and Al-Asi bin Wail owed me a debt." So Khabbab went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muhammad." Khabbab said, "By Allah, I shall not disbelieve in Muhammad till Allah makes you die and then resurrects you." Al-Asi said, "So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay you your debt." So this Verse was revealed:-- 'Have you seen him who disbelieved in Our Signs and, (yet) says: I shall certainly be given wealth and children

4735. Narrated Khabbab:I was a blacksmith and Al-Asi Bin Wail owed me a debt, so I went to him to demand it. He said to me. "I will not pay you your debt till you disbelieve in Muhammad." I said, "I will not disbelieve in Muhammad till you die and then be resurrected." He said, "Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children." So there was revealed:-- 'Have you seen him who disbelieved in Our Signs, and yet says: I shall certainly

be given wealth and children? Has he, known to the unseen or has he taken a covenant from (Allah) the Beneficent? Nay ! We shall record what he says, and we shall add and add to his punishment. And We shall inherit from him all that he talks of, and he shall appear before Us alone

4736. Narrated Abu Huraira:Allah's Messenger () said, "Adam and Moses met, and Moses said to Adam "You are the one who made people miserable and turned them out of Paradise." Adam said to him, "You are the one whom Allah selected for His message and whom He selected for Himself and upon whom He revealed the Torah." Moses said, 'Yes.' Adam said, "Did you find that written in my fate before my creation?" Moses said, 'Yes.' So Adam overcame Moses with this argument

4737. Narrated Ibn `Abbas:When Allah's Messenger () arrived at Medina, he found the Jews observing the fast on the day of 'Ashura' (10th of Muharram). The Prophet () asked them (about it) and they replied, "This is the day when Moses became victorious over Pharaoh." The Prophet () said (to the Muslims), "We are nearer to Moses than they, so fast on this day

4738. Narrated Abu Huraira:The Prophet () said, "Moses argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable.' Adam replied, 'O Moses! You are the one whom Allah selected for His Message and for His direct talk. Yet you blame me for a thing which Allah had ordained for me before He created me?'" Allah's Messenger () further said, "So Adam overcame Moses by this Argument

4739. Narrated `Abdullah:The Suras of Bani Israel, Al-Kahf, Mariyam, Taha and Al-Anbiya are from the very old Suras which I learnt by heart, and they are my first property

4740. Narrated Ibn `Abbas:The Prophet () delivered a sermon and said, "You (people) will be gathered before Allah (on the Day of Resurrection) bare-footed, naked and uncircumcised." (The Prophet () then recited):-- 'As We began the first creation We shall repeat it. (It is) a promise We have undertaken and truly We shall do it.' and added, "The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave, Jesus, said, 'I was a witness over them while I dwelt among them...(to His Statement)..and You are the Witness to all things.' (5.117) Then it will be said, '(O Muhammad) These people never stopped to apostate since you left them

4741. Narrated Abu Sa`id Al-Khudri:The Prophet () said, "On the day of Resurrection Allah will say, 'O Adam!' Adam will reply, 'Labbaik our Lord, and Sa`daik ' Then there will be a loud call (saying), Allah orders you to take from among your offspring a mission for the (Hell) Fire.' Adam will say, 'O Lord! Who are the mission for the (Hell) Fire?' Allah will say, 'Out of each thousand, take out 999.' At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allah." (22.2) (When the Prophet () mentioned this), the people were so distressed (and afraid) that their faces got changed (in color) whereupon the Prophet () said, "From Gog and Magog nine-hundred ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise." On that, we said, "Allahu-Akbar!" Then he said, "I hope that you will be one-third of the people of Paradise." We again said, "Allahu-Akbar!" Then he said, "(I hope that you will be) one-half of the people of Paradise." So we said, "Allahu Akbar

4742. Narrated Ibn `Abbas:Regarding the Verse: "And among men is he who worships Allah's as it were on the very edge." (22.11). A man used to come to Medina and if his wife brought a son and his mares produces offspring, he would say, "This religion (Islam) is good," but if his wife did not give birth to a child and his mares produced no offspring, he would say, "This religion is bad

4743. Narrated Qais bin Ubad:Abu Dharr used to take an oath confirming that the Verse: 'These two opponents (believers, and disbelievers) dispute with each other about their Lord.' (22.19) was Revealed in connection with Hamza and his two companions and `Utba and his two companions on the day when they went out to the battle of Badr

4744. Narrated Qais bin Ubad:Ali said, "I will be the first to kneel before the Beneficent on the Day of Resurrection because of the dispute." Qais said; This Verse: 'These two opponents (believers and disbelievers dispute with each other about their Lord,' (22.19) was revealed in connection with those who came out for the Battle of Badr, i.e. `Ali, Hamza, `Ubaida, Shaiba bin Rabi`a, `Utba bin Rabi`a and Al-Walid bin `Utba

4745. Narrated Sahl bin Sa`d:Uwaimir came to `Asim bin `Adi who was the chief of Bani Ajlan and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e. the husband), or what should he do? Please ask Allah's Messenger () about this matter on my behalf." `Asim then went to the Prophet () and said, "O Allah's Messenger (!) (And asked him that question) but Allah's Messenger () disliked the question," When 'Uwaimir asked `Asim (about the Prophet's answer) `Asim replied that Allah's Messenger () disliked such questions and considered it shameful. "Uwaimir then said, "By Allah, I will not give up asking unless I ask Allah's Messenger () about it." Uwaimir came (to the Prophet) and said, "O Allah's Messenger (!) A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Qisas) or what should he do?" Allah's Messenger () said, "Allah has revealed regarding you and your wife's case in the Qur'an "So Allah's Messenger () ordered them to perform the measures of Mula'ana according to what Allah had mentioned in His Book. So 'Uwaimir did Mula'ana with her and said, "O Allah's Messenger (!) If I kept her I would oppress her." So 'Uwaimir divorced her and so divorce became a tradition after them for those who happened to be involved in a case of Mula'ana. Allah's Messenger () then said, "Look! If she (Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a Wahra then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allah's Messenger () had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth

4746. Narrated Sahl bin Sa'd: A man came to Allah's Messenger () and said, "O Allah's Messenger (!) Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e. the killer) (in Qisas) or what should he do?" So Allah revealed concerning their case what is mentioned of the order of Mula'ana. Allah's Apostle said to the man, "The matter between you and your wife has been decided." So they did Mula'ana in the presence of Allah's Messenger () and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of Mula'ana. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allah prescribed for her

4747. Narrated Ibn `Abbas: Hilal bin Umaiya accused his wife of committing illegal sexual intercourse with Sharik bin Sahma' and filed the case before the Prophet. The Prophet () said (to Hilal), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilal said, "O Allah's Apostle! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet () kept on saying, "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back." Hilal then said, "By Him Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment." Then Gabriel came down and revealed to him:-- 'As for those who accuse their wives...' (24.6-9) The Prophet () recited it till he reached: '... (her accuser) is telling the truth.' Then the Prophet () left and sent for the woman, and Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet () was saying, "Allah knows that one of you is a liar, so will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, "It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, "I will not dishonor my family all through these days," and carried on (the process of taking oaths). The Prophet () then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik bin Sahma's child." Later she delivered a child of that description. So the Prophet () said, "If the case was not settled by Allah's Law, I would punish her severely

4748. Narrated Ibn `Umar: A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allah's Messenger (). Allah's Messenger () ordered them both to do Mula'ana as Allah decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of Mula'ana

4749. Narrated `Aisha: And as for him among them who had the greater share..' (24.11) was `Abdullah bin Ubai bin Salul

4750. Narrated Aisha: (The wife of the Prophet) Whenever Allah's Messenger () intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out a Ghazwa, and the lot came upon me. So I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed and thus I was carried in my howdah (on a camel) and dismounted while still in it. We carried on our journey, and when Allah's Apostle had finished his Ghazwa and returned and we approached Medina, Allah's Messenger () ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my howdah, but behold ! A necklace of mine made of Jaz Azfar (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me, came and carried my howdah on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the howdah while raising it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwan bin Al-Mu'attil As-Sulami Adh- Dhakw-ani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: "Inna Li l-lahi wa inna ilaihi rajiun," which he uttered on recognizing me. I covered my face with my garment, and by Allah, he did not say to me a single word except, "Inna Li l-lahi wa inna ilaihi rajiun," till he made his she-camel kneel down whereupon he trod on its forelegs and I mounted it. Then Safwan set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. Then whoever was meant for destruction, fell in destruction, and the leader of the Ifk (forged statement) was `Abdullah bin Ubai bin Salul. After this we arrived at Medina and I became ill for one month while the people were spreading the forged statements of the people of the Ifk, and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allah's Messenger () the same kindness as I used to receive when I fell sick. Allah's Messenger () would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Um Mistah to answer the call of nature towards Al-Manasi, the place where we used to relieve ourselves, and used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old 'Arabs (in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So I went out with Um Mistah who was the daughter of Abi Ruhm bin `Abd Manaf, and her mother was daughter of Sakhr bin Amir who was the aunt of Abi Bakr As-Siddiq, and her son was Mistah bin Uthatha. When we had finished our affair, Um Mistah and I came back towards my house. Um Mistah stumbled over her robe whereupon she said, "Let Mistah be ruined ! " I said to her, "What a bad word you have said! Do you abuse a man who has taken part in the Battle of Badr?" She said, "O you there! Didn't you hear what he has said?" I said, "And what did he say?" She then told me the statement of the people of the Ifk (forged statement) which added to my ailment. When I returned home, Allah's Messenger () came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allah's Messenger () allowed me and I went to my parents and

asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Take it easy, for by Allah, there is no charming lady who is loved by her husband who has other wives as well, but that those wives would find fault with her." I said, "Subhan Allah! Did the people really talk about that?" That night I kept on weeping the whole night till the morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping, Allah's Messenger () called `Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife. Usama bin Zaid told Allah's Messenger () of what he knew about the innocence of his wife and of his affection he kept for her. He said, "O Allah's Messenger (!) She is your wife, and we do not know anything about her except good." But `Ali bin Abi Talib said, "O Allah's Messenger (!) Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth." `Aisha added: So Allah's Messenger () called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion? (as regards Aisha). Barira said, "By Allah Who has sent you with the truth, I have never seen anything regarding Aisha which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it." So Allah's Messenger () got up (and addressed) the people and asked for somebody who would take revenge on `Abdullah bin Ubai bin Salul then. Allah's Messenger (), while on the pulpit, said, "O Muslims! Who will help me against a man who has hurt me by slandering my family? By Allah, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me," Sa'd bin Mu'adh Al-Ansari got up and said, "O Allah's Messenger (!) By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sa'd bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sa'd (bin Mu'adh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sa'd (bin Mu'adh) got up and said to Sa'd bin 'Ubada, "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allah's Messenger () was standing on the pulpit. Allah's Messenger () continued quietening them till they became silent whereupon he became silent too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansari woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allah's Apostle came to us, greeted, and sat down. He had never sat with me since the day what was said, was said. He had stayed a month without receiving any Divine Inspiration concerning my case. Allah's Messenger () recited the Tashahhud after he had sat down, and then said, "Thereafter, O `Aisha! I have been informed such and-such a thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, Allah accepts his repentance." When Allah's Apostle had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, "Reply to Allah's Messenger () on my behalf as to what he said." He said, "By Allah, I do not know what to say to Allah's Messenger ()." Then I said to my mother, "Reply to Allah's Apostle." She said, "I do not know what to say to Allah's Messenger ()." Still a young girl as I was and though I had little knowledge of Qur'an, I said, "By Allah, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent, and Allah knows that I am innocent, you will not believe me; and if I confess something, and Allah knows that I am innocent of it, you will believe me. By Allah, I cannot find of you an example except that of Joseph's father: "So (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help can be sought. Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allah would reveal my innocence. But by Allah, I never thought that Allah would sent down about my affair, Divine Inspiration that would be recited (forever), as I considered myself too unworthy to be talked of by Allah with something that was to be recited: but I hoped that Allah's Messenger () might have a vision in which Allah would prove my innocence. By Allah, Allah's Messenger () had not left his seat and nobody had left the house when the Divine Inspiration came to Allah's Messenger (). So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him. When that state of Allah's Messenger () was over, and he was smiling when he was relieved, the first word he said was, "Aisha, Allah has declared your innocence." My mother said to me, "Get up and go to him." I said, "By Allah, I will not go to him and I will not thank anybody but Allah." So Allah revealed: "Verily! They who spread the Slander are a gang among you. Think it not...." (24.11-20). When Allah revealed this to confirm my innocence, Abu Bakr As-Siddiq who used to provide for Mistah bin Uthatha because of the latter's kinship to him and his poverty, said, "By Allah, I will never provide for Mistah anything after what he has said about Aisha". So Allah revealed: "Let not those among you who are good and are wealthy swear not to give (help) to their kinsmen, those in need, and those who have left their homes for Allah's Cause. Let them Pardon and forgive (i.e. do not punish them). Do you not love that should forgive you? Verily Allah is Oft-forgiving. Most Merciful." (24.22) Abu Bakr said, "Yes, by Allah, I wish that Allah should forgive me." So he resumed giving Mistah the aid he used to give him before and said, "By Allah, I will never withhold it from him at all." Aisha further said: Allah's Messenger () also asked Zainab bint Jahsh about my case. He said, "O Zainab! What have you seen?" She replied, "O Allah's Messenger (!) I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha)." Of all the wives of Allah's Messenger (), it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander

4751. Narrated Um Ruman:Aisha's mother, When `Aisha was accused, she fell down Unconscious

4752. Narrated Ibn Abi Mulaika: I heard `Aisha reciting: "When you invented a lie (and carry it) on your tongues

4753. Narrated Ibn Abu Mulaika: Ibn `Abbas asked permission to visit Aisha before her death, and at that time she was in a state of agony. She then said, "I am afraid that he will praise me too much." And then it was said to her, "He is the cousin of Allah's Messenger () and one of the prominent Muslims." Then she said, "Allow him to enter." (When he entered) he said, "How are you?" She replied, "I am Alright if I fear (Allah)." Ibn `Abbas said, "Allah willing, you are Alright as you are the wife of Allah's Messenger () and he did not marry any virgin except you and proof of your innocence was revealed from the Heaven." Later on Ibn Az-Zubair entered after him and `Aisha said to him, "Ibn `Abbas came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight

4754. Narrated Al-Qasim: Ibn `Abbas asked `Aisha's permission to enter. Al-Qasim then narrated the whole Hadith (as in 277) but did not mention: "Would that I had been forgotten and out of sight

4755. Narrated Masruq: `Aisha said that Hassan bin Thabit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severely penalty?" (Sufyan, the subnarrator, said: She meant the loss of his sight.) Thereupon Hassan said the following poetic verse: "A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs." On that she said, "But you are not so

4756. Narrated Masruq: Hassan came to Aisha and said the following poetic Verse: 'A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.' `Aisha said, "But you are not," I said (to `Aisha), "Why do you allow such a person to enter upon you after Allah has revealed: "...and as for him among them who had the greater share therein?" (24.11) She said, "What punishment is worse than blindness?" She added, "And he used to defend Allah's Apostle against the pagans (in his poetry)

4757. Narrated Aisha: When there was said about me what was said which I myself was unaware of, Allah's Messenger () got up and addressed the people. He recited Tashah-hud, and after glorifying and praising Allah as He deserved, he said, "To proceed: O people Give me your opinion regarding those people who made a forged story against my wife. By Allah, I do not know anything bad about her. By Allah, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." Sa'd bin Mu'adh got up and said, "O Allah's Messenger () Allow me to chop their heads off". Then a man from the Al-Khazraj (Sa'd bin 'Ubada) to whom the mother of (the poet) Hassan bin Thabit was a relative, got up and said (to Sa'd bin Mu'adh), "You have told a lie! By Allah, if those persons were from the Aus Tribe, you would not like to chop their heads off." It was probable that some evil would take place between the Aus and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e. to relieve myself), and Um Mistah was accompanying me. On our return, Um Mistah stumbled and said, "Let Mistah be ruined" I said to her, "O mother Why do you abuse your Son" On that Um Mistah became silent for a while, and stumbling again, she said, "Let Mistah be ruined" I said to her, "Why do you abuse your son?" She stumbled for the third time and said, "Let Mistah be ruined" whereupon I rebuked her for that. She said, "By Allah, I do not abuse him except because of you." I asked her, "Concerning what of my affairs?" So she disclosed the whole story to me. I said, "Has this really happened?" She replied, "Yes, by Allah." I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick (fever) and said to Allah's Messenger () "Send me to my father's house." So he sent a slave with me, and when I entered the house, I found Um Rum-an (my mother) downstairs while (my father) Abu Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Take it easy, for there is never a charming lady loved by her husband who has other wives but that they feel jealous of her and speak badly of her." But she did not feel the news as I did. I asked (her), "Does my father know about it?" She said, "yes" I asked, "Does Allah's Messenger () know about it too?" She said, "Yes, Allah's Messenger () does too." So the tears filled my eyes and I wept. Abu Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her?" She said, "She has heard what has been said about her (as regards the story of Al-Ifk)." On that Abu- Bakr wept and said, "I beseech you by Allah, O my daughter, to go back to your home". I went back to my home and Allah's Messenger () had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allah, I do not know of any defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's companions spoke harshly to her and said, "Tell the truth to Allah's Messenger ()." Finally they told her of the affair (of the slander). She said, "Subhan Allah! By Allah, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "Subhan Allah! By Allah, I have never uncovered the private parts of any woman." Later that man was martyred in Allah's Cause. Next morning my parents came to pay me a visit and they stayed with me till Allah's Messenger () came to me after he had offered the `Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allah and said, "Now then O `Aisha! If you have committed a bad deed or you have wronged (yourself), then repent to Allah as Allah accepts the repentance from his slaves." An Ansari woman had come and was sitting near the gate. I said (to the Prophet), "Isn't it improper that you speak in such a way in the presence of this lady? Allah's Apostle then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, "What should I say?" Then I turned to my mother and asked her to answer him. She said, "What should I say?" When my parents did not give a reply to the Prophet, I said, "I testify that none has the right to be worshipped except Allah, and that Muhammad is His Apostle!" And after praising and glorifying Allah as He deserves, I said, "Now then, by Allah, if I were to tell you that I have not done (this evil action) and Allah is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it; and if I were to tell you that I have done this sin and Allah knows that I have not done it, then you will say, 'She has confessed herself guilty.'" By Allah, 'I do not see a suitable example for me and you but the example of (I tried to remember Jacob's name but couldn't) Joseph's father when he said; So (for me) "Patience is most fitting against that which you assert. It is Allah (alone) whose help can be sought.' At that very hour the Divine Inspiration came to Allah's Messenger () and we

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remained silent. Then the Inspiration was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O 'Aisha! Allah has revealed your innocence." At that time I was extremely angry. My parents said to me, "Get up and go to him." I said, "By Allah, I will not do it and will not thank him nor thank either of you, but I will thank Allah Who has revealed my innocence. You have heard this story but neither did not deny it nor change it (to defend me)." (Aisha used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allah protected her because of her piety, so she did not say anything except good (about me), but her sister, Hamna, was ruined among those who were ruined. Those who used to speak evil about me were Mistah, Hassan bin Thabit, and the hypocrite, 'Abdullah bin Ubai, who used to spread that news and tempt others to speak of it, and it was he and Hamna who had the greater share therein. Abu Bakr took an oath that he would never do any favor to Mistah at all. Then Allah revealed the Divine Verse: "Let not those among you who are good and wealthy (i.e. Abu Bakr) swear not to give (any sort of help) to their kinsmen, and those in need, (i.e. Mistah) ...Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (24.22) On that, Abu Bakr said, "Yes, by Allah, O our Lord! We wish that You should forgive us." So Abu Bakr again started giving to Mistah the expenditure which he used to give him before

4758. Narrated 'Aishah: May Allah bestow His Mercy on the early emigrant women. When Allah revealed: "... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms)..." (V.24:31) they tore their Murut (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn Muruts

4759. Narrated Safiya bint Shaiba: 'Aisha used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth

4760. Narrated Anas bin Malik: A man said, "O Allah's Prophet! Will Allah gather the non-believers on their faces on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatada, a subnarrator, said: Yes, By the Power of Our Lord)

4761. Narrated 'Abdullah: I or somebody, asked Allah's Messenger () "Which is the biggest sin in the Sight of Allah?" He said, "That you set up a rival (in worship) to Allah though He Alone created you." I asked, "What is next?" He said, "Then, that you kill your son, being afraid that he may share your meals with you." I asked, "What is next?" He said, "That you commit illegal sexual intercourse with the wife of your neighbor." Then the following Verse was revealed to confirm the statement of Allah's Messenger (): "Those who invoke not with Allah, any other god, nor kill life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse

4762. Narrated Al-Qasim bin Abi Bazza: That he asked Sa'id bin Jubair, "Is there any repentance of the one who has murdered a believer intentionally?" Then I recited to him:-- "Nor kill such life as Allah has forbidden except for a just cause." Sa'id said, "I recited this very Verse before Ibn 'Abbas as you have recited it before me. Ibn 'Abbas said, 'This Verse was revealed in Mecca and it has been abrogated by a Verse in Surat-An-Nisa which was later revealed in Medina

4763. Narrated Sa'id bin Jubair: The people of Kufa differed as regards the killing of a believer so I entered upon Ibn 'Abbas (and asked him) about that. Ibn 'Abbas said, "The Verse (in Surat-An-Nisa', 4:93) was the last thing revealed in this respect and nothing cancelled its validity

4764. Narrated Sa'id bin Jubair: I asked Ibn 'Abbas about Allah's saying:-- '... this reward is Hell Fire.' (4.93) He said, "No repentance is accepted from him (i.e. the murderer of a believer)." I asked him regarding the saying of Allah: 'Those who invoke not with Allah any other god.' ...(25.68) He said, "This Verse was revealed concerning the pagans of the pre-Islamic period

4765. Narrated Sa'id bin Jubair: Ibn Abza said to me, "Ask Ibn 'Abbas regarding the Statement of Allah: 'And whoever murders a believer intentionally, his recompense is Hell.' (4.69) And also His Statement: '...nor kill such life as Allah has forbidden, except for a just causeexcept those who repent, believe, and do good deeds.' " (25.68-70) So I asked Ibn 'Abbas and he said, "When this (25.68-69) was revealed, the people of Mecca said, "We have invoked other gods with Allah, and we have murdered such lives which Allah has made sacred, and we have committed illegal sexual intercourse. So Allah revealed: 'Except those who repent, believe, and do good deeds and Allah is Oft-Forgiving, Most Merciful

4766. Narrated Sa'id bin Jubair: 'Abdur-Rahman bin Abza ordered me to ask Ibn 'Abbas regarding the two Verses (the first of which was): "And whosoever murders a believer intentionally." (4.93) So I asked him, and he said, "Nothing has abrogated this Verse." About (the other Verse): 'And those who invoke not with Allah any other god.' he said, "It was revealed concerning the pagans

4767. Narrated 'Abdullah: Five (great events) have passed: the Smoke, the Moon, the Romans, the Mighty grasp and the constant Punishment which occurs in 'So the torment will be yours forever

4768. Narrated Abu Huraira: The Prophet () said, "On the Day of Resurrection Abraham will see his father covered with Qatara and Ghabara. (i.e. having a dark face)

4769. Narrated Abu Huraira: The Prophet () said, Abraham will meet his father (on the Day of Resurrection) and will say, 'O my Lord! You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allah will say, 'I have forbidden Paradise to the non-believers

4770. Narrated Ibn 'Abbas: When the Verse:--'And warn your tribe of near-kindred, was revealed, the Prophet () ascended the Safa (mountain) and started calling, "O Bani Fihri! O Bani 'Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet () then said, "Suppose I told you that there is an (enemy) cavalry in the valley

intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed: "Perish the hands of Abu Lahab (one of the Prophet's uncles), and perish he! His wealth and his children will not profit him

4771. Narrated Abu Huraira:Allah's Messenger () got up when the Verse:--'And warn your tribe of near kindred....' (26.214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allah (if you disobey Him) O Bani Abd Manaf! I cannot save you from Allah (if you disobey Him). O `Abbas, the son of `Abdul Muttalib! I cannot save you from Allah (if you disobey Him). O Safiya, (the aunt of Allah's Messenger ()) I cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him)

4772. Narrated Al-Musaiyab:When Abu Talib was on his death bed, Allah's Messenger () came to him and found with him, Abu Jahl and `Abdullah bin Abi Umaiyah bin Al-Mughira. Allah's Messenger () said, "O uncle! Say: None has the right to be worshipped except Allah, a sentence with which I will defend you before Allah." On that Abu Jahl and `Abdullah bin Abi Umaiyah said to Abu Talib, "Will you now leave the religion of `Abdul Muttalib?" Allah's Messenger () kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abu Talib said as the last thing he said to them, "I am on the religion of `Abdul Muttalib," and refused to say: None has the right to be worshipped except Allah. On that Allah's Messenger () said, "By Allah, I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed:-- 'It is not fitting for the Prophet () and those who believe that they should invoke (Allah) for forgiveness for pagans.' (9.113) And then Allah revealed especially about Abu Talib:--'Verily! You (O, Muhammad) guide not whom you like, but Allah guides whom He will

4773. Narrated Ibn `Abbas:Qur'an 28.85'...will bring you home' means to Mecca

4774. Narrated Masruq:While a man was delivering a speech in the tribe of Kinda, he said, "Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." That news scared us, so I went to (Abdullah) Ibn Mas`ud while he was reclining (and told him the story) whereupon he became angry, sat up and said, "He who knows a thing can say, it, but if he does not know, he should say, 'Allah knows best,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Allah said to His prophet. 'Say (O Muhammad): No wage do I ask of you for this (Qur'an), nor I am one of the pretenders (a person who pretends things which do not exist.)' (38.86) The Quraish delayed in embracing Islam for a period, so the Prophet () invoked evil on them, saying, 'O Allah! Help me against them by sending seven years of (famine) like those of Joseph.' So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu Sufyan then came (to the Prophet) and said, "O Muhammad! You came to order us for to keep good relations with Kith and kin, and your kinsmen have now perished, so please invoke Allah (to relieve them).'" Then Ibn Mas`ud recited:-- 'Then watch you for the day that the sky will bring forth a kind of smoke plainly visible....but truly you will return! (to disbelief) (44.10-15) Ibn Mas`ud added, Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allah (threatened them thus): 'On the day when we shall seize you with a mighty grasp.' (44.16) And that was the day of the Battle of Badr. Allah's saying- "Lizama" (the punishment) refers to the day of Badr Allah's Statement: Alif-Lam-Mim, the Romans have been defeated, and they, after their defeat, will be victorious,' (30.1- 3) (This verse): Indicates that the defeat of Byzantine has already passed

4775. Narrated Abu Huraira:Allah's Messenger () said, "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he recited, 'The religion of pure Islamic Faith (Hanifa),(i.e. to worship none but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion (i.e. to join none in Allah's worship). That is the straight religion; but most of men know not

4776. Narrated `Abdullah:When there was revealed: 'It is those who believe and confuse not their beliefs with wrong.' (6.82) It was very hard for the companions of Allah's Messenger (), so they said, "Which of us has not confused his belief with wrong?" Allah's Messenger () said, "The Verse does not mean this. Don't you hear Luqman's statement to his son: 'Verily! Joining others in worship, with Allah is a great wrong indeed

4777. Narrated Abu Huraira:One day while Allah's Messenger () was sitting with the people, a man came to him walking and said, "O Allah's Messenger (). What is Belief?" The Prophet () said, "Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection." The man asked, "O Allah's Messenger () What is Islam?" The Prophet () replied, "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the (compulsory) charity (i.e. Zakat) and to fast the month of Ramadan." The man again asked, "O Allah's Messenger () What is Ihsan (i.e. perfection or Benevolence)?" The Prophet () said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." The man further asked, "O Allah's Messenger () When will the Hour be established?" The Prophet () replied, "The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people, that will be of its portents. The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs." (31.34) Then the man left. The Prophet () said, "Call him back to me." They went to call him back but could not see him. The Prophet () said, "That was Gabriel who came to teach the people their religion." (See Hadith No. 47 Vol)

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4778. Narrated `Abdullah bin `Umar:The Prophet () said, "The keys of the Unseen are five." And then he recited: 'Verily, the knowledge of the Hour is with Allah (alone)
4779. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, 'I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.'" Abu Huraira added: If you wish you can read:-- 'No soul knows what is kept hidden (in reserve) for them of joy as reward for what they used to do
4780. Narrated Abu Huraira:The Prophet, said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.'" Then he recited:-- 'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do
4781. Narrated Abu Huraira:The Prophet () said, "There is no believer but I, of all the people, I am the closest to him both in this world and in the Hereafter. Recite if you wish: 'The Prophet () is closer to the believers than their own selves.' (33.6) so if a believer (dies) leaves some property then his relatives will inherit that property; but if he is in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for them I am his sponsor (surely)
4782. Narrated `Abdullah bin `Umar:We used not to call Zaid bin Haritha the freed slave of Allah's Messenger () except Zaid bin Muhammad till the Qur'anic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah
4783. Narrated Anas:We think that the Verse: 'Among the Believers are men who have been true to their covenant with Allah,' was revealed in favor of Anas bin An-Nadr
4784. Narrated Zaid bin Thabit:When we collected the fragmentary manuscripts of the Qur'an into copies, I missed one of the Verses of Surat al-Ahzab which I used to hear Allah's Messenger () reading. Finally I did not find it with anybody except Khuza`ima Al-Ansari, whose witness was considered by Allah's Messenger () equal to the witness of two men. (And that Verse was:) 'Among the believers are men who have been true to their covenant with Allah
4785. Narrated `Aisha:(the wife of the Prophet) Allah's Messenger () came to me when Allah ordered him to give option to his wives. So Allah's Messenger () started with me, saying, "I am going to mention to you something but you should not hasten (to give your reply) unless you consult your parents.' He knew that my parents would not order me to leave him. Then he said, "Allah says:-- "O Prophet! Say to your wives..." (33.28-29) On that I said to him, "Then why should I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter
4786. Narrated `Aisha:(the wife of the Prophet) when Allah's Messenger () was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet () knew that my parents would not order me to leave him. Then he said, "Allah says: 'O Prophet (Muhammad)! Say to your wives: If you desire the life of this world and its glitter.....a great reward." (33.28-29) I said, "Then why I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter." Then all the other wives of the Prophet () did the same as I did
4787. Narrated Anas bin Malik:The Verse: 'But you did hide in your mind that which Allah was about to make manifest.' (33.37) was revealed concerning Zainab bint Jahsh and Zaid bin Haritha
4788. Narrated Aisha:I used to look down upon those ladies who had given themselves to Allah's Messenger () and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily)." (33.51) I said (to the Prophet), "I feel that your Lord hastens in fulfilling your wishes and desires
4789. Narrated Mu`adha:`Aisha said, "Allah's Messenger () used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:-- "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives) and you may receive any (of them) whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily). (33.51) I asked Aisha, "What did you use to say (in this case)?" She said, "I used to say to him, "If I could deny you the permission (to go to your other wives) I would not allow your favor to be bestowed on any other person
4790. Narrated `Umar:I said, "O Allah's Messenger (!) Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe veils." Then Allah revealed the Verses of Al-Hijab
4791. Narrated Anas bin Malik:When Allah's Messenger () married Zainab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others too, got up except three persons who kept on sitting. The Prophet () came back in order to enter his house, but he went away again. Then they left, whereupon I set out and went to the Prophet () to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed: 'O you who believe! Do not enter the houses of the Prophet
4792. Narrated Anas bin Malik:I of all the people know best this verse of Al-Hijab. When Allah's Messenger () married Zainab bint Jahsh she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So the Prophet () went out and then

returned several times while they were still sitting and talking. So Allah revealed the Verse: 'O you who believe! Enter not the Prophet's houses until leave is given to you for a meal, (and then) not (so early as) to wait for its preparationask them from behind a screen.' (33.53) So the screen was set up and the people went away

4793. Narrated Anas:A banquet of bread and meat was held on the occasion of the marriage of the Prophet () to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allah's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house chatting. The Prophet () left and went towards the dwelling place of Aisha and said, "Peace and Allah's Mercy be on you, O the people of the house!" She replied, "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you. Then he went to the dwelling places of all his other wives and said to them the same as he said to Aisha and they said to him the same as Aisha had said to him. Then the Prophet () returned and found a group of three persons still in the house chatting. The Prophet was a very shy person, so he went out (for the second time) and went towards the dwelling place of `Aisha. I do not remember whether I informed him that the people have gone away. So he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed

4794. Narrated Anas:When Allah's Messenger () married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a Walima banquet). Then he went out to the dwelling places of the mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allah's Messenger (): going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him. Then the Verse of Al-Hijab was revealed

4795. Narrated Aisha:Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She had a large frame and everybody who knew her before could recognize her. So `Umar bin Al-Khattab saw her and said, "O Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sauda returned while Allah's Messenger () was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allah's Messenger (!) I went out to answer the call of nature and `Umar said to me so-and-so." Then Allah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs

4796. Narrated `Aisha:Aflah, the brother of Abi Al-Qu`ais, asked permission to visit me after the order of Al-Hijab was revealed. I said, "I will not permit him unless I take permission of the Prophet () about him for it was not the brother of Abi Al-Qu`ais but the wife of Abi Al-Qu`ais that nursed me." The Prophet () entered upon me, and I said to him, "O Allah's Messenger (!) Aflah, the brother of Abi Al-Qu`ais asked permission to visit me but I refused to permit him unless I took your permission." The Prophet () said, "What stopped you from permitting him? He is your uncle." I said, "O Allah's Messenger (!) The man was not the person who had nursed me, but the woman, the wife of Abi Al-Qu`ais had nursed me." He said, "Admit him, for he is your uncle. Taribat Yaminuki (may your right hand be saved)" `Urwa, the sub-narrator added: For that `Aisha used to say, "Consider those things which are illegal because of blood relations as illegal because of the corresponding foster relations

4797. Narrated Ka'b bin Ujra:It was said, "O Allah's Messenger (!) We know how to greet you, but how to invoke Allah for you?" The Prophet said, "Say: Allahumma salli ala Muhammadin wa'ala `Ali Muhammaddin, kama sallaita 'ala all Ibrahim, innaka Hamidun Majid

4798. Narrated Abu Sa'id Al-Khudri:We said, "O Allah's Messenger (!) (We know) this greeting (to you) but how shall we invoke Allah for you?" He said, "Say! Allahumma salli ala Muhammadin `Abdika wa rasulika kama- sallaita 'ala all Ibrahim wa barik ala Muhammadin wa'ala all Muhammadin kama barakta 'ala all Ibrahim." Al-Laith said: 'Ala Muhammadin wa 'ala all Muhammadin kama barakta ala all Ibrahim. Narrated Ibn Abi Hazim and Ad-Darawardi: Yazid said, "Kama sallaita ala Ibrahima wa barik 'ala Muhammad in wa all Muhammadin kama barakta 'ala Abrahima wa all Ibrahim

4799. Narrated Abu Huraira:Allah's Messenger () said, "Moses was a shy man, and that is what the Statement of Allah means: 'O you who believe Be not like those who annoyed Moses, but Allah proved his innocence of that which they alleged and he was honorable in Allah's Sight

4800. Narrated Abu Huraira:Allah's Prophet said, "When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. And when the state of fear disappears, they ask each other, "What has your Lord ordered? They say that He has said that which is true and just, and He is the Most High, the Most Great." (34.23). Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other." (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens

4801. Narrated Ibn `Abbas:One day the Prophet () ascended Safa mountain and said, "Oh Sabahah! " All the Quraish gathered round him and said, "What is the matter?" He said, Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will

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believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abu Lahab said, "May you perish ! Is it for this thing that you have gathered us?" So Allah revealed: 'Perish the hands of Abu Lahab

4802. Narrated Abu Dharr: Once I was with the Prophet (ﷺ) in the mosque at the time of sunset. The Prophet (ﷺ) said, "O Abu Dharr! Do you know where the sun sets?" I replied, "Allah and His Apostle know best." He said, "It goes and prostrates underneath (Allah's) Throne; and that is Allah's Statement:-- 'And the sun runs on its fixed course for a term (decreed). And that is the decree of All-Mighty, the All-Knowing

4803. Narrated Abu Dharr: I asked the Prophet (ﷺ) about the Statement of Allah:-- 'And the sun runs on fixed course for a term (decreed), ' (36.38) He said, "Its course is underneath "Allah's Throne." (Prostration of Sun trees, stars. mentioned in Qur'an and Hadith does not mean like our prostration but it means that these objects are obedient to their Creator (Allah) and they obey for what they have been created for

4804. Narrated `Abdullah: Allah's Messenger (ﷺ) said, "Nobody has the right to be better than (Jonah) bin Matta

4805. Narrated Abu Huraira: The Prophet (ﷺ) said, "He who says that I am better than Jonah bin Matta, tells a lie

4806. Narrated Al-Awwam: I asked Mujahid regarding the prostration in Surat Sa'd. He said, "Ibn `Abbas was asked the same question and he said, 'Those are they (the prophets) whom Allah had Guided. So follow their guidance.' (6.90) Ibn `Abbas used to perform a prostration (on reading this Sura)

4807. Narrated Al-Awwam: I asked Mujahid regarding the prostration in Surat Sa'd. He said, "I asked Ibn `Abbas, 'What evidence makes you prostrate?' He said, "Don't you recite:--'And among his progeny, David and Solomon..(6.84). Those are they whom Allah had guided. So follow their guidance.' (6.90) So David was the one of those prophets whom Prophet (Muhammad) was ordered to follow. David prostrated, so Allah's Messenger (ﷺ) (Muhammad) performed this prostration too

4808. Narrated Abu Huraira: The Prophet (ﷺ) said, "Last night a demon from the Jinns came to me (or the Prophet (ﷺ) said, a similar sentence) to disturb my prayer, but Allah gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the Statement of my brother Solomon:--'My Lord! Forgive me and bestow on me a kingdom such as shall not belong to any other after me.' (38.35) The narrator added: Then he (the Prophet) dismissed him, rejected

4809. Narrated Masruq: We came upon `Abdullah bin Mas'ud and he said "O people! If somebody knows something, he can say it, but if he does not know it, he should say, 'Allah knows better,' for it is a sign of having knowledge to say about something which one does not know, 'Allah knows better.' Allah said to His Prophet: 'Say (O Muhammad !) No wage do I ask of You for this (Qur'an) nor am I one of the pretenders (a person who pretends things which do not exist).' (38.86) Now I will tell you about Ad- Dukhan (the smoke), Allah's Messenger (ﷺ) invited the Quraish to embrace Islam, but they delayed their response. So he said, "O Allah! Help me against them by sending on them seven years of famine similar to the seven years of famine of Joseph." So the famine year overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allah said: 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. . . This is painful torment.' (44.10-11) (So they invoked Allah) "Our Lord! Remove the punishment from us really we are believers." How can there be an (effectual) reminder for them when an Apostle, explaining things clearly, has already come to them? Then they had turned away from him and said: 'One taught (by a human being), a madman?' 'We shall indeed remove punishment for a while, but truly, you will revert (to disbelief).' (44.12-15) Will the punishment be removed on the Day of Resurrection?" `Abdullah added, "The punishment was removed from them for a while but they reverted to disbelief, so Allah destroyed them on the Day of Badr. Allah said: 'The day We shall seize you with a mighty grasp. We will indeed (then) exact retribution

4810. Narrated Ibn `Abbas: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad and said, "O Muhammad! Whatever you say and invite people to, is good: but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: 'Those who invoke not with Allah any other god, not kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse.' (25.68) And there was also revealed:-- 'Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allah

4811. Narrated `Abdullah: A (Jewish) Rabbi came to Allah's Messenger (ﷺ) and he said, "O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.' Thereupon the Prophet (ﷺ) smiled so that his pre-molar teeth became visible, and that was the confirmation of the Rabbi. Then Allah's Messenger (ﷺ) recited: 'They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him

4812. Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying, "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?

4813. Narrated Abu Huraira: The Prophet (ﷺ) said, "I will be the first to raise my head after the second blowing of the trumpet and will see Moses hanging on the Throne, and I will not know whether he had been in that state all the time or after the blowing of the trumpet

4814. Narrated Abu Huraira: The Prophet (ﷺ) said, "Between the two blowing of the trumpet there will be forty." The people said, "O Abu Huraira! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply and added: Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body

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4815. Narrated `Urwa bin Az-Zubair:I asked `Abdullah bin `Amr bin Al-`As to inform me of the worst thing the pagans had done to Allah's Apostle. He said: "While Allah's Messenger () was praying in the courtyard of the Ka'ba, `Uqba bin Abi Mu'ait came and seized Allah's Messenger () by the shoulder and twisted his garment round his neck and throttled him severely. Abu Bakr came and seized `Uqba's shoulder and threw him away from Allah's Apostle and said, "Would you kill a man because he says: 'My Lord is Allah,' and has come to you with clear Signs from your Lord?"

4816. Narrated Ibn Mas`ud:(regarding) the Verse: 'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you..' (41.22) While two persons from Quraish and their brother-in-law from Thaqif (or two persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allah hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed: 'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you

4817. Narrated `Abdullah:There gathered near the House (i.e. the Ka'ba) two Quraishi persons and a person from Thaqif (or two persons from Thaqif and one from Quraish), and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allah hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said, "If He can hear when we talk in a loud tone, then He can also hear when we speak in a low tone." Then Allah, the Honorable, the Majestic revealed: 'And you have not been screening against yourself lest your ears, and eyes and your skins should testify against you....' (41.22-23) This hadith has been narrated through another chain as well

4818. Narrated Ibn `Abbas:That he was asked (regarding): "Except to be kind to me for my Kinship with you." (42.23) Sa'id bin Zubair (who was present then) said, "It means here (to show what is due for) the relatives of Muhammad." On that Ibn `Abbas said: you have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet () had relatives therein. The Prophet () said, "I do not want anything from (you) except to be Kind to me for my Kinship with you

4819. Narrated Ya'la:I heard the Prophet () reciting when on the pulpit: 'They will cry, "O Malik (Keeper of Hell) Let your Lord make an end of us

4820. Narrated `Abdullah:Five things have passed, i.e. the smoke, the defeat of the Romans, the splitting of the moon, Al-Batsha (the defeat of the infidels in the battle of Badr) and Al-Lizam (the punishment)

4821. Narrated `Abdullah:It (i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet, he asked Allah to afflict them with years of famine similar to those of (Prophet) Joseph. So they were stricken with famine and fatigue, so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of extreme fatigue. So Allah revealed:-- 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people; this is a painful torment.' (44.10-11) Then someone (Abu Sufyan) came to Allah's Messenger () and said, "O Allah's Messenger ()! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction." On that the Prophet () said (astonishingly) "Shall I invoke Allah) for the tribes of Mudar? Verily, you are a brave man!" But the Prophet prayed for rain and it rained for them. Then the Verse was revealed. 'But truly you will return (to disbelief).' (44.15) (When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allah revealed: 'On the Day when We shall seize you with a Mighty Grasp. We will indeed (then) exact retribution.' (44.16) The narrator said, "That was the day of the Battle of Badr

4822. Narrated `Abdullah:It is a sign of having knowledge that, when you do not know something, you say: 'Allah knows better.' Allah said to his Prophet: 'Say: No wage do I ask of you for this (Qur'an), nor am I one of the pretenders (a person who pretends things which do not exist)' (38.86) When the Quraish troubled and stood against the Prophet () he said, "O Allah! Help me against them by afflicting them with seven years of famine like the seven years of Joseph." So they were stricken with a year of famine during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of hunger. Then they said: Our Lord! Remove the torment from us, really we are believers. (44.12) And then it was said to the Prophet (by Allah), "If We remove it from them, they will revert to their ways (of heathenism)." So the Prophet () invoked his Lord, who removed the punishment from them, but later they reverted (to heathenism), whereupon Allah punished them on the day of the Battle of Badr, and that is what Allah's Statement indicates: 'Then watch for the day that the sky will bring forth a kind of smoke plainly visible...We will indeed (then) exact retribution

4823. Narrated Masruq:I came upon `Abdullah and he said, "When Allah's Messenger () invited Quraish (to Islam), they disbelieved him and stood against him. So he (the Prophet) said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years of Joseph.' So they were stricken with a year of drought that destroyed everything, and they started eating dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue and hunger." `Abdullah then recited:-- 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. This is a painful torment... (till he reached) We shall indeed remove the punishment for a while, but truly you will revert (to heathenism): (44.10-15) `Abdullah added: "Will the punishment be removed from them on the Day of Resurrection?" He added, "The severe grasp" was the Day of the Battle of Badr

4824. Narrated `Abdullah:Allah sent (the Prophet) Muhammad and said:-- 'Say, No wage do I ask of you for this (Qur'an) nor am I one of the pretenders (i.e. a person who pretends things which do not exist). (38.68) When Allah's Messenger () saw Quraish standing against him, he said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years (of famine) of Joseph. So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), "And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of

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the earth. So Abu Sufyan came to the Prophet () and said, "O Muhammad! Your people are on the verge of destruction! Please invoke Allah to relieve them." So the Prophet () invoked Allah for them (and the famine disappeared). He said to them. "You will revert (to heathenism) after that." `Abdullah then recited: 'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible.....but truly you will revert (to disbelief).' He added, "Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the Al-Lizam have all passed." One of the sub-narrators said, "The splitting of the moon." And another said, "The defeat of the Romans (has passed)

4825. Narrated `Abdullah:Five things have passed: Al-Lizam, the defeat of the Romans, the mighty grasp, the splitting of the moon, and the smoke

4826. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, 'The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night

4827. Narrated Yusuf bin Mahak:Marwan had been appointed as the governor of Hijaz by Muawiya. He delivered a sermon and mentioned Yazid bin Muawiya so that the people might take the oath of allegiance to him as the successor of his father (Muawiya). Then `Abdur Rahman bin Abu Bakr told him something whereupon Marwan ordered that he be arrested. But `Abdur-Rahman entered `Aisha's house and they could not arrest him. Marwan said, "It is he ('AbdurRahman) about whom Allah revealed this Verse:-- 'And the one who says to his parents: 'Fie on you! Do you hold out the promise to me..?'" On that, `Aisha said from behind a screen, "Allah did not reveal anything from the Qur'an about us except what was connected with the declaration of my innocence (of the slander)

4828. Narrated `Aisha:(the wife of the Prophet), I never saw Allah's Messenger () laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Messenger (!) When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O `Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain

4829. Narrated `Aisha:(the wife of the Prophet), I never saw Allah's Messenger () laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Messenger (!) When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O `Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain

4830. Narrated Abu Huraira:The Prophet () said, "Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said, "What is the matter?' On that, it said, 'I seek refuge with you from those who sever the ties of Kith and kin.' On that Allah said, 'Will you be satisfied if I bestow My favors on him who keeps your ties, and withhold My favors from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' " Abu Huraira added: If you wish, you can recite: "Would you then if you were given the authority. do mischief in the land and sever your ties of kinship

4831. Narrated Abu Huraira:(As above, No. 354, but added) Then Allah's Messenger () said, "Recite if you wish: "Would you then

4832. Narrated Muawiya bin Abi Al-Muzarrad:Allah's Messenger (), said, "Recite if you wish: Would you then if you were given the authority

4833. Narrated Aslam:While Allah's Messenger () was proceeding at night during one of his journeys and `Umar bin Al-Khattab was traveling beside him, `Umar asked him about something but Allah's Messenger () did not reply. He asked again, but he did not reply, and then he asked (for the third time) but he did not reply. On that, `Umar bin Al-Khattab said to himself, "Thakilat Ummu `Umar (May `Umar's mother lose her son)! I asked Allah's Messenger () three times but he did not reply." `Umar then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'anic Verses might be revealed about me. But before getting involved in any other matter. I heard somebody calling me. I said to myself, 'I fear that some Qur'anic Verses have been revealed about me,' and so I went to Allah's Messenger () and greeted him. He (Allah's Messenger ()) said, 'Tonight a Sura has been revealed to me, and it is dearer to me than that on which the sun rises (i.e. the world)' Then he recited: "Verily, We have given you a manifest victory

4834. Narrated Anas:"Verily, We have given you (O Muhammad) a manifest victory.' refers to Al-Hudaibiya Peace treaty

4835. Narrated `Abdullah bin Mughaffal:On the Day of the Conquest of Mecca, the Prophet () recited Surat Al-Fath in a vibrating and pleasant voice. (Muawiya, the sub-narrator said, "If I could imitate the recitation of the Prophet () I would do so

4836. Narrated Al-Mughira:The Prophet () used to offer night prayers till his feet became swollen. Somebody said, to him," "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave of Allah)?

4837. Narrated Aisha:The Prophet () used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O Allah's Messenger (!) Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankful slave (of Allah)?" When he became old, he prayed while sitting, but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing

4838. Narrated `Abdullah bin `Amr bin Al-As:This Verse: 'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner.' (48.8) which is in the Qur'an, appears in the Torah thus: 'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs.) You are my slave and My Apostle, and I have named you Al-Mutawakkil (one who depends upon Allah). You are neither

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hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allah will not take you unto Him till He guides through you a crooked (curved) nation on the right path by causing them to say: "None has the right to be worshipped but Allah." With such a statement He will cause to open blind eyes, deaf ears and hardened hearts

4839. Narrated Al-Bara:While a man from the companions of the Prophet (ﷺ) was reciting (Qur'an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet. The Prophet (ﷺ) said, "That was the tranquility (calmness) which descended because of the recitation of the Qur'an

4840. Narrated Jabir:We were one thousand and four hundred on the Day of Al-Hudaibiya

4841. Narrated `Uqba bin Suhban:`Abdullah bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree, said, "The Prophet (ﷺ) forbade the throwing of small stones (with two fingers)

4842. Abdullah bin Al-Mughaffal Al-Muzani also said:"The Prophet (ﷺ) also forbade urinating at the place where one takes a bath

4843. Narrated Thabit bin Ad-Dahhak:who was one of the companions of the tree (those who swore allegiance to the Prophet (ﷺ) beneath the tree at Al-Hudaibiya):

4844. Narrated Habib bin Abi Thabit:I went to Abu Wail to ask him (about those who had rebelled against `Ali). On that Abu Wail said, "We were at Siffin (a city on the bank of the Euphrates, the place where the battle took place between `Ali and Muawiya) A man said, "Will you be on the side of those who are called to consult Allah's Book (to settle the dispute)?" `Ali said, 'Yes (I agree that we should settle the matter in the light of the Qur'an).' ' Some people objected to `Ali's agreement and wanted to fight. On that Sahl bin Hunaif said, 'Blame yourselves! I remember how, on the day of Al-Hudaibiya (i.e. the peace treaty between the Prophet (ﷺ) and the Quraish pagans), if we had been allowed to choose fighting, we would have fought (the pagans). At that time `Umar came (to the Prophet) and said, "Aren't we on the right (path) and they (pagans) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?" The Prophet replied, "Yes." `Umar further said, "Then why should we let our religion be degraded and return before Allah has settled the matter between us?" The Prophet (ﷺ) said, "O the son of Al-Khattab! No doubt, I am Allah's Messenger (ﷺ) and Allah will never neglect me." So `Umar left the place angrily and he was so impatient that he went to Abu Bakr and said, "O Abu Bakr! Aren't we on the right (path) and they (pagans) on the wrong?" Abu Bakr said, "O the son of Al-Khattab! He is Allah's Messenger (ﷺ), and Allah will never neglect him." Then Sura Al-Fath (The Victory) was revealed

4845. Narrated Ibn Abi Mulaika:The two righteous persons were about to be ruined. They were Abu Bakr and `Umar who raised their voices in the presence of the Prophet (ﷺ) when a mission from Bani Tamim came to him. One of the two recommended Al-Aqra' bin Habis, the brother of Bani Mujashi (to be their governor) while the other recommended somebody else. (Nafi', the sub-narrator said, I do not remember his name). Abu Bakr said to `Umar, "You wanted nothing but to oppose me!" `Umar said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed: 'O you who believe! Raise not your voices above the voice of the Prophet.' (49.2) Ibn Az-Zubair said, "Since the revelation of this Verse, `Umar used to speak in such a low tone that the Prophet (ﷺ) had to ask him to repeat his statements." But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e. Abu Bakr)

4846. Narrated Anas bin Malik:The Prophet (ﷺ) missed Thabit bin Qais for a period (So he inquired about him). A man said. "O Allah's Apostle! I will bring you his news." So he went to Thabit and found him sitting in his house and bowing his head. The man said to Thabit, "What is the matter with you?" Thabit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet (ﷺ) and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet (ﷺ) and told him that Thabit had said, so-and-so. (Musa bin Anas) said: The man returned to Thabit with great glad tidings. The Prophet (ﷺ) said to the man. "Go back to him and say to him: "You are not from the people of the Hell Fire, but from the people of Paradise

4847. Narrated `Abdullah bin Az-Zubair:A group of Bani Tamim came to the Prophet (and requested him to appoint a governor for them). Abu Bakr said, "Appoint Al-Qaqa bin Mabad." `Umar said, "Appoint Al-Aqra' bin Habis." On that Abu Bakr said (to `Umar). "You did not want but to oppose me!" `Umar replied "I did not intend to oppose you!" So both of them argued till their voices grew loud. So the following Verse was revealed: 'O you who believe! Be not forward

4848. Narrated Anas:The Prophet (ﷺ) said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?" (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough)

4849. Narrated Abu Huraira:(that the Prophet (ﷺ) said) "It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?' On that Allah will put His Foot on it, and it will say 'Qati! Qati! (Enough! Enough)

4850. Narrated Abu Huraira:The Prophet (ﷺ) said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise. 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati! At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with

4851. Narrated Jarir bin `Abdullah:We were in the company of the Prophet (ﷺ) on a fourteenth night (of the lunar month), and he looked at the (full) moon and

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said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of prayers before sunrise (Fajr prayer) and before sunset (ʿAsr prayer)." Then the Prophet () recited: 'And celebrate the praises of your Lord before the rising of the sun and before (its) setting

4852. Narrated Mujahid:Ibn ʿAbbas said, "Allah ordered His Prophet to celebrate Allah's praises after all prayers." He refers to His Statement: 'After the prayers

4853. Narrated Um Salama:I complained to Allah's Messenger () that I was sick, so he said, "Perform the Tawaf (of Kaʿba at Mecca) while riding behind the people (who are performing the Tawaf on foot)." So I performed the Tawaf while Allah's Messenger () was offering the prayer by the side of the Kaʿba and was reciting: 'By the Mount (Sinai) and by a Decree Inscribed

4854. Narrated Jubair bin Mutʿim:I heard the Prophet () reciting Surat at-Tur in the Maghrib prayer, and when he reached the Verse: 'Were they created by nothing, Or were they themselves the creators, Or did they create the Heavens and the Earth? Nay, but they have no firm belief Or do they own the treasures of Your Lord? Or have they been given the authority to do as they like...' (52.35-37) my heart was about to fly (when I realized this firm argument)

4855. Narrated Masruq:I said to ʿAisha, "O Mother! Did Prophet Muhammad see his Lord?" Aisha said, "What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar." Then Aisha recited the Verse: 'No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Acquainted with all things.' (6.103) 'It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.' (42.51) ʿAisha further said, "And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited: 'No soul can know what it will earn tomorrow.' (31.34) She added: "And whoever tells you that he concealed (some of Allah's orders), is a liar." Then she recited: 'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord..' (5.67) ʿAisha added, "But the Prophet () saw Gabriel in his true form twice

4856. Narrated ʿAbdullah:Regarding the Verses: '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) Ibn Masʿud narrated to us that the Prophet () had seen Gabriel with six hundred wings

4857. Narrated Ash-Shaibani:I asked Zirr about 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.' (53.10) He said, "Abdullah (bin Masʿud) informed us that Muhammad had seen Gabriel with six hundred wings

4858. Narrated ʿAbdullah:(regarding the revelation) Truly he (Muhammad) did see of the signs of his Lord; the Greatest!' (53.18) The Prophet () saw a green screen covering the horizon

4859. Narrated Ibn ʿAbbas:(regarding His Statement about the Lat and the ʿUzza: Lat was originally a man who used to mix Sawiq for the pilgrim)

4860. Narrated Abu Huraira:Allah's Messenger () said, "Whomever takes an oath in which he mentions Lat and ʿUzza (forgetfully), should say: None has the right to be worshipped but Allah, and whoever says to his companion. 'Come along, let us gamble' must give alms (as an expiation)

4861. Narrated ʿUrwa:I asked ʿAisha (regarding the Sai between As Safa and Al-Marwa). She said, "Out of reverence to the idol Manat which was placed in Al-Mushallal, those who used to assume Ihram in its name, used not to perform Sai between As-Safa and Al-Marwa, so Allah revealed: 'Verily! The As-Safa and Al-Marwa (two mountains at Mecca) are among the symbols of Allah.' (2.158). Thereupon, Allah's Messenger () and the Muslims used to perform Sai (between them)." Sufyan said: The (idol) Manat was at Al-Mushallal in Quda'id. ʿAisha added, "The Verse was revealed in connection with the Ansar. They and (the tribe of) Ghassan used to assume Ihram in the name of Manat before they embraced Islam." ʿAisha added, "There were men from the Ansar who used to assume Ihram in the name of Manat which was an idol between Mecca and Medina. They said, "O Allah's Messenger (!) We used not to perform the Tawaf (Sai) between As-Safa and Al-Marwa out of reverence to Manat

4862. Narrated Ibn ʿAbbas:The Prophet () performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him

4863. Narrated ʿAbdullah:The first Sura in which a prostration was mentioned, was Sura An-Najm (The Star). Allah's Messenger () prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a hand-full of dust in his hand and prostrated on it. Later I saw that man killed as an infidel, and he was Umaiya bin Khalaf

4864. Narrated Ibn Masud:During the lifetime of Allah's Messenger () the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Messenger () said, "Witness this miracle

4865. Narrated ʿAbdullah:The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet () said, Witness, witness (this miracle)

4866. Narrated Ibn ʿAbbas:The moon was cleft asunder during the lifetime of the Prophet

4867. Narrated Anas:The people of Mecca asked the Prophet () to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon

4868. Narrated Anas:The moon was cleft asunder into two parts

4869. Narrated ʿAbdullah bin Masud:The Prophet () used to recite: "Fahal-min-Maddakir (then is there any that will receive admonition?)

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4870. Narrated `Abdullah bin Masud:The Prophet () used to recite: "Fahal-min-Maddakir (then is there any that will receive admonition?)
4871. Narrated Abu 'Is-haq:A man asked Al-Aswad, 'is it 'Fahal min-Muddakir' or'..Mudhdhakir?" Al Aswad replied, 'I have heard `Abdullah bin Masud reciting it, 'Fahal-min Muddakir'; I too, heard the Prophet () reciting it 'Fahal-min-Muddakir' with 'd
4872. Narrated `Abdullah bin Masud: The Prophet () used to recite: "Fahal-min-Maddakir (then is there any that will receive admonition?)
4873. Narrated `Abdullah:The Prophet () recited: 'Fahal-min Muddakir': 'And verily, We have destroyed nations like unto you; then is there any that will receive admonition?
4874. Narrated `Abdullah:I recited before the Prophet () 'Fahal-min-Mudhdhakir'. The Prophet () said, "It is Fahal-min Muddakir
4875. Narrated Ibn `Abbas:Allah's Messenger () while in a tent on the day of the Battle of Badr, said, "O Allah! I request you (to fulfill) Your promise and contract! O Allah! If You wish that you will not be worshipped henceforth.." On that Abu Bakr held the Prophet () by the hand and said, "That is enough, O Allah's Messenger () You have appealed to your Lord too pressingly," while the Prophet () was putting on his armor. So Allah's Messenger () went out, reciting Their multitude will be put to flight, and they will show their backs
4876. Narrated Yusuf bin Mahak:I was in the house of `Aisha, the mother of the Believers. She said, "This revelation: "Nay, but the Hour is their appointed time (for their full recompense); and the Hour will be more previous and most bitter." (54.46) was revealed to Muhammad at Mecca while I was a playful little girl
4877. Narrated Ibn `Abbas:While in his tent on the day the Battle of Badr, the Prophet () said, "O Allah! I request You (to fulfill) Your promise and contract. O Allah! It You wish that the Believers be destroyed). You will never be worshipped henceforth." On that, Abu Bakr held the Prophet () by the hand and said, "That is enough, O Allah's Messenger (! You have appealed to your Lord too pressingly" The Prophet () was wearing his armor and then went out reciting: 'Their 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 the Hour will be more previous and most bitter
4878. Narrated `Abdullah bin Qais:Allah's Messenger () said, "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face
4879. Narrated `Abdullah bin Qais:Allah's Messenger () said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face
4880. Narrated `Abdullah bin Qais:Allah's Messenger () said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face
4881. Narrated Abu Huraira:The Prophet () said, "In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without passing it; and if you wish, you can recite: 'In shade long extended
4882. Narrated Sa'id bin Jubair:I asked Ibn `Abbas about Surat Al-Tauba, and he said, "Surat Al-Tauba? It is exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (that the oft-repeated expression): '...and of them ...and of them.' till they started thinking that none would be left unmentioned therein." I said, "What about) Surat Al-Anfal?" He replied, "Surat Al-Anfal was revealed in connection with the Badr Battle." I said, "(What about) Surat Al-Hashr?" He replied, "It was revealed in connection with Bani an-Nadir
4883. Narrated Sa'id:I asked Ibn `Abbas about Surat Al-Hashr. He replied, "Say Surat An-Nadir
4884. Narrated Ibn `Umar:'Allah's Messenger () burnt and cut down the palm trees of Bani An-Nadir which were at Al-Buwaira (a place near Medina). There upon Allah revealed: 'What you (O Muslims) cut down of the palm trees (of the enemy) or you left them standing on their stems, it was by the leave of Allah, so that He might cover with shame the rebellious
4885. Narrated `Umar:The properties of Bani An-Nadir were among the booty that Allah gave to His Apostle such Booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allah's Messenger () only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allah's Cause
4886. Narrated Alqama:`Abdullah (bin Masud) said, "Allah curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allah's creation." His saying reached a lady from Bani Asad called Um Yaqub who came (to `Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allah's Messenger () has cursed and who are (cursed) in Allah's Book!" Um Yaqub said, "I have read the whole Qur'an, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'an), you have found it. Didn't you read: 'And whatsoever the

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Apostle gives you take it and whatsoever he forbids you, you abstain (from it). (59.7) She replied, "Yes, I did," He said, "Verily, Allah's Messenger () forbade such things." "She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company

4887. Narrated `Abdullah (bin Mas'ud):Allah's Messenger () has cursed the lady who uses false hair

4888. Narrated `Umar:I recommend that my successor should take care of and secure the rights of the early emigrants; and I also advise my successor to be kind to the Ansar who had homes (in Medina) and had adopted the Faith, before the Prophet () migrated to them, and to accept the good from their good ones and excuse their wrong doers

4889. Narrated Abu Huraira:A man came to Allah's Messenger () and said, "O Allah's Messenger ()! I am suffering from fatigue and hunger." The Prophet () sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah's Messenger () said (to his companions). "Isn't there anybody who can entertain this man tonight so that Allah may be merciful to him?" An Ansari man got up and said, "I (will, entertain him), O Allah's Messenger ()!" So he went to his wife and said to her, "This is the guest of Allah's Messenger (), so do not keep anything away from him." She said. "By Allah, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight," She did so. In the morning the Ansari man went to Allah's Messenger () who said, "Allah was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allah revealed: 'But give them preference over themselves even though they were in need of that

4890. Narrated `Ali:Allah's Messenger () sent me along with Az-Zubair and Al-Miqdad and said, "Proceed till you reach a place called Raudat-Khakh where there is a lady travelling in a howda on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Raudat Khakh, and behold, we saw the lady and said (to her), "Take out the letter!" She said, "I have no letter with me." We said, "Either you take out the letter or we will strip you of your clothes." So she took the letter out of her hair braid. We brought the letter to the Prophet () and behold, it was addressed by Hatib bin Abi Balta'a to some pagans at Mecca, informing them of some of the affairs of the Prophet. The Prophet () said, "What is this, O Hatib?" Hatib replied, "Do not be hasty with me, O Allah's Messenger ()! I am an Ansari man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them.' I intended to do them some favor so that they might protect my relatives (at Mecca), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet then said (to his companions), "He (Hatib) has told you the truth." `Umar said, "O Allah's Apostle! Allow me to chop his head off?" The Apostle said, "He is one of those who witnessed (fought in) the Battle of Badr, and what do you know, perhaps Allah looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I have forgiven you.' " (`Amr, a sub-narrator, said,; This Verse was revealed about him (Hatib): 'O you who believe! Take not My enemies and your enemies as friends or protectors.' (60.1) Narrated `Ali: Sufyan was asked whether (the Verse): 'Take not My enemies and your enemies...' was revealed in connection with Hatib. Sufyan replied, "This occurs only in the narration of the people. I memorized the Hadith from `Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself

4891. Narrated `Urwa:Aisha the wife of the Prophet, said, "Allah's Messenger () used to examine the believing women who migrated to him in accordance with this Verse: 'O Prophet! When believing women come to you to take the oath of allegiance to you... Verily! Allah is Oft-Forgiving Most Merciful.' (60.12) `Aisha said, "And if any of the believing women accepted the condition (assigned in the above-mentioned Verse), Allah's Messenger () would say to her. "I have accepted your pledge of allegiance." "He would only say that, for, by Allah, his hand never touched, any lady during that pledge of allegiance. He did not receive their pledge except by saying, "I have accepted your pledge of allegiance for that

4892. Narrated Um Atiya:We took the oath of allegiance to Allah's Messenger () and he recited to us: 'They will not associate anything in worship with Allah,' and forbade us to bewail the dead. Thereupon a lady withdrew her hand (refrained from taking the oath of allegiance), and said, "But such-and-such lady lamented over one of my relatives, so I must reward (do the same over the dead relatives of) hers." The Prophet () did not object to that, so she went (there) and returned to the Prophet () so he accepted her pledge of allegiance

4893. Narrated Ibn `Abbas:Regarding the saying of Allah: 'And they will not disobey you in any just matter.' (60.12) That was one of the conditions which Allah imposed on The believing) women (who came to take the oath of allegiance to the Prophet)

4894. Narrated 'Ubada bin As-Samit:While we were with the Prophet, he said, "Will you swear to me the pledge of allegiance that you will not worship any thing besides Allah, will not commit illegal sexual intercourse, and will not steal?" Then he recited the Verse concerning the women. (Sufyan, the subnarrator, often said that the Prophet: added, "Whoever among you fulfills his pledge, will receive his reward from Allah, and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allah screens him, then it is up to Allah to punish or forgive them

4895. Narrated Ibn `Abbas:I witnessed the `Id-al-Fitr prayer with Allah's Messenger () , Abu Bakr, `Umar and `Uthman; and all of them offered it before delivering the sermon... and then delivered the sermon. Once the Prophet (after completing the prayer and the sermon) came down, as if I am now looking at him waving at the men with his hand to sit down, and walked through them till he, along with Bilal, reached (the rows of) the women. Then he recited: 'O Prophet! When believing women come to you to take the oath of allegiance that they will not worship anything other than Allah, will not steal, will not commit illegal sexual intercourse, will not kill their children, and will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands)'....(60.12)

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Having finished, he said, 'Do you agree to that?' One lady, other than whom none replied the Prophet () said, "Yes, O Allah's Messenger ()!" (The, sub-narrator, Al-Hasan did not know who the lady was.) Then the Prophet () said to them: "Will you give alms?" Thereupon Bilal spread out his garment and the women started throwing big rings and small rings into Bilal's garment. (See Hadith No. 95 vol)

4896. Narrated Jubair bin Mut'im: I heard Allah's Messenger () saying, 'I have several names: I am Muhammad and I am Ahmad, and I am Al-Mahi with whom Allah obliterates Kufr (disbelief), and I am Al-Hashir (gatherer) at whose feet (i.e. behind whom) the people will be gathered (on the Day of Resurrection), and I am Al-Aqib (i.e. who succeeds the other prophets in bringing about good)

4897. Narrated Abu Huraira: While we were sitting with the Prophet () Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims)....." (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Messenger ()?" The Prophet () did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger () put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (Pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it

4898. Narrated Abu Huraira: The Prophet () said. Then some men from these people would attain it

4899. Narrated Jabir bin 'Abdullah: A caravan of merchandise arrived at Medina on a Friday while we were with the Prophet () All the people left (the Prophet () and headed for the caravan) except twelve persons. Then Allah revealed:-- 'But when they see some bargain or some amusement they disperse headlong to it

4900. Narrated Zaid bin Arqam: While I was taking part in a Ghazwa. I heard 'Abdullah bin Ubai (bin Abi Salul) saying. "Don't spend on those who are with Allah's Messenger (), that they may disperse and go away from him. If we return (to Medina), surely, the more honorable will expel the meaner amongst them." I reported that (saying) to my uncle or to 'Umar who, in his turn, informed the Prophet () of it. The Prophet () called me and I narrated to him the whole story. Then Allah's Messenger () sent for 'Abdullah bin Ubai and his companions, and they took an oath that they did not say that. So Allah's Messenger () disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home and my uncle said to me. "You just wanted Allah's Messenger () to disbelieve your statement and hate you." So Allah revealed (the Sura beginning with) 'When the hypocrites come to you.' (63.1) The Prophet () then sent for me and recited it and said, "O Zaid! Allah confirmed your statement

4901. Narrated Zaid bin Arqam: I was with my uncle and I heard 'Abdullah bin Ubai bin Salul, saying, "Don't spend on those who are with Allah's Messenger () that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel the meaner." So I informed my uncle of that and then my uncle informed Allah's Messenger () thereof. Allah's Messenger () sent for 'Abdullah bin Ubai and his companions. They swore that they did not say anything of that sort Allah's Messenger () deemed their statement true and rejected mine. Thereof I became as distressed as I have never been before, and stayed at home. Then Allah revealed (Surat Al-Munafiqin): 'When the hypocrites come to you.....(63.1) They are the ones who say: Spend nothing on those who are with Allah's Messenger () ..(63.7) Verily the more honorable will expel therefrom the meaner..' (63.7-8) Allah's Messenger () sent for me and recited that Sura for me and said, "Allah has confirmed your statement

4902. Narrated Zaid bin Arqam: When 'Abdullah bin Ubai said, "Do not spend on those who are with Allah's Messenger (), and also said, "If we return to Medina," I informed the Prophet () of his saying. The Ansar blamed me for that, and 'Abdullah bin Ubai swore that he did not say. I returned to my house and slept. Allah's Messenger () then called me and I went to him. He said, "Allah has confirmed your statement." The Verse: "They are the one who say: Spend nothing.....(63.7) was revealed

4903. Narrated Zaid bin Arqam: We went out with the Prophet () : on a journey and the people suffered from lack of provisions. So 'Abdullah bin Ubai said to his companions, "Don't spend on those who are with Allah's Messenger (), that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel therefrom the meaner. So I went to the Prophet () and informed him of that. He sent for 'Abdullah bin Ubai and asked him, but 'Abdullah bin Ubai swore that he did not say so. The people said, "Zaid told a lie to 'Allah's Messenger ()." What they said distressed me very much. Later Allah revealed the confirmation of my statement in his saying:-- 'When the hypocrites come to you.' (63.1) So the Prophet () called them that they might ask Allah to forgive them, but they turned their heads aside. (Concerning Allah's saying: 'Pieces of wood propped up,' Zaid said; They were the most handsome men)

4904. Narrated Zaid bin Arqam: While I was with my uncle, I heard 'Abdullah bin Ubai bin Salul saying, "Do not spend on those who are with Allah's Messenger (), that they may disperse and go away (from him). And if we return to Medina, surely, the more honorable will expel therefrom the meaner. "I mentioned that to my uncle who, in turn, mentioned it to the Prophet. The Prophet () called me and I told him about that. Then he sent for 'Abdullah bin Ubai and his companions, and they swore that they did not say so. The Prophet () disbelieved my statement and believed theirs. I was distressed as I have never been before, and I remained in my house. My uncle said to me, "You just wanted the Prophet () to consider you a liar and hate you." Then Allah revealed:-- 'When the hypocrites come to you, they say: 'We bear witness that you are indeed the Apostle of Allah." (63.1) So the Prophet () sent for me and recited it and said, "Allah has confirmed your statement

4905. Narrated Jabir bin 'Abdullah: We were in a Ghazwa (Sufyan once said, in an army) and a man from the emigrants kicked an Ansari man (on the buttocks with his foot). The Ansari man said, "O the Ansar! (Help!)" and the emigrant said. "O the emigrants! (Help!) Allah's Messenger () heard that and said, "What is this call for, which is characteristic of the period of ignorance?" They said, "O Allah's Messenger ()! A man from the emigrants kicked one of the Ansar (on the buttocks with his foot)." Allah's Messenger () said, "Leave it (that call) as is a detestable thing." 'Abdullah bin Ubai heard that and said, 'Have the (the emigrants) done so? By Allah, if we return Medina, surely, the more honorable will expel therefrom the meaner." When this statement reached the Prophet. 'Umar got up and said, "O

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Allah's Messenger (!) Let me chop off the head of this hypocrite ('Abdullah bin Ubai)!" The Prophet () said "Leave him, lest the people say that Muhammad kills his companions." The Ansar were then more in number than the emigrants when the latter came to Medina, but later on the emigrant increased

4906. Narrated Musa bin `Uqba: `Abdullah bin Al-Fadl told me that Anas bin Malik said, "I was much grieve over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqarr heard of my intense grief (over the killed Ansar), he wrote a letter to me saying that he heard Allah's Messenger () saying, O Allah! Forgive the Ansar and the Ansar children. The subnarrator, Ibn Al-Fadl, is not sure whether the Prophet () also said, And their grand-children." Some of those who were present, asked Anas (about Zaid). He said, "He (Zaid) is the one about whom Allah's Messenger () said, 'He is the one whose sound hearing Allah testified

4907. Narrated Jabir bin `Abdullah: We were in a Ghazwa and a man from the emigrants kicked an Ansari (on the buttocks with his foot). The Ansari man said, "O the Ansari! (Help!)" The emigrant said, "O the emigrants! (Help)." When Allah's Messenger () heard that, he said, "What is that?" They said, "A man from the emigrants kicked a man from the Ansar (on the buttocks his foot). On that the Ansar said, 'O the Ansar!' and the emigrant said, 'O the emigrants!'" The Prophet () said "Leave it (that call) for it is a detestable thing." The number of Ansar was larger (than that of the emigrants) at the time when the Prophet () came to Medina, but later the number of emigrants increased. `Abdullah bin Ubai said, "Have they, (the emigrants) done so? By Allah, if we return to Medina, surely, the more honorable will expel therefrom the meaner," `Umar bin Al-Khattab said, "O Allah's Messenger (!) Let me chop off the head of this hypocrite!" The Prophet said, "Leave him, lest the people say Muhammad kills his companions:

4908. Narrated Salim: That `Abdullah bin `Umar told him that he had divorced his wife while she was in her menses so `Umar informed Allah's Messenger () of that. Allah's Messenger () became very angry at that and said, "(Ibn `Umar must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again, whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allah has ordered)

4909. Narrated Abu Salama: A man came to Ibn `Abbas while Abu Huraira was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn `Abbas said, "This indicates the end of one of the two prescribed periods." I said "For those who are pregnant, their prescribed period is until they deliver their burdens." Abu Huraira said, I agree with my cousin (Abu Salama)." Then Ibn `Abbas sent his slave, Kuraib to Um Salama to ask her (regarding this matter). She replied. "The husband of Subai' al Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allah's Messenger () married her (to somebody). Abu As-Sanabil was one of those who asked for her hand in marriage

4910. See hadith

4911. Narrated Ibn `Abbas: If someone says to his wife, "You are unlawful to me." he must make an expiation (for his oath). Ibn `Abbas added: There is for you in Allah's Messenger (), an excellent example to follow

4912. Narrated `Aisha: Allah's Messenger () used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him. "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir," (We did so) and he replied. "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it

4913. Narrated Ibn `Abbas: For the whole year I had the desire to ask `Umar bin Al-Khattab regarding the explanation of a Verse (in Surat Al-Tahrim) but I could not ask him because I respected him very much. When he went to perform the Hajj, I too went along with him. On our return, while we were still on the way home. `Umar went aside to answer the call of nature by the Arak trees. I waited till he finished and then I proceeded with him and asked him. "O chief of the Believers! Who were the two wives of the Prophet () who aided one another against him?" He said, "They were Hafsa and `Aisha." Then I said to him, "By Allah, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." `Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then `Umar added, "By Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah revealed regarding them what He revealed regarding them and assigned for them what He has assigned. Once while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so." I said to her, "What have you got to do with the is matter? Why do you poke your nose in a matter which I want to see fulfilled.?" She said, How strange you are, O son of Al-Khattab! You don't want to be argued with whereas your daughter, Hafsa surely, argues with Allah's Messenger () so much that he remains angry for a full day!" `Umar then reported; how he at once put on his outer garment and went to Hafsa and said to her, "O my daughter! Do you argue with Allah's Messenger () so that he remains angry the whole day?" H. afsa said, "By Allah, we argue with him." `Umar said, "Know that I warn you of Allah's punishment and the anger of Allah's Messenger () . . . O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allah's Messenger () for her (i.e. `Aisha)." `Umar added, "Then I went out to Um Salama's house who was one of my relatives, and I talked to her. She said, O son of Al-Khattab! It is rather astonishing that you interfere in everything; you even want to interfere between Allah's Apostle and his wives! By Allah, by her talk she influenced me so much that I lost some of my anger. I left her (and went home). At that time I had a friend from the Ansar who used to bring news (from the Prophet) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassan tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day) my Ansari friend unexpectedly knocked at my door, and said, "Open Open! I said, 'Has the king of Ghassan come?' He said, 'No, but something worse; Allah's Messenger () has isolated himself from his wives.' I said, 'Let the nose of `Aisha and Hafsa be stuck to dust (i.e. humiliated)!' Then I put on my clothes and went to Allah's

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Messenger's () residence, and behold, he was staying in an upper room of his to which he ascended by a ladder, and a black slave of Allah's Messenger () was (sitting) on the first step. I said to him, 'Say (to the Prophet ()) `Umar bin Al-Khattab is here.' Then the Prophet () admitted me and I narrated the story to Allah's Messenger (). When I reached the story of Um Salama, Allah's Messenger () smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a saut tree were piled at his feet, and above his head hung a few water skins. On seeing the marks of the mat imprinted on his side, I wept. He said, 'Why are you weeping?' I replied, "O Allah's Messenger (!) Caesar and Khosrau are leading the life (i.e. Luxurious life) while you, Allah's Messenger () though you are, is living in destitute". The Prophet () then replied. 'Won't you be satisfied that they enjoy this world and we the Hereafter?

4914. Narrated Ibn `Abbas:I intended to ask `Umar so I said, "Who were those two ladies who tried to back each other against the Prophet?" I hardly finished my speech when he said, They were `Aisha and Hafsa

4915. Narrated Ibn `Abbas:I intended to ask `Umar about those two ladies who back each other against 'Allah's Messenger () . For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahran, `Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, "O chief of the Believers! Who were those two ladies who had backed each other (against the Prophet)?" Before I could complete my question, he replied, "They were `Aisha and Hafsa

4916. Narrated `Umar:The wives of the Prophet () out of their jealousy, backed each other against the Prophet, so I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you." So this Verse was revealed

4917. Narrated Ibn `Abbas:(regarding the Verse):-- 'Cruel after all that, base-born (of illegitimate birth).' (68.13) It was revealed in connection with a man from Quaraish who had a notable sign (Zanamah) similar to the notable sign which usually-hung on the neck of a sheep (to recognize it)

4918. Narrated Haritha bin Wahb Al-Khuza'i:I heard the Prophet () saying. "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. And may I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people

4919. Narrated Abu Sa'id:I heard the Prophet () saying, "Our Lord Allah will lay bare His Shin, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their back will be as stiff as if it is one bone (a single vertebra)

4920. Narrated Ibn `Abbas:All the idols which were worshiped by the people of Noah were worshiped by the Arabs later on. As for the idol Wadd, it was worshiped by the tribe of Kalb at Dumat-al-Jandal; Suwa` was the idol of (the tribe of) Hudhail; Yaghouth was worshiped by (the tribe of) Murad and then by Bani Ghutaif at Al-Jurf near Saba; Ya`uq was the idol of Hamdan, and Nasr was the idol of Himyar, the branch of Dhi-al-Kala`. The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshiped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them

4921. Narrated Ibn `Abbas:Allah's Messenger () went out along with a group of his companions towards `Ukaz Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon them, so the devils returned. Their fellow-devils said, "What is wrong with you?" They said, "Something has intervened between us and the news of the Heaven, and fires (flames) have been shot at us." Their fellow-devils said, "Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened." And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the Heaven. Those of the devils who had set out towards Tihama, went to Allah's Messenger () at Nakhla (a place between Mecca and Taif) while he was on his way to `Ukaz Market. (They met him) while he was offering the Fajr prayer with his companions. When they heard the Holy Qur'an being recited (by Allah's Messenger ()), they listened to it and said (to each other). This is the thing which has intervened between you and the news of the Heavens." Then they returned to their people and said, "O our people! We have really heard a wonderful recital (Qur'an). It gives guidance to the right, and we have believed therein. We shall not join in worship, anybody with our Lord." (See 72.1-2) Then Allah revealed to His Prophet (Surat al- Jinn): 'Say: It has been revealed to me that a group (3 to 9) of Jinns listened (to the Qur'an).' (72.1) The statement of the Jinns was revealed to him

4922. Narrated Yahya bin Abi Kathir:I asked Aba Salama bin `Abdur-Rahman about the first Sura revealed of the Qur'an. He replied "O you, wrapped-up (i.e. Al Muddaththir)." I said, "They say it was, 'Read, in the Name of your Lord Who created,' (i.e. Surat Al-'Alaq (the Clot))." On that, Abu Salama said, "I asked Jabir bin `Abdullah about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allah's Messenger () had told us. Allah's Messenger () said, "I was in seclusion in the cave of Hiram', and after I completed the limited period of my seclusion. I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing. Then I looked up and saw something. So I went to Khadija (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me." Then, 'O you, (Muhammad) wrapped up! Arise and warn,' (Surat Al Muddaththir) was revealed

4923. Narrated Jabir bin `Abdullah:The Prophet () said, "I was in a seclusion in the cave of Hira....."(similar to the narration related by `Ali bin Al-Mubarak, 444

above)

4924. Narrated Yahya: I asked Aba Salama, "Which Sura of the Qur'an was revealed first?" He replied, "O you, wrapped-up' (Al-Muddaththir)." I said, "I have been informed that it was, 'Read, in the Name of your Lord who created (i.e. Surat Al-Alaq)...similar to the narration related by `Ali bin Al-Mubarak, 444 above

4925. Narrated Jabir bin `Abdullah: I heard the Prophet (ﷺ) describing the period of pause of the Divine Inspiration. He said in his talk, "While I was walking, I heard voices from the sky. I looked up, and behold! I saw the same Angel who came to me in the cave of Hira' sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, 'Fold me up in garments!' They wrapped me up. Then Allah revealed: 'O you wrapped...and desert the idols before the prayer became compulsory.' Rujz means idols

4926. Narrated Jabir bin `Abdullah: That he heard Allah's Messenger (ﷺ) describing the period of pause of the Divine Inspiration, and in his description he said, "While I was walking I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same Angel who came to me in the Cave of Hira', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Wrap me in garments! Wrap me in garments!' They wrapped me, and then Allah revealed: "O you, (Muhammad) wrapped-up! Arise and warn...and desert the idols." (74.1-5) Abu Salama said....Rujz means idols." After that, the Divine Inspiration started coming more frequently and regularly

4927. Narrated Ibn `Abbas: The Prophet (ﷺ) used to move his tongue when the divine Inspiration was being revealed to him. (Sufyan, a subnarrator, demonstrated (how the Prophet (ﷺ) used to move his lips) and added. "In order to memorize it." So Allah revealed: "Move not your tongue concerning (the Qur'an) to make haste therewith

4928. Narrated Musa bin Abi Aisha: That he asked Sa'id bin Jubair regarding (the statement of Allah). 'Move not your tongue concerning (the Qur'an) to make haste therewith.' He said, "Ibn `Abbas said that the Prophet (ﷺ) used to move his lips when the Divine Inspiration was being revealed to him. So the Prophet (ﷺ) was ordered not to move his tongue, which he used to do, lest some words should escape his memory. 'It is for Us to collect it' means, We will collect it in your chest;' and its recitation' means, We will make you recite it. 'But when We recite it (i.e. when it is revealed to you), follow its recital; it is for Us to explain it and make it clear,' (i.e. We will explain it through your tongue)

4929. Narrated Ibn `Abbas: (as regards) Allah's Statement: "Move not your tongue concerning (the Qur'an) to make haste therewith." (75.16) When Gabriel revealed the Divine Inspiration in Allah's Messenger (ﷺ), he (Allah's Messenger (ﷺ)) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place. So Allah revealed in Surat Al-Qiyama which begins: 'I do swear by the Day of Resurrection...' (75) the Verses:-- 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it (Qur'an) in your mind, and give you the ability to recite it by heart. (75.16-17) Ibn `Abbas added: It is for Us to collect it (Qur'an) (in your mind), and give you the ability to recite it by heart means, "When We reveal it, listen. Then it is for Us to explain it," means, 'It is for us to explain it through your tongue.' So whenever Gabriel came to Allah's Messenger (ﷺ) ' he would keep quiet (and listen), and when the Angel left, the Prophet (ﷺ) would recite that revelation as Allah promised him

4930. Narrated `Abdullah: We were with the Prophet (ﷺ) when Surat Wal-Mursalat was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allah's le said, "It has escaped your evil, and you too, have escaped its evil

4931. Narrated `Abdullah: (Similarly--as no. 452 above)

4931.2. Narrated `Abdullah: While we were with Allah's Messenger (ﷺ) in a cave, Surat "Wal Mursalat" was revealed to him and we received it directly from his mouth as soon as he had received the revelation. Suddenly a snake came out and Allah's Messenger (ﷺ) said, "Get at it and kill it!" We ran to kill it but it outstripped us. Allah's Apostle said, "It has escaped your evil, as you too, have escaped its

4932. Narrated Ibn `Abbas: (as regards the explanation of Hadith 454). 'Indeed, it (Hell) throws about sparks (huge) as Forts.' We used to collect wood in the form of logs, three cubits long or shorter. for heating purposes in winter., and we used to call such wood, the Qasr

4933. Narrated Ibn `Abbas: (regarding) the explanation of "... It throws sparks as Al-Qasr ..." (V. 77:32): We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to call it Al- Qasr, it also means a castle or a fort. "As if they were Jimalatun Sufr (yellow camels or bundles of ropes)" (V.77:33): means the ropes of a ship which are made in bundles till it become as wide as men's waists

4934. Narrated `Abdullah: While we were with the Prophet (ﷺ) in a cave, Surat wal-Mursalat was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its revelation. Suddenly a snake sprang at us, and the Prophet (ﷺ) said, "Kill it!" We ran to kill it but it escaped quickly. The Prophet (ﷺ) said. "It has escaped your evil, and you too have escaped its evil

4935. Narrated Al--A'mash: Abu Huraira said, "Allah's Messenger (ﷺ) said, 'Between the two sounds of the trumpet, there will be forty." Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added. "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows, There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No)

4936. Narrated Sahl bin Sa'd: I saw Allah's Messenger (ﷺ) pointing with his index and middle fingers, saying. "The time of my Advent and the Hour are like these two fingers

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4937. Narrated Aisha:The Prophet () said, "Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward

4938. Narrated `Abdullah bin `Umar:The Prophet () said, "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears

4939. Narrated Aisha:Allah's Messenger () said," (On the Day of Resurrection) any one whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Messenger (!) May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.?" (84.7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined." (This hadith is also narrated through two other chains)

4940. Narrated Ibn `Abbas:(as regards the Verse):--'You shall surely travel from stage to stage (in this life and in the Hereafter).' (It means) from one state to another. That concerns your Prophet

4941. Narrated Al-Bara:The first of the companions of the Prophet () who came to us (in Medina), were Mus'ab bin `Umair and Ibn Um Maktum, and they started teaching us the Qur'an. Then came `Ammar, Bilal and Sa'd. Afterwards `Umar bin Al-Khattab came along with a batch of twenty (men): and after that the Prophet () came. I never saw the people of Medina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allah's Messenger () who has come." He (the Prophet ()) did not come (to Medina) till I had learnt Surat Al-Ala and also other similar Suras

4942. Narrated `Abdullah bin Zama:That he heard the Prophet () delivering a sermon, and he mentioned the she-camel and the one who hamstrung it. Allah's Messenger () recited:-- 'When, the most wicked man among them went forth (to hamstrung the she-camel).' (91.12.) Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abi Zama went forth to (hamstrung) it." The Prophet () then mentioned about the women (in his sermon). "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind and said, "Why should anybody laugh at what he himself does?

4943. Narrated Alqama:I went to Sham with a group of the companions of `Abdullah (bin Mas`ud). Abu Ad-Darda' heard of our arrival so he came to us and said, "Is there anybody among you who can recite (Qur'an)" We replied in the affirmative. Then he asked, "Who is the best reciter?" They pointed at me. Then he told me to recite, so I recited the verse:-- 'By the night as it envelops 'By the day as it appears in brightness; By (Him Who created) male and the female.' (92.1-3) Abu Ad-Darda' then said to me, "Did you hear it (like this) from the mouth of your friend (`Abdullah bin Mas`ud)?" I said, "Yes." He said, "I too, heard it (like this) from the mouth of the Prophet, but these people do not consider this recitation as the correct one

4944. Narrated Ibrahim:The companions of `Abdullah (bin Mas`ud) came to Abu Darda', (and before they arrived at his home), he looked for them and found them. Then he asked them,: 'Who among you can recite (Qur'an) as `Abdullah recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked Alqama. "How did you hear `Abdullah bin Mas`ud reciting Surat Al-Lail (The Night)?" Alqama recited: 'By the male and the female.' Abu Ad-Darda said, "I testify that I heard me Prophet reciting it likewise, but these people want me to recite it:-- 'And by Him Who created male and female.' but by Allah, I will not follow them

4945. Narrated `Ali:We were in the company of the Prophet () in a funeral procession at Baqi Al-Gharqad. He said, "There is none of you but has his place written for him in Paradise or in the Hell- Fire." They said, "O Allah's Apostle! Shall we depend (on this fact and give up work)?" He said, "Carry on doing (good deeds), for every body will find it easy to do (what will lead him to his destined place)." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way). So, We will make smooth for him the path of ease. But he who is a greedy miser....for him, the path for evil

4945.2. Narrated Abu `Abdur-Rahman:`Ali said, "We were sitting with the Prophet," (He then mentioned the Hadith above)

4946. Narrated `Ali:While the Prophet () was in a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell Fire or in Paradise." They (the people) said, "Allah's Messenger (!) Shall we depend on this (and leave work)?" He replied. "Carry on doing (good deeds), for everybody will find easy (to do) such deeds as will lead him to his destined place." The Prophet () then recited:-- 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best Reward

4947. Narrated `Ali:We were in the company of the Prophet () and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-Fire." We said, "O Allah's Messenger (!) Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet () recited: 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward. We will make smooth for him the path of ease....the path for evil

4948. Narrated `Ali:While we were in a funeral procession in Baqi Al-Gharqad, Allah's Messenger () came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you, and no created soul but has his place written for him either in Paradise or in the Hell-Fire, and also has his happy or miserable fate (in the Hereafter) written for him." A man said, "O Allah's Messenger (!) Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be fortunate (in the Hereafter), will join the fortunate peoples and whoever among us is destined to be miserable will do such deeds as are characteristic of the people who are destined to misery." The

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Prophet () said, "Those who are destined to be happy (in the Hereafter) will find it easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be among the miserable (in the Hereafter), will find it easy to do the deeds characteristic of those destined to misery." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allah and believes in the Best reward from Allah

4949. Narrated `Ali:While the Prophet () was in a funeral procession. he picked up something and started scraping the ground with it, and said, "There is none among you but has his place written for him either in the Hell Fire or in Paradise." They said, "O Allah's Messenger (!) Shall we not depend upon what has been written for us and give up deeds? He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people." Then he recited: 'As for him who gives (in charity) and fears Allah, and believes in the best

4950. Narrated Jundub bin Sufyan:Once Allah's Messenger () became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abu Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allah revealed: 'By the fore-noon, and by the night when it darkens, your Lord (O Muhammad) has neither forsaken you, nor hated you

4951. Narrated Jundub Al-Bajali:A lady said, "O Allah's Messenger (!) I see that your friend has delayed. (in conveying Qur'an) to you." So there was revealed: 'Your Lord (O Muhammad) has neither forsaken you, not hated you

4952. Narrated Al-Bara:While the Prophet () was on a journey, he recited Surat at-Tini waz-Zaituni (95) in one of the first two rak`at of the `Isha prayer

4953. Narrated Aisha:(the wife of the Prophet) The commencement (of the Divine Inspiration) to Allah's Messenger () was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger () replied, "I do not know how to read." The Prophet () added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not.'" (96.1-5). Then Allah's Messenger () returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me!" They covered him, and when the state of fear was over, he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might happen to me." Then he told her the story. Khadija said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities." Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-Islamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet () then described whatever he had seen. Waraqa said, "This is the same Angel (Gabriel) who was sent to Moses. I wish I were young." He added some other statement. Allah's Messenger () asked, "Will these people drive me out?" Waraqa said, "Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day (when you start preaching). then I would support you strongly." But a short while later Waraqa died and the Divine Inspiration was paused (stopped) for a while so that Allah's Messenger () was very much grieved

4954. Narrated Jabir bin `Abdullah:While Allah's Messenger () was talking about the period of pause in revelation. he said in his narration. "Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same Angel as had visited me in the cave of Hira.' He was sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, Wrap me! Wrap me!" So they covered him and then Allah revealed: 'O you, wrapped up! Arise and warn and your Lord magnify, and your garments purify and dessert the idols.' (74.1-5) Abu Salama said, "(Rijz) are the idols which the people of the Pre-Islamic period used to worship." After this the revelation started coming frequently and regularly

4955. Narrated Aisha:The commencement of the Divine Inspiration to Allah's Messenger () was in the form of true dreams. The Angel came to him and said, "Read, in the Name of your Lord Who has created (all that exists), has created man a clot. Read! And your Lord is Most Generous

4956. Narrated `Aisha:The commencement of (the Divine Inspirations to) Allah's Messenger () was in the form of true dreams. The Angel came to him and said, "Read! In the Name of your Lord Who has created all exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen

4957. Narrated Aisha:The Prophet () returned to Khadija and said, "Wrap me! Wrap me!" (Then the sub-narrator narrated the rest of the narration)

4958. Narrated Ibn `Abbas:Abu Jahl said, "If I see Muhammad praying at the Ka'ba, I will tread on his neck." When the Prophet () heard of that, he said, "If he does so, the Angels will snatch him away

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4959. Narrated Anas bin Malik: The Prophet (ﷺ) said to Ubai (bin Ka'b). "Allah has ordered me to recite to you:--'Those who disbelieve among the people of the Scripture and among the idolators are not going to stop (from their disbelief.)' (Sura 98) Ubai said, "Did Allah mention me by name?" The Prophet (ﷺ) said, "Yes." On that, Ubai wept
4960. Narrated Anas bin Malik: The Prophet (ﷺ) said to Ubai, "Allah has ordered me recite Qur'an to you." Ubai asked, "Did Allah mention me by name to you?" The Prophet (ﷺ) said, "Allah has mentioned your name to me." On that Ubai started weeping. (The sub-narrator) Qatada added: I have been informed that the Prophet (ﷺ) recited: 'Those who disbelieve among the people of the Scripture,' ...to Ubai
4961. Narrated Anas bin Malik: Allah's Prophet said to Ubai bin Ka'b, "Allah has ordered me to recite Qur'an to you." Ubai said, "Did Allah mention me by name to you?" The Prophet (ﷺ) said, "Yes." Ubai said, "Have I been mentioned by the Lord of the Worlds?" The Prophet (ﷺ) said, "Yes." Then Ubai burst into tears
4962. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Horses are kept for one of three purposes: A man may keep them (for Allah's Cause) to receive a reward in the Hereafter; another may keep them as a means of protection; and a third may keep them to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties it for Allah's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water though its owner had no intention to water it from that river, even then he will have good deeds written for him. So that horse will be (a source of) reward for such a man. If a man ties a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allah's right, i.e. pays its Zakat and gives it to be used in Allah's Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to excite others, then that horse will be a burden (of sins) for him." Then Allah's Messenger (ﷺ) was asked regarding donkeys. He replied, "Nothing has been revealed to me except this comprehensive Verse which includes everything: 'So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; and whoever does evil equal to the weight of an atom (or a smallest ant) shall see it
4963. Narrated Abu Huraira: The Prophet (ﷺ) was asked about donkeys and he replied, "Nothing has been revealed to me regarding donkeys except this comprehensive Verse which includes everything: 'So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; And whoever, does evil equal to the weight of an atom or a smallest ant) shall see it
4964. Narrated Anas: When the Prophet (ﷺ) was made to ascend to the Heavens, he said (after his return), "I came upon a river the banks of which were made of tents of hollow pearls. I asked Gabriel. What is this (river?) He replied, 'This is the Kauthar
4965. Narrated Abu Ubaida: I asked 'Aisha 'regarding the verse:--'Verily we have granted you the Kauthar.' She replied, "The Kauthar is a river which has been given to your Prophet on the banks of which there are (tents of) hollow pearls and its utensils are as numberless as the stars
4966. Narrated Abu Bishr: Sa'id bin Jubair said that Ibn 'Abbas said about Al-Kauthar. "That is the good which Allah has bestowed upon His Apostle." I said to Sa'id bin Jubair. "But the people claim that it is a river in Paradise." Sa'id said, "The river in Paradise is part of the good which Allah has bestowed on His Apostle
4967. Narrated Aisha: "When the 'Surat-An-Nasr', 'When comes the Help of Allah and the conquest,' had been revealed to the Prophet (ﷺ) he did not offer any prayer except that he said therein, "Subhanka Rabbana wa bihamdika; Allahumma ighfirli (I testify the Uniqueness of our Lord, and all the praises are for Him: O Allah, forgive me)
4968. Narrated Aisha: Allah's Messenger (ﷺ) used to say very often in bowing and prostration (during his prayers), Subhanka Allahumma Rabbana wa bihamdika; Allahumma ighfirli," according to the order of the Qur'an
4969. Narrated Ibn 'Abbas: 'Umar asked the people regarding Allah's Statement: 'When comes the Help of Allah (to you O Muhammad against your enemies) and the conquest of Mecca.' (110.1) They replied, "It indicates the future conquest of towns and palaces (by Muslims)." 'Umar said, "What do you say about it, O Ibn 'Abbas?" I replied, "(This Surat) indicates the termination of the life of Muhammad. Through it he was informed of the nearness of his death
4970. Narrated Ibn 'Abbas: 'Umar used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them felt it (did not like that) and said to 'Umar "Why do you bring in this boy to sit with us while we have sons like him?" 'Umar replied, "Because of what you know of his position (i.e. his religious knowledge)." One day 'Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them. (my religious knowledge). 'Umar then asked them (in my presence). "What do you say about the interpretation of the Statement of Allah: 'When comes Help of Allah (to you O, Muhammad against your enemies) and the conquest (of Mecca).' (110.1) Some of them said, "We are ordered to praise Allah and ask for His forgiveness when Allah's Help and the conquest (of Mecca) comes to us." Some others kept quiet and did not say anything. On that, 'Umar asked me, "Do you say the same, O Ibn 'Abbas?" I replied, "No." He said, 'What do you say then?' I replied, "That is the sign of the death of Allah's Messenger (ﷺ) which Allah informed him of. Allah said:-- '(O Muhammad) When comes the Help of Allah (to you against your enemies) and the conquest (of Mecca) (which is the sign of your death). You should celebrate the praises of your Lord and ask for His Forgiveness, and He is the One Who accepts the repentance and forgives.' (110.3) On that 'Umar said, "I do not know anything about it other than what you have said
4971. Narrated Ibn 'Abbas: When the Verse:-- 'And warn your tribe of near kindred.' (26.214) was revealed. Allah's Messenger (ﷺ) went out, and when he had ascended As-Safa mountain, he shouted, "O Sabahah!" The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I

am a plain warner to you of a coming severe punishment." Abu Lahab said, "May you perish! You gathered us only for this reason? " Then Abu Lahab went away. So the "Surat:--ul--LAHAB" 'Perish the hands of Abu Lahab!' (111.1) was revealed

4972. Narrated Ibn `Abbas:The Prophet () went out towards Al-Batha' and ascended the mountain and shouted, "O Sabahah!" So the Quraish people gathered around him. He said, "Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied, "Yes." He said, "Then I am a plain warner to you of a coming severe punishment." Abu Lahab said, "Is it for this reason that you have gathered us? May you perish ! " Then Allah revealed: 'Perish the hands of Abu Lahab

4973. Narrated Ibn `Abbas:Abu Lahab said, "May you perish! Is it' for this that you have gathered us?" So there was revealed:'Perish the hands of Abu Lahab

4974. Narrated Abu Huraira:The Prophet () said, "Allah said: 'The son of Adam tells a lie against Me,, though he hasn't the right to do so. He abuses me though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me

4975. Narrated Abu Huraira:Allah's Messenger () said, "Allah said:-- 'The son of Adam tells a lie against Me and he hasn't the right to do so; and he abuses me and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me

4976. Narrated Zirr bin Hubaish:I asked Ubai bin Ka'b regarding the two Muwwidhat (Surats of taking refuge with Allah). He said, "I asked the Prophet () about them, He said, 'These two Surats have been recited to me and I have recited them (and are present in the Qur'an).' So, we say as Allah's Messenger () said (i.e., they are part of the Qur'an)

4977. Narrated Zirr bin Hubaish:I asked Ubai bin Ka'b, "O Abu AlMundhir! Your brother, Ibn Mas'ud said so-and-so (i.e., the two Mu'awwidh-at do not belong to the Qur'an)." Ubai said, "I asked Allah's Messenger () about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'an)," So Ubai added, "So we say as Allah's Messenger () has said

4978. Narrated `Aisha and Ibn `Abbas:The Prophet () remained in Mecca for ten years, during which the Qur'an used to be revealed to him; and he stayed in Medina for ten years

Virtues of the Qur'an

4979. Narrated `Aisha and Ibn `Abbas:The Prophet () remained in Mecca for ten years, during which the Qur'an used to be revealed to him; and he stayed in Medina for ten years

4980. Narrated Abu `Uthman:I was informed that Gabriel came to the Prophet () while Um Salama was with him. Gabriel started talking (to the Prophet). Then the Prophet () asked Um Salama, "Who is this?" She replied, "He is Dihya (al-Kalbi)." When Gabriel had left, Um Salama said, "By Allah, I did not take him for anybody other than him (i.e. Dihya) till I heard the sermon of the Prophet () wherein he informed about the news of Gabriel." The subnarrator asked Abu `Uthman: From whom have you heard that? Abu `Uthman said: From Usama bin Zaid

4981. Narrated Abu Huraira:The Prophet () said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection

4982. Narrated Anas bin Malik:Allah sent down His Divine Inspiration to His Apostle continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allah's Messenger () died after that

4983. Narrated Jundub:Once the Prophet () fell ill and did not offer the night prayer (Tahajjud prayer) for a night or two. A woman (the wife of Abu Lahab) came to him and said, "O Muhammad ! I do not see but that your Satan has left you." Then Allah revealed (Surat-Ad-Duha): 'By the fore-noon, and by the night when it darkens (or is still); Your Lord has not forsaken you, nor hated you

4984. Narrated Anas bin Malik:(The Caliph `Uthman ordered Zaid bin Thabit, Sa'id bin Al-As, `Abdullah bin Az-Zubair and `Abdur- Rahman bin Al-Harith bin Hisham to write the Qur'an in the form of a book (Mushafs) and said to them. "In case you disagree with Zaid bin Thabit (Al-Ansari) regarding any dialectic Arabic utterance of the Qur'an, then write it in the dialect of Quraish, for the Qur'an was revealed in this dialect." So they did it

4985. Narrated Safwan bin Ya'la bin Umaiya:Ya'la used to say, "I wish I could see Allah's Messenger () at the time he is being inspired Divinely." When the Prophet () was at Al-Ji'rana and was shaded by a garment hanging over him and some of his companions were with him, a man perfumed with scent came and said, "O Allah's Messenger (!) What is your opinion regarding a man who assumes Ihram and puts on a cloak after perfuming his body with scent?" The Prophet () waited for a while, and then the Divine Inspiration descended upon him. `Umar pointed out to Ya'la, telling him to come. Ya'la came and pushed his head (underneath the screen which was covering the Prophet ()) and behold! The Prophet's face was red and he kept on breathing heavily for a while and then he was relieved. Thereupon he said, "Where is the questioner who asked me about `Umra a while ago?" The man was sought and then was brought before the Prophet () who said (to him), "As regards the scent which you perfumed your body with, you must wash it off thrice, and as for your cloak, you must take it off; and then

perform in your `Umra all those things which you perform in Hajj

4986. Narrated Zaid bin Thabit: Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailima). (I went to him) and found `Umar bin Al- Khattab sitting with him. Abu Bakr then said (to me), "'Umar has come to me and said: 'Casualties were heavy among the Qurra' of the Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected.' I said to `Umar, 'How can you do something which Allah's Apostle did not do?' `Umar said, 'By Allah, that is a good project.'" `Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which `Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger (). So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book." By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, 'How will you do something which Allah's Messenger () did not do?' Abu Bakr replied, 'By Allah, it is a good project.'" Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and `Umar. So I started looking for the Qur'an and collecting it from (what was written on) palme stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat at-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (at-Tauba) (9.128-129). Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with `Umar till the end of his life, and then with Hafsa, the daughter of `Umar

4987. Narrated Anas bin Malik: Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So `Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin Az-Zubair, Sa'id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt

4988. Zaid bin Thabit added, "A verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Messenger () reciting it. So we searched for it and found it with Khuza'ima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah

4989. Narrated Zaid bin Thabit: Abu Bakr sent for me and said, "You used to write the Divine Revelations for Allah's Messenger () : So you should search for (the Qur'an and collect) it." I started searching for the Qur'an till I found the last two Verses of Surat at-Tauba with Abi Khuza'ima Al-Ansari and I could not find these Verses with anybody other than him. (They were): 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty

4990. Narrated Al-Bara: There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95) The Prophet () said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot).'" Then he said, "Write: 'Not equal are those Believers who sit..', and at that time `Amr bin Um Maktum, the blind man was sitting behind the Prophet () . He said, "O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed: '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 and fight in the cause of Allah

4991. Narrated `Abdullah bin `Abbas: Allah's Messenger () said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways

4992. Narrated `Umar bin Al-Khattab: I heard Hisham bin Hakim reciting Surat Al-Furqan during the lifetime of Allah's Messenger () and I listened to his recitation and noticed that he recited in several different ways which Allah's Messenger () had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you this Sura which I heard you reciting?" He replied, "Allah's Messenger () taught it to me." I said, "You have told a lie, for Allah's Messenger () has taught it to me in a different way from yours." So I dragged him to Allah's Messenger () and said (to Allah's Messenger ()), "I heard this person reciting Surat Al-Furqan in a way which you haven't taught me!" On that Allah's Apostle said, "Release him, (O `Umar!) Recite, O Hisham!" Then he recited in the same way as I heard him reciting. Then Allah's Messenger () said, "It was revealed in this way," and added, "Recite, O `Umar!" I recited it as he had taught me. Allah's Messenger () then said, "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you)

4993. Narrated Yusuf bin Mahk: While I was with Aisha, the mother of the Believers, a person from Iraq came and asked, "What type of shroud is the best?" `Aisha said, "May Allah be merciful to you! What does it matter?" He said, "O mother of the Believers! Show me (the copy of) your Qur'an," She said, "Why?" He said, "In

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order to compile and arrange the Qur'an according to it, for people recite it with its Suras not in proper order." `Aisha said, "What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sura from Al-Mufasssal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks.' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse,' they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Mecca to Muhammad: 'Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54.46) Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) were revealed while I was with him." Then `Aisha took out the copy of the Qur'an for the man and dictated to him the Verses of the Suras (in their proper order)

4994. Narrated `Abdullah bin Mas`ud: Surat Bani-Israel, Al-Kahf (The Cave), Maryam, Taha, Al-Anbiya' (The prophets) are amongst my first earnings and my old property, and (in fact) they are my old property

4995. Narrated Al-Bara': I learnt, 'Glorify the Name of your Lord the Most High' (Surat al-A'la) No 87, before the Prophet () came (to Medina)

4996. Narrated Shaqiq: `Abdullah said, "I learnt An-Naza'ir which the Prophet () used to recite in pairs in each rak'a." Then `Abdullah got up and Alqama accompanied him to his house, and when Alqama came out, we asked him (about those Suras). He said, "They are twenty Suras that start from the beginning of Al-Mufasssal, according to the arrangement done by Ibn Mas`ud, and end with the Suras starting with Ha Mim, e.g. Ha Mim (the Smoke). and "About what they question one another?

4997. Narrated Ibn `Abbas: The Prophet () was the most generous person, and he used to become more so (generous) particularly in the month of Ramadan because Gabriel used to meet him every night of the month of Ramadan till it elapsed. Allah's Messenger () used to recite the Qur'an for him. When Gabriel met him, he used to become more generous than the fast wind in doing good

4998. Narrated Abu-Huraira: Gabriel used to repeat the recitation of the Qur'an with the Prophet () once a year, but he repeated it twice with him in the year he died. The Prophet () used to stay in I'tikaf for ten days every year (in the month of Ramadan), but in the year of his death, he stayed in I'tikaf for twenty days

4999. Narrated Masriq: `Abdullah bin `Amr mentioned `Abdullah bin Masud and said, "I shall ever love that man, for I heard the Prophet () saying, 'Take (learn) the Qur'an from four: `Abdullah bin Masud, Salim, Mu`adh and Ubai bin Ka'b

5000. Narrated Shaqiq bin Salama: Once `Abdullah bin Mas`ud delivered a sermon before us and said, "By Allah, I learnt over seventy Suras direct from Allah's Messenger (). By Allah, the companions of the Prophet () came to know that I am one of those who know Allah's Book best of all of them, yet I am not the best of them." Shaqiq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech)

5001. Narrated `Alqama: While we were in the city of Hims (in Syria), Ibn Mas`ud recited Surat Yusuf. A man said to him, "It was not revealed in this way." Then Ibn Mas`ud said, "I recited it in this way before Allah's Messenger () and he confirmed my recitation by saying, 'Well done!' " Ibn Mas`ud detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about Allah's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him according to the law

5002. Narrated `Abdullah (bin Mas`ud): By Allah other than Whom none has the right to be worshipped! There is no Sura revealed in Allah's Book but I know at what place it was revealed; and there is no Verse revealed in Allah's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allah's Book better than I, and he is at a place that camels can reach, I would go to him

5003. Narrated Qatada: I asked Anas bin Malik: "Who collected the Qur'an at the time of the Prophet ()?" He replied, "Four, all of whom were from the Ansar: Ubai bin Ka'b, Mu`adh bin Jabal, Zaid bin Thabit and Abu Zaid

5004. Narrated Anas bin Malik: When the Prophet () died, none had collected the Qur'an but four persons;: Abu Ad-Darda'. Mu`adh bin Jabal, Zaid bin Thabit and Abu Zaid. We were the inheritor (of Abu Zaid) as he had no offspring

5005. Narrated Ibn `Abbas: `Umar said, Ubai was the best of us in the recitation (of the Qur'an) yet we leave some of what he recites.' Ubai says, 'I have taken it from the mouth of Allah's Messenger () and will not leave for anything whatever.' But Allah said "None of Our Revelations do We abrogate or cause to be forgotten but We substitute something better or similar

5006. Narrated Abu Sa'id Al-Mu'alla: While I was praying, the Prophet () called me but I did not respond to his call. Later I said, "O Allah's Apostle! I was praying." He said, "Didn't Allah say: 'O you who believe! Give your response to Allah (by obeying Him) and to His Apostle when he calls you?'" (8.24) He then said, "Shall I not teach you the most superior Surah in the Qur'an?" He said, '(It is), 'Praise be to Allah, the Lord of the worlds. ' (i.e., Surat Al-Fatiha) which consists of seven repeatedly recited Verses and the Magnificent Qur'an which was given to me

5007. Narrated Abu Sa'id Al-Khudri: While we were on one of our journeys, we dismounted at a place where a slave girl came and said, "The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him (by reciting something)?" Then one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, "Did you know how to treat with the recitation of something?" He said, "No, but I treated him only with the recitation of the Mother of the Book (i.e., Al-Fatiha)." We said, "Do not say anything (about it) till we reach

or ask the Prophet () so when we reached Medina, we mentioned that to the Prophet (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet () said, "How did he come to know that it (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well

5008. Narrated Abu Mas'ud:Whoever recites two verses ... (text as in the following hadith)

5009. Narrated Abu Mas'ud: The Prophet () said, "If somebody recited the last two Verses of Surat Al-Baqara at night, that will be sufficient for him

5010. Narrated Abu Huraira:Allah's Messenger () ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing from the foodstuff. I caught him and said, "I will take you to Allah's Messenger ()!" Then Abu Huraira described the whole narration and said: That person said (to me), "(Please don't take me to Allah's Messenger () and I will tell you a few words by which Allah will benefit you.) When you go to your bed, recite Ayat-al-Kursi, (2.255) for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet () heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan

5011. Narrated Al-Bara':A man was reciting Surat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet, and told him of that experience. The Prophet () said, "That was As-Sakina (tranquility) which descended because of (the recitation of) the Qur'an

5012. Narrated Aslam:Allah's Messenger () was traveling on one of his journeys, and `Umar bin Al-Khattab was traveling along with him at night. `Umar asked him about something, but Allah's Messenger () did not answer him. He asked again, but he did not answer. He asked for the third time, but he did not answer. On that, `Umar said to himself, "May your mother lose you! You have asked Allah's Messenger () three times, but he did not answer at all!" `Umar said, "So I made my camel go fast till I was ahead of the people, and I was afraid that something might be revealed about me. After a little while I heard a call maker calling me, I said, 'I was afraid that some Qur'anic Verse might be revealed about me.' So I went to Allah's Apostle and greeted him. He said, 'Tonight there has been revealed to me a Surah which is dearer to me than that on which the sun shines (i.e. the world).' Then he recited: 'Verily! We have given you (O Muhammad), a manifest victory.' " (Surat al-Fath) No

5013. Narrated Abu Said Al-Khudri: A man heard another man reciting (Surat-Al-Ikhlas) 'Say He is Allah, (the) One.' (112. 1) repeatedly. The next morning he came to Allah's Messenger () and informed him about it as if he thought that it was not enough to recite. On that Allah's Messenger () said, "By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur'an

5014. Narrated Abu Said Al-Khudri:My brother, Qatada bin An-Nau'man said, "A man performed the night prayer late at night in the lifetime of the Prophet () and he read: 'Say: He is Allah, (the) One,' (112.1) and read nothing besides that. The next morning a man went to the Prophet (), ~ and told him about that . (The Prophet () replied the same as (in Hadith 532) above

5015. Narrated Abu Sa'id Al-Khudri:The Prophet () said to his companions, "Is it difficult for any of you to recite one third of the Qur'an in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allah's Messenger ()?" Allah's Apostle replied: " Allah (the) One, the Self-Sufficient Master Whom all creatures need.' (Surat Al-Ikhlal 112.1--to the End) is equal to one third of the Qur'an

5016. Narrated `Aisha:Whenever Allah's Messenger () became sick, he would recite Mu'awwidhat (Surat Al-Falaq and Surat An- Nas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Suras) and rub his hands over his body hoping for its blessings

5017. Narrated `Aisha: Whenever the Prophet () went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlal, Surat Al-Falaq and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times

5018. Narrated Usaid bin Hudair: That while he was reciting Surat Al-Baqara (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet who said, "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied, "O Allah's Messenger ()! My son, Yahya was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet () said, "Do you know what that was?" Ibn Hudair replied, "No." The Prophet () said, "Those were Angels who came near to you for your voice and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared

5019. Narrated `Abdul `Aziz bin Rufai':Shaddad bin Ma'qil and I entered upon Ibn `Abbas. Shaddad bin Ma'qil asked him, "Did the Prophet () leave anything (besides the Qur'an)?" He replied. "He did not leave anything except what is Between the two bindings (of the Qur'an)." Then we visited Muhammad bin Al-Hanafiyya and asked him (the same question). He replied, "The Prophet () did not leave except what is between the bindings (of the Qur'an)

5020. Narrated Abu Musa Al-Ash'ari:The Prophet () said, "The example of him (a believer) who recites the Qur'an is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute wicked

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person who recites the Qur'an is like the Raihana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell

5021. Narrated Ibn `Umar:The Prophet () said, "Your life in comparison to the lifetime of the past nations is like the period between the time of `Asr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed laborers and said to them, "Who will work for me till the middle of the day for one Qirat (a special weight)?" The Jews did. He then said, "Who will work for me from the middle of the day till the `Asr prayer for one Qirat each?" The Christians worked accordingly. Then you (Muslims) are working from the `Asr prayer till the Maghrib prayer for two Qirats each. They (the Jews and the Christians) said, 'We did more labor but took less wages.' He (Allah) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish

5022. Narrated Talha:I asked `Abdullah bin Abi `Aufa, "Did the Prophet () make a will (to appoint his successor or bequeath wealth)?" He replied, "No." I said, "How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet () did not make any will?" He said, "He made a will wherein he recommended Allah's Book

5023. Narrated Abu Huraira:Allah's Messenger () said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a pleasant tone." The companion of the sub-narrator (Abu Salama) said, "It means, reciting it aloud

5024. Narrated Abu Huraira:The Prophet () said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a loud and pleasant tone." Sufyan said, "This saying means: a prophet who regards the Qur'an as something that makes him dispense with many worldly pleasures

5025. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Not to wish to be the like except of two men. A man whom Allah has given the knowledge of the Book and he recites it during the hours of the night, and a man whom Allah has given wealth, and he spends it in charity during the night and the hours of the day

5026. Narrated Abu Huraira:Allah's Messenger () said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say, 'I wish I had been given what so-and-so has been given, for then I would do what he does

5027. Narrated `Uthman:The Prophet () said, "The best among you (Muslims) are those who learn the Qur'an and teach it

5028. Narrated `Uthman bin `Affan:The Prophet () said, "The most superior among you (Muslims) are those who learn the Qur'an and teach it

5029. Narrated Sahl bin Sa`d:A lady came to the Prophet () and declared that she had decided to offer herself to Allah and His Apostle. The Prophet () said, "I am not in need of women." A man said (to the Prophet) "Please marry her to me." The Prophet () said (to him), "Give her a garment." The man said, "I cannot afford it." The Prophet said, "Give her anything, even if it were an iron ring." The man apologized again. The Prophet then asked him, "What do you know by heart of the Qur'an?" He replied, "I know such-and-such portion of the Qur'an (by heart)." The Prophet () said, "Then I marry her to you for that much of the Qur'an which you know by heart

5030. Narrated Sahl bin Sa`d:A lady came to Allah's Messenger () and said, "O Allah's Messenger (!) I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his companions got up and said. "O Allah's Apostle! If you are not in need of this woman, then marry her to me." Allah's Messenger () said, "Do you have anything to offer her?" He replied. "No, by Allah, O Allah's Messenger (!)" The Prophet () said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allah, O Allah's Messenger (!) I have not found anything." The Prophet () said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Messenger (), not even an iron ring, but I have this waist sheet of mine." The man had no upper garment, so he intended to give her, half his waist sheet. So Allah's Messenger () said, "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allah's Messenger () saw him going away, so he ordered somebody to call him. When he came, the Prophet () asked him, "How much of the Qur'an do you know?" He replied, "I know such Surat and such Surat and such Surat," and went on counting it, The Prophet () asked him, "Can you recite it by heart?" he replied, "Yes." The Prophet () said, "Go, I have married this lady to you for the amount of the Qur'an you know by heart

5031. Narrated Ibn `Umar:Allah's Messenger () said, "The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away

5032. Narrated `Abdullah:The Prophet () said, "It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do

5032.2. Narrated `Abdullah:I heard the Prophet () saying... (as above, no)

5033. Narrated Abu Musa:The Prophet () said, "Commit yourself to the Qur'an, for by Him in whose Hand is my soul, it is surely more prone to break away than a camel in its bind

5034. Narrated `Abdullah bin Mughaffal:I saw Allah's Messenger () reciting Surat-al-Fath on his she-camel on the day of the Conquest of Mecca

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5035. Narrated Sa'id bin Jubair: Those Suras which you people call the Mufasssal, are the Muhkam. And Ibn 'Abbas said, "Allah's Apostle died when I was a boy of ten years, and I had learnt the Muhkam (of the Qur'an)

5036. Narrated Sa'id bin Jubair: Ibn 'Abbas said, "I have learnt all the Muhkam Suras during the life time of Allah's Messenger ()." I said to him, "What is meant by the Muhkam?" He replied, "The Mufasssal

5037. Narrated Aisha: The Prophet () heard a man reciting the Qur'an in the mosque and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such a Surah

5037.2. Narrated Hisham: (The same Hadith as 6.556, adding): which I missed (modifying the Verses)

5038. Narrated Aisha: Allah's Messenger () heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I was caused to forget

5039. Narrated 'Abdullah: The Prophet () said, "Why does anyone of the people say, 'I have forgotten such-and-such Verses (of the Qur'an)?' He, in fact, is caused (by Allah) to forget

5040. Narrated Abu Mas'ud al-Ansari: The Prophet () said, "If one recites the last two verses of Surat al-Baqarah at night, it is sufficient for him (for that night)

5041. Narrated 'Umar bin al-Khattab: I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan during the lifetime of Allah's Messenger (), and I listened to his recitation and noticed that he recited it in several ways which Allah's Messenger () had not taught me. So I was on the point of attacking him in the prayer, but I waited till he finished his prayer, and then I seized him by the collar and said, "Who taught you this Surah which I have heard you reciting?" He replied, "Allah's Messenger () taught it to me." I said, "You are telling a lie; By Allah! Allah's Messenger () taught me (in a different way) this very Surah which I have heard you reciting." So I took him, leading him to Allah's Messenger () and said, "O Allah's Messenger (!) I heard this person reciting Surat-al-Furqan in a way that you did not teach me, and you have taught me Surat-al-Furqan." The Prophet said, "O Hisham, recite!" So he recited in the same way as I heard him recite it before. On that Allah's Messenger () said, "It was revealed to be recited in this way." Then Allah's Messenger () said, "Recite, O 'Umar!" So I recited it as he had taught me. Allah's Messenger () then said, "It was revealed to be recited in this way." Allah's Apostle added, "The Qur'an has been revealed to be recited in several different ways, so recite of it that which is easier for you

5042. Narrated 'Aisha: The Prophet () heard a reciter reciting, the Qur'an in the mosque at night. The Prophet () said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such and-such Suras, which I missed

5043. Narrated Abu Wail: We went to 'Abdullah in the morning and a man said, "Yesterday I recited all the Mufasssal Suras." On that 'Abdullah said, "That is very quick, and we have the (Prophet's) recitation, and I remember very well the recitation of those Suras which the Prophet () used to recite, and they were eighteen Suras from the Mufasssal, and two Suras from the Suras that start with Ha Mim

5044. Narrated Ibn 'Abbas: Regarding His (Allah's) Statement:-- 'Move not your tongue concerning (the Qur'an) to make haste therewith.' (75.16) And whenever Gabriel descended to Allah's Messenger () with the Divine Inspiration, Allah's Messenger () used to move his tongue and lips, and that used to be hard for him, and one could easily recognize that he was being inspired Divinely. So Allah revealed the Verse which occurs in the Surah starting with "I do swear by the Day of Resurrection." (75.1) i.e. 'Move not your tongue concerning (the Qur'an) to make haste then with. It is for Us to collect it (in your mind) (O Muhammad) and give you the ability to recite it 'by heart.' (75.16-17) which means: It is for us to collect it (in your mind) and give you the ability to recite it by heart. And when We have recited it to you (O Muhammad) through Gabriel then follow you its recital. (75.18) means: 'When We reveal it (the Qur'an) to you, Listen to it.' for then: It is for Us to explain it and make it clear to you' (75.19) i.e. It is up to Us to explain it through your tongue. So, when Gabriel came to him, Allah's Messenger () would listen to him attentively, and as soon as Gabriel left, he would recite the Revelations, as Allah had promised him

5045. Narrated Qatada: I asked Anas bin Malik about the recitation of the Prophet. He said, "He used to pray long (certain sounds) very much

5046. Narrated Qatada: Anas was asked, "How was the recitation (of the Qur'an) of the Prophet?" He replied, "It was characterized by the prolongation of certain sounds." He then recited: In the Name of Allah, the Most Beneficent, the Most Merciful prolonging the pronunciation of 'In the Name of Allah, 'the most Beneficent,' and 'the Most Merciful

5047. Narrated 'Abdullah bin Mughaffal: I saw the Prophet () reciting (Qur'an) while he was riding on his she camel or camel which was moving, carrying him. He was reciting Surat Fath or part of Surat Fath very softly and in an Attractive vibrating tone

5048. Narrated Abu Musa: That the Prophet () said to him "O Abu Musa! You have been given one of the mazamir (sweet melodious voices) of the family of David

5049. Narrated 'Abdullah: That the Prophet () said to him, "Recite the Qur'an to me." 'Abdullah said, "Shall I recite (the Qur'an) to you while it has been revealed to you?" He said, "I like to hear it from others

5050. Narrated 'Abdullah bin Mas'ud: The Prophet () said to me, "Recite (the Qur'an) to me." I said, "O Allah's Messenger () Shall I recite (the Qur'an) to you while it has been revealed to you?" He said, "Yes." So I recited Surat-An-Nisa' (The Women), but when I recited the Verse: 'How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people.' (4.41) He said, "Enough for the present," I looked at him and behold! His eyes were overflowing with tears

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5051. Narrated Sufyan: Ibn Shubruma said, "I wanted to see how much of the Qur'an can be enough (to recite in prayer) and I could not find a Surah containing less than three Verses, therefore I said to myself, "One ought not to recite less than three (Quranic) Verses (in prayer)

5051.2. Narrated Abu Mas'ud: The Prophet () said, "If somebody recites the last two Verses of Surat al-Baqara at night, it will be sufficient for him

5052. Narrated `Abdullah bin `Amr bin Al `As: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to the Prophet who said to my father, "Let me meet him." Then I met him and he asked me, "How do you fast?" I replied, "I fast daily," He asked, "How long does it take you to finish the recitation of the whole Qur'an?" I replied, "I finish it every night." On that he said, "Fast for three days every month and recite the Qur'an (and finish it) in one month." I said, "But I have power to do more than that." He said, "Then fast for three days per week." I said, "I have the power to do more than that." He said, "Therefore, fast the most superior type of fasting, (that is, the fasting of (prophet) David who used to fast every alternate day; and finish the recitation of the whole Qur'an in seven days." I wish I had accepted the permission of Allah's Messenger () as I have become a weak old man. It is said that `Abdullah used to recite one-seventh of the Qur'an during the day-time to some of his family members, for he used to check his memorization of what he would recite at night during the daytime so that it would be easier for him to read at night. And whenever he wanted to gain some strength, he used to give up fasting for some days and count those days to fast for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet

5053. Narrated `Abdullah bin `Amr: The Prophet () asked me, "How long does it take you to finish the recitation of the whole Qur'an?

5054. Narrated `Abdullah bin `Amr: Allah's Messenger () said to me, "Recite the whole Qur'an in one month's time." I said, "But I have power (to do more than that)." Allah's Messenger () said, "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period

5055. Narrated `Abdullah (bin Mas'ud): Allah's Messenger () said (to me), "Recite the Qur'an to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited Surat An-Nisa (The Women) till I reached the Verse: 'How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people.' (4:41) Then he said to me, "Stop!" Thereupon I saw his eyes overflowing with tears

5056. Narrated `Abdullah bin Masud: The Prophet () said to me, "Recite Qur'an to me." I said to him. "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person

5057. Narrated `Ali: I heard the Prophet () saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection

5058. Narrated Abu Sa'id Al-Khudri: I heard Allah's Messenger () saying, "There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrow feathers but see nothing, and finally he suspects to find something in the lower part of the arrow

5059. Narrated Abu Musa: The Prophet () said, "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter And the example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell

5060. Narrated `Abdullah: The Prophet () said, "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (as regards to its interpretation and meaning) then you should stop reciting it (for the time being)

5061. Narrated Jundub: The Prophet () said, "Recite (and study) the Qur'an as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)

5062. Narrated `Abdullah: That he heard a man reciting a Quranic Verse which he had heard the Prophet () reciting in a different way. So he took that man to the Prophet (and told him the story). The Prophet () said, "Both of you are reciting in a correct way, so carry on reciting." The Prophet () further added, "The nations which were before you were destroyed (by Allah) because they differed

Wedlock, Marriage (Nikaah)

5063. Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet () asking how the Prophet () worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet () as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger () came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who

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does not follow my tradition in religion, is not from me (not one of my followers)

5064. Narrated 'Urwa:that he asked 'Aisha about the Statement of Allah: 'If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (the captives) that your right hands possess. That will be nearer to prevent you from doing injustice.' (4.3) 'Aisha said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them

5065. Narrated 'Alqama:While I was with 'Abdullah, 'Uthman met him at Mina and said, "O Abu 'Abdur-Rahman ! I have something to say to you." So both of them went aside and 'Uthman said, "O Abu 'Abdur-Rah. man! Shall we marry you to a virgin who will make you remember your past days?" When 'Abdullah felt that he was not in need of that, he beckoned me (to join him) saying, "O 'Alqama!" Then I heard him saying (in reply to 'Uthman), "As you have said that, (I tell you that) the Prophet () once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power

5066. Narrated 'Abdullah:We were with the Prophet () while we were young and had no wealth. So Allah's Messenger () said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power

5067. Narrated 'Ata:We presented ourselves along with Ibn 'Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn 'Abbas said, "This is the wife of the Prophet () so when you lift her bier, do not Jerk it or shake it much, but walk smoothly because the Prophet () had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn

5068. Narrated Anas:The Prophet () used to go round (have sexual relations with) all his wives in one night, and he had nine wives

5069. Narrated Sa'id bin Jubair:Ibn 'Abbas asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives

5070. Narrated 'Umar bin Al-Khattab:The Prophet () said, "The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrated for Allah's and His Apostle's sake, his emigration was for Allah and His Apostle; and whoever emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for what he emigrated for

5071. Narrated Ibn Masud:We used to fight in the holy battles in the company of the Prophet () and we had no wives with us. So we said, "O Allah's Messenger ()! Shall we get castrated?" The Prophet () forbade us to do so

5072. Narrated Anas bin Malik:'Abdur-Rahman bin 'Auf came (from Mecca to Medina) and the Prophet () made a bond of brotherhood between him and Sa'd bin Ar-Rabi' Al-Ansari. Al-Ansari had two wives, so he suggested that 'Abdur-Rahman take half, his wives and property. 'Abdur-Rahman replied, "May Allah bless you with your wives and property. Kindly show me the market." So 'Abdur-Rahman went to the market and gained (in bargains) some dried yoghurt and some butter. After a few days the Prophet () saw 'Abdur-Rahman with some yellow stains on his clothes and asked him, "What is that, O 'Abdur-Rahman?" He replied, "I had married an Ansari woman." The Prophet () asked, "How much Mahr did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet () said, "Offer a banquet, even with one sheep

5073. Narrated Sa'd bin Abi Waqqas:Allah's Messenger () forbade 'Uthman bin Maz'un to abstain from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated

5074. Narrated Sa'd bin Abi Waqqas:The Prophet () prevented 'Uthman bin Mazun from that (not marrying), and had he allowed him, we would have got ourselves castrated

5075. Narrated 'Abdullah: We used to participate in the holy battles led by Allah's Messenger () and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and recited to us: -- 'O you who believe ! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression

5076. Narrated Abu Huraira: I said, "O Allah's Messenger ()! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then repeated my question (for the fourth time), and only then the Prophet said, "O Abu Huraira! The pen has dried after writing what you are going to confront. So (it does not matter whether you) get yourself castrated or not

5077. Narrated 'Aisha:I said, "O Allah's Messenger ()! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) of the one of which nothing has been eaten before." (The sub-narrator added: 'Aisha meant that Allah's Messenger () had not married a virgin besides herself

5078. Narrated 'Aisha:Allah's Messenger () said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true

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5079. Narrated Jabir bin `Abdullah: While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet () himself. He said, "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron? I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Medina), the Prophet () said, "Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."

5080. Narrated Jabir bin `Abdullah: When I got married, Allah's Messenger () said to me, "What type of lady have you married?" I replied, "I have married a matron." He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Messenger () said, "Why didn't you marry a young girl so that you might play with her and she with you?"

5081. Narrated 'Urwa: The Prophet () asked Abu Bakr for `Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet () said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

5082. Narrated Abu Huraira: The Prophet () said, "The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

5083. Narrated Abu Burda's father: Allah's Messenger () said, any man who has a slave girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward. And any slave who fulfills his duty to his master and to his Lord, will (also) get a double reward.

5084. Narrated Abu Huraira: The Prophet () said: Abraham did not tell lies except three. (One of them was) when Abraham passed by a tyrant and (his wife) Sara was accompanying him (Abu Huraira then mentioned the whole narration and said:) (The tyrant) gave her Hajar. Sara said, "Allah saved me from the hands of the Kafir (i.e. infidel) and gave me Hajar to serve me." (Abu Huraira added:) That (Hajar) is your mother, O Banu Ma'-As-Sama' (i.e., the Arabs).

5085. Narrated Anas: The Prophet () stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet () proceeded from there, he spared her a space behind him (on his she-camel) and put a screening veil between her and the people."

5086. Narrated Anas bin Malik: Allah's Messenger () manumitted Safiyya and regarded her manumission as her Mahr.

5087. Narrated Sahl bin Sa'd As-Sa'idi: A woman came to Allah's Messenger () and said, "O Allah's Messenger (!) I have come to give you myself in marriage (without Mahr)." Allah's Messenger () looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Messenger (!) If you are not in need of her, then marry her to me." The Prophet () said, "Have you got anything to offer?" The man said, "No, by Allah, O Allah's Messenger (!)" The Prophet () said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allah, I have not found anything." Allah's Apostle said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Messenger (!) I could not find even an iron ring, but this is my Izar (waist sheet)." He had no rida. He added, "I give half of it to her." Allah's Messenger () said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allah's Messenger () saw him going, he ordered that he be called back. When he came, the Prophet () said, "How much of the Qur'an do you know?" He said, "I know such Sura and such Sura," counting them. The Prophet () said, "Do you know them by heart?" He replied, "Yes." The Prophet () said, "Go, I marry her to you for that much of the Qur'an which you have."

5088. Narrated `Aisha: Abu Hudhaifa bin `Utba bin Rabi'a bin `Abdi Shams who had witnessed the battle of Badr along with the Prophet () adopted Salim as his son, to whom he married his niece, Hind bint Al-Walid bin `Utba bin Rabi'a; and Salim was the freed slave of an Ansar woman, just as the Prophet () had adopted Zaid as his son. It was the custom in the Pre-Islamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verses: 'Call them by (the names of) their fathers . . . your freed-slaves,' (33.5) the adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a Maula and your brother in religion. Later on Sahla bint Suhail bin `Amr Al-Quraishi Al-`Amiri-- and she was the wife of Abu- Hudhaifa bin `Utba--came to the Prophet () and said, "O Allah's Messenger (!) We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons)." The sub-narrator then mentioned the rest of the narration.

5089. Narrated `Aisha: Allah's Messenger () entered upon Dubaa bint Az-Zubair and said to her, "Do you have a desire to perform the Hajj?" She replied, "By Allah, I feel sick." He said to her, "Intend to perform Hajj and stipulate something by saying, 'O Allah, I will finish my Ihram at any place where You stop me (i.e. I am unable to go further).'" She was the wife of Al-Miqdad bin Al-Aswad.

5090. Narrated Abu Huraira: The Prophet () said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers."

5091. Narrated Sahl: A man passed by Allah's Messenger () and Allah's Apostle asked (his companions) "What do you say about this (man)?" They replied "If he

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asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercessor should be accepted; and if he speaks, he should be listened to." Allah's Messenger () kept silent, and then a man from among the poor Muslims passed by, an Allah's Apostle asked (them) "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage he does not deserve to be married, and he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to." Allah's Messenger () said, "This poor man is better than so many of the first as filling the earth

5092. Narrated 'Urwa:that he asked 'Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphans (4.3) She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allah's Messenger () after that, so Allah revealed: 'They ask your instruction concerning the women . . . whom you desire to marry.' (4.127) So Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr Apostle said, 'If at all there is evil omen, it is in the horse, the woman and the house." a lady is to be warded off. And the Statement of Allah: 'Truly, among your wives and your children, there are enemies for you (i.e may stop you from the obedience of Allah)

5093. Narrated 'Abdullah bin 'Umar:Allah's Messenger () said, "Evil omen is in the women, the house and the horse

5094. Narrated Ibn 'Umar:Evil omen was mentioned before the Prophet: The Prophet () said, "If there is evil omen in anything, it is in the house, the woman and the horse

5095. Narrated Sahl bin Sa'd:Allah's Messenger () said, "If at all there is bad omen, it is in the horse, the woman, and the house

5096. Narrated Usama bin Zaid:The Prophet () said, "After me I have not left any trial more severe to men than women

5097. Narrated 'Aisha:Three principles were established because of Barira: (i) When Banra was manumitted she was given the option (to remain with her slave husband or not). (ii) Allah's Messenger () said "The Wala of the slave) is for the one who manumits (the slave). (iii) When Allah's Messenger () entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet () said, "Didn't I see the cooking pot (on the fire)?" It was said, "That is the meat given in charity to Barira, and you do not eat the (things given in) charity." The Prophet () said, "It is an object of charity for Barira, and it is a present for us

5098. Narrated Aisha":(regarding) the Verse: 'And if you fear that you shall not be able to deal justly with the orphans...' (4.3) It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four. 'Prohibited to you (for marriage) are: ...your foster-mothers (who suckled you).' (4.23) Marriage is prohibited between persons having a foster suckling relationship corresponding to a blood relationship which renders marriage unlawful

5099. Narrated 'Aisha:(the wife of the Prophet) that while Allah's Messenger () was with her, she heard a voice of a man asking permission to enter the house of Hafsa. 'Aisha added: I said, "O Allah's Messenger (!) This man is asking permission to enter your house." The Prophet () said, "I think he is so-and-so," naming the foster-uncle of Hafsa. 'Aisha said, "If so-and-so," naming her foster uncle, "were living, could he enter upon me?" The Prophet () said, "Yes, for foster suckling relations make all those things unlawful which are unlawful through corresponding birth (blood) relations

5100. Narrated Ibn 'Abbas:It was said to the Prophet, "Won't you marry the daughter of Hamza?" He said, "She is my foster niece (brother's daughter)

5101. Narrated Um Habiba:(daughter of Abu Sufyan) I said, "O Allah's Messenger (!) Marry my sister. the daughter of Abu Sufyan." The Prophet () said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet () said, "But that is not lawful for me." I said, We have heard that you want to marry the daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." Narrated 'Urwa: Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba

5102. Narrated 'Aisha:that the Prophet () entered upon her while a man was sitting with her. Signs of answer seemed to appear on his face as if he disliked that. She said, "Here is my (foster) brother." He said, "Be sure as to who is your foster brother, for foster suckling relationship is established only when milk is the only food of the child

5103. Narrated Aisha:that Aflah the brother of Abu Al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the Verse of Al-Hijab (the use of veils by women) was revealed. 'Aisha added: I did not allow him to enter, but when Allah's Messenger () came, I told him what I had done, and he ordered me to give him permission

5104. Narrated 'Uqba bin Al-Harith:I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the

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Prophet () and said, "I married so-and-so and then a black lady came to us and said to me, 'I have suckled both of you.' But I think she is a liar." The Prophet () turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet () said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)

5105. Ibn 'Abbas further said, "Seven types of marriages are unlawful because of blood relations, and seven because of marriage relations." Then Ibn 'Abbas recited the Verse: "Forbidden for you (for marriages) are your mothers..." (4:23). 'Abdullah bin Ja'far married the daughter and wife of 'Ali at the same time (they were step-daughter and mother). Ibn Sirin said, "There is no harm in that." But Al-Hasan Al-Basri disapproved of it at first, but then said that there was no harm in it. Al-Hasan bin Al-Hasan bin 'Ali married two of his cousins in one night. Ja'far bin Zaid disapproved of that because of it would bring hatred (between the two cousins), but it is not unlawful, as Allah said, "Lawful to you are all others [beyond those (mentioned)]." (4:24). Ibn 'Abbas said: "If somebody commits illegal sexual intercourse with his wife's sister, his wife does not become unlawful for him." And narrated Abu Ja'far, "If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry." Narrated Ibn 'Abbas, "If one commits illegal sexual intercourse with his mother in law, then his married relation to his wife does not become unlawful." Abu Nasr reported to have said that Ibn 'Abbas in the above case, regarded his marital relation to his wife unlawful, but Abu Nasr is not known well for hearing Hadith from Ibn 'Abbas. Imran bin Hussain, Jabir b. Zaid, Al-Hasan and some other Iraqi's, are reported to have judged that his marital relations to his wife would be unlawful. In the above case Abu Hurairah said, "The marital relation to one's wife does not become unlawful except if one as had sexual intercourse (with her mother)." Ibn Al-Musaiyab, 'Urwa, and Az-Zuhri allows such person to keep his wife. 'Ali said, "His marital relations to his wife does not become unlawful

5106. Narrated Um Habiba: I said, "O Allah's Messenger (! Do you like to have (my sister) the daughter of Abu Sufyan?" The Prophet () said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She is not lawful for me (to marry)." I said, "We have heard that you want to marry." He said, "The daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So you should neither present your daughters, nor your sisters, to me

5107. Narrated Um Habiba: I said, "O Allah's Messenger (! Marry my sister, the daughter of Abu Sufyan." He said, "Do you like that?" I said, "Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister." The Prophet () said, "But that is not lawful for me (i.e., to be married to two sisters at a time.)" I said, "O Allah's Messenger (! By Allah, we have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "By Allah ! Even if she were not my stepdaughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abu Salama; so you should neither present your daughters, nor your sisters to me

5108. Narrated Jabir: Allah's Messenger () forbade that a woman should be married to man along with her paternal or maternal aunt

5109. Narrated Abu Huraira: Allah's Messenger () said, "A woman and her paternal aunt should not be married to the same man; and similarly, a woman and her maternal aunt should not be married to the same man

5110. Narrated Abu Huraira: The Prophet () forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife, for 'Urwa told me that 'Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations

5111. Narrated Abu Huraira: The Prophet () forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife, for 'Urwa told me that 'Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations

5112. Narrated Ibn 'Umar: Allah's Messenger () forbade Ash-Shighar, which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying Mahr

5113. Narrated Hisham's father: Khawla bint Hakim was one of those ladies who presented themselves to the Prophet () for marriage. 'Aisha said, "Doesn't a lady feel ashamed for presenting herself to a man?" But when the Verse: "(O Muhammad) You may postpone (the turn of) any of them (your wives) that you please," (33:51) was revealed, " 'Aisha said, 'O Allah's Messenger (! I do not see, but, that your Lord hurries in pleasing you

5114. Narrated Ibn 'Abbas: The Prophet () got married while he was in the state of Ihram

5115. Narrated 'Ali: I said to Ibn 'Abbas, "During the battle of Khaibar the Prophet () forbade (Nikah) Al-Mut'a and the eating of donkey's meat

5116. Narrated Abu Jamra: I heard Ibn 'Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it (Nikah-al-Mut'a). On that a freed slave of his said to him, "That is only when it is very badly needed and women are scarce." On that, Ibn 'Abbas said, "Yes

5117. Narrated Jabir bin 'Abdullah and Salama bin Al-Akwa': While we were in an army, Allah's Messenger () came to us and said, "You have been allowed to do the Mut'a (marriage), so do it

5118. Narrated Jabir bin 'Abdullah and Salama bin Al-Akwa': While we were in an army, Allah's Messenger () came to us and said, "You have been allowed to do the Mut'a (marriage), so do it

5119. Salama bin Al-Akwa' said: Allah's Messenger () said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if

they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu 'Abdullah (Al-Bukhari) said: 'Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful)

5120. Narrated Thabit Al-Banani: I was with Anas while his daughter was present with him. Anas said, "A woman came to Allah's Apostle and presented herself to him, saying, 'O Allah's Messenger (), have you any need for me (i.e. would you like to marry me)?' "Thereupon Anas's daughter said, "What a shameless lady she was ! Shame! Shame!" Anas said, "She was better than you; she had a liking for the Prophet () so she presented herself for marriage to him

5121. Narrated Sahl bin Sa'd: A woman presented herself to the Prophet (for marriage). A man said to him, "O Allah's Messenger ()! (If you are not in need of her) marry her to me." The Prophet () said, "What have you got?" The man said, "I have nothing." The Prophet () said (to him), "Go and search for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (Izar) waist sheet, and half of it is for her." He had no Rida' (upper garment). The Prophet () said, "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet () saw him (leaving), he called him back, or the man was called (for him), and he said to the man, "How much of the Qur'an do you know (by heart)?" The man replied I know such Sura and such Sura (by heart)," naming the Suras The Prophet () said, "I have married her to you for what you know of the Qur'an

5122. Narrated 'Abdullah bin 'Umar: 'Umar bin Al-Khattab said, "When Hafsa bint 'Umar became a widow after the death of (her husband) Khunais bin Hudhafa As-Sahmi who had been one of the companions of the Prophet, and he died at Medina. I went to 'Uthman bin 'Affan and presented Hafsa (for marriage) to him. He said, "I will think it over." I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present.' " 'Umar further said, "I met Abu Bakr As-Siddique and said to him, 'If you wish, I will marry my daughter Hafsa to you.'" Abu Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with 'Uthman. I waited for a few days and then Allah's Messenger () asked for her hand, and I gave her in marriage to him. Afterwards I met Abu Bakr who said, 'Perhaps you became angry with me when you presented Hafsa to me and I did not give you a reply?' I said, 'Yes.' Abu Bakr said, 'Nothing stopped me to respond to your offer except that I knew that Allah's Apostle had mentioned her, and I never wanted to let out the secret of Allah's Messenger (). And if Allah's Apostle had refused her, I would have accepted her

5123. Narrated Zainab bint Salama: Um Habiba said to Allah's Messenger () "We have heard that you want to marry Durra bint Abu-Salama." Allah's Messenger () said, "Can she be married along with Um Salama (her mother)? Even if I have not married Um Salama, she would not be lawful for me to marry, for her father is my foster brother

5124. Ibn 'Abbas said: "Hint your intention of marrying' is made by saying (to the widow) for example: "I want to marry, and I wish that Allah will make a righteous lady available for me.' " Al-Qasim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allah will bring you much good, or something similar 'Ata said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise be to Allah; you are fit to remarry.' She (the widow) may say in reply: I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid)

5125. Narrated 'Aisha: Allah's Messenger () said (to me), "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allah, then it will surely be

5126. Narrated Sahl bin Sa'd: A woman came to Allah's Messenger () and said, "O Allah's Messenger ()! I have come to you to present myself to you (for marriage)." Allah's Messenger () glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Messenger ()! If you are not in need of her, then marry her to me." The Prophet () said, "Have you got anything to offer." The man said, 'No, by Allah, O Allah's Messenger ()!' The Prophet () said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allah, O Allah's Messenger ()! I have not found anything." The Prophet said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allah, O Allah's Messenger ()! I could not find even an iron ring, but this is my Izar (waist sheet).' He had no Rida (upper garment). He added, "I give half of it to her." Allah's Messenger () said "What will she do with your Izar? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof ' So the man sat for a long period and then got up (to leave). When Allah's Messenger () saw him leaving, he ordered that he be called back. When he came, the Prophet () asked (him), "How much of the Qur'an do you know (by heart)?" The man replied, I know such Sura and such Sura and such Sura," naming the suras. The Prophet () said, "Can you recite it by heart?" He said, 'Yes.' The Prophet () said, "Go I let you marry her for what you know of the Qur'an (as her Mahr)

5127. Narrated 'Urwa bin Az-Zubair: 'Aishah, the wife of the Prophet () told him that there were four types of marriage during Pre-Islamic period of Ignorance. One type was similar to that of the present day i.e. a man used to ask somebody else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her. The second type was that a man would say to his wife after she had become clean from her period. "Send for so-and-so and have sexual intercourse with him." Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, he husband would sleep with her if he wished. Her husband did so (i.e. let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called as Al-Istibda'. Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had

passed after delivery, she would sent for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, "You (all) know what you have done, and now I have given birth to a child. So, it is your child so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him. The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as sign, and he who would wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qa'if (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man would not refuse all that. But when Muhammad (ﷺ) was sent with the Truth, he abolished all the types of marriages observed in pre-Islamic period of Ignorance except the type of marriage the people recognize today

5128. Narrated `Aisha:(as regards the Verse): 'And about what is recited unto you in the Book, concerning orphan girls to whom you give not the prescribed portions and yet, whom you desire to marry.' (4.127) This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him

5129. Narrated `Abdullah bin `Umar:When Hafsa, `Umar's daughter became a widow because of the death of her (husband) Ibn Hudhafa As-Sahmi who was one of the companion of the Prophet (ﷺ) and the one of the Badr warriors and died at Medina, `Umar said, "I met `Uthman bin `Affan and gave him an offer, saying, 'If you wish, I will marry Hafsa to you.' He said, 'I will think it over' I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present' ""Umar added, "Then I met Abu Bakr and said to him, 'If you wish, I will marry Hafsa to you

5130. Narrated Al-Hasan:concerning the Verse: 'Do not prevent them' (2.232) Ma'qil bin Yasar told me that it was revealed in his connection. He said, "I married my sister to a man and he divorced her, and when her days of 'Idda (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favored you with her, but you divorced her. Now you come to ask for her hand again? No, by Allah, she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So Allah revealed this Verse: 'Do not prevent them.' (2.232) So I said, 'Now I will do it (let her go back to him), O Allah's Messenger (ﷺ).'"So he married her to him again

5131. Narrated `Aisha:(regarding His Statement): 'They ask your instruction concerning the women. Say: Allah instructs you about them ...' (4.127) It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allah forbade such a guardian to do so (i.e. to prevent her from marrying)

5132. Narrated Sahl bin Sa'd:While we were sitting in the company of the Prophet (ﷺ) a woman came to him and presented herself (for marriage) to him. The Prophet (ﷺ) looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet (ﷺ) said, "Not even an iron ring?" He Sa'd, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet (ﷺ) said, "No. Do you know some of the Qur'an (by heart)?" He said, "Yes." The Prophet (ﷺ) said, "Go, I have agreed to marry her to you with what you know of the Qur'an (as her Mahr)

5133. Narrated `Aisha:that the Prophet (ﷺ) married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death)

5134. Narrated `Aisha:that the Prophet (ﷺ) married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that `Aisha remained with the Prophet (ﷺ) for nine years (i.e. till his death)

5135. Narrated Sahl bin Sa'd:A woman came to Allah's Messenger (ﷺ) and said, "I present myself (to you) (for marriage). She stayed for a long while, then a man said, "If you are not in need of her then marry her to me." The Prophet (ﷺ) said, "Have you got anything in order to pay her Mahr?" He said, "I have nothing with me except my Izar (waist sheet)." The Prophet (ﷺ) said, "If you give her your Izar, you will have no Izar to wear, (so go) and search for something. He said, "I could not find anything." The Prophet (ﷺ) said, "Try (to find something), even if it were an iron ring But he was not able to find (even that) The Prophet (ﷺ) said (to him). "Do you memorize something of the Qur'an?" "Yes. ' he said, "such Sura and such Sura," naming those Suras The Prophet (ﷺ) said, "We have married her to you for what you know of the Qur'an (by heart)

5136. Narrated Abu Huraira:The Prophet (ﷺ) said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allah's Messenger (ﷺ)! How can we know her permission?" He said, "Her silence (indicates her permission)

5137. Narrated `Aisha:I said, "O Allah's Messenger (ﷺ)! A virgin feels shy." He said, "Her consent is (expressed by) her silence

5138. Narrated Khansa bint Khidam Al-Ansariya:that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's Messenger (ﷺ) and he declared that marriage invalid

5139. Narrated `Abdur-Rahman bin Yazid and Majammi bin Yazid:The same ,Hadith above: A man called Khidam married a daughter of his (to somebody) against her consent. 'If you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice.' (4.3) And if somebody says to the

guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him, "What have you got?" And the other said, "I have so much and so much (Mahr)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet

5140. Narrated 'Urwa bin Az-Zubair:that he asked 'Aisha, saying to her, "O Mother! (In what connection was this Verse revealed): 'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse) that your right hands possess?" (4.3) Aisha said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them."Aisha added, "(Later) the people asked Allah's Messenger (), for instructions, and then Allah revealed: 'They ask your instruction concerning the women . . . And yet whom you desire to marry.' (4.127) So Allah revealed to them in this Verse that-if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr

5141. Narrated Sahl:A woman came to the Prophet,, and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allah's Messenger (!) Marry her to me." The Prophet () asked him, "What have you got?" He said, "I have got nothing." The Prophet () said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet () asked (him), "How much of the Qur'an do you know (by heart)?" He said, "So much and so much." The Prophet () said, "I have married her to you for what you know of the Qur'an

5142. Narrated Ibn 'Umar:The Prophet () decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand

5143. Narrated Abu Huraira:The Prophet () said, "Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her

5144. Narrated Abu Huraira:The Prophet () said, "Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her

5145. Narrated 'Abdullah bin 'Umar:"When Hafsa became a widow," 'Umar said, "I met Abu Bakr and said to him, 'If you wish I will marry Hafsa bint 'Umar to you.' I waited for a few days then Allah's Messenger () asked for her hand. Later Abu Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allah's Messenger () had mentioned (his wish to marry) her, and I could never let out the secret of Allah's Messenger () . If he had left her, I would have accepted her

5146. Narrated Ibn 'Umar:Two men came from the east and delivered speeches, and the Prophet () said, "Some eloquent speech has the influence of magic." (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech)

5147. Narrated Ar-Rabi':(the daughter of Muawwidh bin Afra) After the consummation of my marriage, the Prophet () came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before

5148. Narrated Anas:'Abdur Rahman bin 'Auf married a woman and gave her gold equal to the weight of a date stone (as Mahr). When the Prophet () noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as Mahr)

5149. Narrated Sahl bin Sa'd As-Sa'idi:While I was (sitting) among the people in the company of Allah's Messenger () a woman stood up and said, "O Allah's Messenger (!) She has given herself in marriage to you; please give your opinion of her." The Prophet did not give her any reply. She again stood up and said, "O Allah's Messenger (!) She has given herself (in marriage) to you; so please give your opinion of her. The Prophet () did not give her any reply. She again stood up for the third time and said, "She has given herself in marriage to you: so give your opinion of her." So a man stood up and said, "O Allah's Messenger (!) Marry her to me." The Prophet asked him, "Have you got anything?" He said, "No." The Prophet () said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet () said, "Do you know something of the Qur'an (by heart)?" He replied, "I know (by heart) such Sura and such Sura." The Prophet () said, "Go! I have married her to you for what you know of the Qur'an (by heart)

5150. Narrated Sahl bin Sa'd:The Prophet () said to a man, "Marry, even with (a Mahr equal to) an iron ring

5151. Narrated 'Uqba:The Prophet () said: "The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's)

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private parts (i.e. the stipulations of the marriage contract)

5152. Narrated Abu Huraira: The Prophet (ﷺ) said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would-be husband) in order to have everything for herself, for she will take only what has been written for her

5153. Narrated Anas bin Malik: 'Abdur-Rahman bin 'Auf came to Allah's Messenger (ﷺ) and he had marks of Sufra (yellow perfume). Allah's Messenger (ﷺ) asked him (about those marks). 'AbdurRahman bin 'Auf told him that he had married a woman from the Ansar. The Prophet (ﷺ) asked, "How much Mahr did you pay her?" He said, "I paid gold equal to the weight of a date stone." Allah's Messenger (ﷺ) said to him, "Give a wedding banquet, even if with one sheep

5154. Narrated Anas: The Prophet (ﷺ) offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the mothers of the Believers (i.e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure

5155. Narrated Anas: The Prophet (ﷺ) saw the traces of Sufra (yellow perfume) on 'Abdur-Rahman bin 'Auf and said, "What is this?" 'Abdur-Rahman, said, "I have married a woman and have paid gold equal to the weight of a date stone (as her Mahr). The Prophet (ﷺ) said to him, "May Allah bless you: Offer a wedding banquet even with one sheep

5156. Narrated 'Aisha: When the Prophet (ﷺ) married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, "May you prosper and have blessings and have good omen

5157. Narrated Abu Huraira: The Prophet (ﷺ) said, "A prophet among the prophets went for a military expedition and said to his people: "A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me

5158. Narrated 'Urwa: The Prophet (ﷺ) wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death)

5159. Narrated Anas: The Prophet (ﷺ) stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet (ﷺ) ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the Walima (banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet (ﷺ) screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet (ﷺ) proceeded, he made a place for her (on the camel) behind him and screened her from people

5160. Narrated Aisha: When the Prophet (ﷺ) married me, my mother came to me and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Messenger (ﷺ) to me in the forenoon

5161. Narrated Jabir bin 'Abdullah: Allah's Messenger (ﷺ) said, "Did you get Anmat?" I said, 'O Allah's Messenger (ﷺ)! From where can we have Anmat?' The Prophet (ﷺ) said, "Soon you will have them (Anmat)

5162. Narrated 'Aisha: that she prepared a lady for a man from the Ansar as his bride and the Prophet said, "O 'Aisha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?

5163. Narrated Anas bin Malik: "Whenever the Prophet (ﷺ) passed by (my mother Um-Sulaim) he used to enter her and greet her. Anas further said: Once the Prophet (ﷺ) was a bridegroom during his marriage with Zainab, Um Sulaim said to me, "Let us give a gift to Allah's Messenger (ﷺ) ." I said to her, "Do it." So she prepared Haisa (a sweet dish) made from dates, butter and dried yoghurt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet (ﷺ) keeping his hand over the Haisa and saying over it whatever Allah wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allah, and each man should eat of the dish the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, over which I felt unhappy. Then the Prophet (ﷺ) went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses:-- 'O you who believe! Enter not the Prophet's house until leave is given you for a meal, (and then) not (as early as) to what for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily such (behavior) annoys the Prophet; and he would be shy of (asking) you (to go), but Allah is not shy of (telling you) the Truth.' (33-53) Abu Uthman said: Anas said, "I served the Prophet for ten years

5164. Narrated 'Aisha: That she borrowed a necklace from Asma' and then it got lost. So Allah's Messenger (ﷺ) sent some people from his companions in search of it. In the meantime the stated time for the prayer became due and they offered their prayer without ablution. When they came to the Prophet, they complained about it to him, so the Verse regarding Tayammum was revealed . Usaid bin Hudair said, "(O 'Aisha!) may Allah bless you with a good reward, for by Allah, never did a difficulty happen in connection with you, but Allah made an escape from it for you, and brought Allah's Blessings for the Muslims

5165. Narrated Ibn 'Abbas: The Prophet (ﷺ) said, "If anyone of you, when having sexual intercourse with his wife, says: Bismillah, Allahumma jannibni-Sh-Shaitan

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wa jannib-ish-Shaitan ma razaqtana, and if it is destined that they should have a child, then Satan will never be able to harm him

5166. Narrated Anas bin Malik: I was ten years old when Allah's Messenger (ﷺ) arrived at Medina. My mother and aunts used to urge me to serve the Prophet (ﷺ) regularly, and I served him for ten years. When the Prophet (ﷺ) died I was twenty years old, and I knew about the order of Al-Hijab (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allah's Messenger (ﷺ) had consummated his marriage with Zainab bint Jahsh. When the day dawned, the Prophet (ﷺ) was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet (ﷺ) for a long time. The Prophet (ﷺ) got up and went out, and I too went out with him so that those people might leave too. The Prophet (ﷺ) proceeded and so did I, till he came to the threshold of `Aisha's dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet (ﷺ) again went away and I went away along with him. When we reached the threshold of `Aisha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found those people had left. Then the Prophet (ﷺ) drew a curtain between me and him, and the Verses of Al-Hijab were revealed

5167. Narrated Anas: When `Abdur-Rahman bin `Auf married an Ansari woman, the Prophet (ﷺ) asked him, "How much Mahr did you give her?" `Abdur-Rahman said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet (ﷺ) and his companions) arrived at Medina, the emigrants stayed at the Ansar's houses. `Abdur-Rahman bin `Auf stayed at Sa'd bin Ar-Rabi's house. Sa'd said to `Abdur-Rahman, "I will divide and share my property with you and will give one of my two wives to you." `Abdur-Rahman said, "May Allah bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)." So `Abdur-Rahman went to the market and traded there gaining a profit of some dried yoghurt and butter, and married (an Ansari woman). The Prophet (ﷺ) said to him, "Give a banquet, even if with one sheep

5168. Narrated Anas: The Prophet (ﷺ) did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and that banquet was with (consisted of) one sheep

5169. Narrated Anas: Allah's Messenger (ﷺ) manumitted Safiyya and then married her, and her Mahr was her manumission, and he gave a wedding banquet with Hais (a sort of sweet dish made from butter, cheese and dates)

5170. Narrated Anas: The Prophet (ﷺ) consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals

5171. Narrated Thabit: The marriage of Zainab bint Jahash was mentioned in the presence of Anas and he said, "I did not see the Prophet (ﷺ) giving a better banquet on marrying any of his wives than the one he gave on marrying Zainab. He then gave a banquet with one sheep

5172. Narrated Safiyya bint Shaiba: The Prophet (ﷺ) gave a banquet with two Mudds of barley on marrying some of his wives. (1 Mudd= 1 3/4 of a kilogram)

5173. Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said, "If anyone of you is invited to a wedding banquet, he must go for it (accept the invitation)

5174. Narrated Abu Musa: The Prophet (ﷺ) said, "Set the captives free, accept the invitation (to a wedding banquet), and visit the patients

5175. Narrated Al-Bara' bin `Azib: The Prophet (ﷺ) ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him, 'Yarhamuka-l-lah (May Allah bestow His Mercy upon you), if he says 'Al-hamduli l-lah' (Praise be to Allah), to help others to fulfill their oaths, to help the oppressed, to greet (whomever one should meet), and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use Maiyathir (cushions of silk stuffed with cotton and placed under the rider on the saddle), the Qasiyya (linen clothes containing silk brought from an Egyptian town), the Istibraq (thick silk) and the Dibaj (another kind of silk). (See Hadith No. 539 and)

5176. Narrated Sahl bin Sa'd: Abu Usaid As-Sa'di invited Allah's Messenger (ﷺ) to his wedding party and his wife who was the bride, served them on that day. Do you know what drink she gave Allah's Messenger (ﷺ)? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates)

5177. Narrated Abu Huraira: The worst food is that of a wedding banquet to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle

5178. Narrated Abu Huraira: The Prophet (ﷺ) said, "If I am invited to a meal of trotters I will accept it; and if I am given a trotter as a present I will accept it

5179. Narrated Nafi': `Abdullah bin `Umar said, "Allah's Messenger (ﷺ) said, 'Accept the marriage invitation if you are invited to it.' " Ibn `Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting

5180. Narrated Anas bin Malik: Once the Prophet (ﷺ) saw some women and children coming from a wedding party. He got up energetically and happily and said, "By Allah! You (i.e., the Ansar) are the most beloved of all people to me

5181. Narrated Aisha: (the wife of the Prophet) I bought a cushion having on it pictures (of animals). When Allah's Messenger (ﷺ) saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allah's Messenger (ﷺ)! I repent to Allah and His Apostle. What sin have I committed?" Allah's Messenger (ﷺ) said. "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allah's Messenger (ﷺ) said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).' " The Prophet (ﷺ) added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals)

5182. Narrated Sahl: When Abu Usaid As-Sa'di got married, he invited the Prophet (ﷺ) and his companions. None prepared the food for them and brought it to

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them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet (ﷺ) had finished his food, she provided him with that drink (of soaked dates)

5183. Narrated Sahl bin Sa'd: Abu Usaid As-Sa'idi invited the Prophet (ﷺ) to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), "Do you know what she soaked for Allah's Messenger (ﷺ)? She soaked some dates for him (in water) in a drinking bowl overnight

5184. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness

5185. Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women

5186. Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women

5187. Narrated Ibn 'Umar: During the lifetime of the Prophet (ﷺ) we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us. But when the Prophet (ﷺ) had died, we started chatting leisurely and freely (with them)

5188. Narrated 'Abdullah bin 'Umar: The Prophet (ﷺ) said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)

5189. Narrated 'Aisha: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a slim weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it." The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband, the 'too-tall'! If I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will keep me hanging (neither divorcing me nor treating me as a wife)." The fourth one said, "My husband is (moderate in temper) like the night of Tihama: neither hot nor cold; I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard (sleeps a lot), and when going out, is a lion (boasts a lot). He does not ask about whatever is in the house." The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing; if he sleeps he sleeps he rolls himself (alone in our blankets); and he does not insert his palm to inquire about my feelings." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant (i.e. generous to his guests) and his house is near to the people (who would easily consult him)." The tenth one said, "My husband is Malik (possessor), and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abu Zar' and what is Abu Zar' (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar and what may one say in praise of the mother of Abu Zar? Her saddle bags were always full of provision and her house was spacious. As for the son of Abu Zar, what may one say of the son of Abu Zar? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abu Zar, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of Abu Zar, what may one say of the (maid) slavegirl of Abu Zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house." The eleventh lady added, "One day it so happened that Abu Zar went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, Eat (of this), O Um Zar, and give provision to your relatives." She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar's." 'Aisha then said: Allah's Messenger (ﷺ) said to me, "I am to you as Abu Zar was to his wife Um Zar

5190. Narrated 'Urwa: Aisha said, "While the Ethiopians were playing with their small spears, Allah's Messenger (ﷺ) screened me behind him and I watched (that display) and kept on watching till I left on my own." So you may estimate of what age a little girl may listen to amusement

5191. Narrated Ibn 'Abbas: I had been eager to ask 'Umar bin Al-Khattab about the two ladies from among the wives of the Prophet regarding whom Allah said 'If

you two (wives of the Prophet (ﷺ) namely Aisha and Hafsa) turn in repentance to Allah, your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes). (66.4) till `Umar performed the Hajj and I too, performed the Hajj along with him. (On the way) `Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when `Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the Believers! Who were the two ladies from among the wives of the Prophet (ﷺ) regarding whom Allah said: 'If you two (wives of the Prophet) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet (ﷺ) likes)?" (66.4) He said, "I am astonished at your question, O Ibn `Abbas. They were `Aisha and Hafsa." Then `Umar went on narrating the Hadith and said, "I and an Ansari neighbor of mine from Bani Umaiyya bin Zaid who used to live in `Awali-al-Medina, used to visit the Prophet (ﷺ) in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allah, the wives of the Prophet answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet (ﷺ) angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allah may get angry for the anger of Allah's Messenger (ﷺ) and thus you will be ruined? So do not ask more from the Prophet (ﷺ) and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbor (i.e., `Aisha) in her manners for she is more charming than you and more beloved to the Prophet (ﷺ) ." `Umar added, "At that time a talk was circulating among us that (the tribe of) Ghassan were preparing their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassan come?' He said, 'No, but (What has happened) is greater and more horrifying than that: Allah's Messenger (ﷺ); has divorced his wives.' `Umar added, "The Prophet (ﷺ) kept away from his wives and I said "Hafsa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with the Prophet (ﷺ) and then the Prophet; entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet (ﷺ) divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet; was and said to a black slave of his, 'Will you get the permission (of the Prophet (ﷺ)) for `Umar (to enter)?' The slave went in, talked to the Prophet (ﷺ) about it and then returned saying, 'I have spoken to the Prophet (ﷺ) and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once again I said to the slave, 'Will you get the permission for `Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for `Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet (ﷺ) has given you permission.' Then I entered upon Allah's Messenger (ﷺ) and saw him Lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, 'O Allah's Apostle! Have you divorced your wives?' He looked at me and said, 'No.' I said, 'Allah Akbar!' And then, while still standing, I said chatting, 'Will you heed what I say, O Allah's Messenger (ﷺ)? We, the people of Quraish used to have power over our women, but when we arrived at Medina we found that the men (here) were overpowered by their women.' The Prophet (ﷺ) smiled and then I said to him, 'Will you heed what I say, O Allah's Messenger (ﷺ)? I entered upon Hafsa and said to her, "Do not be tempted to imitate your companion (`Aisha), for she is more charming than you and more beloved to the Prophet.' " The Prophet (ﷺ) smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allah, I could not see anything of importance in his house except three hides, so I said, 'O Allah's Messenger (ﷺ)! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allah.' Thereupon the Prophet (ﷺ) sat up as he was reclining. and said, 'Are you of such an opinion, O the son of Al-Khattab? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allah's Messenger (ﷺ)! Ask Allah to forgive me.' Then the Prophet (ﷺ) kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to `Aisha. The Prophet (ﷺ) had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allah had admonished him. So, when twenty nine days had passed, the Prophet (ﷺ) first entered upon `Aisha. `Aisha said to him, 'O Allah's Messenger (ﷺ)! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet (ﷺ) said, 'The (present) month is of twenty nine days.' `Aisha added, 'Then Allah revealed the Verses of the option. (2) And out of all his-wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what `Aisha had said . " (1) The Prophet, ' had decided to abstain from eating a certain kind of food because of a certain event, so Allah blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month. See Qur'an:

5192. Narrated Abu Huraira: The Prophet (ﷺ) said, "A woman should not fast (optional fasts) except with her husband's permission if he is at home (staying with her)

5193. Narrated Abu Huraira: The Prophet (ﷺ) said, "If a man Invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning

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5194. Narrated Abu Huraira: The Prophet () said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)"
5195. Narrated Abu Huraira: Allah's Messenger () said, "It is not lawful for a lady to fast (Nawafil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward"
5196. Narrated Usama: The Prophet () said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women"
5197. Narrated `Abdullah bin `Abbas: During the lifetime of Allah's Messenger (), the sun eclipsed. Allah's Messenger () offered the prayer of (the) eclipse and so did the people along with him. He performed a long Qiyam (standing posture) during which Surat-al-Baqara could have been recited; then he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyam (and recited Qur'an). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet () then said, "The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)." They (the people) said, "O Allah's Messenger (!) We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Messenger (!) What is the reason for that?" He replied, "Because of their ungratefulness." It was said, "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, 'I have never seen any good from you'"
5198. Narrated `Imran: The Prophet () said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women"
5199. Narrated `Abdullah bin `Amr bin Al-`As: Allah's Messenger () said, "O `Abdullah! Have I not been formed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Messenger (!)" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you"
5200. Narrated Ibn `Umar: The Prophet () said, "All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards"
5201. Narrated Anas: Allah's Messenger () took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty ninth day he came down. It was said, "O Allah's Messenger (!) You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty-nine days"
5202. Narrated Um Salama: The Prophet () took an oath that he would not enter upon some of his wives for one month. But when twenty nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allah's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty nine days"
5203. Narrated Ibn `Abbas: One morning we saw the wives of the Prophet () weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then `Umar bin Al-Khattab came and went up to the Prophet () who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet, and asked, "Have you divorced your wives?" The Prophet, said, "No, but I have taken an oath not to go to them for one month." So the Prophet () stayed away (from his wives) for twenty nine days and then entered upon them"
5204. Narrated `Abdullah bin Zam`a: The Prophet () said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day"
5205. Narrated `Aisha: An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet () and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet () said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially"
5206. (Narrated Aisha: regarding the Verse: 'If a wife fears cruelty or desertion on her husband's part ...') (4.128) It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: 'Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.' This is indicated by the Statement of Allah: 'There is no blame on them if they arrange an

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amicable settlement between them both, and (such) settlement is better

5207. Narrated Jabir: We used to practice coitus interruptus during the lifetime of Allah's Messenger (ﷺ)

5208. Narrated Jabir: We used to practice coitus interruptus while the Qur'an was being revealed. Jabir added: We used to practice coitus interruptus during the lifetime of Allah's Messenger (ﷺ) while the Qur'an was being Revealed

5209. Narrated Jabir: We used to practice coitus interruptus while the Qur'an was being revealed. Jabir added: We used to practice coitus interruptus during the lifetime of Allah's Messenger (ﷺ) while the Qur'an was being Revealed

5210. Narrated Abu Sa'id Al-Khudri: We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Messenger (ﷺ) about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, till the Day of Resurrection

5211. Narrated al-Qasim: Aisha said that whenever the Prophet (ﷺ) intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on `Aisha and Hafsa. When night fell the Prophet (ﷺ) would ride beside `Aisha and talk with her. One night Hafsa said to `Aisha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" `Aisha said, "Yes, (I agree.)" So `Aisha rode, and then the Prophet (ﷺ) came towards `Aisha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). `Aisha missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, "O Lord (Allah)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet (ﷺ))

5212. Narrated `Aisha: Sauda bint Zam`a gave up her turn to me (`Aisha), and so the Prophet (ﷺ) used to give me (`Aisha) both my day and the day of Sauda

5213. Narrated Anas: The tradition, (of the Prophet) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days

5214. Narrated Anas: It is the Prophet's tradition that if someone marries a virgin and he has already a matron wife then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife then he should stay with her (the matron) for three days, and then by turns

5215. Narrated Anas bin Malik: The Prophet (ﷺ) used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives

5216. Narrated `Aisha: Whenever Allah's Messenger (ﷺ) finished his `Asr prayer, he would enter upon his wives and stay with one of them. One day he went to Hafsa and stayed with her longer than usual

5217. Narrated `Aisha: that during his fatal ailment, Allah's Messenger (ﷺ), used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to Aisha's turn. So all his wives allowed him to stay where he wished, and he stayed at `Aisha's house till he died there. `Aisha added: He died on the day of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva

5218. Narrated Ibn `Abbas: that `Umar entered upon Hafsa and said, "O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allah's Messenger (ﷺ) for her." By 'her' he meant `Aisha. `Umar added, "Then I told that to Allah's Messenger (ﷺ) and he smiled (on hearing that)

5219. Narrated Asma: Some lady said, "O Allah's Messenger (ﷺ)! My husband has another wife, so it is sinful of me to claim that he has given me what he has not given me (in order to tease her)?" Allah's Messenger (ﷺ) said, The one who pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood

5220. Narrated `Abdullah bin Masud: The Prophet, said, "There is none having a greater sense of Ghira than Allah. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc.) There is none who likes to be praised more than Allah does

5221. Narrated `Aisha: Allah's Messenger (ﷺ) said, "O followers of Muhammad! There is none, who has a greater sense of Ghira (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse. O followers of Muhammad! If you but knew what I know, you would laugh less and weep more

5222. Narrated Asma: I heard Allah's Messenger (ﷺ) saying, "There is nothing (none) having a greater sense of Ghira (self-respect) than Allah." And narrated Abu Huraira that he heard the Prophet (ﷺ) saying the same)

5223. Narrated Abu Huraira: The Prophet; said, "Allah has a sense of Ghira, and Allah's sense of Ghira is provoked when a believer does something which Allah has prohibited

5224. Narrated Asma' bint Abu Bakr: When Az-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansari neighbors used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from Zubair's land given to him by Allah's Messenger (ﷺ) and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allah's Messenger (ﷺ) along with some Ansari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghira, as he was one of those people who had the

greatest sense of Ghira. Allah's Messenger () noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allah's Messenger () while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghira (See the glossary). On that Az-Zubair said, "By Allah, your carrying the date stones (and you being seen by the Prophet () in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abu Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free

5225. Narrated Anas:While the Prophet () was in the house of one of his wives, one of the mothers of the believers sent a meal in a dish. The wife at whose house the Prophet () was, struck the hand of the servant, causing the dish to fall and break. The Prophet () gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken

5226. Narrated Jabir:The Prophet, said, "I entered Paradise and saw a palace and asked whose palace is this? They (the Angels) said, "This palace belongs to `Umar bin Al-Khattab.' I intended to enter it, and nothing stopped me except my knowledge about your sense of Ghira (self-respect (O `Umar)." `Umar said, "O Allah's Messenger (! Let my father and mother be sacrificed for you! O Allah's Prophet! How dare I think of my Ghira (self-respect) being offended by you?

5227. Narrated Abu Huraira:While we were sitting with Allah's Messenger (), (he) Allah's Messenger () said, "While I was sleeping, I saw a woman performing ablution beside a palace. I asked, "Whose palace is this?' It was said, 'This palace belongs to `Umar.' Then I remembered his sense of Ghira and returned." On that `Umar started weeping in that gathering and said, "O Allah's Messenger (! How dare I think of my self-respect being offended by you?

5228. Narrated Aisha:That Allah's Messenger () said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Abraham.' " Thereupon I said, "Yes (you are right), but by Allah, O Allah's Messenger (), I leave nothing but your name

5229. Narrated `Aisha:I never felt so jealous of any wife of Allah's Messenger () as I did of Khadija because Allah's Messenger () used to remember and praise her too often and because it was revealed to Allah's Messenger () that he should give her (Khadija) the glad tidings of her having a palace of Qasab in Paradise

5230. Narrated Al-Miswar bin Makhrama:I heard Allah's Messenger () who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to `Ali bin Abu Talib, but I don't give permission, and will not give permission unless `Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me

5231. Narrated Anas:I will narrate to you a Habith I heard from Allah's Messenger () and none other than I will tell you of it. I heard Allah's Messenger () saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; illegal Sexual intercourse will prevail: Drinking of alcoholic drinks will prevail. Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man

5232. Narrated `Uqba bin `Amir:Allah's Messenger () said, "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Apostle! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet () replied: The in-laws of the wife are death itself

5233. Narrated Ibn `Abbas:The Prophet () said, "No man should stay with a lady in seclusion except in the presence of a Dhu-Mahram." A man stood up and said, "O Allah's Messenger (! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such-and-such campaign." The Prophet () said, "Return and perform the Hajj with your wife

5234. Narrated Anas bin Malik:An Ansari woman came to the Prophet () and he took her aside and said (to her). "By Allah, you (Ansar) are the most beloved people to me

5235. Narrated Um Salama:that while the Prophet () was with her, there was an effeminate man in the house. The effeminate man said to Um Salama's brother, `Abdullah bin Abi Umaiyya, "If Allah should make you conquer Ta'if tomorrow, I recommend that you take the daughter of Ghailan (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back." Thereupon the Prophet () said (to us), "This (effeminate man) should not enter upon you (anymore)

5236. Narrated `Aisha:The Prophet () was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect

5237. Narrated `Aisha:Once Sa`da bint Zam`a went out at night for some need, and `Umar saw her, and recognizing her, he said (to her), "By Allah, O Sa`da! You cannot hide yourself from us." So she returned to the Prophet () and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet ()) was saying: "O women! You have been allowed by Allah to go out for your needs

5238. Narrated Salim's father:The Prophet () said, "If the wife of anyone of you asks permission to go to the mosque, he should not forbid her

5239. Narrated `Aisha:My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allah's Apostle about that. He said, "He is your

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uncle, so allow him to come in." I said, "O Allah's Messenger (!) I have been suckled by a woman and not by a man." Allah's Messenger () said, "He is your uncle, so let him enter upon you." And that happened after the order of Al-Hijab (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations

5240. Narrated `Abdullah bin Mas`ud:The Prophet () said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her

5241. Narrated `Abdullah:The Prophet () said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her

5242. Narrated Abu Huraira:(The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' " But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet () said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful

5243. Narrated Jabir bin `Abdullah:The Prophet () disliked that one should go to one's family at night (on returning from a journey)

5244. Narrated Jabir bin `Abdullah:Allah's Messenger () said, "When anyone of you is away from his house for a long time, he should not return to his family at night

5245. Narrated Jabir:I was with Allah's Messenger () in a Ghazwa, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allah's Messenger () . He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you could play and who could play with you?" Then when we approached (Medina) and were going to enter (it), the Prophet () said, "Wait till you enter (your homes) at night (in the first part of the night) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The sub-narrator, Hashim said: A reliable narrator told me that the Prophet () added in this Hadith: "(Seek to beget) children! Children, O Jabir

5246. Narrated Jabir bin `Abdullah:The Prophet () said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair" Allah's Messenger () further said, "(O Jabir!) Seek to have offspring, seek to have offspring

5247. Narrated Jabir bin `Abdullah:We were with the Prophet () in Ghazwa, and when we returned and approached Medina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allah's Messenger () . I said, "O Allah's Messenger (!) I am newly married " He asked, "Have you got married?" I replied, "Yes." He said, "A virgin or a matron?" I replied, "(Not a virgin) but a matron" He said, "Why didn't you marry a young girl so that you could play with her and she with you?" When we reached (near Medina) and were going to enter it, the Prophet () said, "Wait till you enter your home early in the night so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair

5248. Narrated Abu Hazim:The people differed about the type of treatment which had been given to Allah's Messenger () on the day (of the battle) of Uhud. So they asked Sahl bin Sa'd As-Sa'id who was the only surviving Companion (of the Prophet) at Medina. He replied, "Nobody Is left at Medina who knows it better than I. Fatima was washing the blood off his face and `Ali was bringing water in his shield, and then a mat of datepalm leaves was burnt and (the ash) was inserted into the wound

5249. Narrated `Abdur-Rahman bin `Abis:I heard Ibn `Abbas answering a man who asked him, "Did you attend the prayer of `Id al Adha or `Idal- Fitr with Allah's Messenger ()?" Ibn `Abbas replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age). Ibn `Abbas further said, Allah's Messenger () went out and offered the Id prayer and then delivered the sermon." Ibn `Abbas did not mention anything about the Adhan (the call for prayer) or the Iqama. He added, "Then the Prophet () went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.) and throwing (it) towards Bilal. Then the Prophet () returned with Bilal to his house

5250. Narrated `Aisha:Abu Bakr admonished me and poked me with his hands in the flank, and nothing stopped me from moving at that time except the position of Allah's Messenger () whose head was on my thigh

Divorce

5251. Narrated `Abdullah bin `Umar:that he had divorced his wife while she was menstruating during the lifetime of Allah's Messenger () . `Umar bin Al-Khattab asked Allah's Messenger () about that. Allah's Messenger () said, "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced

5252. Narrated Anas bin Seereen:Ibn `Umar said: "I divorced my wife while she was menstruating. `Umar mentioned that to the Prophet . The Prophet () said, (to

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my father), "Let your son take her back." I asked (Ibn `Umar), "Is such a divorce counted (i.e. as one legal divorce)?" Ibn `Umar said, "Of course." Narrated Yunus bin Jubair: Ibn `Umar said, "The Prophet () said to `Umar, 'Order him (Ibn `Umar) to take her back.' " I asked, "Is such a divorce counted (as one legal divorce)?" Ibn `Umar said, "What do you think if someone becomes helpless and foolish?"

5253. Narrated Ibn `Umar:(Divorcing my wife during her menses) was counted as one legal divorce

5254. Narrated Al-Awza:I asked Az-Zuhri, "Which of the wives of the Prophet () sought refuge with Allah from him?" He said "I was told by 'Urwa that `Aisha said, "When the daughter of Al-Jaun was brought to Allah's Messenger () (as his bride) and he went near her, she said, "I seek refuge with Allah from you." He said, "You have sought refuge with The Great; return to your family

5255. Narrated Abu Usaid:We went out with the Prophet () to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet () said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umayma bint An- Nu`man bin Sharahil, and her wet nurse was with her. When the Prophet () entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet () raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet () came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family

5256. Narrated Sahl and Abu Usaid:The Prophet () married Umayma bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet () ordered Abu Usaid to prepare her and to provide her with two white linen dresses

5257. Narrated Sahl bin Sa'd:similarly as above

5258. Narrated Abi Ghallab Yunus bin Jubair:I asked Ibn `Umar,"(What is said regarding) a man divorces his wife during her period?" He said, "Do you know Ibn `Umar? Ibn `Umar divorced his wife while she was menstruating. `Umar then went to the Prophet () and mentioned that to him. The Prophet () ordered him to take her back and when she became clean, he could divorce her if he wanted." I asked (Ibn `Umar), "Was that divorce counted as one legal divorce?" He said, "If one becomes helpless and foolish (will he be excused? Of course not)

5259. Narrated Sahl bin Sa'd As-Sa'idi:Uwaimir Al-`Ajlani came to `Asim bin Adi Al-Ansari and asked, "O `Asim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in Qisas, or what should he do? O `Asim! Please ask Allah's Messenger () about that." `Asim asked Allah's Messenger () about that. Allah's Apostle disliked that question and considered it disgraceful. What `Asim heard from Allah's Messenger () was hard on him. When he returned to his family, 'Uwaimir came to him and said "O `Asim! What did Allah's Messenger () say to you?" `Asim said, "You never bring me any good. Allah's Messenger () disliked to hear the problem which I asked him about." 'Uwaimir said, "By Allah, I will not leave the matter till I ask him about it." So 'Uwaimir proceeded till he came to Allah's Messenger () who was in the midst of the people and said, "O Allah's Messenger (! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in Qisas): or otherwise, what should he do?" Allah's Messenger () said, "Allah has revealed something concerning the question of you and your wife. Go and bring her here." So they both carried out the judgment of Lian, while I was present among the people (as a witness). When both of them had finished, 'Uwaimir said, "O Allah's Messenger (! If I should now keep my wife with me, then I have told a lie". Then he pronounced his decision to divorce her thrice before Allah's Apostle ordered him to do so. (Ibn Shihab said, "That was the tradition for all those who are involved in a case of Lian)

5260. Narrated `Aisha:The wife of Rifa`a Al-Qurazi came to Allah's Messenger () and said, "O Allah's Messenger (! Rifa`a divorced me irrevocably. After him I married `Abdur-Rahman bin Az-Zubair Al-Qurazi who proved to be impotent." Allah's Messenger () said to her, "Perhaps you want to return to Rifa`a? Nay (you cannot return to Rifa`a) until you and `Abdur-Rahman consummate your marriage

5261. Narrated `Aisha:A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet () was asked if she could legally marry the first husband (or not). The Prophet () replied, "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done

5262. Narrated `Aisha:Allah's Messenger () gave us the option (to remain with him or to be divorced) and we selected Allah and His Apostle . So, giving us that option was not regarded as divorce

5263. Narrated Masruq:I asked `Aisha about the option: She said, "The Prophet () gave us the option. Do you think that option was considered as a divorce?" I said, "It matters little to me if I give my wife the option once or a hundred times after she has chosen me

5264. Nafi' said:When Ibn 'Umar was asked about person who had given three divorces, he said, "Would that you gave one or two divorces, for the Prophet () ordered me to do so. If you give three divorces then she cannot be lawful for you until she has married another husband (and is divorced by him)

5265. Narrated `Aisha:A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet and said, "O Allah's Messenger (! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I remarry my first husband in this case?" Allah's Messenger () said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you

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5266. Narrated Sa'īd bin Jubair:that he heard Ibn `Abbas saying, "If a man makes his wife unlawful for him, it does not mean that she is divorced." He added, "Indeed in the Messenger of Allah , you have a good example to follow

5267. Narrated `Ubaid bin `Umar:I heard `Aisha saying, "The Prophet () used to stay for a long while with Zaynab bint Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet () came to anyone of us, she should say him, "I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir?" " So the Prophet () visited one of them and she said to him similarly. The Prophet () said, "Never mind, I have taken some honey at the house of Zaynab bint Jahsh, but I shall never drink of it anymore." So there was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you . . . If you two (wives of Prophet) turn in repentance to Allah,' (66.1-4) addressing Aisha and Hafsa. 'When the Prophet () disclosed a matter in confidence to some of his wives.' (66.3) namely his saying: But I have taken some honey

5268. Narrated `Aisha:Allah's Messenger () was fond of honey and sweet edible things and (it was his habit) that after finishing the `Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of `Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet () to drink (and that was the reason for the delay). I said, "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sa'da bint Zam`a "The Prophet () will approach you, and when he comes near you, say: 'Have you taken Maghafir (a bad-smelling gum)?' He will say, 'No.' Then say to him: 'Then what is this bad smell which i smell from you?' He will say to you, 'Hafsa made me drink honey syrup.' Then say: Perhaps the bees of that honey had sucked the juice of the tree of Al-`Urfut.' I shall also say the same. O you, Safiyya, say the same." Later Sa'da said, "By Allah, as soon as he (the Prophet ()) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet () came near Sa'da, she said to him, "O Allah's Messenger ()! Have you taken Maghafir?" He said, "No." She said. "Then what is this bad smell which I detect on you?" He said, "Hafsa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of Al-`Urfut tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. And when the Prophet () again went to Hafsa, she said, 'O Allah's Messenger ()! Shall I give you more of that drink?" He said, "I am not in need of it." Sa'da said, "By Allah, we deprived him (of it)." I said to her, "Keep quiet

5269. Narrated Abu Huraira:The Prophet () said, "Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." And Qatada said, "If someone divorces his wife just in his mind, such an unuttered divorce has no effect.:

5270. Narrated Jabir:A man from the tribe of Bani Aslam came to the Prophet () while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet () turned his face to the other side. The man turned towards the side towards which the Prophet () had turned his face, and gave four witnesses against himself. On that the Prophet () called him and said, "Are you insane?" (He added), "Are you married?" The man said, "Yes." On that the Prophet () ordered him to be stoned to the death in the Musalla (a praying place). When the stones hit him with their sharp edges and he fled, but he was caught at Al-Harra and then killed

5271. Narrated Abu Huraira:A man from Bani Aslam came to Allah's Messenger () while he was in the mosque and called (the Prophet ()) saying, "O Allah's Messenger ()! I have committed illegal sexual intercourse." On that the Prophet () turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet () had turned his face, and said, "O Allah's Messenger ()! I have committed illegal sexual intercourse." The Prophet turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet () had turned his face, and repeated his statement. The Prophet () turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet () called him and said, "Are you insane?" He replied, "No." The Prophet () then said (to his companions), "Go and stone him to death." The man was a married one. Jabir bin `Abdullah Al-Ansari said: I was one of those who stoned him. We stoned him at the Musalla (Id praying place) in Medina. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Harra and stoned him till he died

5272. Narrated Abu Huraira:A man from Bani Aslam came to Allah's Messenger () while he was in the mosque and called (the Prophet ()) saying, "O Allah's Messenger ()! I have committed illegal sexual intercourse." On that the Prophet () turned his face from him to the other side, whereupon the man moved to the side towards which the Prophet () had turned his face, and said, "O Allah's Messenger ()! I have committed illegal sexual intercourse." The Prophet turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet () had turned his face, and repeated his statement. The Prophet () turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet () called him and said, "Are you insane?" He replied, "No." The Prophet () then said (to his companions), "Go and stone him to death." The man was a married one. Jabir bin `Abdullah Al-Ansari said: I was one of those who stoned him. We stoned him at the Musalla (Id praying place) in Medina. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Harra and stoned him till he died

5273. Narrated Ibn `Abbas:The wife of Thabit bin Qais came to the Prophet () and said, "O Allah's Messenger ()! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)." On that Allah's Messenger () said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet () said to Thabit, "O Thabit! Accept your garden, and divorce her once

5274. Narrated `Ikrima:The sister of `Abdullah bin Ubai narrated (the above narration, 197) with the addition that the Prophet () said to Thabit's wife, "Will you return his garden?" She said, "Yes," and returned it, and (then) the Prophet ordered Thabit to divorce her

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5275. Narrated Ibn `Abbas:The wife of Thabit bin Qais came to Allah's Messenger () and said, "O Allah's Messenger (! I do not blame Thabit for any defects in his character or his religion, but I cannot endure to live with him." On that Allah's Messenger () said, "Will you return his garden to him?" She said, "Yes

5276. Narrated Ibn `Abbas:The wife of Thabit bin Qais bin Shammās came to the Prophet () and said, "O Allah's Messenger (! I do not blame Thabit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allah's Blessings." On that, Allah's Messenger () said (to her), "Will you return his garden to him?" She said, "Yes." So she returned his garden to him and the Prophet () told him to divorce her

5277. Narrated `Ikrima:that Jamila... Then he related the whole ,Hadith, (i.e)

5278. Narrated Al-Miswar bin Makhrama Az-Zuhri:I heard the Prophet () saying, "Banu Al-Mughira have asked my leave to let `Ali marry their daughter, but I give no leave to this effect

5279. Narrated `Aisha:(the wife of the Prophet) Three traditions were established concerning situations in which Barra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allah's Messenger () said, "The wala is for the one who manumits, Once Allah's Messenger () entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before, him. He said, "Don't I see the pot containing meat?" They said, "Yes, but that meat was given to Barira in charity (by someone), and you do not eat what it given in charity."The Prophet () said "That meat is alms for her, but for us it is a present

5280. Narrated Ibn `Abbas:I saw him as a slave, (namely, Barira's husband)

5281. Narrated Ibn `Abbas:That was Mughith, the slave of Bani so-and-so, i.e., Barira's husband as if I am now looking at him following her (Barira) along the streets of Medina

5282. Narrated Ibn `Abbas:Barira's husband was a black slave called Mughith, the slave of Bani so-and-so-- as if I am seeing him now, walking behind her along the streets of Medina

5283. Narrated Ibn `Abbas:Barira's husband was a slave called Mughith, as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet () said to `Abbas, "O `Abbas ! are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith?" The Prophet () then said to Barira, "Why don't you return to him?" She said, "O Allah's Messenger (! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him

5284. Narrated Al-Aswad:Aisha intended to buy Barira, but her masters stipulated that her wala would be for them. Aisha mentioned that to the Prophet () who said (to `Aisha), "Buy and manumit her, for the wala is for the one who manumits." Once some meat was brought to the Prophet () and was said, "This meat was given in charity to Barira. " The Prophet () said, "It is an object of charity for Barira and a gift for us." Narrated Adam: Shu`ba related the same Hadith and added: Barira was given the option regarding her husband

5285. Narrated Nafi`:Whenever Ibn `Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allah has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allah, and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allah, than that a lady should say that Jesus is her Lord although he is just one of Allah's slaves

5286. Narrated Ibn 'Abbas: The pagans were of two kinds as regards their relationship to the Prophet and the Believers. Some of them were those with whom the Prophet was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet () made a treaty, and neither did the Prophet () fight them, nor did they fight him. If a lady from the first group of pagans emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims in a treaty, the same as occurs in Mujahid's narration. If a male slave or a female slave emigrated from such pagans as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to the pagans)

5287. Narrated Ibn 'Abbas:Qariba, The daughter of Abi Umaiyya, was the wife of 'Umar bin Al-Khattab. 'Umar divorced her and then Mu'awiyya bin Abi Sufyan married her. Similarly, Um Al-Hakam, the daughter of Abi Sufyan was the wife of 'Iyad bin Ghanm Al-Fihri. He divorced her and then 'Abdullah bin 'Uthman Al-Thaqafi married her

5288. Narrated `Aisha:(the wife of the Prophet) When believing women came to the Prophet () as emigrants, he used to test them in accordance with the order of Allah. 'O you who believe! When believing women come to you as emigrants, examine them . . .' (60.10) So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, Allah's Messenger () would say to them, "Go, I have accepted your oath of allegiance (for Islam). By Allah, and hand of Allah's Messenger () never touched the hand of any woman, but he only used to take their pledge of allegiance orally. By Allah, Allah's Messenger () did not take the pledge of allegiance of the women except in accordance with what Allah had ordered him. When he accepted their pledge of allegiance he would say to them, "I have accepted your oath of allegiance

5289. Narrated Anas bin Malik:Allah's Messenger () took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the Mashruba (an attic room) of his for 29 days. Then he came down, and they (the people) said, "O Allah's Messenger (! You took an oath to abstain

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from your wives for one month." He said, "The month is of twenty nine days

5290. Narrated Nafi': Ibn 'Umar used to say about the Ila (which Allah defined (in the Holy Book), "If the period of Ila expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allah has ordered

5291. Ibn 'Umar added: "When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthman, 'Ali, Abu Ad-Darda, 'Aisha and twelve other companions of the Prophet ()

5292. Narrated Yazid: (the Maula of Munba'ith) The Prophet () was asked regarding the case of a lost sheep. He said, "You should take it, because it is for you, or for your brother, or for the wolf." Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), "You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it." And then the Prophet () was asked about a Luqata (money found by somebody). He said, "Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property

5293. Narrated Ibn 'Abbas: Allah's Messenger () performed the Tawaf (around the Ka'ba while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said, "Allahu Akbar." (Zainab said: The Prophet () said, "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger)

5294. Narrated Abu Huraira: Abul Qasim (the Prophet ()) said, "There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a prayer and invoking Allah for some good at that very moment, Allah will grant him his request." (The sub-narrator placed the top of his finger on the palm of the other hand between the middle finger and the little one)

5295. Narrated Anas bin Malik: During the lifetime of Allah's Messenger () a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relative brought her to the Prophet () while she was in her last breaths, and she was unable to speak. Allah's Messenger () asked her, "Who has hit you? so-and-so?", mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet () mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?", mentioning the name of her killer. She nodded, agreeing. Then Allah's Messenger (); ordered that the head of that Jew be crushed between two stones

5296. Narrated Ibn 'Umar: I heard the Prophet () saying, "Afflictions will emerge from here," pointing towards the East

5297. Narrated 'Abdullah bin Abi A'ufa: We were with Allah's Messenger () on a journey, and when the sun set, he said to a man, "Get down and prepare a drink of Sawiq for me." The man said, "O Allah's Messenger ()! Will you wait till it is evening?" Allah's Messenger () again said, "Get down and prepare a drink of Sawiq." The man said, "O Allah's Apostle! Will you wait till it is evening, for it is still daytime." The Prophet () again said, "Get down and prepare a drink of Sawiq." So the third time the man got down and prepared a drink of sawiq for him. Allah's Messenger () drank thereof and pointed with his hand towards the East, saying, "When you see the night falling from this side, then a fasting person should break his fast

5298. Narrated 'Abdullah bin Mas'ud: The Prophet () said, "The call (or the Adhan) of Bilal should not stop you from taking the Suhur-meals for Bilal calls (or pronounces the Adhan) so that the one who is offering the night prayer should take a rest, and he does not indicate the daybreak or dawn." The narrator, Yazid, described (how dawn breaks) by stretching out his hands and then separating them wide apart

5299. Narrated Abu Huraira: Allah's Messenger () said, The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast up to the neck When the generous person spends, the iron cloak enlarges and spread over his skin so much so that it covers his fingertips and obliterates his tracks. As for the miser, as soon as he thinks of spending every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophet () pointed with his hand towards his throat

5300. Narrated Anas bin Malik: Allah's Messenger () said, "Shall I tell you of the best families among the Ansar?" They (the people) said, "Yes, O Allah's Messenger ()!" The Prophet () said, "The best are Banu- An-Najjar, and after them are Banu 'Abdil Ash-hal, and after them are Banu Al-Harith bin Al-Khazraj, and after them are Banu Sa'ida." The Prophet () then moved his hand by closing his fingers and then opening them like one throwing something, and then said, "Anyhow, there is good in all the families of the Ansar

5301. Narrated Sahl bin Sa'd As-Sa'idi: (a companion of Allah's Messenger ()) Allah's Messenger (), holding out his middle and index fingers, said, "My advent and the Hour's are like this (or like these)," namely, the period between his era and the Hour is like the distance between those two fingers, i.e., very short

5302. Narrated Ibn 'Umar: The Prophet (holding out his ten fingers thrice), said, "The month is thus and thus and thus," namely thirty days. Then (holding out his ten fingers twice and then nine fingers), he said, "It may be thus and thus and thus," namely twenty nine days. He meant once thirty days and once twenty nine days

5303. Narrated Abu Masud: The Prophet () pointed with his hand towards Yemen and said twice, "Faith is there," and then pointed towards the East, and said, "Verily, sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to their religion, where the two sides of the head of Satan will appear," namely, the tribes of Rabl'a and Muqar

5304. Narrated Sahl: Allah's Messenger () said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them

5305. Narrated Abu Huraira: A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! A black child has been born for me." The Prophet asked him, "Have you got camels?" The man said, "Yes." The Prophet (ﷺ) asked him, "What color are they?" The man replied, "Red." The Prophet (ﷺ) said, "Is there a grey one among them?" The man replied, "Yes." The Prophet (ﷺ) said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet (ﷺ) said, "May be your latest son has this color because of heredity"

5306. Narrated `Abdullah: An Ansari man accused his wife (of committing illegal sexual intercourse). The Prophet (ﷺ) made both of them take the oath of Lian, and separated them from each other (by divorce)

5307. Narrated Ibn `Abbas: Hilal bin Umaiyya accused his wife of illegal sexual intercourse and came to the Prophet (ﷺ) to bear witness (against her), (taking the oath of Lian). The Prophet (ﷺ) was saying, "Allah knows that either of you is a liar. Will anyone of you repent (to Allah)?" Then the lady got up and gave her witness

5308. Narrated Sahl bin Sa'd As-Sa'idi: Uwaimir Al-Ajlani came to `Asim bin Ad Al-Ansari and said to him, "O `Asim! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him; or what should he do? Please, O `Asim, ask about this on my behalf." `Asim asked Allah's Messenger (ﷺ) about it. Allah's Messenger (ﷺ), disliked that question and considered it disgraceful. What `Asim heard from Allah's Messenger (ﷺ) was hard on him. When `Asim returned to his family, 'Uwaimir came to him and said, "O `Asim! What did Allah's Messenger (ﷺ) say to you?" `Asim said to 'Uwaimir, "You never bring me any good. Allah's Messenger (ﷺ) disliked the problem which I asked him about." 'Uwaimir said, "By Allah, I will not give up this matter until I ask the Prophet (ﷺ) about it." So 'Uwaimir proceeded till he came to Allah's Messenger (ﷺ) in the midst of people, and said, "O Allah's Messenger (ﷺ)! If a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?" Allah's Messenger (ﷺ) said, "Allah has revealed some decree as regards you and your wives case. Go and bring her." So they carried out the process of Lian while I was present among the people with Allah's Messenger (ﷺ). When they had finished their Lian, 'Uwaimir said, "O Allah's Messenger (ﷺ)! If I should now keep her with me as a wife, then I have told a lie." So he divorced her thrice before Allah's Messenger (ﷺ) ordered him. (Ibn Shihab said: So divorce was the tradition for all those who were involved in a case of Lian)

5309. Narrated Ibn Juraij: Ibn Shihab informed me of Lian and the tradition related to it, referring to the narration of Sahl bin Sa'd, the brother of Bani Sa'idi. He said, "An Ansari man came to Allah's Messenger (ﷺ) and said, 'O Allah's Apostle! If a man saw another man with his wife, should he kill him, or what should he do?' So Allah revealed concerning his affair what is mentioned in the Holy Qur'an about the affair of those involved in a case of Lian. The Prophet (ﷺ) said, 'Allah has given His verdict regarding you and your wife.' So they carried out Lian in the mosque while I was present there. When they had finished, the man said, "O Allah's Messenger (ﷺ)! If I should now keep her with me as a wife then I have told a lie about her. Then he divorced her thrice before Allah's Messenger (ﷺ) ordered him, when they had finished the Lian process. So he divorced her in front of the Prophet (ﷺ)." Ibn Shihab added, "After their case, it became a tradition that a couple involved in a case of Lian should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property the share Allah had prescribed for him." Ibn Shihab said that Sahl bin Sa'd As-Sa'idi said that the Prophet (ﷺ) said (in the above narration), "If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth." Then she delivered it in the shape one would dislike (as it proved her guilty)

5310. Narrated Al-Qasim bin Muhammad: Ibn `Abbas said, "Once Lian was mentioned before the Prophet (ﷺ) whereupon `Asim bin Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. `Asim said, 'I have not been put to task except for my statement (about Lian).' `Asim took the man to the Prophet (ﷺ) and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet (ﷺ) invoked, saying, 'O Allah! Reveal the truth.' So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet (ﷺ) then made them carry out Lian." Then a man from that gathering asked Ibn `Abbas, "Was she the same lady regarding which the Prophet (ﷺ) had said, 'If I were to stone to death someone without witness, I would have stoned this lady?'" Ibn `Abbas said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehavior"

5311. Narrated Sa'id bin Jubair: I asked Ibn `Umar, "(What is the verdict if) a man accuses his wife of illegal sexual intercourse?" Ibn `Umar said, "The Prophet (ﷺ) separated (by divorce) the couple of Bani Al-Ajlan, and said, (to them), 'Allah knows that one of you two is a liar; so will one of you repent?' But both of them refused. He again said, 'Allah knows that one of you two is a liar; so will one of you repent?' But both of them refused. So he separated them by divorce." (Aiyub, a sub-narrator said: `Amr bin Dinar said to me, "There is something else in this Hadith which you have not mentioned. It goes thus: The man said, 'What about my money (i.e. the Mahr that I have given to my wife)?' It was said, 'You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back"

5312. Narrated Sa'id bin Jubair: I asked Ibn `Umar about those who were involved in a case of Lian. He said, "The Prophet (ﷺ) said to those who were involved in a case of Lian, 'Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (she is divorced).' The man said, 'What about my property (Mahr) ?' The Prophet (ﷺ) said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back.' " Sufyan, a sub-narrator said: I learned the Hadith from `Amr. Narrated Aiyub: I heard Sa'id bin Jubair saying, "I asked Ibn `Umar, 'If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of Lian (what will happen)?' Ibn `Umar set two of his fingers apart. (Sufyan set his index finger and middle finger apart.) Ibn `Umar said,

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'The Prophet () separated the couple of Bani Al-Ajlan by divorce and said thrice, "Allah knows that one of you two is a liar; so will one of you repent (to Allah)?

5313. Narrated Ibn `Umar:Allah's Messenger () separated (divorced) the wife from her husband who accused her for an illegal sexual intercourse, and made them take the oath of Lian

5314. Narrated Ibn `Umar:The Prophet () made an Ansari man and his wife carry out Lian, and then separated them by divorce

5315. Narrated Ibn `Umar:The Prophet () made a man and his wife carry out Lian, and the husband repudiated her child. So the Prophet got them separated (by divorce) and decided that the child belonged to the mother only

5316. Narrated Ibn `Abbas:Those involved in a case of Lian were mentioned before Allah's Messenger () `Asim bin Adi said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that `Asim said, "I have not been put to task except for what I have said (about Lian)." `Asim took the man to Allah's Messenger () and he told him of the state in which he found his wife. The man was pale, thin and lank-haired, while the other man whom he had found with his wife was brown, fat with thick calves and curly hair. Allah's Messenger () said, "O Allah! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allah's Messenger () ordered them to carry out Lien. A man from that gathering said to Ibn `Abbas, "Was she the same lady regarding whom Allah's Messenger () said, 'If I were to stone to death someone without witnesses, I would have stoned this lady?'" Ibn `Abbas said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehavior

5317. Narrated `Aisha:Rifa'a Al-Qurazi married a lady and then divorced her whereupon she married another man. She came to the Prophet () and said that her new husband did not approach her, and that he was completely impotent. The Prophet () said (to her), "No (you cannot remarry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you)

5318. Narrated Um Salama:(the wife of the Prophet) A lady from Bani Aslam, called Subai'a, become a widow while she was pregnant. Abu As-Sanabil bin Ba'kak demanded her hand in marriage, but she refused to marry him and said, "By Allah, I cannot marry him unless I have completed one of the two prescribed periods." About ten days later (after having delivered her child), she went to the Prophet () and he said (to her), "You can marry now

5319. Narrated `Abdullah bin `Abdullah:that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamiya how the Prophet had given her the verdict. She said, "The Prophet, gave me his verdict that after I gave birth, I could marry

5320. Narrated Al-Miswer bin Makhrama:Subai'a Al-Aslamiya gave birth to a child a few days after the death of her husband. She came to the Prophet and asked permission to remarry, and the Prophet () gave her permission, and she got married

5321. (Narrated Qasim bin Muhammad and Sulaiman bin Yasar:that Yahya bin Sa'id bin Al-'As divorced the daughter of `Abdur-Rahman bin Al-Hakarn. `Abdur-Rahman took her to his house. On that `Aisha sent a message to Marwan bin Al-Hakam who was the ruler of Medina, saying, "Fear Allah, and urge your brother) to return her to her house." Marwan (in Sulaiman's version) said, "Abdur-Rahman bin Al-Hakam did not obey me (or had a convincing argument)." (In Al-Qasim's versions Marwan said, "Have you not heard of the case of Fatima bint Qais?" Aisha said, "The case of Fatima bint Qais is not in your favor.' Marwan bin Al-Hakam said to `Aisha, "The reason that made Fatima bint Qais go to her father's house is just applicable to the daughter of `Abdur-Rahman)

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5323. Narrated Al-Qasim:Aisha said, "What is wrong with Fatima? Why doesn't she fear Allah?" by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband)

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5325. Narrated Qasim:Urwa said to Aisha, "Do you know so-and-so, the daughter of Al-Hakam? Her husband divorced her irrevocably and she left (her husband's house)." `Aisha said, "What a bad thing she has done!" 'Urwa said (to `Aisha), "Haven't you heard the statement of Fatima?" `Aisha replied, "It is not in her favor to mention." 'Urwa added, `Aisha reproached (Fatima) severely and said, "Fatima was in a lonely place, and she was prone to danger, so the Prophet () allowed her (to go out of her husband's house)

5326. Narrated Qasim:Urwa said to Aisha, "Do you know so-and-so, the daughter of Al-Hakam? Her husband divorced her irrevocably and she left (her husband's house)." `Aisha said, "What a bad thing she has done!" 'Urwa said (to `Aisha), "Haven't you heard the statement of Fatima?" `Aisha replied, "It is not in her favor to mention." 'Urwa added, `Aisha reproached (Fatima) severely and said, "Fatima was in a lonely place, and she was prone to danger, so the Prophet () allowed her (to go out of her husband's house)

5327. Narrated 'Urwa:Aisha disapproved of what Fatima used to say

Sahih al-Bukhari

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5329. Narrated `Aisha:When Allah's Messenger () decided to leave Mecca after the Hajj, he saw Safiyya, sad and standing at the entrance of her tent. He said to her, "Aqr (or) Halq! You will detain us. Did you perform Tawaf-al- Ifada on the day of Nahr? She said, "Yes." He said, "Then you can depart

5330. Narrated Al-Hasan:Ma'qil gave his sister in marriage and later her husband divorced her once

5331. Narrated Al-Hasan:The sister of Ma'qil bin Yasar was married to a man and then that man divorced her and remained away from her till her period of the 'Iddah expired. Then he demanded for her hand in marriage, but Ma'qil got angry out of pride and haughtiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: 'When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands.' (2.232) So the Prophet () sent for Ma'qil and recited to him (Allah's order) and consequently Ma'qil gave up his pride and haughtiness and yielded to Allah's order

5332. Narrated Nafi`:Ibn `Umar bin Al-Khattab divorced his wife during her menses. Allah's Messenger () ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever `Abdullah (bin `Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn)." Ibn `Umar further said, 'Would that you (people) only give one or two divorces, because the Prophet () has ordered me so

5333. Narrated Yunus Ibn Jubair:Ibn `Umar divorced his wife while she was having her menses. `Umar asked the Prophet () who said, "Order him (your son) to take her back, and then divorced her before her period of the 'Iddah has elapsed." I asked Ibn `Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody behaves foolishly (will his foolishness be an excuse for his misbehavior)?

5334. Narrated Humaid bin Nafi`:Zainab bint Abu Salama told me these three narrations: Zainab said: I went to Um Habiba, the wife of the Prophet () when her father, Abu- Sufyan bin Herb had died. Um ,Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Messenger () saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days

5335. Zainab further said:I want to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Messenger () saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days

5336. Zainab further said:"I heard my mother, Um Salama saying that a woman came to Allah's Messenger () and said, "O Allah's Messenger (!) The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?" Allah's Messenger () replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allah's Messenger () added, "It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed

5337. I (Humaid) said to Zainab, "What does 'throwing a globe of dung when one year had elapsed' mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like

5338. Narrated Um Salama: A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allah's Messenger (), and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In the Pre-Islamic period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung, Nay, (she cannot use kohl) till four months and ten days have elapsed

5339. Narrated Um Habiba:The Prophet () said, "It is not lawful for a Muslim woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days

5340. Narrated Um 'Atiyya:We were forbidden to mourn for more than three days except for a husband

5341. Narrated Um 'Atiyya:We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume our-selves, nor wear dyed clothes, except a garment of 'Asb (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions

5342. Narrated Um 'Atiyya:The Prophet () said, "It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of 'Asb

5343. Um 'Atiyya added:The Prophet () said, "She should not use perfume except when she becomes clean from her menses whereupon she can use Qust, and

Azfar (two kinds of incense)

5344. Narrated Mujahid:(regarding the Verse): 'If any of you dies and leaves wives behind,' That was the period of the 'Iddah which the widow was obliged to spend in the house of the late husband. Then Allah revealed: And those of you who die and leave wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they leave, there is no blame on you for what they do of themselves, provided it is honorable (i.e. lawful marriage) (2.240) Mujahid said: Allah has ordered that a widow has the right to stay for seven months and twenty days with her husband's relatives through her husband's will and testament so that she will complete the period of one year (of 'Iddah). But the widow has the right to stay that extra period or go out of her husband's house as is indicated by the statement of Allah: 'But if they leave there is no blame on you,...' (2.240) Ibn `Abbas said: The above Verse has cancelled the order of spending the period of the 'Iddah at her late husband's house, and so she could spend her period of the 'Iddah wherever she likes. And Allah says: 'Without turning them out.' 'Ata said: If she would, she could spend her period of the 'Iddah at her husband's house, and live there according to her (husband's) will and testament, and if she would, she could go out (of her husband's house) as Allah says: 'There is no blame on you for what they do of themselves.' (2.240) 'Ata added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was cancelled, and she could spend her period of the 'Iddah wherever she would like, and she was no longer entitled to be accommodated by her husband's family

5345. Narrated Zainab bint Um Salama:When Um Habiba bint Abi Sufyan was informed of her father's death, she asked for perfume and rubbed it over her arms and said, "I am not in need of perfume, but I have heard the Prophet () saying, "It is not lawful for a lady who believes in Allah and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days

5346. Narrated Abu Mas`ud:The Prophet () prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution

5347. Narrated Abu Juhaifa:The Prophet () cursed the lady who practices tattooing and the one who gets herself tattooed, and one who eats (takes) Riba' (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures

5348. Narrated Abu Huraira:The Prophet () forbade taking the earnings of a slave girl by prostitution

5349. Narrated Sa'id bin Jubair:I said to Ibn `Umar, "If a man accuses his wife of illegal sexual intercourse (what is the judgment)?" He said, "Allah's Prophet separated the couple of Bani 'Ajlal (when the husband accused his wife for an illegal sexual intercourse). The Prophet () said, 'Allah knows that one of you two IS a liar; so will one of you repent?' But they refused. He then again said, 'Allah knows that one of you two is a liar; so will one of you repent?' But they refused, whereupon he separated them by divorce." Aiyub (a subnarrator) said: `Amr bin Dinar said to me, "In the narration there is something which I do not see you mentioning, i.e. the husband said, "What about my money (Mahr)?" The Prophet () said, "You are not entitled to take back money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to take it back

5350. Narrated Ibn `Umar:The Prophet () said to those who were involved in a case of Lian, "Your accounts are with Allah. One of you two is a liar. You (husband) have right on her (wife)." The husband said, "My money, O Allah's Apostle!" The Prophet () said, "You are not entitled to take back any money. If you have told the truth, the Mahr that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back

Supporting the Family

5351. Narrated Abu Mas`ud Al-Ansari:The Prophet () said, "When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him

5352. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, 'O son of Adam! Spend, and I shall spend on you

5353. Narrated Abu Huraira:The Prophet () said, "The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day

5354. Narrated Sa'd:The Prophet () visited me at Mecca while I was ill. I said (to him), "I have property; May I bequeath all my property in Allah's Cause?" He said, "No." I said, "Half of it?" He said, "No." I said, "One third of it?" He said, "One-third (is alright), yet it is still too much, for you'd better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a Sadaqa for you, even the mouthful of food you put in the mouth of your wife. Anyhow Allah may let you recover, so that some people may benefit by you and others be harmed by you

5355. Narrated Abu Huraira:"The Prophet () said, 'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependents.' A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service.' A son says, "Give me food; to whom do you leave me?" The people said, "O Abu Huraira! Did you hear that from Allah's Messenger () ?" He said, "No, it is from my own self

5356. Narrated Abu Huraira:Allah's Messenger () said, "The best alms is that which you give when you are rich, and you should start first to support your dependants

5357. Narrated `Umar:The Prophet () used to sell the dates of the garden of Bani An-Nadir and store for his family so much food as would cover their needs for a whole year

5358. Narrated Malik bin Aus bin Al-Hadathan:Once I set out to visit `Umar (bin Al-Khattab). (While I was sitting there with him his gate-keeper, Yarfa, came and

said, "Uthman `AbdurRahman (bin `Auf), Az-Zubair and Sa'd (bin Abi Waqqas) are seeking permission (to meet you)." `Umar said, "Yes. So he admitted them and they entered, greeted, and sat down. After a short while Yarfa came again and said to `Umar 'Shall I admit `Ali and `Abbas?" `Umar said, "Yes." He admitted them and when they entered, they greeted and sat down. `Abbas said, "O Chief of the Believers! Judge between me and this (`Ali)." The group, `Uthman and his companions Sa'd, 'O Chief of the Believers! Judge between them and relieve one from the other." `Umar said. Wait! I beseech you by Allah, by Whose permission both the Heaven and the Earth stand fast ! Do you know that Allah's Messenger () said. 'We (Apostles) do not bequeath anything to our heirs, but whatever we leave is to be given in charity.' And by that Allah's Messenger () meant himself?" The group said, "He did say so." `Umar then turned towards `Ali and `Abbas and said. "I beseech you both by Allah, do you know that Allah's Messenger () said that?" They said, "Yes " `Umar said, "Now, let me talk to you about this matter. Allah favored His Apostle with something of this property (war booty) which He did not give to anybody else. And Allah said:- 'And what Allah has bestowed on His Apostle (as Fai Booty) from them for which you made no expedition with either cavalry or camelry . . . Allah is Able to do all things.' (59.6) So this property was especially granted to Allah's Messenger (). But by Allah he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allah's Messenger () used to provide his family with their yearly needs, and whatever remained, he would spend where Allah's Property (the revenues of Zakat) used to be spent. Allah's Messenger () kept on acting like this throughout his lifetime. Now I beseech you by Allah, do you know that?" They said, "Yes." Then `Umar said to `Ali and `Abbas, "I beseech you by Allah, do you both know that?" They said, "Yes." `Umar added, "When Allah had taken His Apostle unto Him, Abu Bakr said, 'I am the successor of Allah's Messenger (). So he took charge of that property and did with it the same what Allah's Messenger () used to do, and both of you knew all about it then." Then `Umar turned towards `Ali and `Abbas and said, "You both claim that Abu- Bakr was so-and-so! But Allah knows that he was honest, sincere, pious and right (in that matter). Then Allah caused Abu Bakr to die, and I said, 'I am the successor of Allah's Messenger () and Abu Bakr.' So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allah's Messenger () and Abu Bakr used to do. Later both of you (`Ali and `Abbas) came to me with the same claim and the same problem. (O `Abbas!) You came to me demanding your share from (the inheritance of) the son of your brother, and he (`Ali) came to me demanding his wives share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allah that you will manage it in the same way as Allah's Messenger () and Abu Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allah, did I hand it over to them on that condition?" The group said, "Yes." `Umar then faced `Ali and `Abbas and said, "I beseech you both by Allah, did I hand it over to you both on that condition?" They both said, "Yes." `Umar added, "Do you want me now to give a decision other than that? By Him with Whose permission (order) both the Heaven and the Earth stand fast, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf

5359. Narrated `Aisha:Hind bint `Utba came and said, "O Allah's Messenger (!) Abu Sufyan is a miser so is it sinful of me to feed our children from his property?" Allah's Messenger () said, "No except if you take for your needs what is just and reasonable

5360. Narrated Abu Huraira:The Prophet () said, "If the wife gives of her husband's property (something in charity) without his permission, he will get half the reward

5361. Narrated `Ali:Fatima went to the Prophet () complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet () had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to `Aisha. When the Prophet () came, `Aisha informed him about that. `Ali added, "So the Prophet () came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, 'Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my `Abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' thirty-three times, 'Al hamduli l-lah' thirty three times, and Allahu Akbar' thirty four times, for that is better for you than a servant

5362. Narrated `Ali bin Abi Talib:Fatima came to the Prophet () asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite "Subhan Allah' thirty three times, 'Al hamduli l-lah' thirty three times, and 'Allahu Akbar' thirty four times. `Ali added, 'I have never failed to recite it ever since." Somebody asked, "Even on the night of the battle of Siffin?" He said, "Even on the night of the battle of Siffin

5363. Narrated Al-Aswad bin Yazid:I asked `Aisha "What did the Prophet () use to do at home?" She said, "He used to work for his family, and when he heard the Adhan (call for the prayer), he would go out

5364. Narrated `Aisha:Hind bint `Utba said, "O Allah's Messenger (!) Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet () said, "Take what is sufficient for you and your children, and the amount should be just and reasonable

5365. Narrated Abu Huraira:Allah's Messenger () said, "The best women among the camel riders, are the women of Quraish." (Another narrator said) The Prophet () said, "The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property

5366. Narrated `Ali:The Prophet () gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk

5367. Narrated Jabir bin `Abdullah:My father died and left seven or nine girls and I married a matron. Allah's Messenger () said to me, "O Jabir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." he said, "Why not a virgin, so that you might play with her and she with you, and you

might amuse her and she amuse you." I said, " `Abdullah (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allah bless you," or "That is good

5368. Narrated Abu Huraira:A man came to the Prophet () and said, "I am ruined!" The Prophet () said, "Why?" He said, "I had sexual intercourse with my wife while fasting (in the month of Ramadan)." The Prophet () said to him, "Manumit a slave (as expiation)." He replied, "I cannot afford that." The Prophet () said, "Then fast for two successive months." He said, "I cannot." The Prophet () said, "Then feed sixty poor persons." He said, "I have nothing to do that." In the meantime a basket full of dates was brought to the Prophet (). He said, "Where is the questioner." The man said, "I am here." The Prophet () said (to him), "Give this (basket of dates) in charity (as expiation)." He said, "O Allah's Messenger (!) Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between Medina's two mountains poorer than us." The Prophet () smiled till his pre-molar teeth became visible. He then said, "Then take it

5369. Narrated Um Salama:I said, "O Allah's Messenger (!) Shall I get a reward (in the Hereafter) if I spend on the children of Abu Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The Prophet said, "Yes, you will be rewarded for that which you will spend on them

5370. Narrated `Aisha:Hind (bint `Utba) said, "O Allah's Messenger (!) Abu Sufyan is a miser. Is there any harm if I take of his property what will cover me and my children's needs?" The Prophet () said, "Take (according to your needs) in a reasonable manner

5371. Narrated Abu Huraira:A dead man in debt used to be brought to Allah's Messenger () who would ask, "Has he left anything to re pay his debts?" If he was informed that he had left something to cover his debts the Prophet () would offer the funeral prayer for him; otherwise he would say to the Muslims present there), "Offer the funeral prayer for your friend:"but when Allah helped the Prophet () to gain victory (on his expeditions), he said, "I am closer to the Believers than themselves, so. if one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs

5372. Narrated Um Habiba:(the wife of the Prophet) I said, "O Allah's Messenger (!) Will you marry my sister, the daughter of Abu Sufyan." The Prophet () said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allah's Messenger (!) We have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my stepdaughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters." Narrated `Urwa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated

Food, Meals

5373. Narrated Abu Musa Al-Ash`ari:The Prophet () said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)

5374. Narrated Abu Huraira: The family of Muhammad did not eat their fill for three successive days till he died

5375. Narrated Abu Huraira: Once while I was in a state of fatigue (because of severe hunger), I met `Umar bin Al-Khattab, so I asked him to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Apostle standing by my head. He said, "O Abu Huraira!" I replied, "Labbaik, O Allah's Messenger (), and Sadaik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abu Hurr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met `Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O `Umar, took over the case. By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Umar said to me, "By Allah, if I admitted and entertained you, it would have been dearer to me than having nice red camels

5376. Narrated `Umar bin Abi Salama:I was a boy under the care of Allah's Messenger () and my hand used to go around the dish while I was eating. So Allah's Messenger () said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions when eating

5377. Narrated `Umar bin Al Salama:Who was the son of Um Salama, the wife of the Prophet: Once I ate a meal with Allah's Messenger () and I was eating from all sides of the dish. So Allah's Messenger () said to me, "Eat of the dish what is nearer to you

5378. Narrated Wahb bin Kaysan Abi Nu`aim:A meal was brought to Allah's Messenger () while his step-son, `Umar bin Abi Salama was with him. Allah's Messenger () said to him, "Mention the Name of Allah and eat of the dish what is nearer to you

5379. Narrated Anas bin Malik:A tailor invited Allah's Messenger () to a meal which he had prepared. I went along with Allah's Messenger () and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. `Umar bin Abi Salama said: The Prophet, said to me, "Eat with your right hand

5380. Narrated `Aisha:The Prophet () used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet () used to do so in all his affairs

5381. Narrated Anas bin Malik:Abu Talha said to Um Sulaim, "I have heard the voice of Allah's Messenger () which was feeble, and I think that he is hungry. Have you got something (to eat)?" She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it

under my garment and turned the rest of it around my body and sent me to Allah's Messenger () . I went with that, and found Allah's Messenger () in the mosque with some people. I stood up near them, and Allah's Messenger () asked me, "Have you been sent by Abu Talha?" I said, "Yes." He asked, "With some food (for us)?" I said, "Yes." Then Allah's Messenger () said to all those who were with him, "Get up!" He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abu Talha. Abu Talha then said, "O Um Sulaim! Allah's Messenger () has arrived along with the people, and we do not have food enough to feed them all." She said, "Allah and His Apostle know better." So Abu Talha went out till he met Allah's Messenger (). Then Abu Talha and Allah's Messenger () came and entered the house. Allah's Apostle said, "Um Sulaim ! Bring whatever you have." She brought that very bread. The Prophet () ordered that it be crushed into small pieces, and Um Sulaim pressed a skin of butter on it. Then Allah's Apostle said whatever Allah wished him to say (to bless the food) and then added, "Admit ten (men)." So they were admitted, ate their fill and went out. The Prophet () then said, "Admit ten (more)." They were admitted, ate their full, and went out. He then again said, "Admit ten more!" They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men

5382. Narrated `Abdur-Rahman bin Abu Bakr:We were one hundred and thirty men sitting with the Prophet. The Prophet () said, "Have anyone of you any food with him?" It happened that one man had one Sa of wheat flour (or so) which was turned into dough then. After a while a tall lanky pagan came, driving some sheep. The Prophet () asked, 'Will you sell us (a sheep), or give (it to) us as a gift?' The pagan said, "No, but I will sell it " So the Prophet bought from him a sheep which was slaughtered, and then the Prophet () ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allah, none of those one hundred and thirty men but had his share of those things. The Prophet () gave to those who were present, and also kept a share for those who were absent He then served that cooked sheep in two big trays and we all ate together our fill; yet there remained a part of it in those two trays which I carried on the camel

5383. Narrated `Aisha:The Prophet () died when we had satisfied our hunger with the two black things, i.e. dates and water

5384. Narrated Suwaid bin An-Nu`man:We went out with Allah's Messenger () to Khaibar, and when we were at As-Sahba' (Yahya, a sub-narrator said, "As-Sahba' is a place at a distance of one day's journey to Khaibar)." Allah's Messenger () asked the people to bring their food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet () asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again)

5385. Narrated Qatada:We were in the company of Anas whose baker was with him. Anas said, The Prophet () did not eat thin bread, or a roasted sheep till he met Allah (died)

5386. Narrated Anas:To the best of my knowledge, the Prophet () did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table

5387. Narrated Anas:The Prophet () halted to consummate his marriage with Safiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghurt and butter were put on those sheets. Anas added: The Prophet () consummated his marriage with Safiyya (during a journey) whereupon Hais (sweet dish) was served on a leather dining sheet

5388. Narrated Wahb bin Kaisan:The People of Sham taunted `Abdullah bin Az-Zubair by calling him "The son of Dhatin-Nataqain" (the woman who has two waist-belts). (His mother) Asma, said to him, "O my son! They taunt you with "Nataqain". Do you know what the Nataqain were? That was my waist-belt which I divided in two parts. I tied the water skin of Allah's Messenger () with one part, and with the other part I tied his food container

5389. Narrated Ibn `Abbas:that his aunt, Um Hufaid bint Al-Harith bin Hazn, presented to the Prophet () butter, dried yoghurt and mastigures. The Prophet () invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet () did not eat of it, as if he disliked it. Nevertheless. if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet () nor would he have ordered that they be eaten

5390. Narrated Suwaid bin An-Nu`man:that while they were with the Prophet () at As-Sahba' which was at a distance of one day's journey from Khaibar the prayer became due, and the Prophet () asked the people for food but there was nothing with the people except Sawiq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (Maghrib) prayer and we too offered the prayer but the Prophet did not perform ablution (again after eating the Sawiq)

5391. Narrated Khalid bin Al-Walid:That he went with Allah's Messenger () to the house of Maimuna, who was his and Ibn `Abbas' aunt. He found with her a roasted mastigure which her sister Hufaida bint Al-Harith had brought from Najd. Maimuna presented the mastigure before Allah's Messenger () who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allah's Messenger () stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allah's Messenger () of what you have presented to him. O Allah's Messenger ()! It is the meat of a mastigure." (On learning that) Allah's Messenger () withdrew his hand from the meat of the mastigure. Khalid bin Al-Walid said, "O Allah's Messenger ()! Is this unlawful to eat?" Allah's Messenger () replied, "No, but it is not found in the land of my people, so I do not like it." Khalid said, "Then I pulled the mastigure (meat) towards me and ate it while Allah's Messenger () was looking at me

5392. Narrated Abu Huraira:Allah's Messenger () said, "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons

5393. Narrated Nafi`:Ibn `Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man

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ate too much, whereupon Ibn `Umar said, "O Nafi! Don't let this man enter my house, for I heard the Prophet () saying, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) eats in seven intestines (eats much food)"

5394. Narrated Ibn `Umar:Allah's Messenger () said, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) or a hypocrite eats in seven intestines (eats too much)"

5395. Narrated `Amr:Abu Nahik was avaricious eater. Ibn `Umar said to him, "Allah's Messenger () said, "A Kafir (unbeliever) eats in seven intestines (eats much)." On that Abu Nahik said, "But I believe in Allah and His Apostle

5396. Narrated Abu Huraira:Allah's Messenger () said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a Kafir (unbeliever) eats in seven intestines (eats much)"

5397. Narrated Abu Huraira:A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to the Prophet () who then said, "A believer eats in one intestine (is satisfied with a little food) and a Kafir eats in seven intestines (eats much)"

5398. Narrated Abu Juhaifa:Allah's Messenger () said, "I do not take my meals while leaning (against something)"

5399. Narrated Abu Juhaifa:While I was with the Prophet () he said to a man who was with him, "I do not take my meals while leaning

5400. Narrated Khalid bin Al-Walid:"A roasted mastigure was brought to the Prophet () who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khalid asked, "Is it unlawful to eat?" the Prophet said, "No, but it is not found in the land of my people and that is why I do not like eating it." So Khalid started eating (it) while Allah's Messenger () was looking at him. An-Nadr said: 'Al-Khazira' (is prepared) from bran while 'Al-Harira' is prepared from milk

5401. Narrated `Urban bin Malik:who attended the Badr battle and was from the Ansar, that he came to the Prophet () and said, "O Allah's Apostle! I have lost my eyesight and I lead my people in the prayer (as an Imam). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the prayer. O Allah's Messenger ()! I wish that you could come and pray in my house so that I may take it as a praying place. The Prophet () said, "Allah willing, I will do that." The next morning, soon after the sun had risen, Allah's Messenger () came with Abu Bakr. The Prophet () asked for the permission to enter and I admitted him. The Prophet () had not sat till he had entered the house and said to me, "Where do you like me to pray in your house?" I pointed at a place in my house whereupon he stood and said, "Allahu Akbar." We lined behind him and he prayed two rak`at and finished it with Taslim. We then requested him to stay for a special meal of Khazira which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, "Where is Malik bin Ad-Dukhshun?" Another man said, "He is a hypocrite and does not love Allah and His Apostle." The Prophet said, "Do not say so. Do you not think that he has said: "None has the right to be worshipped but Allah," seeking Allah's pleasure? The man said, "Allah and His Apostle know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet () said, "Allah has forbidden the (Hell) Fire for those who testify that none has the right to be worshipped but Allah, seeking Allah's pleasure

5402. Narrated Ibn `Abbas:My aunt presented (roasted) mastigures, Iqt and milk to the Prophet () . The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet () drank the milk and ate the Iqt only

5403. Narrated Sahl bin Sa`d:We used to be happy on Fridays, for there was an old lady who used to pull out the roots of Silq and put it in a cooking pot with some barley. When we had finished the prayer, we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday prayer. By Allah, that meal contained no fat

5404. Narrated Ibn 'Abbas: The Prophet () ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the prayer without performing the ablution anew

5405. Narrated Ibn 'Abbas:The Prophet () took out a bone with meat on it from a cooking pot and ate of it, and then offered the prayer without performing ablution anew

5406. Narrated Abu Qatada:We went out towards Mecca with the Prophet

5407. Narrated Abu Qatada:Once, while I was sitting with the companions of the Prophet () at a station on the road to Mecca and Allah's Messenger () was stationing ahead of us and all the people were assuming Ihram while I was not. My companion, saw an onager while I was busy Mending my shoes. They did not Inform me of the onager but they wished that I would see it Suddenly I looked and saw the onager Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them my companions, "Give me the lash and the spear." But they said, "No, by Allah we will not help you in any way to hunt it ' I got angry, dismounted, took it the spear and the lash), rode (the horse chased the onager and wounded it Then I brought it when it had dyed. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of Ihram Then I proceeded further and I kept one of its forelegs with me. When we met Allah's Apostle we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of Ihram

5408. Narrated `Amr bin Umaiyya:that he saw the Prophet () holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for prayer without performing ablution again

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5409. Narrated Abu Huraira: The Prophet (ﷺ) never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it
5410. Narrated Abu Hazim: that he asked Sahl, "Did you use white flour during the lifetime of the Prophet (ﷺ)?" Sahl replied, "No. Hazim asked, "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley)
5411. Narrated Abu Huraira: Once the Prophet (ﷺ) distributed dates among his companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it
5412. Narrated Sa'd: I was one of (the first) seven (who had embraced Islam) with Allah's Messenger (ﷺ) and we had nothing to eat then, except the leaves of the Habala or Hubula tree, so that our stool used to be similar to that of sheep. Now the tribe of Bani Asad wants to teach me Islam; I would be a loser and all my efforts would be in vain (if I learn Islam anew from them)
5413. Narrated Abu Hazim: I asked Sahl bin Sa'd, "Did Allah's Messenger (ﷺ) ever eat white flour?" Sahl said, "Allah's Messenger (ﷺ) never saw white flour since Allah sent him as an Apostle till He took him unto Him." I asked, "Did the people have (use) sieves during the lifetime of Allah's Messenger (ﷺ)?" Sahl said, "Allah's Messenger (ﷺ) never saw (used) a sieve since Allah sent him as an Apostle until He took him unto Him," I said, "How could you eat barley unsifted?" he said, "We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it
5414. Narrated Abu Huraira: that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allah's Messenger (ﷺ) left this world without satisfying his hunger even with barley bread
5415. Narrated Anas bin Malik: The Prophet (ﷺ) never took his meals at a dining table, nor in small plates, and he never ate thin wellbaked bread. (The sub-narrator asked Qatada, "Over what did they use to take their meals?" Qatada said, "On leather dining sheets)
5416. Narrated `Aisha: The family of Muhammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Medina till he died
5417. Narrated `Aisha: (the wife of the Prophet) that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbina be cooked. Then Tharid (a dish prepared from meat and bread) would be prepared and the Talbina would be poured on it. `Aisha would say (to the women), "Eat of it, for I heard Allah's Messenger (ﷺ) saying, 'The Talbina soothes the heart of the patient and relieves him from some of his sadness
5418. Narrated Abu Musa Al-Ash`ari: The Prophet (ﷺ) said, "Many men reached perfection but none among the women reached perfection except Mary, the daughter of `Imran, and Asia, Pharaoh's wife. And the superiority of `Aisha to other women is like the superiority of Tharid to other kinds of food
5419. Narrated Anas: The Prophet (ﷺ) said, "The superiority of `Aisha to other women is like the superiority of Tharid to other kinds of food
5420. Narrated Anas: I went along with the Prophet (ﷺ) to the house of a young tailor of his. The tailor presented a dish of Tharid to the Prophet (ﷺ) and resumed his work. The Prophet (ﷺ) started picking the pieces of gourd and I too, started picking them and putting it before him. Since then I have always loved (to eat) gourd
5421. Narrated Qatada: We used to visit Anas bin Malik while his baker was standing (and baking). Anas would say, "Eat! I do not know that the Prophet (ﷺ) had ever seen well-baked bread till he met Allah, nor had he ever seen a roasted sheep with his own eyes
5422. Narrated `Amr bin Umayyad-Damri: I saw Allah's Messenger (ﷺ) cutting part of the shoulder of mutton with a knife. He ate of it and then was called for prayer whereupon he got up and put down the knife and offered the prayer without performing new ablution
5423. Narrated `Abis: I asked `Aisha "Did the Prophet (ﷺ) forbid eating the meat of sacrifices offered on `Id-ul-Adha for more than three days" She said, "The Prophet (ﷺ) did not do this except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later." She was asked, "What compelled you to do so?" She smiled and said, "The family of Muhammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah
5424. Narrated Jabir: We used to carry the meat of the Hadis (sacrificed animals) to Medina during the life-time of the Prophet
5425. Narrated Anas bin Malik: Allah's Messenger (ﷺ) said to Abu Talha, "Seek one of your boys to serve me." Abu Talha mounted me behind him (on his riding animal) and took me (to the Prophet (ﷺ)). So I used to serve Allah's Messenger (ﷺ) whenever he dismounted (to stay somewhere). I used to hear him saying very often, "O Allah! I seek refuge with You from, having worries sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and from being overpowered by other persons unjustly." I kept on serving till we -returned from the battle of Khaibar. The Prophet (ﷺ) then brought Safiyya bint Huyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached As-Sahba', he prepared Hais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya's wedding banquet. Then the Prophet proceeded, and when he saw (noticed) the mountain of Uhud, he said, "This mountain loves us, and we love it." When we approached Medina, he said, "O Allah! I make the area between its two mountains a sanctuary as Abraham has made Mecca a sanctuary. O Allah! Bless their Mudd and Sa (special kinds of measure)
5426. Narrated `Abdur-Rahman bin Abi Laila: We were sitting in the company of Hudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice?" He wanted to say, "I would not have done so," adding, "but I heard the Prophet saying, "Do not wear silk or Dibaja, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such

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things are for the unbelievers in this worldly life and for us in the Hereafter

5427. Narrated Abu Musa Al-Ash`ari:Allah's Messenger () said, "The example of a Believer who recites the Qur'an, is that of a citron which smells good and tastes good; And the example of a Believer who does not recite the Qur'an, is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'an, is that of an aromatic plant which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'an, is that of a colocynth plant which has no smell and is bitter in taste

5428. Narrated Anas:The Prophet () said, "The superiority of `Aisha to other ladies is like the superiority of Tharid to other kinds of food

5429. Narrated Abu Huraira:The Prophet () said, "Traveling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family

5430. Narrated Qasim bin Muhammad:Three traditions have been established because of Barira: `Aisha intended to buy her and set her free, but Barira's masters said, "Her wala' will be for us." `Aisha mentioned that to Allah's Messenger () who said, "You could accept their condition if you wished, for the wala is for the one who manumits the slave." Barira was manumitted, then she was given the choice either to stay with her husband or leave him; One day Allah's Messenger () entered `Aisha's house while there was a cooking pot of food boiling on the fire. The Prophet () asked for lunch, and he was presented with bread and some extra food from the home-made Udm (e.g. soup). He asked, "Don't I see meat (being cooked)?" They said, "Yes, O Allah's Apostle! But it is the meat that has been given to Barira in charity and she has given it to us as a present." He said, "For Barira it is alms, but for us it is a present

5431. Narrated `Aisha:Allah's Messenger () used to love sweet edible things and honey

5432. Narrated Abu Huraira:I used to accompany Allah's Messenger () to fill my stomach; and that was when I did not eat baked bread, nor wear silk. Neither a male nor a female slave used to serve me, and I used to bind stones over my belly and ask somebody to recite a Qur'anic Verse for me though I knew it, so that he might take me to his house and feed me. Ja`far bin Abi Talib was very kind to the poor, and he used to take us and feed us with what ever was available in his house, (and if nothing was available), he used to give us the empty (honey or butter) skin which we would tear and lick whatever was in it

5433. Narrated Anas:Allah's Messenger () went to (the house of) his slave tailor, and he was offered (a dish of) gourd of which he started eating. I have loved to eat gourd since I saw Allah's Messenger () eating it

5434. Narrated Abu Mas`ud Al-Ansari:There was a man called Abu Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allah's Messenger () along with four other men." So he invited Allah's Messenger () and four other men, but another man followed them whereupon the Prophet () said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said, "But I admit him." Narrated Muhammad bin Isma'il: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it

5435. Narrated Anas:I was a young boy when I once was walking with Allah's Messenger () . Allah's Messenger () entered the house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allah's Apostle started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allah's Messenger () doing what he was doing

5436. Narrated Anas bin Malik:A tailor invited the Prophet () to a meal which he had prepared, and I went along with the Prophet () . The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet () picking the pieces of gourd from around the dish, and since then I have kept on liking gourd

5437. Narrated Anas:I saw the Prophet () being served with soup and containing gourd and cured meat, and I saw him picking and eating the pieces of gourd

5438. Narrated `Aisha:The Prophet () did not do that (i.e., forbade the storage of the meat of sacrifices for three days) except (he did so) so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muhammad did not eat wheat bread with meat or soup to their satisfaction for three successive days

5439. Narrated Anas bin Malik:A tailor invited Allah's Messenger () to a meal which he had prepared. I went with Allah's Messenger () to that meal, and the tailor served the Prophet () with barley bread and soup of gourd and cured meat. I saw Allah's Messenger () picking the pieces of gourd from around the dish, and since then I have kept on liking gourd

5440. Narrated `Abdullah bin Ja`far bin Abi Talib:I saw Allah's Messenger () eating fresh dates with snake cucumber

5441. Narrated Abu `Uthman:I was a guest of Abu Huraira for seven days. Abu Huraira, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night prayer and then awaken the other. I heard Abu Huraira saying, "Allah's Messenger () distributed dates among his companions and my share was seven dates, one of which was a Hashafa (a date which dried on the tree before it was fully ripe)

5441.2. Narrated Abu Huraira:The Prophet () distributed dates among us, and my share was five dates, four of which were good, and one was a ,Hashafa, and I found the Hashafa the hardest for my teeth

5442. Aishah (ra) said, "When Allah's Messenger () died, we had been satisfied by the two black things, i.e., dates and water

5443. Narrated Jabir bin `Abdullah: There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jabir had a piece of land which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet (ﷺ) whereupon he said to his companions, "Let us go and ask the Jew for respite for Jabir." All of them came to me in my garden, and the Prophet (ﷺ) started speaking to the Jew, but he Jew said, "O Abu Qasim! I will not grant him respite." When the Prophet (ﷺ) saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, "Where is your hut, O Jabir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet (ﷺ) got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jabir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet and informed him of the good news, whereupon he said, "I testify that I am Allah's Messenger (ﷺ)"

5444. Narrated `Abdullah bin `Umar: While we were sitting with the Prophet, fresh dates were brought to him. The Prophet (ﷺ) said, "There is a tree among the trees which is as blessed as a Muslim" I thought that it was the date palm tree and intended to say, "It is the date-palm tree, O Allah's Messenger (ﷺ)!" but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet. Then the Prophet (ﷺ) said, "It is the datepalm tree"

5445. Narrated Sa`d: Allah's Messenger (ﷺ) said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them"

5446. Narrated Jabala bin Suhaim: At the time of Ibn Az-Zubair, we were struck with famine, and he provided us with dates for our food. `Abdullah bin `Umar used to pass by us while we were eating, and say, "Do not eat two dates together at a time, for the Prophet (ﷺ) forbade the taking of two dates together at a time (in a gathering)." Ibn `Umar used to add, "Unless one takes the permission of one's companions"

5447. Narrated `Abdullah bin Ja'far: I saw the Prophet (ﷺ) eating fresh dates with snake cucumbers

5448. Narrated Ibn `Umar: The Prophet (ﷺ) said, "There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date palm tree"

5449. Narrated `Abdullah bin Ja'far: I saw Allah's Messenger (ﷺ) eating fresh dates with snake cucumbers

5450. Narrated Anas: My mother, Um Sulaim, took a Mudd of barley grain, ground it and made porridge from it, and pressed (over it), a butter skin she had with her. Then she sent me to the Prophet, and I reached him while he was sitting with his companions. I invited him, whereupon he said, "And those who are with me?" I returned and said, "He says, 'And those who are with me?'" Abu Talha went out to him and said, "O Allah's Messenger (ﷺ)! It is just a meal prepared by Um Sulaim." The Prophet (ﷺ) entered and the food was brought to him. He said, "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said, "Let ten (more) enter upon me." Those ten entered and ate their fill. Then he said, "Let ten (more) enter upon me." He called forty persons in all. Then Allah's Messenger (ﷺ) ate and got up. I started looking (at the food) to see if it decreased or not

5451. Narrated `Abdul `Aziz: It was said to Anas "What did you hear the Prophet (ﷺ) saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach our mosque"

5452. Narrated Jabir bin `Abdullah: The Prophet (ﷺ) said, "Whoever has eaten garlic or onion should keep away from us (or should keep away from our mosque)"

5453. Narrated Jabir bin `Abdullah: We were with Allah's Messenger (ﷺ) collecting Al-Kabath at Mar-Az-Zahran. The Prophet (ﷺ) said, "Collect the black ones, for they are better." Somebody said, (O Allah's Messenger (ﷺ)!) Have you ever shepherded sheep?" He said, "There has been no prophet but has shepherded them"

5454. Narrated Suwaid bin An Nu'man: We went out with Allah's Messenger (ﷺ) to Khaibar, and when we reached As-Sahba', the Prophet (ﷺ) asked for food, and he was offered nothing but Sawiq. We ate, and then Allah's Messenger (ﷺ) stood up for the prayer. He rinsed his mouth with water, and we too, rinsed our mouths

5455. Narrated Suwaid: We went out with Allah's Messenger (ﷺ) to Khaibar. and when we reached As-Sahba', which (Yahya says) is one day' journey from Khaibar, the Prophet (ﷺ) asked for food, and he was offered nothing but Sawiq which we chewed and ate. Then the Prophet (ﷺ) asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablution again

5456. Narrated Ibn `Abbas: The Prophet (ﷺ) said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else"

5457. Narrated Sa'id bin Al-Harith: that he asked Jabir bin `Abdullah about performing ablution after taking a cooked meal. He replied, "It is not essential," and added, "We never used to get such kind of food during the lifetime of the Prophet except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the prayer thereafter with-out performing new ablution"

5458. Narrated Abu Umama: Whenever the dining sheet of the Prophet (ﷺ) was taken away (i.e., whenever he finished his meal), he used to say: "Al-hamdu li l-lah kathiran taiyiban mubarakan fih ghaira makfiy wala muWada` wala mustaghna'anhu Rabbuna"

5459. Narrated Abu Umama: Whenever the Prophet (ﷺ) finished his meals (or when his dining sheet was taken away), he used to say. "Praise be to Allah Who has satisfied our needs and quenched our thirst. Your favor cannot be compensated or denied." Once he said, upraise be to You, O our Lord! Your favor cannot be compensated, nor can be left, nor can be dispensed with, O our Lord

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5460. Narrated .Abu Huraira:The Prophet () said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely

5461. Narrated Abu Mas'ud Al-Ansari:There was an Ansari man nicknamed, Abu Shu'aib, who had a slave who was a butcher. He came to the Prophet () while he was sitting with his companions and noticed the signs of hunger on the face of the Prophet () . So he went to his butcher slave and said, "Prepare for me a meal sufficient for five persons so that I may invite the Prophet () along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet () said, "O Abu Shu'aib! Another man has followed us. If you wish, you may invite him; and if you wish, you may refuse him." Abu Shu'aib said, "No, I will admit him

5462. Narrated `Amr bin Umaiyya:That he saw Allah's Messenger () cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for prayer, he put it down and the knife with which he was cutting it. Then he stood up and offered the prayer without performing new ablution

5463. Narrated Anas bin Malik: The Prophet () said, If supper is served and the Iqama for (Isha) prayer is proclaimed, start with you supper first

5464. Narrated Nafi: Once Ibn Umar was taking his supper while he was listening to the recitation of (Quran by) the Imam (in the Isha prayer)

5465. Narrated Aisha:The Prophet () said, "If the Iqama for ('Isha') prayer is proclaimed and supper is served, take your supper first

5466. Narrated Anas:I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai bin Ka'b used to ask me about it. Allah's Messenger () became the bridegroom of Zainab bint Jahsh whom he married at Medina. After the sun had risen high in the sky, the Prophet () invited the people to a meal. Allah's Apostle remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Messenger () got up and went away, and I too, followed him till he reached the door of `Aisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of `Aisha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet () hung a curtain between me and him and the Verse regarding the order for (veiling of women) Hijab was revealed

Sacrifice on Occasion of Birth (`Aqiqa)

5467. Narrated Abu Musa:A son was born to me and I took him to the Prophet () who named him Ibrahim, did Tahnik for him with a date, invoked Allah to bless him and returned him to me. (The narrator added: That was Abu Musa's eldest son)

5468. Narrated `Aisha:A boy was brought to the Prophet () to do Tahnik for him, but the boy urinated on him, whereupon the Prophet had water poured on the place of urine

5469. Narrated Asma' bint Abu Bakr:I conceived `Abdullah bin Az-Zubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Quba', and gave birth at Quba'. Then I brought the child to Allah's Messenger () and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Messenger (). Then he did its Tahnik with a date, and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring

5470. Narrated Anas bin Malik: Abu Talha had a child who was sick. Once, while Abu Talha was out, the child died. When Abu Talha returned home, he asked, "How does my son fare?" Um Salaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), "Bury the child (as he's dead)." Next morning Abu Talha came to Allah's Messenger () and told him about that. The Prophet () said (to him), "Did you sleep with your wife last night?" Abu Talha said, "Yes". The Prophet () said, "O Allah! Bestow your blessing on them as regards that night of theirs." Um Sulaim gave birth to a boy. Abu Talha told me to take care of the child till it was taken to the Prophet. Then Abu Talha took the child to the Prophet () and Um Sulaim sent some dates along with the child. The Prophet () took the child (on his lap) and asked if there was something with him. The people replied, "Yes, a few dates." The Prophet took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Tahnik for him with that, and named him 'Abdullah

5470.2. Narrated Anas: As above

5471. Narrated Salman bin 'Amri Ad-Dabbi, the Prophet () said, 'Aqiqa is to be offered for a (newly born) boy

5472. Narrated Salman bin 'Amir Ad-Dabbi:I heard Allah's Messenger () saying, "'Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." Narrated Habib bin Ash-Shahid: Ibn Seereen told me to ask Al-Hassan from whom he had heard the narration of 'Aqiqa. I asked him and he said, "From Samura bin Jundab

5473. Narrated Abu Huraira:The Prophet () said, "Neither Fara' nor 'Atira (is permissible):" Al-Fara' nor 'Atira (is permissible):" Al- Fara' was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. And Al-'Atira was (a sheep which was to be slaughtered) during the month of Rajab

5474. Narrated Abu Huraira:The Prophet () said, "Neither Fara' nor 'Atira (is permissible)." Al-Fara' was the first offspring (they got of camels or sheep) which they (pagans) used to offer (as a sacrifice) to their idols. 'Atira was (a sheep which used to be slaughtered) during the month of Rajab

Hunting, Slaughtering

5475. Narrated Adi bin Hatim:I asked the Prophet () about the game killed by a Mi'rad (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allah's name on (sending) your hound only, but you have not mentioned it on some other hound

5476. Narrated `Adi bin Hatim:I asked Allah's Messenger () about the Mi'rad. He said, "If you hit the game with its sharp edge, eat it, but if the Mi'rad hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood. (i.e. unlawful)." I asked, "If I let loose my trained hound after a game?" He said, "If you let loose your trained hound after game, and mention the name of Allah, then you can eat." I said, "If the hound eats of the game?" He said "Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Some times I send my hound and then I find some other hound with it?" He said "Don't eat the game, as you have mentioned the Name of Allah on your dog only and not on the other

5477. Narrated Adi bin Hatim:I said, "O Allah's Messenger (! We let loose our trained hounds after a game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said, "We also hit (the game) with the Mi'rad?" He said, "Eat of the animal which the Mi'rad kills by piercing its body, but do not eat of the animal which is killed by the broad side of the Mi'rad

5478. Narrated Abu Tha'laba Al-Khushani:I said, "O Allah's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it

5479. Narrated `Abdullah bin Maghaffal:that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allah's Messenger () has forbidden throwing stones, or he used to dislike it." `Abdullah added: Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards `Abdullah once again saw the man throwing stones. He said to him, "I tell you that Allah's Messenger () has forbidden or disliked the throwing the stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period

5480. Narrated Ibn `Umar:The Prophet () said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirat from his good deeds

5481. Narrated `Abdullah bin `Umar:I heard the Prophet () saying, "If someone keeps a dog neither for hunting, nor for guarding livestock, the reward (for his good deeds) will be reduced by two Qirats per day

5482. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "If someone keeps a dog neither for guarding livestock, nor for hunting, his good deeds will decrease (in reward) by two Qirats a day

5483. Narrated Adi bin Hatim:I asked Allah's Messenger (). "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the name of Allah, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it

5484. Narrated Adi bin Hatim:The Prophet () said, "If you let loose your hound after a game and mention Allah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, joined other hounds, and Allah's Name was not mentioned at the time of their sending, and they catch an animal and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it

5485. And it has also been narrated by `Adi bin Hatim that he asked the Prophet () "If a hunter throws an arrow at the game and after tracing it for two or three days he finds it dead but still bearing his arrow, (can he eat of it)?" The Prophet () replied, "He can eat if he wishes

5486. Narrated `Adi bin Hatim:I said, "O Allah's Messenger (! I let loose my hound after a game and mention Allah's Name on sending it." The Prophet () said, "If you let loose your hound after a game and you mention Allah's Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned, the Name of Allah except on sending your own hound, and you did not mention it on the other hound." Then I asked him about the game hunted with a Mi'rad (i.e. a sharp edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you cannot eat of it, for then it is like an animal beaten to death with a piece of wood

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5487. Narrated Adi Bin Hatim:I asked Allah's Messenger (), "We hunt with these hounds." He said, "If you send your trained hounds after a game and mention Allah's Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game

5488. Narrated Abu Tha'labah Al-Khushani:I came to Allah's Messenger () and said, "O Allah's Messenger ()! We are living in the land of the people of the Scripture and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that." He said, "As for your saying that you are living in the land of the people of the Scripture and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, and have mentioned Allah's Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allah's Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it

5489. Narrated Anas bin Malik:We provoked a rabbit at Marr Az-Zahran till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abu Talha. He sent both its legs to the Prophet who accepted them

5490. Narrated Abu Qatada:that once he was with Allah's Messenger () (on the way to Mecca). When he had covered some of the way to Mecca, he and some companions of his, who were in the state of Ihram. remained behind the Prophet while Abu Qatada himself was not in the state of Ihram. Abu Qatada, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the Companions of Allah's Messenger () ate of it, but some others refused to eat. When they met Allah's Apostle they asked him about that. He said, "It was meal given to you by Allah

5491. Narrated Abu Qatada:(the same Hadith above, but he added); The Prophet () asked, "Is there any of its meat left with you?

5492. Narrated Abu Qatada:I was with the Prophet (on a journey) between Mecca and Medina, and all of them, (i.e. the Prophet () and his companions) were in the state of Ihram, while I was not in that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, "It is an onager." They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that (in hunting the onager)." I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet () about it (on your behalf)." When I met the Prophet, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allah has offered to you

5493. Narrated Jabir:We went out in a campaign and the army was called The Army of the Khabat, and Abu 'Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called Al- 'Anbar, the like of which had never been seen. We ate of it for half a month, and then Abu 'Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it

5494. Narrated Jabir:The Prophet () sent us as an army unit of three hundred warriors under the command of Abu 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the Khabat (desert bushes), so our army was called the Army of the Khabat. Then the sea threw a huge fish called Al-'Anbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abu Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abu 'Ubaida forbade him to do so

5495. Narrated Ibn Abi 'Aufa:We participated with the Prophet () in six or seven Ghazawat, and we used to eat locusts with him

5496. Narrated Abu Tha'labah Al-Khushani:I came to the Prophet () and said, "O Allah's Messenger ()! We are living in the land of the people of the Scripture, and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet () said, "As for your saying that you are in the land of people of the Scripture, you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them As for your saying that you are in the land of game, if you hunt something with your bow, mention Allah's Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allah's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it

5497. Narrated Salama bin Al-Aqwa':In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet () said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots." A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet () said, "Yes, you can do either

5498. Narrated Rafi' bin Khadij:We were with the Prophet () in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet () was behind all the people. The people hurried and fixed the cooking pots (for cooking) but the Prophet () came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the

camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet () said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said. "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet () said, "If the killing tool causes blood to gush out and if Allah's Name is mentioned, eat (of the slaughterer animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians

5499. Narrated `Abdullah:Allah's Messenger () said that he met Zaid bin `Amr Nufail at a place near Baldah and this had happened before Allah's Messenger () received the Divine Inspiration. Allah's Messenger () presented a dish of meat (that had been offered to him by the pagans) to Zaid bin `Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter on your stonealtars (Ansabs) nor do I eat except that on which Allah's Name has been mentioned on slaughtering

5500. Narrated Jundub bin Sufyan Al-Bajali:Once during the lifetime of Allah's Messenger () we offered some animals as sacrifices. Some people slaughtered their sacrifices before the (Id) prayer, so when the Prophet () finished his prayer, he saw that they had slaughtered their sacrifices before the prayer. He said, "Whoever has slaughtered (his sacrifice) before the prayer, should slaughter (another sacrifice) in lieu of it; and whoever has not yet slaughtered it till we have prayed; should slaughter (it) by mentioning Allah's Name

5501. Narrated Ka'b:that a slave girl of theirs used to shepherd some sheep at Si'a (a mountain near Medina). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka'b said to his family, "Do not eat (of it) till I go to the Prophet () and ask him, or, till I send someone to ask him." So he went to the Prophet () or sent someone to him The Prophet () permitted (them) to eat it

5502. Narrated `Abdullah:that Ka'b had a slave girl who used to graze his sheep on a small mountain, called "Si'a", situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet, he, permitted them to eat it

5503. Narrated Rafi` bin Khadij:that he said, "O Allah's Messenger (! We have no knife." The Prophet () said, "if the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet () then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow)

5504. Narrated Ka'b bin Malik:A lady slaughtered a sheep with a stone and then the Prophet () was asked about it and he permitted it to be eaten

5505. Narrated Mu'adh bin Sa'd or Sa'd bin Mu'adh:A slave girl belonging to Ka'b used to graze some sheep at Si'a (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet () was asked, and he said, "Eat it

5506. Narrated Rafi` bin Khadij:The Prophet () said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail

5507. Narrated `Aisha:A group of people said to the Prophet, "Some people bring us meat and we do not know whether they have mentioned Allah's Name or not on slaughtering the animal." He said, "Mention Allah's Name on it and eat." Those people had embraced Islam recently

5508. Narrates `Abdullah bin Mughaffal:While we were besieging the castle of Khaibar, Somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet () and I felt shy in his presence (and did not take it)

5509. Narrated Rafi` bin Khadij:I said, "O Allah's Messenger (! We are going to face the enemy tomorrow and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allah's Messenger () said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner

5510. Narrated Asma bint Abu Bakr:We slaughtered a horse (by Nahr) during the lifetime of the Prophet () and ate it

5511. Narrated Asma':We slaughtered a horse (by Dhabh) during the lifetime of Allah's Messenger () while we were at Medina, and we ate it

5512. Narrated Asma' bint Abu Bakr:We slaughtered a horse (by Nahr) during the lifetime of Allah's Messenger () and ate it

5513. Narrated Hisham bin Zaid:Anas and I went to Al-Hakam bin Aiyub. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet has forbidden the shooting of tied or confined animals

5514. Narrated Ibn `Umar:that he entered upon Yahya bin Sa'id while one of Yahya's sons was aiming at a hen after tying it. Ibn `Umar walked to it and untied it. Then he brought it and the boy and said. "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet () forbidding the killing of an animal or other living thing after tying them

5515. Narrated Sa'id bin Jubair:While I was with Ibn `Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn `Umar, they dispersed, leaving it. On that Ibn `Umar said, "Who has done this? The Prophet () cursed the one who did so." Narrated Ibn `Umar: The Prophet () cursed the one who did Muthla to an animal (i.e., cut its limbs or some other part of its body while it is still alive)

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5516. Narrated `Abdullah bin Yazid:The Prophet () forbade An-Nuhba and Al-Muthla

5517. Narrated Abu Musa Al-Ash`ari:I saw the Prophet () eating chicken

5518. Narrated Zahdam:We were in the company of Abu Musa Al-Ash`ari and there were friendly relations between us and this tribe of Jarm. Abu Musa was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abu Musa said (to him), "Come on (and eat), for I have seen Allah's Messenger () eating of it (i.e. chicken)." He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it ' Abu Musa said, "Come on, I will tell you (or narrate to you). Once I went to Allah's Apostle with a group of Al-Ash`ariyin, and met him while he was angry, distributing some camels of rak`at. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on' In the meantime some camels of booty were brought to Allah's Messenger () and he asked twice, 'Where are Al-Ash`ariyin?" So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allah's Messenger () has forgotten his oath. By Allah, if we do not remind Allah's Messenger () of his oath, we will never be successful." So we returned to the Prophet () and said, "O Allah's Messenger (!) We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that. then I do what is better and expiate my oath

5519. Narrated Asma':We slaughtered a horse during the lifetime of Allah's Messenger () and ate it

5520. Narrated Jabir bin `Abdullah:On the Day of the battle of Khaibar, Allah's Messenger () made donkey's meat unlawful and allowed the eating of horse flesh

5521. Narrated Ibn `Umar:The Prophet () made the meat of donkeys unlawful on the day of the battle of Khaibar

5522. Narrated Ibn `Umar:The Prophet () prohibited the eating of donkey's meat

5523. Narrated `Ali:Allah's Messenger () prohibited Al-Mut'a marriage and the eating of donkey's meat in the year of the Khaibar battle

5524. Narrated Jabir bin `Abdullah:The Prophet () prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh

5525. Narrated Al-Bara' and Ibn Abi `Aufa:The Prophet () prohibited the eating of donkey's meat

5526. Narrated Al-Bara' and Ibn Abi `Aufa:The Prophet () prohibited the eating of donkey's meat

5527. Narrated Abu Tha'alba: Allah's Messenger () prohibited the eating of donkey's meat. Narrated Az-Zuhri: The Prophet () prohibited the eating of beasts having fangs

5528. Narrated Anas bin Malik:Someone came to Allah's Messenger () and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet () ordered a caller to announce to the people: Allah and His Apostle forbid you to eat the meat of donkeys, for it is impure.' Thus the pots were turned upside down while the (donkeys') meat was boiling in them

5529. Narrated `Amr:I said to Jabir bin Zaid, "The people claim that Allah's Messenger () forbade the eating of donkey's meat." He said, "Al-Hakam bin `Amr Al-Ghifari used to say so when he was with us, but Ibn `Abbas, the great religious learned man, refused to give a final verdict and recited:-- 'Say: I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be carrion, blood poured forth or the flesh of swine

5530. Narrated Abu Tha`laba:Allah's Messenger () forbade the eating of the meat of beasts having fangs

5531. Narrated `Abdullah bin `Abbas:Once Allah's Messenger () passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead," He said, "Only eating it, is prohibited

5532. Narrated Ibn `Abbas:The Prophet () passed by a dead goat and said, "There is no harm if its owners benefit from its skin

5533. Narrated Abu Huraira:Allah's Messenger () said, "None is wounded in Allah's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his wound will be the color of blood, but its smell will be the smell of musk

5534. Narrated Abu Musa:The Prophet () said, 'The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him

5535. Narrated Anas bin Malik:Once we provoked a rabbit at Marr-az-Zahran. The people chased it till they got tired. Then I caught It and brought it to Abu Talha, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet, and the Prophet () accepted the present

5536. Narrated Ibn `Umar:The Prophet () said, "I do not eat mastigure, but I do not prohibit its eating

5537. Narrated Khalid bin Al-Walid:Allah's Messenger () and I entered the house of Maimuna. A roasted mastigure was served. Allah's Messenger () stretched his hand out (to eat of it) but some woman said, "Inform Allah's Messenger () of what he is about to eat." So they said, "It is mastigure, O Allah's Messenger (!)" He withdrew his hand, whereupon I said, "O Allah's Messenger (!) Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allah's Messenger () was looking at me

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5538. Narrated Maimuna: A mouse fell into the butter-fat and died. The Prophet (ﷺ) was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat (As-Samn)

5539. Narrated Az-Zhuri: regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allah's Messenger (ﷺ) ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten

5540. Narrated Maimuna: The Prophet (ﷺ) was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest

5541. Narrated Salim: that Ibn `Umar disliked the branding of animals on the face. Ibn `Umar said, "The Prophet (ﷺ) forbade beating (animals) on the face

5542. Narrated Anas: I brought a brother of mine to the Prophet (ﷺ) to do Tahnik for him while the Prophet (ﷺ) was in a sheep fold of his, and I saw him branding a sheep. (The sub-narrator said: I think Anas said, branding it on the ear)

5543. Narrated Rait' bin Khadij: I said to the Prophet, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)" He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet (ﷺ) was behind the people. So they placed the cooking pots on the fire, but the Prophet (ﷺ) ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allah stopped it. The Prophet (ﷺ) said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot it with an arrow)

5544. Narrated Rafi' bin Khadij: While we were with the Prophet. on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet (ﷺ) said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allah's Apostle! Sometimes when we are in battles or on a journey we want to slaughter (animals) but we have no knives." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians

Al-Adha Festival Sacrifice (Adaahi)

5545. Narrated Al-Bara: The Prophet (ﷺ) said (on the day of Id al-Adha), "The first thing we will do on this day of ours, is to offer the (Id) prayer and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (tradition), and whoever slaughtered (the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as Nusak (sacrifice)." (On hearing that) Abu Burda bin Niyar got up, for he had slaughtered the sacrifice before the prayer, and said, "I have got a six month old ram." The Prophet (ﷺ) said, 'Slaughter it (as a sacrifice) but it will not be sufficient for any-one else (as a sacrifice after you). Al-Bara' added: The Prophet (ﷺ) said, "Whoever slaughtered (the sacrifice) after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims

5546. Narrated Anas bin Malik: The Prophet (ﷺ) said, "Whoever slaughtered the sacrifice before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims

5547. Narrated `Uqba bin `Amir Al-Juhani: that the Prophet (ﷺ) distributed among his companions some animals for sacrifice (to be slaughtered on `Id al-Adha). `Uqba's share was a Jadha'a (a six month old goat). `Uqba said, "O Allah's Messenger (ﷺ)! I get in my share of Jadha'a (a six month old ram)." The Prophet (ﷺ) said, "Slaughter it as a sacrifice

5548. Narrated `Aisha: that the Prophet (ﷺ) entered upon her when she had her menses at Sarif before entering Mecca, and she was weeping (because she was afraid that she would not be able to perform the Hajj). The Prophet (ﷺ) said, "What is wrong with you? Have you got your period?" She said, "Yes." He said, "This is a matter Allah has decreed for all the daughters of Adam, so perform all the ceremonies of Hajj like the others, but do not perform the Tawaf around the Ka'ba." `Aisha added: When we were at Mina, beef was brought to me and I asked, "What is this?" They (the people) said, "Allah's Messenger (ﷺ) has slaughtered some cows as sacrifices on behalf of his wives

5549. Narrated Anas bin Malik: The Prophet (ﷺ) said on the day of Nahr, "Whoever has slaughtered his sacrifice before the prayer, should repeat it (slaughter another sacrifice)." A man got up and said, "O Allah's Messenger (ﷺ)! This is a day on which meat is desired." He then mentioned his neighbors saying, "I have a six month old ram which is to me better than the meat of two sheep." The Prophet (ﷺ) allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet (ﷺ) then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves

5550. Narrated Abu Bakra: The Prophet (ﷺ) said, "Time has come back to its original state which it had on the day Allah created the Heavens and the Earth. The year is twelve months, four of which are sacred, three of them are in succession, namely Dhul-Qa'da, Dhul Hijja and Muharram, (the fourth being) Rajab Mudar which is between Juma'da (ath-thamj and Sha'ban. The Prophet (ﷺ) then asked, "Which month is this?" We said, "Allah and his Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the month of Dhul-Hijja?" We said, "Yes." He said, "Which town is

this?" We said, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the town (of Mecca)?" We replied, "Yes." He said, "What day is today?" We replied, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the day of Nahr?" We replied, "Yes." He then said, "Your blood, properties and honor are as sacred to one another as this day of yours in this town of yours in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me by cutting the necks of each other. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muhammad, the sub-narrator, on mentioning this used to say: The Prophet then said, "No doubt! Haven't I delivered (Allah's) Message (to you)? Haven't I delivered Allah's message (to you)?")

5551. Narrated Nafi': 'Abdullah (bin 'Umar) used to slaughter his sacrifice at the slaughtering place (i.e the slaughtering place of the Prophet (ﷺ))

5552. Ibn 'Umar said, "Allah's Messenger (ﷺ) used to slaughter (camels and sheep, etc.,) as sacrifices at the Musalla

5553. Narrated Anas bin Malik: The Prophet (ﷺ) used to offer two rams as sacrifices, and I also used to offer two rams

5554. Narrated Anas: Allah's Messenger (ﷺ) came towards two horned rams having black and white colors and slaughtered them with his own hands

5555. Narrated 'Uqba bin 'Amir: that the Prophet (ﷺ) gave him some sheep to distribute among his companions to slaughter as sacrifices ('Id--al--Adha). A kid goat was left and he told the Prophet (ﷺ) of that whereupon he said to him, "Slaughter it as a sacrifice (on your behalf)

5556. Narrated Al-Bara' bin 'Azib: An uncle of mine called Abu Burda, slaughtered his sacrifice before the 'Id prayer. So Allah's Messenger (ﷺ) said to him, "Your (slaughtered) sheep was just mutton (not a sacrifice)." Abu Burda said, "O Allah's Apostle! I have got a domestic kid goat." The Prophet (ﷺ) said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you" The Prophet (ﷺ) added, "Whoever slaughtered his sacrifice before the ('Id) prayer, he only slaughtered for himself, and whoever slaughtered it after the prayer, he offered his sacrifice properly and followed the tradition of the Muslims

5557. Narrated Al-Bara': Abu Burda slaughtered (the sacrifice) before the ('Id) prayer whereupon the Prophet (ﷺ) said to him, "Slaughter another sacrifice instead of that." Abu Burda said, "I have nothing except a Jadha'a." (Shu'ba said: Perhaps Abu Burda also said that Jadha'a was better than an old sheep in his opinion.) The Prophet (ﷺ) said, "(Never mind), slaughter it to make up for the other one, but it will not be sufficient for anyone else after you

5558. Narrated Anas: The Prophet (ﷺ) slaughtered two rams, black and white in color (as sacrifices), and I saw him putting his foot on their sides and mentioning Allah's Name and Takbir (Allahu Akbar). Then he slaughtered them with his own hands

5559. Narrated 'Aisha: Allah's Messenger (ﷺ) entered upon me at Sarif while I was weeping (because I was afraid that I would not be able to perform the ,Hajj). He said, "What is wrong with you? Have you got your period?" I replied, "Yes." He said, "This is a matter Allah has decreed for all the daughters of Adam, so perform the ceremonies of the Hajj as the pilgrims do, but do not perform the Tawaf around the Ka'ba." Allah's Messenger (ﷺ) slaughtered some cows as sacrifices on behalf of his wives

5560. Narrated Al-Bara': I heard the Prophet (ﷺ) delivering a sermon, and he said (on the Day of 'Id-Allah. a), "The first thing we will do on this day of ours is that we will offer the 'Id prayer, then we will return and slaughter our sacrifices; and whoever does so, then indeed he has followed our tradition, and whoever slaughtered his sacrifice (before the prayer), what he offered was just meat that he presented to his family, and that was not a sacrifice." Abu Burda got up and said, "O Allah's Messenger (ﷺ)! I slaughtered the sacrifice before the prayer and I have got a Jadha'a which is better than an old sheep." The Prophet (ﷺ) said, "Slaughter it to make up for that, but it will not be sufficient for anybody else after you

5561. Narrated Anas: The Prophet (ﷺ) said, "Whoever slaughtered the sacrifice before the 'Id prayer, should repeat it (slaughter another one)." A man said "This is the day on which meat is desired." Then he mentioned the need of his neighbors (for meat) and the Prophet (ﷺ) seemed to accept his excuse. The man said, "I have a Jadha'a which is to me better than two sheep." The Prophet (ﷺ) allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Muslims or not. The Prophet (ﷺ) then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them

5562. Narrated Jundab bin Sufyan Al-Bajali: I witnessed the Prophet (ﷺ) on the Day of Nahr. He said, "Whoever slaughtered the sacrifice before offering the 'Id prayer, should slaughter another sacrifice in its place; and whoever has not slaughtered their sacrifice yet, should slaughter now

5563. Narrated Al-Bara': One day Allah's Messenger (ﷺ) offered the 'Id prayer and said, "Whoever offers our prayer and faces our Qibla should not slaughter the sacrifice till he finishes the 'Id prayer." Abu Burda bin Niyar got up and said, "O Allah's Messenger (ﷺ)! I have already done it. The Prophet (ﷺ) said, "That is something you have done before its due time." Abu Burda said, "I have a Jadha'a which is better than two old sheep; shall I slaughter it?" The Prophet (ﷺ) said, "Yes, but it will not be sufficient for anyone after you

5564. Narrated Anas: The Prophet (ﷺ) used to offer as sacrifices, two horned rams, black and white in color, and used to put his foot on their sides and slaughter them with his own hands

5565. Narrated Anas: The Prophet (ﷺ) offered as sacrifices, two horned rams, black and white in color. He slaughtered them with his own hands and mentioned Allah's Name over them and said Takbir and put his foot on their sides

5566. Narrated Masruq: that he came to 'Aisha and said to her, "O Mother of the Believers! There is a man who sends a Hadi to Ka'ba and stays in his city and

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requests that his Hadi camel be garlanded while he remains in a state of Ihram from that day till the people finish their Ihram (after completing all the ceremonies of Hajj)" (What do you say about it?) Masruq added, I heard the clapping of her hands behind the curtain. She said, "I used to twist the garlands for the Hadi of Allah's Messenger () and he used to send his Hadi to Ka'ba but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from the Hajj)

5567. Narrated Jabir bin `Abdullah:During the lifetime of the Prophet () we used to take with us the meat of the sacrifices (of Id al Adha) to Medina. (The narrator often said. The meat of the Hadi)

5568. Narrated Abu Sa`id Al-Khudri:that once he was not present (at the time of `Id-al-Adha) and when he came. some meat was presented to him. and the people said (to him), 'This is the meat of our sacrifices" He said. 'Take it away; I shall not taste it. (In his narration) Abu Sa`id added: I got up and went to my brother, Abu Qatada (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him He Sa`d. 'A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on)

5569. Narrated Salama bin Al-Aqua:The Prophet () said, "Whoever has slaughtered a sacrifice should not keep anything of Its meat after three days." When it was the next year the people said, "O Allah's Messenger (!) Shall we do as we did last year?" He said, ' Eat of it and feed of it to others and store of it for in that year the people were having a hard time and I wanted you to help (the needy)

5570. Narrated `Aisha:We used to salt some of the meat of sacrifice and present it to the Prophet () at Medina. Once he said, "Do not eat (of that meat) for more than three days." That was not a final order, but (that year) he wanted us to feed of it to others, Allah knows better

5571. Narrated Abu `Ubaid:the freed slave of Ibn Azhar that he witnessed the Day of `Id-al-Adha with `Umar bin Al-Khattab. `Umar offered the `Id prayer before the sermon and then delivered the sermon before the people, saying, "O people! Allah's Messenger () has forbidden you to fast (on the first day of) each of these two 'Ida, for one of them is the Day of breaking your fast, and the other is the one, on which you eat the meat of your sacrifices

5572. Narrated Abu `Ubaid:(in continuation of above). Then I witnessed the `Id with `Uthman bin `Affan, and that was on a Friday. He offered the prayer before the sermon, saying, "O people! Today you have two 'Its (festivals) together, so whoever of those who live at Al-`Awali (suburbs) would like to wait for the Jumua prayer, he may wait, and whoever would like to return (home) Is granted my permission to do so

5573. Narrated Abu `Ubaid:(in continuation of above). Then I witnessed (the 'Its) with `Ali bin Abi Talib, and he too offered the `Id prayer before the sermon and then delivered the sermon before the people and said, "Allah's Messenger () has forbidden you to eat the meat of your sacrifices for more than three days

5574. Narrated Salim:`Abdullah bin `Umar said, "Allah's Messenger () said, "Eat of the meat of sacrifices (of `Id al Adha) for three days." When `Abdullah departed from Mina, he used to eat (bread with) oil, lest he should eat of the meat of Hadi (which is regarded as unlawful after the three days of the `Id)

Drinks

5575. Narrated Ibn `Umar:Allah's Messenger () said, "Whoever drinks alcoholic drinks in the world and does not repent (before dying), will be deprived of it in the Hereafter

5576. Narrated Abu Huraira:On the night Allah's Messenger () was taken on a night journey (Miraj) two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said, "Praise be to Allah Who guided you to Al-Fitra (the right path); if you had taken (the cup of) wine, your nation would have gone astray

5577. Narrated Anas:I heard from Allah's Messenger () a narration which none other than I will narrate to you. The Prophet, said, "From among the portents of the our are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them

5578. Narrated Abu Huraira:The Prophet () said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer." Ibn Shihab said: `Abdul Malik bin Abi Bakr bin `Abdur-Rahman bin Al- Harith bin Hisham told me that Abu Bakr used to narrate that narration to him on the authority of Abu Huraira. He used to add that Abu Bakr used to mention, besides the above cases, "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking)

5579. Narrated Ibn `Umar:"Alcoholic drinks were prohibited (by Allah) when there was nothing of it (special kind of wine) in Medina

5580. Narrated Anas:"Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Medina, for most of our liquors were made from unripe and ripe dates

5581. Narrated Ibn `Umar:`Umar stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e.. grapes, dates, honey, wheat or barley And an alcoholic drink is that, that disturbs the mind

5582. Narrated Anas bin Malik:I was serving Abu `Ubaida, Abu Talha and Ubai bin Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Alcoholic drinks have been prohibited." (On hearing that) Abu Talha said, "Get up. O Anas, and pour (throw) it out! So I poured (threw) it out

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5583. Narrated Anas:While I was waiting on my uncles and serving them with (wine prepared from) dates----and I was the youngest of them----it was said, "Alcoholic drinks have been prohibited." So they said (to me), "Throw it away." So I threw it away

5584. Narrated Anas bin Malik:Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates

5585. Narrated `Aisha:Allah's Messenger () was asked about Al-Bit. He said, "All drinks that intoxicate are unlawful (to drink)

5586. Narrated `Aisha: Allah's Messenger () was asked about Al-Bit a liquor prepared from honey which the Yemenites used to drink. Allah's Messenger () said, "All drinks that intoxicate are unlawful (to drink)

5587. Anas bin Malik said: Allah's Messenger () said, "Do not make drinks in Ad-Dubba' nor in Al-Muzaffat. Abu Huraira used to add to them Al-Hantam and An-Naqir

5588. Narrated Ibn `Umar:`Umar delivered a sermon on the pulpit of Allah's Messenger (), saying, "Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind." `Umar added, "I wish Allah's Apostle had not left us before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of Al-Kalala (the deceased person among whose heirs there is no father or son), and various types of Riba(1) (usury)

5589. Narrated `Umar: "Alcoholic drinks are prepared from five things, i.e., raisins, dates. wheat, barley and honey

5590. Narrated Abu `Amir or Abu Malik Al-Ash'ari: that he heard the Prophet () saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection

5591. Narrated Sahl:Abu Usaid As-Sa`idi came and invited Allah's Messenger () on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allah's Messenger () ? She had soaked some dates in water in a Tur overnight

5592. Narrated Jabir:Allah's Messenger () forbade the use of (certain) containers, but the Ansar said, "We cannot dispense with them." The Prophet () then said, "If so, then use them

5593. Narrated `Abdullah bin `Amr:When the Prophet () forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet () . "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch

5594. Narrated `Ali:the Prophet () forbade the use of Ad-Dubba' and Al Muzaffat. A'mash also narrated this

5595. Narrated Ibrahim:I asked Al-Aswad, "Did you ask `Aisha, Mother of the Believers, about the containers in which it is disliked to prepare (non-alcoholic) drinks?" He said, "Yes, I said to her, 'O Mother of the Believers! What containers did the Prophet () forbid to use for preparing (non-alcoholic) drinks?' She said, 'The Prophet forbade us, (his family), to prepare (non-alcoholic) drinks in Ad-Dubba and Al-Muzaffat.' I asked, 'Didn't you mention Al Jar and Al Hantam?' She said, 'I tell what I have heard; shall I tell you what I have not heard?

5596. Narrated Ash-Shaibani:I heard `Abdullah bin Abi `Aufa saying, "The Prophet () forbade the use of green jars." I said, "Shall we drink out of white jars?" He said, "No

5597. Narrated Sahl bin Sa`d:Abu Usaid As Sa`idi invited the Prophet () to his wedding banquet. At that time his wife was serving them and she was the bride. She said, "Do you know what (kind of syrup) I soaked (made) for Allah's Apostle? I soaked some dates in water in a Tur (bowl) overnight

5598. Narrated Abu Al-Juwaitriyya:I asked Ibn `Abbas about Al-Badhaq. He said, "Muhammad prohibited alcoholic drinks before It was called Al-Badhaq (by saying), 'Any drink that intoxicates is unlawful.' I said, 'What about good lawful drinks?' He said,'Apart from what is lawful and good, all other things are unlawful and not good (unclean Al-Khabith)

5599. Narrated `Aisha:The Prophet () used to like sweet edible things and honey

5600. Narrated Anas:While I was serving Abu Talha. Abu Dujana and Abu Suhail bin Al-Baida' with a drink made from a mixture of unripe and ripe dates, alcoholic drinks, were made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as an alcoholic drink in those days

5601. Narrated Jabir:The Prophet () forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates

5602. Narrated Abu Qatada:The Prophet () forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh)

5603. Narrated Abu Huraira:Allah's Messenger () was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (Al-Mi'raj)

5604. Narrated Um Al-Fadl:The people doubted whether Allah's Messenger () was fasting or the Day of `Arafat or not. So I sent a cup containing milk to him and he drank it

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5605. Narrated Jabir bin `Abdullah: Abu Humaid brought a cup of mix from a place called Al-Naqi. Allah's Messenger () said to him, "Will you not cover it, even by placing a stick across its
5606. Narrated Jabir: Abu Humaid, an Ansari man, came from An-Naqi carrying a cup of milk to the Prophet. The Prophet () said, "Will you not cover it even by placing a stick across it?
5607. Narrated Al-Bara: The Prophet () came from Mecca with Abu Bakr. Abu Bakr said "We passed by a shepherd and at that time Allah's Messenger () was thirsty. I milked a little milk in a bowl and Allah's Messenger () drank till I was pleased. Suraqa bin Ju'shum came to us riding a horse (chasing us). The Prophet () invoked evil upon him, whereupon Suraqa requested him not to invoke evil upon him, in which case he would go back. The Prophet () agreed
5608. Narrated Abu Huraira: Allah's Messenger () said, "The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk; and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening
5609. Narrated Ibn `Abbas: Allah's Messenger () drank milk and then rinsed his mouth and said, "It contains fat
5610. The Prophet () added: I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)
5611. Narrated Anas bin Malik: Abu Talha had the largest number of date palms from amongst the Ansars of Medina. The dearest of his property to him was Bairuha garden which was facing the (Prophet's) Mosque. Allah's Messenger () used to enter it and drink of its good fresh water. When the Holy Verse:-- 'By no means shall you attain righteousness unless you spend (in charity) of that which you love.' (3.92) was revealed, Abu Talha got up and said, "O Allah's Messenger ()! Allah says: By no means shall you attain righteousness unless you spend of that which you love,' and the dearest of my property to me is the Bairuha garden and I want to give it in charity in Allah's Cause, seeking to be rewarded by Allah for that. So you can spend it, O Allah's Messenger (), where-ever Allah instructs you. ' Allah's Apostle said, "Good! That is a perishable (or profitable) wealth" ('Abdullah is in doubt as to which word was used.) He said, "I have heard what you have said but in my opinion you'd better give it to your kith and kin." On that Abu Talha said, "I will do so, O Allah's Messenger ()!" Abu Talha distributed that garden among his kith and kin and cousins
5612. Narrated Anas bin Malik: I saw Allah's Messenger () drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allah's Messenger (). He took the bowl and drank while on his left there was sitting Abu Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, "The right! The right (first)
5613. Narrated Jabir bin `Abdullah: Allah's Messenger () and one of his companions entered upon an Ansari man and the Prophet () said to him, "If you have water kept overnight in a water skin, (give us), otherwise we will drink water by putting our mouth in it." The man was watering his garden then. He said, "O Allah's Messenger ()! I have water kept overnight; let us go to the shade." So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allah's Messenger () drank, and then the man who had come along with him, drank
5614. Narrated `Aisha: The Prophet () used to like sweet edible things (syrup, etc.) and honey
5615. Narrated An-Nazzal: Ali came to the gate of the courtyard (of the Mosque) and drank (water) while he was standing and said, "Some people dislike to drink while standing, but I saw the Prophet () doing (drinking water) as you have seen me doing now
5616. Narrated An-Nazzal bin Sabra: `Ali offered the Zuhri prayer and then sat down in the wide courtyard (of the Mosque) of Kufa in order to deal with the affairs of the people till the `Asr prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing. and said, "Some people dislike to drink water while standing thought the Prophet did as I have just done
5617. Narrated Ibn `Abbas: The Prophet () drank Zamzam (water) while standing
5618. Narrated Um Al-Fadl: (daughter of Al-Harith) that she sent a bowl of milk to the Prophet () while he was standing (at `Arafat) in the afternoon of the Day of `Arafat. He took it in his hands and drank it. Narrated Abu Nadr: The Prophet was on the back of his camel
5619. Narrated Anas bin Malik: Milk mixed with water was brought to Allah's Messenger () while a bedouin was on his right and Abu Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, "The right" "The right (first)
5620. Narrated Sahl bin Sa'd: Allah's Messenger () was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allah, O Allah's Messenger ()! I will not give up my share from you to somebody else." On that Allah's Messenger () placed the cup in the hand of that boy
5621. Narrated Jabir bin `Abdullah: The Prophet () and one of his companions entered upon an Ansari man. The Prophet () and his companion greeted (the man) and he replied, "O Allah's Messenger ()! Let my father and mother be sacrificed for you! It is hot," while he was watering his garden. The Prophet () asked him, "If you have water kept overnight in a water skin, (give us), or else we will drink by putting our mouths in the basin." The man was watering the garden. The man said, "O Allah's Messenger ()! I have water kept overnight in a water-skin. He went to the shade and poured some water into a bowl and milked some milk from a

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domestic goat in it. The Prophet () drank and then gave the bowl to the man who had come along with him to drink

5622. Narrated Anas:I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), "Throw it away." And I threw it away The sub-narrator said: I asked Anas what their drink was (made from), He replied, "(From) ripe dates and unripe dates

5623. Narrated Jabir bin `Abdullah:Allah's Messenger () said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your waterskin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something across it, and extinguish your lamps

5624. Narrated Jabir:Allah's Messenger () said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, "... even with a stick you place across the container

5625. Narrated Abu Sa`id Al-Khudri:Allah's Messenger () forbade the bending of the mouths of water skins for the sake of drinking from them

5626. Narrated Abu Sa`id Al-Khudri:I heard Allah's Messenger () forbidding the drinking of water by bending the mouths of water skins, i.e., drinking from the mouths directly

5627. Narrated Abu Huraira:Allah's Messenger () forbade drinking directly from the mouth of a water skin or other leather containers. and forbade preventing one's neighbor from fixing a peg in (the wall of) one's house

5628. Narrated Abu Huraira:The Prophet () forbade the drinking of water directly from the mouth of a water skin

5629. Narrated Ibn `Abbas:The Prophet () forbade the drinking of water direct from the mouth of a water-skin

5630. Narrated Abu Qatada:Allah's Messenger () said, "When you drink (water), do not breath in the vessel; and when you urinate, do not touch your penis with your right hand. And when you cleanse yourself after defecation, do not use your right hand

5631. Narrated Thumama bin `Abdullah:Anas used to breathe twice or thrice in the vessel (while drinking) and used to say that the Prophet; used to take three breaths while drinking

5632. Narrated Ibn Abi Laila:While Hudhaita was at Mada'in, he asked for water. The chief of the village brought him a silver vessel. Hudhaifa threw it away and said, "I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet () forbade us to wear clothes of silk or Dibaj, and to drink in gold or silver utensils, and said, 'These things are for them (unbelievers) in this world and for you (Muslims) in the Hereafter

5633. Narrated Hudhaifa:The Prophet () said, "Do not drink in gold or silver utensils, and do not wear clothes of silk or Dibaj, for these things are for them (unbelievers) in this world and for you in the Hereafter

5634. Narrated Um Salama:(the wife of the Prophet) Allah's Messenger () said, "He who drinks in silver utensils is only filling his `Abdomen with Hell Fire

5635. Narrated Al-Bara' bin `Azib:Allah's Messenger () ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer, (May Allah bestow His Mercy on you, if he says, Praise be to Allah), to accept invitations, to greet (everybody), to help the oppressed and to help others to fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayathir (silken carpets placed on saddles), to wear Al-Qissi (a kind of silken cloth), to wear silk, Dibaj or Istabraq (two kinds of silk)

5636. Narrated Um Al-Fadl:that the people were in doubt whether the Prophet () was fasting on the Day of `Arafat or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it

5637. Narrated Sahl bin Sa`d:An Arab lady was mentioned to the Prophet () so he asked Abu Usaid As-Sa`idi to send for her, and he sent for her and she came and stayed in the castle of Bani Sa`ida. The Prophet () came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet () spoke to her, she said, "I seek refuge with Allah from you." He said, "I grant you refuge from me." They said to her, "Do you know who this is?" She said, "No." They said, "This is Allah's Messenger () who has come to command your hand in marriage." She said, "I am very unlucky to lose this chance." Then the Prophet and his companions went towards the shed of Bani Sa`ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on `Umar bin `Abdul `Aziz requested Sahl to give it to him as a present, and he gave it to him as a present

5638. Narrated `Asim al-Ahwal:I saw the drinking bowl of the Prophet () with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of Nadar wood, Anas said, "I gave water to the Prophet () in that bowl more than so-and-so (for a long period)." Ibn Seereen said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Talha said to him, "Do not change a thing that Allah's Messenger () has made." So Anas left it as it was

5639. Narrated Jabir bin `Abdullah:I was with the Prophet () and the time for the `Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet () . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink

more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir, "How many persons were you then?" He replied, "We were one-thousand four hundred men." Salim said: Jabir said

Patients

5640. Narrated `Aisha:(the wife of the Prophet) Allah's Messenger () said, "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn
5641. Narrated Abu Sa`id Al-Khudri and Abu Huraira:The Prophet () said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that
5642. Narrated Abu Sa`id Al-Khudri and Abu Huraira:The Prophet () said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that
5643. Narrated Ka'b:The Prophet () said, "The example of a believer is that of a fresh tender plant, which the wind bends It sometimes and some other time it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly
5644. Narrated Abu Huraira:Allah's Messenger () said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allah removes his difficulties.) And an impious wicked person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes." (See Hadith No. 558, Vol)
5645. Narrated Abu Huraira:Allah's Messenger () said, "If Allah wants to do good to somebody, He afflicts him with trials
5646. Narrated Aisha:I never saw anybody suffering so much from sickness as Allah's Messenger ()
5647. Narrated `Abdullah:I visited the Prophet () during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down
5648. Narrated `Abdullah:I visited Allah's Messenger () while he was suffering from a high fever. I said, "O Allah's Messenger (! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves
5649. Narrated Abu Muisa Al-Ash`ari:The Prophet () said, "Feed the hungry, visit the sick, and set free the captives
5650. Narrated Al-Bara bin Azib:Allah's Messenger () ordered us to do seven things and forbade us to do seven other things. He forbade us to wear gold rings, silk, Dibaj, Istabrig, Qissy, and Maithara; and ordered us to accompany funeral processions, visit the sick and greet everybody. (See Hadith No)
5651. Narrated Jabir bin `Abdullah:Once I fell ill. The Prophet () and Abu Bakr came walking to pay me a visit and found me unconscious. The Prophet () performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet. I said, "O Allah's Messenger (! What shall I do with my property? How shall I dispose of (distribute) my property?" He did not reply till the Verse of inheritance was revealed
5652. Narrated `Ata bin Abi Rabah:Ibn `Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet () and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet () said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her." Narrated `Ata: That he had seen Um Zafar, the tall black lady, at (holding) the curtain of the Ka'ba
5653. Narrated Anas bin Malik:I heard Allah's Messenger () saying, "Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them
5654. Narrated `Aisha:When Allah's Messenger () emigrated to Medina, Abu Bakr and Bilal got a fever. I entered upon them and asked, "O my father! How are you? O Bilal! How are you?" Whenever fever attacked Abu Bakr, he would recite the following poetic verses: 'Everybody is staying alive among his people, yet death is nearer to him than his shoe laces.' And whenever the fever deserted Bilal, he would recite (two poetic lines): 'Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhair and Jalil (two kinds of good smelling grass). Would that one day I would drink of the water of Majinna and would that Shama and Tafil (two mountains at Mecca) would appear to me.' Then I came and informed Allah's Messenger () about that, whereupon he said, "O Allah! Make us love Medina as much or more than we love Mecca. O Allah! Make it healthy and bless its Mudd and Sa for us, and take away its fever and put it in Al Juhfa
5655. Narrated Abu `Uthman:Usama bin Zaid said that while he, Sa'd and Ubai bin Ka'b were with the Prophet () a daughter of the Prophet sent a message to him, saying. 'My daughter is dying; please come to us.' The Prophet () sent her his greetings and added "It is for Allah what He takes, and what He gives; and everything before His sight has a limited period. So she should hope for Allah's reward and remain patient." She again sent a message, beseeching him by Allah, to come. So the Prophet () got up. and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet. Sa'd said to him, "What is this, O Allah's Messenger (!?" He said. "This Is Mercy which Allah has embedded in the hearts of whomever He wished of His slaves. And Allah does not bestow His Mercy, except on the merciful among His slaves. (See Hadith No. 373 Vol)

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5656. Narrated Ibn `Abbas:The Prophet (ﷺ) went to visit a sick bedouin. Whenever the Prophet (ﷺ) went to a patient, he used to say to him, "Don't worry, if Allah will, it will be expiation (for your sins):" The bedouin said, "You say expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will." The Prophet (ﷺ) said, "Then, yes, it is so

5657. Narrated Anas:A Jewish boy used to serve the Prophet (ﷺ) and became ill. The Prophet (ﷺ) went to pay him a visit and said to him, "Embrace Islam," and he did embrace Islam. Al-Musaiyab said: When Abu Talib was on his deathbed, the Prophet (ﷺ) visited him

5658. Narrated `Aisha:During the ailment of the Prophet (ﷺ) some people came to visits him. He led them in prayer while sitting. but they prayed standing, so he waved to them to sit down. When he had finished the prayer, he said, "An Imam is to be followed, so when he bows, you should bow. and when he raises his head, you should raise yours, and if he prays sitting. you should pray sitting." Abu `Abdullah said Al-Humaidi said, (The order of) "This narration has been abrogated by the last action of the Prophet (ﷺ) as he led the prayer sitting, while the people prayed standing behind him

5659. Narrated Sa`d:I became seriously ill at Mecca and the Prophet (ﷺ) came to visit me. I said, "O Allah's Messenger (ﷺ)! I shall leave behind me a good fortune, but my heir is my only daughter; shall I bequeath two third of my property to be spent in charity and leave one third (for my heir)?" He said, "No." I said, "Shall I bequeath half and leave half?" He said, "No." I said, "Shall I bequeath one third and leave two thirds?" He said, "One third is alright, though even one third is too much." Then he placed his hand on his forehead and passed it over my face and `Abdomen and said, "O Allah! Cure Sa`d and complete his emigration." I feel as if I have been feeling the coldness of his hand on my liver ever since

5660. Narrated `Abdullah bin Mas`ud:I visited Allah's Messenger (ﷺ) while he was suffering from a high fever. I touched him with my hand and said, "O Allah's Messenger (ﷺ)! You have a high fever." Allah's Messenger (ﷺ) said, "Yes, I have as much fever as two men of you have." I said, "Is it because you will get a double reward?" Allah's Messenger (ﷺ) said, "Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allah will remove his sins for him as a tree sheds its leaves

5661. Narrated `Abdullah:I visited the Prophet (ﷺ) during his illness and touched him while he was having a fever. I said to him, "You have a high fever; is it because you will get a double reward?" He said, "Yes. No Muslim is afflicted with any harm, but that his sins will be annulled as the leave of a tree fall down

5662. Narrated Ibn `Abbas:Allah's Messenger (ﷺ) entered upon sick man to pay him a visit, and said to him, "Don't worry, Allah willing, (your sickness will be) an expiation for your sins." The man said, "No, it is but a fever that is boiling within an old man and will send him to his grave." On that, the Prophet (ﷺ) said, "Then yes, it is so

5663. Narrated Usama bin Zaid:The Prophet (ﷺ) rode a donkey having a saddle with a Fadakiyya velvet covering. He mounted me behind him and went to visit Sa`d bin `Ubada, and that had been before the battle of Badr. The Prophet (ﷺ) proceeded till he passed by a gathering in which `Abdullah bin Ubai bin Salul was present, and that had been before `Abdullah embraced Islam. The gathering comprised of Muslims, polytheists, i.e., isolators and Jews. `Abdullah bin Rawaha was also present in that gathering. When dust raised by the donkey covered the gathering, `Abdullah bin Ubai covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet (ﷺ) greeted them, stopped and dismounted. Then he invited them to Allah (i.e., to embrace Islam) and recited to them some verses of the Holy Qur'an. On that, `Abdullah bin Ubai said, "O man ! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there." On that `Abdullah bin Rawaha said, Yes, O Allah's Messenger (ﷺ)! Bring your teachings to our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were about to fight. The Prophet (ﷺ) kept on quietening them till they became calm. Thereupon the Prophet mounted his animal and proceeded till he entered upon Sa`d bin Ubada. He said to him "O Sa`d! Have you not heard what Abu Hubab (i.e., `Abdullah bin Ubai) said?" Sa`d said, 'O Allah's Apostle! Excuse and forgive him, for Allah has given you what He has given you. The people of this town (Medina) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allah had given you he (`Abdullah bin Ubai) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen

5664. Narrated Jabir:The Prophet (ﷺ) came to visit me (while I was sick) and he was riding neither a mule, nor a horse

5665. Narrated Ka'b bin `Ujara:The Prophet (ﷺ) passed by me while I was kindling a fire under a (cooking) pot. He said, "Do the lice of your head trouble you?" I said, "Yes." So he called a barber to shave my head and ordered me to make expiation for that

5666. Narrated Al-Qasim bin Muhammad:`Aisha, (complaining of headache) said, "Oh, my head"! Allah's Messenger (ﷺ) said, "I wish that had happened while I was still living, for then I would ask Allah's Forgiveness for you and invoke Allah for you." Aisha said, "Wa thuklayah! By Allah, I think you want me to die; and If this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet (ﷺ) said, "Nay, I should say, 'Oh my head!' I felt like sending for Abu Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), 'Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise

5667. Narrated Ibn Mas`ud:I visited the Prophet (ﷺ) while he was having a high fever. I touched him and said, "You have a very high fever" He said, "Yes, as much fever as two men of you may have." I said. "you will have a double reward?" He said, "Yes No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allah will remove his sins as a tree sheds its leaves

5668. Narrated Sa`d:Allah's Messenger (ﷺ) came to visit me during my ailment which had been aggravated during Hajjat-al- Wada`. I said to him, "You see how sick

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I am. I have much property but have no heir except my only daughter May I give two thirds of my property in charity?"! He said, "No." I said, "Half of it?" He said, "No." I said "One third?" He said, "One third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allah's pleasure but you shall get a reward for it, even for what you put in the mouth of your wife

5669. Narrated Ibn `Abbas:When Allah's Messenger () was on his death-bed and in the house there were some people among whom was `Umar bin Al-Khattab, the Prophet () said, "Come, let me write for you a statement after which you will not go astray." `Umar said, "The Prophet () is seriously ill and you have the Qur'an; so the Book of Allah is enough for us." The people present in the house differed and quarrelled. Some said "Go near so that the Prophet () may write for you a statement after which you will not go astray," while the others said as `Umar said. When they caused a hue and cry before the Prophet, Allah's Messenger () said, "Go away!" Narrated 'Ubaidullah: Ibn `Abbas used to say, "It was very unfortunate that Allah's Messenger () was prevented from writing that statement for them because of their disagreement and noise

5670. Narrated As-Sa'ib:My aunt took me to Allah's Messenger () and said, "O Allah's Messenger ()! My nephew is- ill." The Prophet () touched my head with his hand and invoked Allah to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw "Khatam An- Nubuwwa" (The Seal of Prophethood) between his shoulders like a button of a tent

5671. Narrated Anas bin Malik:The Prophet () said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me

5672. Narrated Qais bin Abi Hazim:We went to pay a visit to Khabbab (who was sick) and he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend It except on the construction of buildings Had the Prophet not forbidden us to wish for death, I would have wished for it.' We visited him for the second time while he was building a wall. He said, A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building

5673. Narrated Abu Huraira:I heard Allah's Messenger () saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Messenger ()?' He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah

5674. Narrated `Aisha:I heard the Prophet () , who was resting against me, saying, "O Allah! Excuse me and bestow Your Mercy on me and let me join with the highest companions (in Paradise)." See Qur'an

5675. Narrated `Aisha:Whenever Allah's Messenger () paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying, "Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease

5676. Narrated Jabir bin `Abdullah:The Prophet () came to me while I was ill. He performed ablution and threw the remaining water on me (or said, "Pour it on him) " When I came to my senses I said, "O Allah's Messenger ()! I have no son or father to be my heir, so how will be my inheritance?" Then the Verse of inheritance was revealed

5677. Narrated `Aisha:When Allah's Messenger () emigrated to Medina, Abu Bakr and Bilal had a fever. I entered upon them and said, "O my father! How are you? O Bilal! How are you?" Whenever Abu Bakr got the fever he used to say, "Everybody is staying alive with his people, yet death is nearer to him than his shoe laces." And when fever deserted Bilal, he would recite (two poetic verses): "Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhair and Jalil (two kinds of good smelling grass). Would that one day I could drink of the water of Majinna, and would that Shama and Tafil (two mountains at Mecca) would appear to me!" I went to Allah's Messenger () and informed him about that. He said, "O Allah! Make us love Medina as much or more than we love Mecca, and make it healthy, and bless its Sa and its Mudd, and take away its fever and put it in Al-Juhfa." (See Hadith No)

Medicine

5678. Narrated Abu Huraira:The Prophet () said, "There is no disease that Allah has created, except that He also has created its treatment

5679. Narrated Rubai bint Mu`adh bin Afra:We used to go for Military expeditions along with Allah's Messenger () and provide the people with water, serve them and bring the dead and the wounded back to Medina

5680. Narrated Ibn `Abbas:(The Prophet () said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire

5681. Narrated Ibn `Abbas:The Prophet () said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)

5682. Narrated `Aisha:The Prophet () used to like sweet edible things and honey

5683. Narrated Jabir bin `Abdullah:I heard the Prophet () saying, "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be (cauterized) branded with fire

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5684. Narrated Abu Sa'id Al-Khudri: A man came to the Prophet (ﷺ) and said, "My brother has some Abdominal trouble." The Prophet (ﷺ) said to him "Let him drink honey." The man came for the second time and the Prophet (ﷺ) said to him, "Let him drink honey." He came for the third time and the Prophet (ﷺ) said, "Let him drink honey." He returned again and said, "I have done that." The Prophet (ﷺ) then said, "Allah has said the truth, but your brother's Abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.
5685. Narrated Anas: Some people were sick and they said, "O Allah's Messenger (ﷺ)! Give us shelter and food. So when they became healthy they said, "The weather of Medina is not suitable for us." So he sent them to Al-Harra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet (ﷺ) and drove away his camels. The Prophet (ﷺ) sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died.
5686. Narrated Anas: The climate of Medina did not suit some people, so the Prophet (ﷺ) ordered them to follow his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they followed the shepherd that is the camels and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet (ﷺ) he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron.
5687. Narrated Khalid bin Sa'd: We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abi 'Atiq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for Aisha has narrated to me that she heard the Prophet (ﷺ) saying, 'This black cumin is healing for all diseases except As-Sam.' Aisha said, 'What is As-Sam?' He said, 'Death'.
5688. Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying, "There is healing in black cumin for all diseases except death.
5689. Narrated 'Urwa: Aisha used to recommend at-Talbina for the sick and for such a person as grieved over a dead person. She used to say, "I heard Allah's Messenger (ﷺ) saying, 'at-Talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief'.
5690. Narrated Hisham's father: Aisha used to recommend at-Talbina and used to say, "It is disliked (by the patient) although it is beneficial.
5691. Narrated Ibn 'Abbas: The Prophet (ﷺ) was cupped and he paid the wages to the one who had cupped him and then took Su'ut (Medicine sniffed by nose).
5692. Narrated Um Qais bint Mihsan: I heard the Prophet (ﷺ) saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." Once I went to Allah's Messenger (ﷺ) with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine.
5693. Narrated Um Qais bint Mihsan: I heard the Prophet (ﷺ) saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." Once I went to Allah's Messenger (ﷺ) with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine.
5694. Narrated Ibn 'Abbas: The Prophet (ﷺ) was cupped while he was fasting.
5695. Narrated Ibn 'Abbas: The Prophet (ﷺ) was cupped while he was in a state of Ihram.
5696. Narrated Anas: that he was asked about the wages of the one who cups others. He said, 'Allah's Messenger (ﷺ) was cupped by 'Abd Taiba, to whom he gave two Sa of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet (ﷺ) said, "The best medicines you may treat yourselves with are cupping and sea incense.' He added, "You should not torture your children by treating tonsillitis by pressing the tonsils or the palate with the finger, but use incense.
5697. Narrated Jabir bin 'Abdullah: that he paid Al-Muqanna a visit during his illness and said, "I will not leave till he gets cupped, for I heard Allah's Messenger (ﷺ) saying, "There is healing in cupping.
5698. Narrated 'Abdullah bin Buhaina: Allah's Messenger (ﷺ) was cupped on the middle of his head at Lahl Jamal on his way to Mecca while he was in a state of Ihram. Narrated Ibn 'Abbas: Allah's Messenger (ﷺ) was cupped on his head.
5699. Narrated 'Abdullah bin Buhaina: Allah's Messenger (ﷺ) was cupped on the middle of his head at Lahl Jamal on his way to Mecca while he was in a state of Ihram. Narrated Ibn 'Abbas: Allah's Messenger (ﷺ) was cupped on his head.
5700. Narrated Ibn 'Abbas: The Prophet (ﷺ) was cupped on his head for an ailment he was suffering from while he was in a state of Ihram. at a water place called Lahl Jamal. Ibn 'Abbas further said: Allah's Apostle was cupped on his head for unilateral headache while he was in a state of Ihram.
5701. Narrated Ibn 'Abbas: The Prophet (ﷺ) was cupped on his head for an ailment he was suffering from while he was in a state of Ihram. at a water place called Lahl Jamal. Ibn 'Abbas further said: Allah's Apostle was cupped on his head for unilateral headache while he was in a state of Ihram.
5702. Narrated Jabir bin 'Abdullah: I heard the Prophet (ﷺ) saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded.
5703. Narrated Ka'b bin Ujrah: The Prophet (ﷺ) came to me during the period of Al-Hudaibiya, while I was lighting fire underneath a cooking pot and lice were falling down my head. He said, "Do your lice hurt you?" I said, "Yes." He said, "Shave your head and fast for three days or feed six poor persons or slaughter a

sheep as a sacrifice:

5704. Narrated Jabir: The Prophet () said, "If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded

5705. Narrated Ibn `Abbas: Allah's Messenger () said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they? Are they my followers?' It was said, 'No. It is Moses and his followers.' It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.' Then the Prophet () entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, 'It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance.' When the Prophet () heard of that, he came out and said, "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (Cauterized). but they put their trust (only) in their Lord." On that 'Ukasha bin Muhsin said, "Am I one of them, O Allah's Messenger ()?" The Prophet () said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet () said, 'Ukasha has anticipated you

5706. Narrated Um Salama: The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet. They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved by a husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period Idda) for four months and ten days

5707. Narrated Abu Huraira: Allah's Messenger () said, "(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion." Note: The majority of scholars interpret this to mean that these things in and of themselves do not transmit or cause harm through supernatural or hidden means but that Allah is ultimately in control and any fearful superstition around these is false

5708. Narrated Sa'id bin Zaid: I heard the Prophet () saying, "Truffles are like Manna (i.e. they grow naturally without man's care) and their water heals eye diseases

5709. Narrated Ibn `Abbas and `Aisha: Abu Bakr kissed (the forehead of) the Prophet () when he was dead. `Aisha added: We put medicine in one side of his mouth but he started waving us not to insert the medicine into his mouth. We said, "He dislikes the medicine as a patient usually does." But when he came to his senses he said, "Did I not forbid you to put medicine (by force) in the side of my mouth?" We said, "We thought it was just because a patient usually dislikes medicine." He said, "None of those who are in the house but will be forced to take medicine in the side of his mouth while I am watching, except Al-`Abbas, for he had not witnessed your deed

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5713. Narrated Um Qais: I went to Allah's Messenger () along with a son of mine whose palate and tonsils I had pressed with my finger as a treatment for a (throat and tonsil) disease. The Prophet () said, "Why do you pain your children by pressing their throats! Use Ud Al-Hindi (certain Indian incense) for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease and it is inserted into one side of the mouth of one suffering from pleurisy

5714. Narrated `Aisha: (the wife of the Prophet) When the health of Allah's Messenger () deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated in my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between `Abbas and another man. (The sub-narrator told Ibn `Abbas who said: Do you know who was the other man whom `Aisha did not mention? The sub-narrator said: No. Ibn `Abbas said: It was `Ali.) `Aisha added: When the Prophet entered my house and his disease became aggravated, he said, "Pour on me seven water skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Hafsa, the wife of the Prophet () and started pouring water on him from those water skins till he waved us to stop. Then he went out to the people and led them in prayer and delivered a speech before them

5715. Narrated Um Qais: that she took to Allah's Messenger () one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet () said, "Why do you pain your children by getting the palate pressed like that? Use the Ud Al-Hindi (certain Indian incense) for it cures seven diseases one of which is pleurisy

5716. Narrated Abu Sa'id: A man came to the prophet and said, 'My brother has got loose motions. The Prophet () said, Let him drink honey.' The man again (came) and said, 'I made him drink (honey) but that made him worse.' The Prophet () said, 'Allah has said the Truth, and the `Abdomen of your brother has told a lie.' (See Hadith No)

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5717. Narrated Abu Huraira:Allah's Messenger () said, "There is no 'Adwa (no disease is conveyed from the sick to the healthy without Allah's permission), nor Safar, nor Hama." A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mangy." The Prophet () said, "Then who conveyed the (mange) disease to the first one?"

5718. Narrated Um Oais:that she took to Allah's Messenger () one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet () said, "Be afraid of Allah! Why do you pain your children by having their tonsils pressed like that? Use the Ud Al-Hindi (a certain Indian incense) for it cures seven diseases, one of which is pleurisy

5719. Narrated Anas bin Malik:Allah's Messenger () allowed one of the Ansar families to treat persons who have taken poison and also who are suffering from ear ailment with Ruqya. Anas added: I got myself branded cauterized) for pleurisy, when Allah's Messenger () was still alive. Abu Talha, Anas bin An-Nadr and Zaid bin Thabit witnessed that, and it was Abu Talha who branded (cauterized) me

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5722. Narrated Sahl bin Sa'd As-Sa'idi:When the helmet broke on the head of the Prophet () and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), 'Ali used to bring water in his shield while Fatima was washing the blood off his face. When Fatima saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allah's Apostle, whereupon the bleeding stopped

5723. Narrated Nazi':Abdullah bin 'Umar said, "The Prophet () said, 'Fever is from the heat of Hell, so put it out (cool it) with water.' " Nafi' added: 'Abdullah used to say, "O Allah! Relieve us from the punishment," (when he suffered from fever)

5724. Narrated Fatima bint Al-Mundhir:Whenever a lady suffering from fever was brought to Asma' bint Abu Bakr, she used to invoke Allah for her and then sprinkle some water on her body, at the chest and say, "Allah's Messenger () used to order us to abate fever with water

5725. Narrated 'Aisha:The Prophet () said, "Fever is from the heat of Hell, so abate fever with water

5726. Narrated Rafi' bin Khadij:I heard Allah's Messenger () saying, "Fever is from the heat of Hell, so abate fever with water

5727. Narrated Anas bin Malik:Some people from the tribes of 'Ukl and 'Uraina came to Allah's Messenger () and embraced Islam and said, "O Allah's Messenger ()! We are owners of livestock and have never been farmers," and they found the climate of Medina unsuitable for them. So Allah's Messenger () ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached a place called Al-Harra, they reverted to disbelief after their conversion to Islam, killed the shepherd and drove away the camels. When this news reached the Prophet () he sent in their pursuit (and they were caught and brought). The Prophet () ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state

5728. Narrated Saud:The Prophet () said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place

5729. Narrated 'Abdullah bin 'Abbas:'Umar bin Al-Khattab departed for Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu 'Ubaida bin Al-Jarrah and his companions met him and told him that an epidemic had broken out in Sham. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Sham. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to 'Umar), "You have along with you. other people and the companions of Allah's Messenger () so do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the Ansar for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, Leave me now," and added, "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Medina in the morning, so you should do the same." Abu 'Ubaida bin Al-Jarrah said (to 'Umar), "Are you running away from what Allah had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abu 'Ubaida! Yes, we are running from what Allah had ordained to what Allah has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry one only if Allah had ordained that?" At that time 'Abdur-Rahman bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allah's Messenger () saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.' " 'Umar thanked Allah and returned to Medina

5730. Narrated 'Abdullah bin 'Amir:'Umar went to Sham and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Sham. 'Abdur-Rahman bin 'Auf told him that Allah's Messenger () said, "If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land

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where you are present, do not go out escaping from it

5731. Narrated Abu Huraira:Allah's Messenger () said, "Neither Messiah (Ad-Dajjal) nor plague will enter Medina

5732. Narrated Anas bin Malik:Allah's Messenger () said, "(Death from) plague is martyrdom for every Muslim

5733. Narrated Abu Huraira:The Prophet () said, "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr

5734. Narrated `Aisha:(the wife of the Prophet) that she asked Allah's Messenger () about plague, and Allah's Messenger () informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr

5735. Narrated `Aisha:During the Prophet's fatal illness, he used to recite the Mu'auwidhat (Surat An-Nas and Surat Al- Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Suras and blow my breath over him and make him rub his body with his own hand for its blessings." (Ma`mar asked Az-Zuhri: How did the Prophet () use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face

5736. Narrated Abu Sa`id Al-Khudri:Some of the companions of the Prophet () came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet ()), "Have you got any medicine with you or anybody who can treat with Ruqya?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep. One of them (the Prophet's companions) started reciting Surat-al-Fatiha and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet (whether it is lawful)." When they asked him, he smiled and said, "How do you know that Surat-al-Fatiha is a Ruqya? Take it (flock of sheep) and assign a share for me

5737. Narrated Ibn `Abbas:Some of the companions of the Prophet () passed by some people staying at a place where there was water, and one of those people had been stung by a scorpion. A man from those staying near the water, came and said to the companions of the Prophet, "Is there anyone among you who can do Ruqya as near the water there is a person who has been stung by a scorpion." So one of the Prophet's companions went to him and recited Surat-al-Fatiha for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, "You have taken wages for reciting Allah's Book." When they arrived at Medina, they said, ' O Allah's Messenger (! (This person) has taken wages for reciting Allah's Book" On that Allah's Messenger () said, "You are most entitled to take wages for doing a Ruqya with Allah's Book

5738. Narrated `Aisha:The Prophet () ordered me or somebody else to do Ruqya (if there was danger) from an evil eye

5739. Narrated Um Salama:that the Prophet () saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye; so treat her with a Ruqya

5740. Narrated Abu Huraira:The Prophet () said, "The effect of an evil eye is a fact." And he prohibited tattooing

5741. Narrated Al-Aswad:I asked `Aisha about treating poisonous stings (a snake-bite or a scorpion sting) with a Ruqya. She said, "The Prophet () allowed the treatment of poisonous sting with Ruqya

5742. Narrated `Abdul `Aziz:Thabit and I went to Anas bin Malik. Thabit said, "O Abu Hamza! I am sick." On that Anas said, "Shall I treat you with the Ruqya of Allah's Messenger ()?" Thabit said, "Yes," Anas recited, "O Allah! The Lord of the people, the Remover of trouble! (Please) cure (Heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment

5743. Narrated `Aisha:The Prophet () used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment

5744. Narrated `Aisha:Allah's Messenger () used to treat with a Ruqya saying, "O the Lord of the people! Remove the trouble The cure is in Your Hands, and there is none except You who can remove it (the disease)

5745. Narrated `Aisha:The Prophet () used to say to the patient, "In the Name of Allah The earth of our land and the saliva of some of us cure our patient

5746. Narrated `Aisha:Allah's Messenger () used to read in his Ruqya, "In the Name of Allah" The earth of our land and the saliva of some of us cure our patient with the permission of our Lord." with a slight shower of saliva) while treating with a Ruqya

5747. Narrated Abu Qatada:I heard the Prophet () saying, "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allah from its evil for then it will not harm him

5748. Narrated `Aisha:Whenever Allah's Messenger () went to bed, he used to recite Surat-al-Ikhlās, Surat-al-Falaq and Surat-an- Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him

5749. Narrated Abu Sa`id:A group of the companions of Allah's Messenger () proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travelers) who have dismounted

near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him Has anyone of you anything useful?" One of them replied, "Yes, by Allah, I know how to treat with a Ruqya. But. by Allah, we wanted you to receive us as your guests but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages." Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Surat-al-Fatiha till the patient was healed and started walking as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's companions) said, "Distribute (the sheep)." But the one who treated with the Ruqya said, "Do not do that till we go to Allah's Apostle and mention to him what has happened, and see what he will order us." So they came to Allah's Messenger () and mentioned the story to him and he said, "How do you know that Surat-al-Fatiha is a Ruqya? You have done the right thing. Divide (what you have got) and assign for me a share with you

5750. Narrated `Aisha:The Prophet () used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment

5751. Narrated `Aisha:The Prophet, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the Mu'auwidhat (Surat-an-Nas and Surat-al-Falaq). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma`mar asked Ibn Shihab: How did he use to do Nafth? He said: He used to blow on his hands and then pass them over his face)

5752. Narrated Ibn `Abbas:The Prophet () once came out to us and said, "Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people. and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look' I looked and saw a big gathering with a large number of people covering the horizon. It was said, 'Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts. " Then the people dispersed and the Prophet () did not tell who those 70,000 were. So the companions of the Prophet () started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then we believed in Allah and His Apostle . We think however, that these (70,000) are our offspring." That talk reached the Prophet () who said, "These (70,000) are the people who do not draw an evil omen from (birds) and do not get treated by branding themselves and do not treat with Ruqya, but put their trust (only) in their Lord." then 'Ukasha bin Muhsin got up and said, "O Allah's Messenger (! Am I one of those (70,000))?" The Prophet () said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet () said, " 'Ukasha has anticipated you

5753. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "There is neither 'Adwa (no contagious disease is conveyed to others without Allah's permission) nor Tiyara, but an evil omen may be in three a woman, a house or an animal

5754. Narrated Abu Huraira:I heard Allah's Messenger () saying, "There is no Tiyara, and the best omen is the Fal." They asked, "What is the Fal?" He said, "A good word that one of you hears (and takes as a good omen)

5755. Narrated Abu Huraira:The Prophet () said, "There is no Tiyara and the best omen is the Fal," Somebody said, "What is the Fal, O Allah's Messenger ()?" He said, "A good word that one of you hears (and takes as a good omen)

5756. Narrated Anas:The Prophet () said, "No 'Adwa (no contagious disease is conveyed to others without Allah's permission), nor Tiyara, but I like the good Fal, i.e., the good word

5757. Narrated Abu Huraira:The Prophet () said, "There is no 'Adwa, nor Tiyara, nor Hama, nor Safar

5758. Narrated Abu Huraira:Allah's Messenger () gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her `Abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet () and he judged that the blood money for what was in her womb. was a slave or a female slave. The guardian of the lady who was fined said, "O Allah's Messenger (! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that should be nullified." On that the Prophet () said, "This is one of the brothers of soothsayers

5759. Narrated Abu Huraira:Two ladies (had a fight) and one of them hit the other with a stone on the `Abdomen and caused her to abort. The Prophet () judged that the victim be given either a slave or a female slave (as blood-money). Narrated Ibn Shihab: Sa`id bin Al-Musayyab said, "Allah's Messenger () judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense The offender said, How can I be fined for killing one who neither ate nor drank, neither spoke nor cried: a case like that should be denied ' On that Allah's Messenger () said 'He is one of the brothers of the foretellers

5760. Narrated Abu Huraira:Two ladies (had a fight) and one of them hit the other with a stone on the `Abdomen and caused her to abort. The Prophet () judged that the victim be given either a slave or a female slave (as blood-money). Narrated Ibn Shihab: Sa`id bin Al-Musayyab said, "Allah's Messenger () judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense The offender said, How can I be fined for killing one who neither ate nor drank, neither spoke nor cried: a case like that should be denied ' On that Allah's Messenger () said 'He is one of the brothers of the foretellers

5761. Narrated Abu Mas'ud:The Prophet () forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller

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5762. Narrated `Aisha: Some people asked Allah's Messenger () about the fore-tellers He said, ' They are nothing" They said, 'O Allah's Messenger (! Sometimes they tell us of a thing which turns out to be true." Allah's Messenger () said, "A Jinn snatches that true word and pours it Into the ear of his friend (the fore-teller) (as one puts something into a bottle) The foreteller then mixes with that word one hundred lies

5763. Narrated `Aisha: A man called Labid bin al-A'sam from the tribe of Bani Zuraiq worked magic on Allah's Messenger () till Allah's Messenger () started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allah and invoked for a long period, and then said, "O `Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, "What is the disease of this man?" The other replied, "He is under the effect of magic.' The first one asked, 'Who has worked the magic on him?' The other replied, "Labid bin Al-A'sam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwan;" " So Allah's Messenger () along with some of his companions went there and came back saying, "O `Aisha, the color of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked, "O Allah's Messenger (!? Why did you not show it (to the people)?" He said, "Since Allah cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth

5764. Narrated Abu Huraira: Allah's Messenger () said, "Avoid the Mubiqat, i.e., shirk and witchcraft

5765. Narrated Aisha: Magic was worked on Allah's Messenger () so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O `Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?" The latter replied the is under the effect of magic The first one asked, Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' " So the Prophet () went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet () added, "Then that thing was taken out' I said (to the Prophet ()) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people

5766. Narrated `Aisha: Magic was worked on Allah's Messenger () so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allah and invoked for a long period and then said, "O `Aisha! Do you know that Allah has instructed me regarding the matter I asked Him about?" I asked, "What is that, O Allah's Messenger (!?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?" The other replied, 'Labid bin A'sam, a Jew from the tribe of Bani Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a a comb and the hair stuck to it and a skin of the pollen of a male datepalm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwan.' Then the Prophet () went along with some of his companions to that well and looked at that and there were date palms near to it. Then he returned to me and said, 'By Allah the water of that well was (red) like the infusion of Henna leaves and its date-palms were like the heads of devils" I said, O Allah's Messenger (! Did you take those materials out of the pollen skin?" He said, 'No! As for me Allah has healed me and cured me and I was afraid that (by Showing that to the people) I would spread evil among them when he ordered that the well be filled up with earth, and it was filled up with earth

5767. Narrated `Abdullah bin `Umar: Two men came from the East and addressed the people who wondered at their eloquent speeches On that Allah's Messenger () said. Some eloquent speech is as effective as magic

5768. Narrated Saud: The Prophet () said, "If somebody takes some `Ajwa dates every morning, he will not be affected by poison or magic on that day till night." (Another narrator said seven dates)

5769. Narrated Saud: I heard Allah's Messenger () saying, "If Somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day

5770. Narrated Abu Huraira: The Prophet () said, 'No 'Adwa (i.e. no contagious disease is conveyed to others without Allah's permission); nor (any evil omen in the month of) Safar; nor Hama" A bedouin said, "O Allah's Messenger (! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?" On that Allah's Apostle said, "Then who conveyed the (mange) disease to the first (mangy) camel?

5771. Narrated Abu Huraira: Allah's Messenger () said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said: "Do not put a patient with a healthy person). " (as a precaution)

5772. Narrated `Abdullah bin `Umar: Allah's Messenger () said, "there is neither 'Adwa nor Tiyara, and an evil omen is only in three: a horse, a woman and a house

5773. Narrated Abu Huraira: Allah's Messenger () said, "No 'Adwa." Abu Huraira also said: The Prophet () said, "The cattle suffering from a disease should not be mixed up with healthy cattle (or said "Do not put a patient with a healthy person as a precaution.") Abu Huraira also said: Allah's Messenger () said, "No 'Adwa." A bedouin got up and said, "Don't you see how camels on the sand look like deer but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet () said, "Then who conveyed the (mange) disease to the first camel?

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5776. Narrated Anas bin Malik: The Prophet (ﷺ) said, "No 'Adwa nor Tiwara; but I like Fal." They said, "What is the Fal?" He said, "A good word

5777. Narrated Abu Huraira: When Khaibar was conquered, Allah's Messenger (ﷺ) was presented with a poisoned (roasted) sheep. Allah's Apostle said, "Collect for me all the Jews present in this area." (When they were gathered) Allah's Apostle said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim!" Allah's Messenger (ﷺ) said to them, "Who is your father?" They said, "Our father is so-and-so." Allah's Messenger (ﷺ) said, "You have told a lie. For your father is so-and-so," They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father," Allah's Messenger (ﷺ) then asked, "Who are the people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it" Allah's Messenger (ﷺ) said to them, "You will abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked, "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you

5778. Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his 'Abdomen with it in the (Hell) Fire wherein he will abide eternally forever

5779. Narrated Sa'd: I heard Allah's Messenger (ﷺ) saying, "Whoever takes seven 'Ajwa dates in the morning will not be effected by magic or poison on that day

5780. Narrated Abu Tha'laba Al-Khushani: The Prophet (ﷺ) forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.) Al-Laith said: Narrated Yunus: I asked Ibn Shihab, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allah's Messenger (ﷺ) forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals, Ibn Shihab said, "Abu Idris Al-Khawlani told me that Allah's Messenger (ﷺ) forbade the eating of the flesh of every wild beast having fangs

5781. Narrated Abu Tha'laba Al-Khushani: The Prophet (ﷺ) forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.) Al-Laith said: Narrated Yunus: I asked Ibn Shihab, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allah's Messenger (ﷺ) forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals, Ibn Shihab said, "Abu Idris Al-Khawlani told me that Allah's Messenger (ﷺ) forbade the eating of the flesh of every wild beast having fangs

5782. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i.e. the treatment for that disease

Dress

5783. Narrated 'Abdullah bin 'Umar: Allah's Messenger (ﷺ) said, 'Allah will not look at the person who drags his garment (behind him) out of conceit

5784. Narrated 'Abdullah bin 'Umar: The Prophet (ﷺ) said Allah will not look, on the Day of Resurrection at the person who drags his garment (behind him) out of conceit. On that Abu Bakr said, "O Allah's Messenger (ﷺ)! One side of my Izar hangs low if I do not take care of it." The Prophet (ﷺ) said, "You are not one of those who do that out of conceit

5785. Narrated Abu Bakra: The solar eclipse occurred while we were sitting with the Prophet (ﷺ) He got up dragging his garment (on the ground) hurriedly till he reached the mosque The people turned (to the mosque) and he offered a two-rak'at prayer whereupon the eclipse was over and he traced us and said, "The sun and the moon are two signs among the signs of Allah, so if you see a thing like this (eclipse) then offer the prayer and invoke Allah till He remove that state

5786. Narrated Abu Juhaifa: I saw Bilal bringing a short spear (or stick) and fixing it in the ground, and then he proclaimed the Iqama of the prayer, and I saw Allah's Messenger (ﷺ) coming out, wearing a cloak with its sleeves rolled up. He then offered a two-rak'at prayer while facing the stick, and I saw the people and animals passing in front of him beyond the stick

5787. Narrated Abu Huraira: The Prophet (ﷺ) said, "The part of an Izar which hangs below the ankles is in the Fire

5788. Narrated Abu Huraira: Allah's Messenger (ﷺ), "Allah will not look, on the Day of Resurrection, at a person who drags his Izar (behind him) out of pride and arrogance

5789. Narrated Abu Huraira: The Prophet (or 'Abul Qasim) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair

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well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection

5790. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "While a man was dragging his Izar on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection." Narrated Abu Huraira: that he heard the Prophet (narrating as above No)

5791. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Whoever drags his clothes (on the ground) out of pride and arrogance, Allah will not look at him on the Day of Resurrection

5792. Narrated `Aisha:(the wife of the Prophet) The wife of Rifa'a Al-Qurazi came to Allah's Messenger () while I was sitting, and Abu Bakr was also there. She said, 'O Allah's Apostle! I was the wife of Rifa'a and he divorced me irrevocably. Then I married `AbdurRahman bin Az-Zubair who, by Allah, O Allah's Messenger (), has only something like a fringe of a garment, Showing the fringe of her veil. Khalid bin Sa'id, who was standing at the door, for he had not been admitted, heard her statement and said, "O Abu Bakr! Why do you not stop this lady from saying such things openly before Allah's Messenger ()?" No, by Allah, Allah's Messenger () did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifa'a? That is impossible unless `Abdur-Rahman consummates his marriage with you." That became the tradition after him

5793. Narrated `Ali:The Prophet () asked for his Rida, put it on and set out walking. Zaid bin Haritha and I followed him till he reached the house where Harnza (bin `Abdul Muttalib) was present and asked for permission to enter, and they gave us permission

5794. Narrated Ibn `Umar:A man asked, "O Allah's Apostle What kind of clothes should a Muhrim wear?" The Prophet, said, "A Muhrim should not wear a shirt, trousers a hooded cloak, or Khuffs (socks made from thick fabric or leather) unless he cannot get sandals, in which case he should cut the part (of the Khuff) that covers the ankles

5795. Narrated Jabir bin `Abdullah:The Prophet () came to visit `Abdullah bin Ubai (bin Salul) after he had been put in his grave. The Prophet () ordered that `Abdullah be taken out. He was taken out and was placed on the knees of the Prophet, who blew his (blessed) breath on him and dressed the body with his own shirt. And Allah knows better

5796. Narrated `Abdullah bin `Umar:When `Abdullah bin Ubdi (bin Salul) died, his son came to Allah's Messenger () and said ' O Allah's Apostle, give me your shirt so that I may shroud my fathers body in it. And please offer a funeral prayer for him and invoke Allah for his forgiveness." The Prophet () gave him his shirt and said to him 'Inform us when you finish (and the funeral procession is ready) call us. When he had finished he told the Prophet () and the Prophet () proceeded to order his funeral prayers but `Umar stopped him and said, "Didn't Allah forbid you to offer the funeral prayer for the hypocrites when He said: "Whether you (O Muhammad) ask forgiveness for them or ask not forgiveness for them: (and even) if you ask forgiveness for them seventy times. Allah will not forgive them." (9.80) Then there was revealed: "And never (O Muhammad) pray for any of them that dies, nor stand at his grave." (9.34) Thenceforth the Prophet () did not offer funeral prayers for the hypocrites

5797. Narrated Abu Huraira:Allah's Messenger () has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and necks. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it will cover his fingertips and obliterate his tracks And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place Abu Huraira added; I saw Allah's Messenger () putting his finger in the (chest) pocket of his shirt like that If you but saw him trying to widen (the opening of his shirt) but it did not widen

5798. Narrated Al-Mughira bin Shu'ba:The Prophet () went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a Sham, cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were too narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and Khuffs (socks made from thick fabric or leather)

5799. Narrated Al-Mughira:One night I was with the Prophet () on a journey. He asked (me), "Have you got water with you?" I replied, "Yes" So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his Khuffs (socks made from thick fabric or leather), but he said, "Leave them, for I have performed ablution before putting them on." And so he passed his wet hands over them

5800. Narrated Al-Miswar bin Makhrama:Allah's Messenger () distributed some Qaba's but he did not give anything to Makhrama. Makhrama said (to me), "O my son! Let us go to Allah's Messenger ()." So I proceeded with him and he said, "Go in and call him 'or me." So I called the Prophet () for him The Prophet () came out to him, wearing one of those Qaba's and said, (to Makhrama), "I have kept this for you " Makhrama looked at it and said, "Makhrama is satisfied now

5801. Narrated `Uqba bin `Amir:A silken Farraj was presented to Allah's Messenger () and he put it on and offered the prayer in it. When he finished the prayer, he took it off violently as if he disliked it and said, "This (garment) does not befit those who fear Allah

5802. Narrated Mu'tamir:I heard my father saying, "I saw Anas wearing a yellow hooded cloak of Khazz

5803. Narrated `Abdullah bin `Umar:A man said, "O Allah's Messenger (). What type of clothes should a Muhrim wear Allah's Messenger () replied, 'Do not wear shirts, turbans trousers hooded cloaks or Khuffs (socks made from thick fabric or leather); but if someone cannot get sandals, then he can wear Khuffs after

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cutting them short below the ankles. Do not wear clothes touched by saffron or wars (two kinds of perfumes)

5804. Narrated Ibn `Abbas:The Prophet () said, "Whoever cannot get an Izar, can wear trousers, and whoever cannot wear sandals can wear Khuffs (socks made from thick fabric or leather)

5805. Narrated `Abdullah:A man got up and said, O Allah's Messenger (!) What do you order us to wear when we assume the state of Ihram?" The Prophet () replied, "Do not wear shirts, trousers, turbans, hooded cloaks or Khuffs (socks made from thick fabric or leather), but if a man has no sandals, he can wear Khuffs after cutting them short below the ankles; and do not wear clothes touched with (perfumes) of saffron or wars

5806. Narrated `Abdullah bin `Umar:The Prophet () said, "A Muhrim should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or wars, or Khuffs (socks made from thick fabric or leather) except if one has no sandals in which case he should cut short the Khuffs below the ankles

5807. Narrated `Aisha:Some Muslim men emigrated to Ethiopia whereupon Abu Bakr also prepared himself for the emigration, but the Prophet () said (to him), "Wait, for I hope that Allah will allow me also to emigrate." Abu Bakr said, "Let my father and mother be sacrificed for you. Do you hope that (emigration)?" The Prophet said, "Yes." So Abu Bakr waited to accompany the Prophet () and fed two she-camels he had on the leaves of As-Samur tree regularly for four months One day while we were sitting in our house at midday, someone said to Abu Bakr, "Here is Allah's Messenger (), coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abu Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet () came and asked the permission to enter, and he was allowed. The Prophet () entered and said to Abu Bakr, "Let those who are with you, go out." Abu Bakr replied, "(There is no stranger); they are your family. Let my father be sacrificed for you, O Allah's Apostle!" The Prophet () said, "I have been allowed to leave (Mecca)." Abu Bakr said, " I shall accompany you, O Allah's Messenger (), Let my father be sacrificed for you!" The Prophet () said, "Yes," Abu Bakr said, 'O Allah's Messenger (!) Let my father be sacrificed for you. Take one of these two shecamels of mine" The Prophet () said. I will take it only after paying its price." So we prepared their baggage and put their journey food in a leather bag. And Asma' bint Abu Bakr cut a piece of her girdle and tied the mouth of the leather bag with it. That is why she was called Dhatan- Nitaqaln. Then the Prophet () and Abu Bakr went to a cave in a mountain called Thaur and remained there for three nights. `Abdullah bin Abu Bakr. who was a young intelligent man. used to stay with them at night and leave before dawn so that in the morning, he would be with the Quraish at Mecca as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet and Abu Bakr, he would understand it and (return to) inform them of it when it became dark. 'Amir bin Fuhaira, the freed slave of Abu Bakr used to graze a flock of milch sheep for them and he used to take those sheep to them when an hour had passed after the `Isha prayer. They would sleep soundly till 'Amir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights

5808. Narrated Anas bin Malik:In the year of the conquest of Mecca the Prophet () entered Mecca, wearing a helmet on his head

5809. Narrated Anas bin Malik:Once I was walking with Allah's Messenger () and he was wearing a Najram Burd with thick margin. A bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allah's Messenger () affected by the margin of the Burd because of that violent pull. The Bedouin said, "O Muhammad! Give me some of Allah's wealth which is with you." Allah's Messenger () turned and looked at him, and smiling, 'he ordered that he be given something

5810. Narrated Abu Hazim:Shahl bin Sa'd said, "A lady came with a Burda. Sahl then asked (the people), "Do you know what Burda is?" Somebody said, "Yes. it is a Shamla with a woven border." Sahl added, "The lady said, 'O Allah's Messenger (!) I have knitted this (Burda) with my own hands for you to wear it." Allah's Messenger () took it and he was in need of it. Allah's Messenger () came out to us and he was wearing it as an Izar. A man from the people felt it and said, 'O Allah's Messenger (!) Give it to me to wear.' The Prophet () said, 'Yes.' Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though you know that he does not put down anybody's request.' The man said, 'By Allah! I have only asked him so that it may be my shroud when I die." Sahl added, "Late it was his shroud

5811. Narrated Abu Huraira:I heard Allah's Messenger () saying "From among my followers, a group (o 70,000) will enter Paradise without being asked for their accounts, Their faces will be shining like the moon." 'Ukasha bin Muhsin Al-Asadi got up, lifting his covering sheet and said, "O Allah's Messenger () Invoke Allah for me that He may include me with them." The Prophet () said! "O Allah! Make him from them." Then another man from Al-Ansar got up and said, "O Allah's Messenger (!) Invoke Allah for me that He may include me with them." On that Allah's Messenger () said, ""Ukasha has anticipated you

5812. Narrated Qatada:I asked Anas, "What kind of clothes was most beloved to the Prophet?" He replied, "The Hibra (a kind of Yemenese cloth)

5813. Narrated Anas bin Malik:The most beloved garment to the Prophet () to wear was the Hibra (a kind of Yemenese cloth)

5814. Narrated `Aisha:(the wife of the Prophet) When Allah's Messenger () died, he was covered with a Hibra Burd (green square decorated garment)

5815. Narrated `Aisha and `Abdullah bin `Abbas:When the disease of Allah's Messenger () got aggravated, he covered his face with a Khamisa, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allah curse the Jews Christians because they took the graves of their prophets as places of worship." By that he warned his follower of imitating them, by doing that which they did

5816. Narrated `Aisha and `Abdullah bin `Abbas:When the disease of Allah's Messenger () got aggravated, he covered his face with a Khamisa, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allah curse the Jews Christians because they took the graves of their

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prophets as places of worship." By that he warned his follower of imitating them, by doing that which they did

5817. Narrated Aisha:Allah's Messenger () offered prayer while he was wearing a Khamisa of his that had printed marks. He looked at its marks and when he finished prayer, he said, "Take this Khamisa of mine to Abu Jahm, for it has just now diverted my attention from my prayer, and bring to me the Anbijania (a plain thick sheet) of Abu Jahm bin Hudhaifa bin Ghanim who belonged to Bani Adi bin Ka'b

5818. Narrated Abu Burda:Aisha brought out to us a Kisa and an Izar and said, "The Prophet () died while wearing these two." (Kisa, a square black piece of woolen cloth. Izar, a sheet cloth garment covering the lower half of the body)

5819. Narrated Abu Huraira:The Prophet () had forbidden: (A) the Mulamasa and Munabadha (bargains), (B) the offering of two prayers, one after the morning compulsory prayer till the sun rises, and the others, after the 'Asr prayer till the sun sets (C) He also forbade that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade Ishtimalas- Samma

5820. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () forbade two ways of wearing clothes and two kinds of dealings. (A) He forbade the dealings of the Mulamasa and the Munabadha. In the Mulamasa transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the Munabadha, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them (B) The two ways of wearing clothes were Ishtimal-as-Samma, i e., to cover one's shoulder with one's garment and leave the other bare: and the other way was to wrap oneself with a garment while one was sitting in such a way that nothing of that garment would cover one's private part

5821. Narrated Abu Huraira:Allah's Messenger () forbade two types of dresses: (A) To sit in an Ihtiba' posture in one garment nothing of which covers his private parts. (B) to cover one side of his body with one garment and leave the other side bare The Prophet () also forbade the Mulamasa and Munabadha

5822. Narrated Abu Sa'id Al-Khudri:The Prophet () forbade Ishtimal-as-Samma' and that a man should sit in an Ihtiba' posture in one garment, nothing of which covers his private parts

5823. Narrated Um Khalid bint Khalid:The Prophet () was given some clothes including a black Khamisa. The Prophet () said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet () said, "Fetch Um Khalid for me." I (Um Khalid) was brought carried (as I was small girl at that time). The Prophet () took the Khamisa in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the Khamisa there were some green or pale designs (The Prophet () saw these designs) and said, "O Um Khalid! This is Sanah." (Sanah in a Ethiopian word meaning beautiful)

5824. Narrated Anas:When Um Sulaim gave birth to a child. she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet () tomorrow morning for the Tahnik." So the next morning I took the child to the Prophet () who was sitting in a garden and was wearing a Huraiithiya Khamisa and was branding the she-camel on which he had come during the Conquest of Mecca

5825. Narrated 'Ikrima:Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Messenger () came, 'Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, 'Abdur-Rahman said, "By Allah, O Allah's Messenger (!) She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Messenger () said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless 'Abdur-Rahman has had sexual intercourse with you." Then the Prophet () saw two boys with 'Abdur- Rahman and asked (him), "Are these your sons?" On that 'AbdurRahman said, "Yes." The Prophet () said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow

5826. Narrated Sa'd:On the day of the battle of Uhud, on the right and on the left of the Prophet () were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards

5827. Narrated Abu Dharr:I came to the Prophet () while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: 'None has the right to be worshipped but Allah' and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" He said. "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said. "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft, inspite of the Abu Dharr's dislike. Abu 'Abdullah said, "This is at the time of death or before it if one repents and regrets and says "None has the right to be worshipped but Allah. He will be forgiven his sins

5828. Narrated Abu 'Uthman An-Nahdi:While we were with 'Utba bin Farqad at Adharbijan, there came 'Umar's letter indicating that Allah's Apostle had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery

5829. Narrated Abu 'Uthman:While we were at Adharbijan, 'Umar wrote to us: 'Allah's Messenger () forbade wearing silk except this much. Then the Prophet () approximated his two fingers (index and middle fingers) (to illustrate that) to us.' Zuhair (the sub-narrator) raised up his middle and index fingers

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5830. Narrated Abu `Uthman:While we were with `Utba. `Umar wrote to us: The Prophet () said, "There is none who wears silk in this world except that he will wear nothing of it in the Hereafter." ' Abu `Uthman pointed out with his middle and index fingers. This hadith has also been narrated by Abu `Uthman
5831. Narrated Ibn Abi Laila:While Hudhaifa was at Al-Madain, he asked for water whereupon the chief of the village brought him water in a silver cup. Hudhaifa threw it at him and said, "I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allah's Messenger () said, 'Gold, silver, silk and Dibaj (a kind of silk) are for them (unbelievers) in this world and for you (Muslims) in the hereafter
5832. Narrated Anas bin Malik:The Prophet () said, Whoever wears silk in this world shall not wear it in the Hereafter
5833. Narrated Thabit:I heard Ibn Az-Zubair delivering a sermon, saying, "Muhammad said, 'Whoever wears silk in this world, shall not wear it in the Hereafter
5834. Narrated Ibn Az-Zubair:I heard `Umar saying, "The Prophet () said, 'Whoever wears silk in this world, shall not wear it in the Hereafter." This hadith is also narrated through 'Umar ibn al-Khattab
5835. Narrated `Umar bin Al-Khattab (ra):Allah's Messenger () said, "None wears silk in this world, but he who will have no share in the Hereafter
5836. Narrated Al-Bara:The Prophet () was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet () said, "Do you wonder at this?" We said, "Yes." He said, "The handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this
5837. Narrated Hudhaifa:The Prophet () forbade us to drink out of gold and silver vessels, or eat in it, Ann also forbade the wearing of silk and Dibaj or sitting on it
5838. Narrated Ibn Azib:The Prophet () forbade us to use the red Mayathir and to use Al-Qassiy
5839. Narrated Anas:The Prophet () allowed Az-Zubair and `Abdur-Rahman to wear silk because they were suffering from an itch
5840. Narrated `Ali bin Abi Talib:The Prophet () gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives
5841. Narrated `Abdullah bin `Umar:Umar saw a silk suit being sold, so he said, "O Allah's Messenger (!) Why don't you buy it so that you may wear it when delegates come to you, and also on Fridays?" The Prophet () said, "This is worn only by him who has no share in the Hereafter." Afterwards the Prophet () sent to `Umar a silk suit suitable for wearing. `Umar said to the Prophet, "You have given it to me to wear, yet I have heard you saying about it what you said?" The Prophet () said, "I sent it to you so that you might either sell it or give it to somebody else to wear
5842. Narrated Anas bin Malik:that he had seen Um Kulthum, the daughter of Allah's Messenger () , wearing a red silk garment
5843. Narrated Ibn `Abbas:For one year I wanted to ask `Umar about the two women who helped each other against the Prophet () but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature, and when he returned, I asked him and he said, "(They were) `Aisha and Hafsa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islamic period of ignorance, but when Islam came and Allah mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter troubles Allah's Messenger ()?' So I went to Hafsa and said to her, 'I warn you not to disobey Allah and His Apostle.' I first went to Hafsa and then to Um Salama and told her the same. She said to me, 'O `Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allah's Messenger () and his wives.' So she rejected my advice. There was an Ansari man; whenever he was absent from Allah's Messenger () and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allah's Messenger () . During that time all the rulers of the nearby lands had surrendered to Allah's Messenger () except the king of Ghassan in Sham, and we were afraid that he might attack us. All of a sudden the Ansari came and said, 'A great event has happened!' I asked him, 'What is it? Has the Ghassani (king) come?' He said, 'Greater than that! Allah's Messenger () has divorced his wives! I went to them and found all of them weeping in their dwellings, and the Prophet () had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter." He admitted me and I entered to see the Prophet () lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibres. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Hafsa and Um Salama and what reply Um Salama had given me. Allah's Messenger () smiled and stayed there for twenty nine days and then came down." (See Hadith No. 648, Vol. 3 for details)
5844. Narrated Um Salama:One night the Prophet () woke up, saying, "None has the right to be worshipped but Allah! How many afflictions have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up (for prayers) the lady dwellers of these rooms? Many well dressed soul (people) in this world, will be naked on the Day of Resurrection
5845. Narrated Um Khalid bint Khalid:Some clothes were presented to Allah's Messenger () as a gift and there was a black Khamisa with it. The Prophet asked (his companions), "To whom do you suggest we give this Khamisa?" The people kept quiet. Then he said, "Bring me Um Khalid," So I was brought to him and he dressed me with it with his own hands and said twice, "May you live so long that you will wear out many garments." He then started looking at the embroidery of that Khamisa and said, "O Um Khalid! This is Sana!" (Sana in Ethiopian language means beautiful.) 'Is-haq, a sub-narrator, said: A woman of my family had told me that she had seen the Khamisa worn by Um Khalid

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5846. Narrated Anas:The Prophet () forbade men to use saffron

5847. Narrated Ibn `Umar:The Prophet () forbade Muhrim to wear clothes dyed with Wars or saffron

5848. Narrated Al-Bara:The Prophet () was of a modest height. I saw him wearing a red suit, and I did not see anything better than him

5849. Narrated Al-Bara:The Prophet () ordered us to observe seven things: To visit the sick; follow funeral processions; say 'May Allah bestow His Mercy on you', to the sneezer if he says, 'Praise be to Allah!'; He forbade us to wear silk, Dibaj, Qassiy and Istibarq (various kinds of silken clothes); or to use red Mayathir (silkcushions). (See Hadith No. 253 A, Vol)

5850. Narrated Sa`id Abu Maslama:I asked Anas (bin Malik), "Did the Prophet () use to offer the prayers with his shoes on?" He said, "Yes

5851. Narrated Sa`id Al-Maqburi:Ubai bin Juraij said to `Abdullah Ben `Umar, "I see you doing four things which are not done by your friends." Ibn `Umar said, "What are they, O Ibn Juraij?" He said, "I see that you do not touch except the two Yemenite corners of the Ka'ba (while performing the Tawaf): and I see you wearing the Sabtiyya shoes; and I see you dyeing (your hair) with Sufra; and I see that when you are in Mecca, the people assume the state of Ihram on seeing the crescent (on the first day of Dhul-Hijja) while you do not assume the state of Ihram till the Day of Tarwiya (8th Dhul Hijja)." `Abdullah bin `Umar said to him, "As for the corners of the Ka'ba, I have not seen Allah's Messenger () touching except the two Yemenite corners, As for the Sabtiyya shoes, I saw Allah's Messenger () wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with Sufra, I saw Allah's Messenger () dyeing his hair with it, so I like to dye (my hair) with it. As regards the crescent (of Dhul-Hijja), I have not seen Allah's Messenger () assuming the state of Ihram till his she-camel set out (on the 8th of Dhul-Hijja)

5852. Narrated Ibn `Umar:Allah's Messenger () forbade that a Muhrim should wear clothes dyed with Saffron or Wars, and said, "Whoever has no shoes can put on Khuffs (socks made from thick fabric or leather) after cutting it below the ankles

5853. Narrated Ibn `Abbas:The Prophet () said, "Whoever has no Izar (waist sheet), can wear trousers; and whoever has no sandals, can wear Khuffs (socks made from thick fabric or leather, but cut them short below the ankles)

5854. Narrated `Aisha:The Prophet () used to like starting from the right in performing ablution, combing his hair and putting on his shoes

5855. Narrated Abu Huraira:Allah's Messenger () said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off

5856. Narrated Abu Huraira:Allah's Messenger () said, "None of you should walk, wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever

5857. Narrated Anas:The sandal of the Prophet () had two straps

5858. Narrated Isaa bin Tahman:Anas bin Malik brought out for us, two sandals having two straps. Thabit Al-Banani said, "These were the sandals of the Prophet ()

5859. Narrated Abu Juhaifa:I came to the Prophet () while he was inside a red leather tent, and I saw Bilal taking the remaining water of the ablution of the Prophet, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face)

5860. Narrated Anas bin Malik:The Prophet () called for the Ansar and gathered them in a leather tent

5861. Narrated `Aisha:The Prophet () used to construct a loom with a Hasir at night in order to pray therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet () at night to offer the prayer behind him When their number increased, the Prophet () faced them and said. O people! Do only those good deeds which you can do, for Allah does not get tired (of giving reward) till you get tired, and the best deeds to Allah are the incessant ones though they were few

5862. Narrated Al-Miswar bin Makhrama:My father, Makhrama said to me, "I have come to know that some cloaks have come to the Prophet () and he is distributing them. So O my son! take me to him." We went to the Prophet () and found him in the house. My father said to me, "O my son! Call the Prophet () for me." I found it hard to do so, so I said surprisingly, "Shall I call Allah's Messenger () for you ?" My father said, "O mu son! He is not a tyrant." So I called him and he came out wearing a Dibaj cloak having gold buttons, and said: "O Makhrama, I kept this for you." The Prophet () then gave it to him

5863. Narrated Al-Bara' bin `Azib:The Prophet () forbade us to use seven things: He forbade using gold rings, silk, Istabraq, Dibaj, red Mayathir, Al-Qassiy, and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say, "May Allah be merciful to you" to a sneezer if he says "Praise be to Allah"; to return greetings, to accept invitations; to help others to fulfil their oaths and to help the oppressed ones

5864. Narrated Abu Huraira:The Prophet () forbade the wearing of a gold ring

5865. Narrated `Abdullah:Allah's Messenger () wore a gold or silver .. ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet () saw them wearing such rings, he threw away that golden ring and then wore a silver ring

5866. Narrated Ibn. `Umar:Allah's Messenger () wore a gold ring or a silver ring and placed its stone towards the palm of his hand and had the name 'Muhammad, the Messenger of Allah' engraved on it. The people also started wearing gold rings like it, but when the Prophet () saw them wearing such rings, he

threw away his own ring and said, "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn `Umar added: After the Prophet () Abu Bakr wore the ring, and then `Umar and then `Uthman wore it till it fell in the Aris well from `Uthman

5867. Narrated Abdullah bin `Umar:Allah's Messenger () wore a gold ring, then he threw it and said, "I will never wear it." The people also threw their (gold) rings

5868. Narrated Anas bin Malik:that he saw a silver ring on the hand of Allah's Messenger () for one day only. Then the people had silver rings made for themselves and wore it. On that, Allah's Messenger () threw away their rings as well. (For the details of this Hadith, see Fath-ul-Bari, Vol. 12, page)

5869. Narrated Humaid:Anas was asked, "Did the Prophet () wear a ring?" Anas said, "Once he delayed the: `Isha' prayer till midnight. Then he came, facing us as if I am now Looking at the glitter of his ring and said, "The people have offered their prayers and slept but you have been in prayer as you have been waiting for it

5870. Narrated Anas:The ring of the Prophet () was of silver, and its stone was of silver too

5871. Narrated Sahl:A woman came to the Prophet () and said, "I have come to present myself to you (for marriage)." She kept standing for a long period during which period the Prophet () looked at her carefully. When she stayed for a Long period, a man said to the Prophet () "If you are not in need of her, then marry her to me." The Prophet () said, "Have you got anything to give her (as Mahr)?" The man said, "No." The Prophet said, "Go (to your house) and search for something." The man went and came back to say, "By Allah, I could not find anything." The Prophet () said, "Go again and search for something, even if it be an iron ring." He went again and came back saying, "No, by Allah, I could not get even an iron ring." The man had only an Izar and had no Rida' (upper garment). He said, "I will give her my Izar as Mahr." On that the Prophet () said, "Your Izar? If she wears it, nothing of it will remain on you, and if you wear it nothing of it will be on her" The man went aside and sat down When the Prophet () saw him leaving (after a while), he called back and asked. "How much Qur'an do you know (by heart)? He said, 'I know such and such Suras,' naming some Suras. The Prophet () said, "I marry her to you for the amount of Qur'an you know (by heart)

5872. Narrated Anas bin Malik:Allah's Messenger () wanted to write a letter to a group of people or some non-Arabs. It was said to him, "They do not accept any letter unless it is stamped." So the Prophet () had a silver ring made for himself, and on it was engraved: 'Muhammad, the Messenger of Allah'. .. as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet ()

5873. Narrated Ibn `Umar:Allah's Messenger () had a silver ring made for himself and it was worn by him on his hand. Afterwards it was worn by Abu Bakr, and then by `Umar, and then by `Uthman till it fell in the Aris well. (On that ring) was engraved: 'Muhammad, the Messenger of Allah

5874. Narrated Anas:The Prophet () got a ring made for himself and said, "I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an engraving on his ring." I saw the glitter of the ring on his little finger

5875. Narrated Anas bin Malik:When the Prophet () intended to write to the Byzantines, it was said to him, "Those people do not read your letter unless it is stamped." So the Prophet () took a silver ring and got 'Muhammad, the Apostle of Allah' engraved on it as if I am now looking at its glitter in his hand

5876. Narrated `Abdullah:The Prophet () had a golden ring made for himself, and when he wore it. he used to turn its stone toward the palm of his! hand. So the people too had gold made for themselves. The Prophet () then ascended the pulpit, and after glorifying and praising Allah, he said, "I had it made for me, but now I will never wear it again." He threw it away, and then the people threw away their rings too. (Juwairiya, a subnarrator, said: I think Anas said that the Prophet () was wearing the ring in his right hand

5877. Narrated Anas bin Malik:Allah's Messenger () took a silver ring and had 'Muhammad, the Apostle' of Allah' engraved on it. The Prophet then said (to us), 'I have a silver ring with 'Muhammad, the Messenger of Allah engraved on it, so none of you should have the same engraving on his ring

5878. Narrated Anas:that when Abu Bakr became the Caliph, he wrote a letter to him (and stamped it with the Prophet's ring) and the engraving of the ring was in three lines: Muhammad in one line, 'Apostle' in another line, and 'Allah' in a third line

5879. Anas added:The ring of the Prophet () was in his hand, and after him, in Abu Bakr's hand, and then in `Umar's hand after Abu Bakr. When `Uthman was the Caliph, once he was sitting at the well of Aris. He removed the ring from his hand and while he was trifling with it, dropped into the well. We kept on going to the well with `Uthman for three days looking for the ring, and finally the well was drained, but the ring was not found

5880. Narrated Ibn `Abbas:I offered the `Id prayer with the Prophet () and he offered prayer before the Khutba (sermon). ibn `Abbas added: After the prayer the Prophet () came towards (the rows of) the women and ordered them to give alms, and the women started putting their big and small rings in the garment of Bilal

5881. Narrated ibn `Abbas:The Prophet () came out on the day of `Id and offered a two-rak`at prayer, and he did not pray any rak`a before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their earring and necklaces

5882. Narrated `Aisha:A necklace belonging to Asma' was lost, and the Prophet () sent men in its search. The time for the prayer became due and they were without ablution and they could not find water; therefore they prayed without ablution, They mentioned that to the Prophet () . Then Allah revealed the Verse of Tayammum. ('Aisha added: that she had borrowed (the necklace) from Asma

5883. Narrated Ibn `Abbas:"The Prophet () offered a two-rak`at prayer on `Id day and he did not offer any (Nawafil prayer) before or after it. He then went towards the women, and Bilal was accompanying him, and ordered them to give alms. And so the women started giving their earrings (etc)

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5884. Narrated Abu Huraira: I was with Allah's Messenger () in one of the Markets of Medina. He left (the market) and so did I. Then he asked thrice, "Where is the small (child)?" Then he said, "Call Al-Hasan bin `Ali." So Al-Hasan bin `Ali got up and started walking with a necklace (of beads) around his neck. The Prophet () stretched his hand out like this, and Al-Hasan did the same. The Prophet () embraced him and said, "O Allah! I love him, so please love him and love those who love him." Since Allah's Messenger () said that. nothing has been dearer to me than Al-Hasan
5885. Narrated Ibn `Abbas: Allah's Messenger () cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men
5886. Narrated Ibn `Abbas: The Prophet () cursed effeminate men (those men who are in the similitude (assume the manners) of women) and those women who assume the manners of men, and he said, "Turn them out of your houses ." The Prophet () turned out such-and-such man, and `Umar turned out such-and-such woman
5887. Narrated Um Salama: that once the Prophet () was in her house, and an effeminate man was there too. The effeminate man said to `Abdullah, (Um Salama's brother) "O `Abdullah! If Ta'if should be conquered tomorrow, I recommend you the daughter of Ghailan, for she is so fat that she has four curves in the front (of her belly) and eight at the back." So the Prophet () said (to his wives) "These effeminate (men) should not enter upon you (your houses)
5888. Narrated Ibn `Umar: The Prophet () said, "To get the moustaches cut 'short is characteristic of the Fitra
5889. Narrated Abu Huraira: Allah's Messenger () said, "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short
5890. Narrated Ibn `Umar: Allah's Messenger () said, "To shave the pubic hair. to clip the nails and to cut the moustaches short, are characteristics of the Fitra
5891. Narrated Abu Huraira: I heard the Prophet () saying. "Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits
5892. Narrated Nafi': Ibn `Umar said, The Prophet () said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' Whenever Ibn `Umar performed the Hajj or `Umra, he used to hold his beard with his hand and cut whatever remained outside his hold
5893. Narrated Ibn `Umar: Allah's Messenger () said, "Cut the moustaches short and leave the beard (as it is)
5894. Narrated Muhammad bin Seereen: I asked Anas, "Did the Prophet () dye his hair?" Anas replied, "The Prophet () did not have except a few grey hairs
5895. Narrated Thabit: Anas was asked whether the Prophet () used a hair dye or not. He replied, "The Prophet () did not have enough grey hair to dye, (such that) if I wanted to count the fading hairs in his beard (I could have)
5896. Narrated Israil: `Uthman bin `Abdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Isra'il approximated three fingers ('indicating the small size of the container in which there was some hair of the Prophet. `Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it
5897. Narrated `Uthman bin `Abdullah bin Mauhab: I went to Um Salama and she brought out for us some of the dyed hair of the Prophet
5898. Ibn Mauhab also said that Um Salama had shown him the red hair of the Prophet
5899. Narrated Abu Huraira: The Prophet () said, "Jews and Christians do not dye their hair so you should do the opposite of what they do
5900. Narrated Anas bin Malik: The Prophet () was neither conspicuously tall, nor short; neither, very white, nor tawny. His hair was neither much curled, nor very straight. Allah sent him (as an Apostle) at the age of forty (and after that) he stayed for ten years in Mecca, and for ten more years in Medina. Allah took him unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard
5901. Narrated Al-Bara': I did not see anybody in a red cloak looking more handsome than the Prophet. Narrated Malik: The hair of the Prophet () used to hang near his shoulders. Abu Ishaq said, "I heard him relate it more than once. He always laughed when he related it." Narrated Shu'ba: The hair of the Prophet () used to hang down to the earlobes
5902. Narrated `Abdullah bin `Umar: Allah's Messenger () said, "Today I saw myself in a dream near the Ka'ba. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful Limma (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the Tawaf around the Ka'ba leaning on two men or on the shoulders of two men. I asked, "Who is this?" It was said, "Messiah, the son of Mary." Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I asked, "Who is this?" It was said, "He is Masiah Ad-Dajjal
5903. Narrated Anas : The hair of the Prophet () used to hang down up to his shoulders
5904. Narrated Anas: The head-hair of the Prophet () used to hang down to his shoulders
5905. Narrated Qatada: I asked Anas bin Malik about the hair of Allah's Messenger (). He said, "The hair of Allah's Messenger () was neither much straight, nor much curly, and it used to hang down till between his shoulders and his earlobes
5906. Narrated Anas: The Prophet () had big hands, and I have never seen anybody like him after him. The hair of the Prophet was wavy, neither curly nor

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straight

5907. Narrated Anas:The Prophet () had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft

5908. Narrated Abu Huraira:The Prophet () had big feet and a good-looking face and I have not seen anybody like him after him

5909. Narrated Abu Huraira:The Prophet () had big feet and a good-looking face and I have not seen anybody like him after him

5910. Narrated Anas:The Prophet () had big feet and hands

5911. Narrated Anas or Jabir bin `Abdullah:The Prophet () had big hands and feet and I have not seen anybody like him after him

5912. Narrated Anas or Jabir bin `Abdullah:The Prophet () had big hands and feet and I have not seen anybody like him after him

5913. Narrated Mujahid:We were with Ibn `Abbas and the people mentioned Ad-Dajjal. Someone said, "The word 'Kafir' (unbeliever) is written in between his (Ad-Dajjal's) eyes." Ibn `Abbas said, "I have not heard the Prophet saying this, but he said, 'As regards Abraham, he looks like your companion (i.e. the Prophet, Muhammad), and as regards Moses, he is a brown curly haired man riding a camel and reigned with a strong jute rope, as if I am now looking at him getting down in the valley and saying, "Labbaik

5914. Narrated `Abdullah bin `Umar:I heard `Umar saying, "Whoever braids his hair should shave it (on finishing Ihram). You'd better not do, something like Talbid." Ibn `Umar used to say: "I saw Allah's Messenger () with his hair stuck together with gum

5915. Narrated Ibn `Umar:I heard Allah's Messenger (), while he was in the state of Ihram and his hair was stuck together with gum, saying, "Labbaik, Allahumma Labbaik, Labbaik La Sharika laka Labbaik. Inn-al-Hamda Wan-Ni'mata Laka wal-Mulk, La Sharika Lak." He did not add anything to those words

5916. Narrated Hafsa:(the wife of the Prophet) I said, "O Allah's Messenger ()! Why have the people finished their Ihram after performing the `Umra while you have not finished your Ihram after your `Umra?" He said, "I have done Talbid (of my hair) and have decorated my Hadis with garlands, so I shall not finish my Ihram till I have slaughtered my Hadi (animal for sacrifice)

5917. Narrated Ibn `Abbas:The Prophet () used to copy the people of the Scriptures in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the pagans used to part their hair. So the Prophet () let his hair hang down first, but later on he parted it

5918. Narrated `Aisha:As if I am now looking at the shine of the hair parting of the Prophet () while he was in the state of Ihram

5919. Narrated Ibn `Abbas:Once I stayed overnight in the house of my aunt Maimuna bint Al-Harith and Allah's Messenger () was with her as it was her turn. Allah's Messenger () got up to offer the night prayer. I stood on his left but he took hold of my two locks of hair and made me stand on his right. Narrated Abu Bishr: (the above Hadith) but he quoted: Ibn `Abbas said, (took hold of) my two braids on my head

5920. Narrated Ubaidullah bin Hafs:that `Umar bin Nafi` told him that Nafi`, Maula `Abdullah had heard `Umar saying, "I heard Allah's Apostle forbidding Al-Qaza'." 'Ubaidullah added: I said, "What is Al-Qaza?" 'Ubaidullah pointed (towards his head) to show us and added, "Nafi` said, 'It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there.'" Ubaidullah pointed towards his forehead and the sides of his head. 'Ubaidullah was asked, "Does this apply to both girls and boys?" He said, "I don't know, but Nafi` said, 'The boy.'" 'Ubaidullah added, "I asked Nafi` again, and he said, 'As for leaving hair on the temples and the back part of the boy's head, there is no harm, but Al-Qaza' is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head

5921. Narrated (Abdullah) bin `Umar:Allah's Messenger () forbade Al-Qaza' (leaving a tuft of hair here and there after shaving one's head)

5922. Narrated `Aisha:I applied perfume to the Prophet () with my own hands when he wanted to assume the state of Ihram, and I also perfumed him at Mina before he departed from there (to perform Tawaf-al-Ifada)

5923. Narrated `Aisha:I used to perfume Allah's Messenger () with the best scent available till I saw the shine of the scent on his head and shine beard

5924. Narrated Sa`d:A man peeped into the house of the Prophet () through a hole while the Prophet () was scratching his head with a Midrai (a certain kind of comb). On that the Prophet () said (to him), "If I had known you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully

5925. Narrated `Aisha:I used to comb the hair of Allah's Messenger () during my periods. This hadith also reaches us through another chain

5926. Narrated `Aisha:The Prophet () used to like to start from the right side as far as possible in combing and in performing ablution

5927. Narrated Abu Huraira:The Prophet () said, "(Allah said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better to Allah than the smell of musk

5928. Narrated `Aisha:used to perfume the Prophet () before his assuming the state of with the best scent available

5929. Narrated Thumama bin `Abdullah:;Anas never used to refuse (a gift of) scent and used to say that the Prophet () never used to refuse (a gift of) scent

5930. Narrated `Aisha:During Hajjat-al-Wada', I perfumed Allah's Messenger () with Dharira with my own hands, both on his assuming Ihram and on finishing it

5931. Narrated `Abdullah:Allah has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah. Why then should I not

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curse those whom the Prophet () has cursed? And that is in Allah's Book. i.e. His Saying: 'And what the Apostle gives you take it and what he forbids you abstain (from it)

5932. Narrated Humaid bin `Abdur-Rahman bin `Auf:that in the year he performed Hajj. he heard Mu'awiya bin Abi Sufyan, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allah's Messenger () forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this

5933. Narrated Abu Huraira:The Prophet () said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened and the One who tattoos (herself or someone else) and the one who gets herself tattooed

5934. Narrated `Aisha:An Ansari girl was married and she became sick and all her hair fell out intending to provide her with false hair. They asked the Prophet () who said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and also the one who gets her hair lengthened

5935. Narrated Asma:(the daughter of Abu' Bakr) A woman came to Allah's Messenger () and said, "I married my daughter to someone, but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet () cursed such a lady as artificially lengthening (her or someone else's) hair or got her hair lengthened artificially

5936. Narrated Asma':(the daughter of Abu Bakr) Allah's Messenger () has cursed such a lady as artificially lengthening (her or someone else's) hair or gets her hair lengthened

5937. Narrated Ibn `Umar:Allah's Messenger () said, "Allah has cursed such a lady as lengthens (her or someone else's) hair artificially or gets it lengthened, and also a lady who tattoos (herself or someone else) or gets herself tattooed

5938. Narrated Sa`id bin Al-Musaiyab:Mu'awiya came to Medina for the last time and delivered a sermon. He took out a tuft of hair and said, "I thought that none used to do this (i.e. use false hair) except Jews. The Prophet () labelled such practice, (i.e. the use of false hair), as cheating

5939. Narrated 'Alqama:'Abdullah cursed those women who practiced tattooing and those who removed hair from their faces and those who created spaces between their teeth artificially to look beautiful, such ladies as changed what Allah has created. Um Ya'qub said, "What is that?" `Abdullah said, "Why should I not curse those who were cursed by Allah's Messenger () and are referred to in Allah's Book?" She said to him "By Allah, I have read the whole Qur'an but I have not found such a thing. `Abdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says:) 'And what the Apostle gives you take it and what he forbids you abstain (from it)

5940. Narrated Ibn `Umar:The Prophet () has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed

5941. Narrated Asma':A woman asked the Prophet () saying, "O Allah's Messenger (! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially

5942. Narrated Ibn `Umar:I heard the Prophet () saying, (or the Prophet () said), "Allah has cursed the lady who practices tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially." The Prophet () has cursed such ladies

5943. Narrated Ibn Mas`ud:Allah has cursed those women who practise tattooing or get it done for themselves, and those who remove hair from their faces, and those who create spaces between their teeth artificially to look beautiful, such ladies as change the features created by Allah. Why then shall I not curse those whom Allah's Messenger () has cursed and who are cursed in Allah's Book too?

5944. Narrated Abu Huraira:Allah's Messenger () said, "The evil eye is a fact," and he forbade tattooing

5944.2. Narrated `Abdullah:(As above)

5945. Narrated Abu Juhaifa:The Prophet () forbade the use of the price of blood and the price of a dog, the one who takes (eats) usury the one who gives usury, the woman who practises tattooing and the woman who gets herself tattooed

5946. Narrated Abu Huraira:A woman who used to practise tattooing was brought to `Umar. `Umar got up and said, "I beseech you by Allah, which of you heard the Prophet () saying something about tattooing?" I got up and said, "O chief of the Believers! I heard something." He said, "What did you hear?" I said, "I heard the Prophet (addressing the ladies), saying, 'Do not practise tattooing and do not get yourselves tattooed

5947. Narrated Ibn `Umar:The Prophet () has cursed the lady who lengthens hair artificially and that who gets her hair lengthened in such away, and the lady who practises tattooing and that who gets it done for herself

5948. Narrated `Abdullah:Allah has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, and those who artificially create spaces between their teeth to look beautiful, such women as alter the features created by Allah. Why should I not then curse those whom Allah's Messenger () has cursed and that is in Allah's Book?

5949. Narrated Abu Talha:The Prophet () said, "Angels do not enter a house in which there is a dog or there are pictures

5950. Narrated Muslim:We were with Masruq at the house of Yasar bin Numair. Masruq saw pictures on his terrace and said, "I heard `Abdullah saying that he heard the Prophet () saying, "The people who will receive the severest punishment from Allah will be the picture makers

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5951. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them. 'Make alive what you have created"
5952. Narrated `Aisha:I never used to leave in the Prophet () house anything carrying images or crosses but he obliterated it
5953. Narrated Abu Zur'a:I entered a house in Medina with Abu Huraira, and he saw a man making pictures at the top of the house. Abu Huraira said, "I heard Allah's Messenger () saying that Allah said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.' "Abu Huraira then asked for a water container and washed his arms up to his armpits. I said, "O Abu i Hurairah! Is this something you have heard I from Allah's Messenger ()?" He said, "The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection
5954. Narrated `Aisha:Allah's Messenger () returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Messenger () saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (i.e., the curtain) into one or two cushions
5955. Narrated Aisha:The Prophet () returned from a journey when I had hung a thick curtain having pictures (in front of a door). He ordered me to remove it and I removed it
5956. Aisha added:The Prophet () and I used to take a bath from one container (of water)
5957. Narrated `Aisha:I purchased a cushion with pictures on it. The Prophet (came and) stood at the door but did not enter. I said (to him), "I repent to Allah for what (the guilt) I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures
5958. Narrated Abu Talha:Allah's Messenger () said, "Angels (of mercy) do not enter a house where there are pictures." The subnarrator Busr added: "Then Zaid fell ill and we paid him a visit. Behold! There was, hanging at his door, a curtain decorated with a picture. I said to 'Ubaidullah Al-Khawlani, the step son of Maimuna, the wife of the Prophet () , "Didn't Zaid tell us about the picture the day before yesterday?" 'Ubaidullah said, "Didn't you hear him saying: 'except a design in a garment'?"
5959. Narrated Anas:Aisha had a thick curtain (having pictures on it) and she screened the side of her i house with it. The Prophet () said to her, "Remove it from my sight, for its pictures are still coming to my mind in my prayers
5960. Narrated Salim's father:Once Gabriel promised to visit the Prophet () but he delayed and the Prophet () got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, "We do not enter a place in which there is a picture or a dog
5961. Narrated `Aisha:(the wife of the Prophet) I bought a cushion having pictures on it. When Allah's Messenger () saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face! I said, "O Allah's Messenger (!) I turn to Allah and His Apostle in repentance! What sin have I committed?" He said, "What about this cushion?" I said, 'I bought it for you to sit on and recline on.' Allah's Messenger () said, "The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, 'Make alive what you have created.'" He added, "Angels do not enter a house in which there are pictures
5962. Narrated Abu Juhaifa:that he had bought a slave whose profession was cupping. The Prophet () forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave (Riba') usury, and the lady who tattooed others or got herself tattooed, and the picture-maker
5963. Narrated Ibn `Abbas:I heard Muhammad saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so
5964. Narrated Usama bin Zaid:Allah's Messenger () rode a donkey saddled with a saddle covered with a Fadakiyya velvet sheet, and he made me ride behind him
5965. Narrated Ibn `Abbas:When the Prophet () arrived at Mecca, the children of Bani `Abdul Muttalib received him. He then mounted one of them in front of him and the other behind him
5966. Narrated Aiyub:The worst of three (persons riding one, animal) was mentioned in `Ikrima's presence `Ikrima said, "Ibn `Abbas said, '(In the year of the conquest of Mecca) the Prophet () came and mounted Qutham in front of him and Al-Fadl behind him, or Qutham behind him and Al-Fadl in front of him.' Now which of them was the worst off and which was the best?
5967. Narrated Mu`adh bin Jabal:While I was riding behind the Prophet () and between me and him and between me and him there was only the back of the saddle, he said, "O Mu`adh!" I replied, "Labbaik, O Allah's Messenger (), and Sa`daik!" he said, "Do you know what is Allah's right upon his slave?" I said, "Allah and His Apostle know best" He said "Allah's right upon his slaves is that they should worship Him alone and not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu`adh bin Jabal!" I replied, "Labbaik, O Allah's Messenger ();, Sa`daik!" He said, "Do you know what is the right of the slaves upon Allah if they do that?" I replied, "Allah and His Apostle know best." He said, "The right of the slaves upon Allah is that He will not punish them (if they do that)

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5968. Narrated Anas bin Malik: We were coming from Khaibar along with Allah's Messenger (ﷺ) while I was riding behind Abu Talha and he was proceeding. While one of the wives of Allah's Messenger (ﷺ) was riding behind Allah's Messenger (ﷺ), suddenly the foot of the camel slipped and I said, "The woman!" and alighted (hurriedly). Allah's Apostle said, "She is your mother." So I resaddled the she-camel and Allah's Messenger (ﷺ) mounted it. When he approached or saw Medina, he said, "Ayibun, ta'ibun, 'abidun, li-Rabbina hami-dun"

5969. Narrated 'Abbad bin Tamim's uncle: I saw the Prophet (ﷺ) lying down in the mosque and placing one leg on the other

Good Manners and Form (Al-Adab)

5970. Narrated Al-Walid bin 'Aizar: I heard Abi 'Amr 'Ash-Shaibani saying, "The owner of this house." he pointed to 'Abdullah's house, "said, 'I asked the Prophet (ﷺ) 'Which deed is loved most by Allah?' He replied, 'To offer prayers at their early (very first) stated times.' " 'Abdullah asked, "What is the next (in goodness)?" The Prophet (ﷺ) said, "To be good and dutiful to one's parents," 'Abdullah asked, "What is the next (in goodness)?" The Prophet (ﷺ) said, "To participate in Jihad for Allah's Cause." 'Abdullah added, "The Prophet (ﷺ) narrated to me these three things, and if I had asked more, he would have told me more

5971. Narrated Abu Huraira: A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Who is more entitled to be treated with the best companionship by me?" The Prophet (ﷺ) said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet (ﷺ) said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet (ﷺ) said, "Your father

5972. Narrated 'Abdullah bin 'Amr: A man said to the Prophet, "Shall I participate in Jihad?" The Prophet (ﷺ) said, "Are your parents living?" The man said, "Yes." the Prophet (ﷺ) said, "Do Jihad for their benefit

5973. Narrated 'Abdullah bin 'Amr: Allah's Messenger (ﷺ) said, "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Messenger (ﷺ)! How does a man curse his parents?" The Prophet (ﷺ) said, "'The man abuses the father of another man and the latter abuses the father of the former and abuses his mother

5974. Narrated Ibn 'Umar: Allah's Messenger (ﷺ) said, "While three persons were traveling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other, 'Think of such good (righteous) deeds which, you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that Allah may relieve you from your difficulty. one of them said, 'O Allah! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. And one day I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from hunger) at my feet. So this state of mine and theirs continued till the day dawned. (O Allah!) If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky.' So Allah made for them an opening through which they could see the sky. Then the second person said, 'O Allah! I had a she-cousin whom I loved as much as a passionate man love a woman. I tried to seduce her but she refused till I paid her one-hundred Dinars So I worked hard till I collected one hundred Dinars and went to her with that But when I sat in between her legs (to have sexual intercourse with her), she said, 'O Allah's slave! Be afraid of Allah ! Do not deflower me except legally (by marriage contract). So I left her O Allah! If you considered that I had done that only for seeking Your pleasure then please let the rock move a little to have a (wider) opening.' So Allah shifted that rock to make the opening wider for them. And the last (third) person said 'O Allah ! I employed a laborer for wages equal to a Faraq (a certain measure: of rice, and when he had finished his job he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till managed to buy with the price of the yield, some cows and their shepherd Later on the laborer came to me and said, '(O Allah's slave!) Be afraid o Allah, and do not be unjust to me and give me my due.' I said (to him), 'Go and take those cows and their shepherd. So he took them and went away. (So, O Allah!) If You considered that I had done that for seeking Your pleasure, then please remove the remaining part of the rock.' And so Allah released them (from their difficulty)

5975. Narrated Al-Mughira: The Prophet (ﷺ) said, "Allah has forbidden you (1) to be undutiful to your mothers (2) to withhold (what you should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others (B), ask too many questions (in religion), or (C) waste your property

5976. Narrated Abu Bakra: Allah's Messenger (ﷺ) said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger (ﷺ)" He said, "To join partners in worship with Allah: to be undutiful to one's parents." The Prophet (ﷺ) sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop

5977. Narrated Anas bin Malik: Allah's Messenger (ﷺ) mentioned the greatest sins or he was asked about the greatest sins. He said, "To join partners in worship with Allah; to kill a soul which Allah has forbidden to kill; and to be undutiful or unkind to one's parents." The Prophet (ﷺ) added, "Shall I inform you of the biggest of the great sins? That is the forged statement or the false witness." Shu'ba (the sub-narrator) states that most probably the Prophet said, "the false witness

5978. Narrated Asma' bint Abu Bakr: My mother came to me, hoping (for my favor) during the lifetime of the Prophet. I asked the Prophet, "May I treat her kindly?" He replied, "Yes." Ibn 'Uyaina said, "Then Allah revealed: 'Allah forbids you not with regards to those who fought not against you because of religion, and drove

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you not out from your homes, that you should show them kindness and deal justly with them

5979. Narrated Asma': "My mother who was a Mushrikah (pagan, etc.), came with her father during the period of peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet () saying, "My mother has arrived and she is hoping (for my favor)." The Prophet () said, "Yes, be good to your mother

5980. Narrated Abu Sufyan: That Heraclius sent for him and said, "What did he, i.e. the Prophet () order you?" I replied, "He orders us to offer prayers; to give alms; to be chaste; and to keep good relations with our relatives

5981. Narrated Ibn `Umar: My father, seeing a silken cloak being sold, said, "O Allah's Messenger ()! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "This is worn only by that person who will have no share in the Hereafter." Later a few silken cloaks were given to the Prophet () as a gift, and he sent one of those cloaks to `Umar. `Umar said (to the Prophet), "How can I wear it while you have said about it what you said?" The Prophet () said, "I did not give it to you to wear but to sell or to give to someone else to wear." So `Umar sent it to his (pagan) brother who was from the inhabitants of Mecca before he (`Umar's brother) embraced Islam

5982. Narrated Abu Ayyub Al-Ansari: It was said "O Allah's Messenger! Inform me of a deed which will make me enter Paradise." (continues through a different chain in the next hadith)

5983. Narrated Abu Aiyub Al-Ansari: A man said, "O Allah's Messenger ()! Inform me of a deed which will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" Allah's Messenger () said, "He has something to ask (what he needs greatly)." The Prophet () said (to him), (In order to enter Paradise) you should worship Allah and join none in worship with Him: You should offer prayers perfectly, give obligatory charity (Zakat), and keep good relations with your Kith and kin." He then said, "Leave it!" (The sub-narrator said, "It seems that the Prophet () was riding his she camel

5984. Narrated Jubair bin Mut'im: That he heard the Prophet () saying, "The person who severs the bond of kinship will not enter Paradise

5985. Narrated Abu Huraira: I heard Allah's Messenger () saying, "Who ever is pleased that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his Kith and kin

5986. Narrated Anas bin Malik: Allah's Apostle said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin

5987. Narrated Abu Huraira: The Prophet () said, "Allah created the creations, and when He finished from His creations, Ar-Rahm i.e., womb said, "(O Allah) at this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kith and kin). Allah said, 'Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.' It said, 'Yes, O my Lord.' Allah said, 'Then that is for you ' " Allah's Messenger () added. "Read (in the Qur'an) if you wish, the Statement of Allah: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?

5988. Narrated Abu Huraira: The Prophet () said, "The word 'Ar-Rahm (womb) derives its name from Ar-Rahman (i.e., one of the names of Allah) and Allah said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e. Kith and Kin) and sever the relation with him who will sever the relation with you, (womb, i.e. Kith and Kin)

5989. Narrated `Aisha: (the wife of the Prophet) The Prophet () said, "The word 'Ar-Rahm' (womb) derives its name from 'Ar-Rahman' (i.e. Allah). So whosoever keeps good relations with it (womb i.e. Kith and kin), Allah will keep good relations with him, and whosoever will sever it (i.e. severs his bonds of Kith and kin) Allah too will sever His relations with him

5990. Narrated `Amr bin Al-`As: I heard the Prophet () saying openly not secretly, "The family of Abu so-and-so (i.e. Talib) are not among my protectors." `Amr said that there was a blank space (1) in the Book of Muhammad bin Ja'far. He added, "My Protector is Allah and the righteous believing people." `Amr bin Al-`As added: I heard the Prophet () saying, 'But they (that family) have kinship (Rahm) with me and I will be good and dutiful to them

5991. Narrated `Abdullah bin `Amr: The Prophet () said, "Al-Wasil is not the one who recompenses the good done to him by his relatives, but Al-Wasil is the one who keeps good relations with those relatives who had severed the bond of kinship with him

5992. Narrated Hakim bin Hizam: That he said, "O Allah's Messenger ()! What do you think about my good deeds which I used to do during the period of ignorance (before embracing Islam) like keeping good relations with my Kith and kin, manumitting of slaves and giving alms etc; Shall I receive the reward for that?" Allah's Messenger () said, "You have embraced Islam with all those good deeds which you did

5993. Narrated Sa'id: Um Khalid bint Khalid bin Sa'id said, "I came to Allah's Messenger () along with my father and I was wearing a yellow shirt. Allah's Messenger () said, "Sanah Sanah!" ('Abdullah, the sub-narrator said, "It means, 'Nice, nice!' in the Ethiopian language.") Um Khalid added, "Then I started playing with the seal of Prophethood. My father admonished me. But Allah's Messenger () said (to my father), "Leave her," Allah's Messenger () (then addressing me) said, "May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e. May Allah prolong your life)." (The sub-narrator, `Abdullah aid, "That garment (which she was wearing remained usable for a long period)

5994. Narrated Ibn Abi Na'm: I was present when a man asked Ibn `Umar about the blood of mosquitoes. Ibn `Umar said, "From where are you?" The man replied.

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"From Iraq," Ibn `Umar said, "Look at that! he is asking me about the blood of Mosquitoes while they (the Iraqis) have killed the (grand) son of the Prophet. I have heard the Prophet () saying, "They (Hasan and Husain) are my two sweet-smelling flowers in this world

5995. Narrated `Aisha:(the wife of the Prophet) A lady along with her two daughters came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and then she got up and went away. Then the Prophet () came in and I informed him about this story. He said, "Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire

5996. Narrated Abu Qatada:The Prophet () came out towards us, while carrying Umamah, the daughter of Abi Al-As (his granddaughter) over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up

5997. Narrated Abu Huraira:Allah's Messenger () kissed Al-Hasan bin `Ali while Al-Aqra' bin H`Abis at-Tamim was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them," Allah's Messenger () cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully

5998. Narrated `Aisha:A bedouin came to the Prophet () and said, "You (people) kiss the boys! We don't kiss them." The Prophet said, "I cannot put mercy in your heart after Allah has taken it away from it

5999. Narrated `Umar bin Al-Khattab:Some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet () and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him) the Prophet said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet () then said, "Allah is more merciful to His slaves than this lady to her son

6000. Narrated Abu Huraira:I heard Allah's Messenger () saying, Allah divided Mercy into one hundred parts. He kept ninety nine parts with Him and sent down one part to the earth, and because of that, its one single part, His Creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it

6001. Narrated `Abdullah:I said 'O Allah's Messenger (! Which sin is the greatest?" He said, "To set up a rival unto Allah, though He Alone created you." I said, "What next?" He said, "To kill your son lest he should share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor." And then Allah revealed as proof of the statement of the Prophet: 'Those who invoke not with Allah any other god)..... (to end of verse)

6002. Narrated `Aisha:The Prophet () took a child in his lap for Tahnik (i.e. he chewed a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine

6003. Narrated Usama bin Zaid:Allah's Messenger () used to put me on (one of) his thighs and put Al-Hasan bin `Ali on his other thigh, and then embrace us and say, "O Allah! Please be Merciful to them, as I am merciful to them

6004. Narrated `Aisha:I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab and because he used to slaughter a sheep and distribute its meat among her friends

6005. Narrated Sahl bin Sa`d:The Prophet () said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together

6006. Narrated Safwan bin Salim:The Prophet () said "The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all the night." Narrated Abu Huraira that the Prophet () said as above

6007. Narrated Abu Huraira:Allah's Messenger () said, "The one who looks after and works for a widow and for a poor person is like a warrior fighting for Allah's Cause." (The narrator Al-Qa'nabi is not sure whether he also said "Like the one who prays all the night without slackness and fasts continuously and never breaks his fast)

6008. Narrated Abu Sulaiman and Malik bin Huwairith:We came to the Prophet () and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce its call (i.e. the Adhan), and the eldest of you should lead you in prayer

6009. Narrated Abu Huraira:Allah's Messenger () said, "While a man was walking on a road. he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself "This dog is suffering from the same state of thirst as I did." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him." The people asked, "O Allah's Messenger (! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being)

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6010. Narrated Abu Huraira:Allah's Messenger () stood up for the prayer and we too stood up along with him. Then a bedouin shouted while offering prayer. "O Allah! Bestow Your Mercy on me and Muhammad only and do not bestow it on anybody else along with us." When the Prophet () had finished his prayer with Taslim, he said to the Bedouin, "You have limited (narrowed) a very vast (thing)," meaning Allah's Mercy
6011. Narrated An-Nu'man bin Bashir:Allah's Messenger () said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it
6012. Narrated Anas bin Malik:The Prophet () said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity
6013. Narrated Jarir bin `Abdullah:The Prophet () said, "He who is not merciful to others, will not be treated mercifully
6014. Narrated `Aisha:The Prophet () said "Gabriel continued to recommend me about treating the neighbors Kindly and politely so much so that I thought he would order me to make them as my heirs
6015. Narrates Ibn `Umar:Allah's Apostle said, Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs
6016. Narrated Abu Shuraih:The Prophet () said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger ()?" He said, "That person whose neighbor does not feel safe from his evil
6017. Narrated Abu Huraira:The Prophet () used to say, "O Muslim ladies! A neighbouress should not look down upon the present of her neighbouress even it were the hooves of a sheep
6018. Narrated Abu Huraira:Allah's Messenger () said, "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk)
6019. Narrated Abu Shuraih Al-Adawi:My ears heard and my eyes saw the Prophet () when he spoke, "Anybody who believes in Allah and the Last Day, should serve his neighbor generously, and anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward." It was asked. "What is his reward, O Allah's Messenger ()?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqa (a charitable gift). And anybody who believes in Allah and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of dirty and evil talks)
6020. Narrated `Aisha:I said, "O Allah's Messenger (!) I have two neighbors! To whom shall I send my gifts?" He said, "To the one whose gate is nearer to you
6021. Narrated Jabir bin `Abdullah:The Prophet () said, Enjoining, all that is good is a Sadaqa
6022. Narrated Abu Musa Al-Ash'ari:The Prophet () said, "On every Muslim there is enjoined (a compulsory) Sadaqa (alms)." They (the people) said, "If one has nothing?" He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good (or said what is reasonable)." They said, "If he does not do that"" He said, "Then he should refrain from doing evil, for that will be considered for Him as a Sadaqa (charity)
6023. Narrated `Adi bin Hatim:The Prophet () mentioned the (Hell) Fire and sought refuge (with Allah) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allah) from it and turned his face to the other side. (Shu'ba, the sub-narrator, said, "I have no doubt that the Prophet () repeated it twice.") The Prophet () then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word
6024. Narrated `Aisha:(the wife of the Prophet) A group of Jews entered upon the Prophet () and said, "As-Samu-Alaikum." (i.e. death be upon you). I understood it and said, "Wa-Alaikum As-Samu wal-la'n. (death and the curse of Allah be Upon you)." Allah's Messenger () said "Be calm, O `Aisha! Allah loves that on, should be kind and lenient in all matters." I said, "O Allah's Messenger (!) Haven't you heard what they (the Jews) have said?" Allah's Messenger () said "I have (already) said (to them) "And upon you
6025. Narrated Anas bin Malik:A bedouin urinated in the mosque and the people ran to (beat) him. Allah's Messenger () said, "Do not interrupt his urination (i.e. let him finish)." Then the Prophet () asked for a tumbler of water and poured the water over the place of urine
6026. Narrated Abu Musa:The Prophet () said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet () then clasped his hands with the fingers interlaced. (At that time) the Prophet () was sitting and a man came and begged or asked for something. The Prophet () faced us and said, "Help and recommend him and you will receive the reward for it, and Allah will bring about what He will through His Prophet's tongue
6027. Narrated Abu Musa:The Prophet () said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet () then clasped his hands with the fingers interlaced. (At that time) the Prophet () was sitting and a man came and begged or asked for something. The Prophet () faced

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us and said, "Help and recommend him and you will receive the reward for it, and Allah will bring about what He will through His Prophet's tongue

6028. Narrated Abu Musa: Whenever a beggar or a person in need came to the Prophet, the Prophet would say "Help and recommend him and you will receive the reward for it, and Allah will bring about what he will through His Prophet's tongue

6029. Narrated Masruq: Abdullah bin 'Amr mentioned Allah's Messenger () saying that he was neither a Fahish nor a Mutafahish. Abdullah bin 'Amr added, Allah's Messenger () said, 'The best among you are those who have the best manners and character

6030. Narrated 'Abdullah bin Mulaika: Aisha said that the Jews came to the Prophet () and said, "As-Samu 'Alaikum" (death be on you). Aisha said (to them), "(Death) be on you, and may Allah curse you and shower His wrath upon you!" The Prophet () said, "Be calm, O Aisha! You should be kind and lenient, and beware of harshness and Fuhsh (i.e. bad words)." She said (to the Prophet), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allah)

6031. Narrated Anas bin Malik: The Prophet () was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted

6032. Narrated Aisha: A man asked permission to enter upon the Prophet. When the Prophet () saw him, he said, "What an evil brother of his tribe! And what an evil son of his tribe!" When that man sat down, the Prophet () behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, Aisha said (to the Prophet). "O Allah's Apostle! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behavior, and you enjoyed his company?" Allah's Messenger () said, "O Aisha! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil (deeds)

6033. Narrated Anas: The Prophet () was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Medina got afraid (of a sound). So the people went towards that sound, but the Prophet () having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid." (At that time) he was riding a horse belonging to Abu Talha and it was naked without a saddle, and he was carrying a sword slung at his neck. The Prophet () said, "I found it (the horse) like a sea, or, it is the sea indeed

6034. Narrated Jabir: Never was the Prophet () asked for a thing to be given for which his answer was 'no

6035. Narrated Masruq: We were sitting with Abdullah bin Amr who was narrating to us (Hadith): He said, "Allah's Messenger () was neither a Fahish nor a Mutafahish, and he used to say, 'The best among you are the best in character (having good manners)

6036. Narrated Abu Hazim: Sahl bin Sa'd said that a woman brought a Burda (sheet) to the Prophet. Sahl asked the people, "Do you know what is a Burda?" The people replied, "It is a 'Shamla', a sheet with a fringe." That woman said, "O Allah's Messenger (!) I have brought it so that you may wear it." So the Prophet () took it because he was in need of it and wore it. A man among his companions, seeing him wearing it, said, "O Allah's Apostle! Please give it to me to wear." The Prophet () said, "Yes." (and gave him that sheet). When the Prophet left, the man was blamed by his companions who said, "It was not nice on your part to ask the Prophet for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) never turns down anybody's request that he might be asked for." That man said, "I just wanted to have its blessings as the Prophet () had put it on, so I hoped that I might be shrouded in it

6037. Narrated Abu Huraira: Allah's Messenger () said, "Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and the Harj (will increase)." They asked, "What is the Harj?" He replied, "(It is) killing (murdering), (it is) murdering (killing)

6038. Narrated Anas: I served the Prophet () for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?

6039. Narrated Al-Aswad: I asked Aisha what did the Prophet () use to do at home. She replied. "He used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer

6040. 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 then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also.' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth

6041. Narrated Anas bin Malik: The Prophet () said, "None will have the sweetness (delight) of Faith (a) till he loves a person and loves him only for Allah's sake, (b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allah has brought him out of it, (c) and till Allah and His Apostle become dearer to him than anything else

6042. Narrated Abdullah bin Zam'a: The Prophet () forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?" And Hisham said, "As he beats his slave

6043. Narrated Ibn Umar: The Prophet () said at Mina, "Do you know what day is today?" They (the people) replied, "Allah and His Apostle know better," He said "Today is 10th of Dhul-Hijja, the sacred (forbidden) day. Do you know what town is this town?" They (the people) replied, "Allah and His Apostle know better." He said, "This is the (forbidden) Sacred town (Mecca a sanctuary)." And do you know which month is this month?" They (the People) replied, "Allah and His Apostle know better." He said, "This is the Sacred (forbidden) month ." He added, "Allah has made your blood, your properties and your honor Sacred to one another (i.e.

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Muslims) like the sanctity of this day of yours in this month of yours, in this town of yours." (See Hadith No. 797, Vol)

6044. Narrated `Abdullah:Allah's Messenger () said, "Abusing a Muslim is Fusuq (i.e., an evil-doing), and killing him is Kufr (disbelief)

6045. Narrated Abu Dhar:That he heard the Prophet () saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent

6046. Narrated Anas:Allah's Messenger () was neither a Fahish (one who had a bad tongue) nor a Sabbaba (one who abuses others) and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead

6047. Narrated Thabit bin Ad-Dahhak:(who was one of the companions who gave the pledge of allegiance to the Prophet () underneath the tree (Al-Hudaibiya)) Allah's Messenger () said, "Whoever swears by a religion other than Islam (i.e. if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfill a vow about a thing which he does not possess. And if somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; And if somebody curses a believer, then his sin will be as if he murdered him; And whoever accuses a believer of Kufr (disbelief), then it is as if he killed him

6048. Narrated Sulaiman bin Surad:A man from the companions of the Prophet () said, "Two men abused each other in front of the Prophet () and one of them became angry and his anger became so intense that his face became swollen and changed. The Prophet () said, "I know a word the saying of which will cause him to relax if he does say it." Then a man went to him and informed him of the statement of the Prophet () and said, "Seek refuge with Allah from Satan." On that, angry man said, 'Do you find anything wrong with me? Am I insane? Go away

6049. Narrated 'Ubada bin As-Samit:Allah's Messenger () went out to inform the people about the (date of the Night of decree (Al-Qadr). There happened a quarrel between two Muslim men. The Prophet () said, "I came out to inform you about the Night of Al-Qadr, but as so-and-so and so-and-so quarrelled, so the news about it had been taken away; and may be it was better for you. So look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramadan)

6050. Narrated Ma'rur:I saw Abu Dhar wearing a Burd (garment) and his slave too was wearing a Burd, so I said (to Abu Dhar), "If you take this (Burda of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment." Abu Dhar said, "There was a quarrel between me and another man whose mother was a non-Arab and I called her bad names. The man mentioned (complained about) me to the Prophet. The Prophet () said, "Did you abuse so-and-so?" I said, "Yes" He said, "Did you call his mother bad names?" I said, "Yes". He said, "You still have the traits of (the Pre-Islamic period of) ignorance." I said. "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allah has put them under your command. So the one under whose hand Allah has put his brother, should feed him of what he eats, and give him dresses of what he wears, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein

6051. Narrated Abu Huraira:The Prophet () led us in the Zuhr prayer, offering only two rak`at and then (finished it) with Taslim, and went to a piece of wood in front of the mosque and put his hand over it. Abu Bakr and `Umar were also present among the people on that day but dared not talk to him (about his unfinished prayer). And the hasty people went away, wondering. "Has the prayer been shortened" Among the people there was a man whom the Prophet () used to call Dhul-Yadain (the longarmed). He said, "O Allah's Prophet! Have you forgotten or has the prayer been shortened?" The Prophet () said, "Neither have I forgotten, nor has it been shortened." They (the people) said, "Surely, you have forgotten, O Allah's Messenger ()!" The Prophet () said, Dhul-Yadain has told the truth." So the Prophet () got up and offered other two rak`at and finished his prayer with Taslim. Then he said Takbir, performed a prostration of ordinary duration or longer, then he raised his head and said Takbir and performed another prostration of ordinary duration or longer and then raised his head and said Takbir (i.e. he performed the two prostrations of Sahu, i.e., forgetfulness)

6052. Narrated Ibn `Abbas:Allah's Messenger () passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things). The Prophet () then asked for a green leaf of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the leaf get dried." (See Hadith No 215, Vol)

6053. Narrated Abu Usaid As-Sa`idi:The Prophet () said, "The best family among the Ansar is the Banu An-Najjar

6054. Narrated `Aisha:A man asked permission to enter upon Allah's Messenger (). The Prophet () said, "Admit him. What an evil brother of his people or a son of his people." But when the man entered, the Prophet () spoke to him in a very polite manner. (And when that person left) I said, "O Allah's Messenger ()! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet () said, "O `Aisha! The worst people are those whom the people desert or leave in order to save themselves from their dirty language or from their transgression

6055. Narrated Ibn `Abbas:Once the Prophet () went through the grave-yards of Medina and heard the voices of two humans who were being tortured in their graves. The Prophet () said, "They are being punished, but they are not being punished because of a major sin, yet their sins are great. One of them used not to save himself from (being soiled with) the urine, and the other used to go about with calumnies (Namima)." Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying, "I hope that their punishment may be abated as long as these pieces of the leaf are not dried

6056. Narrated Hudhaifa:I heard the Prophet () saying, "A Qattat will not enter Paradise

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6057. Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink
6058. Narrated Abu Huraira: The Prophet (ﷺ) said, "The worst people in the Sight of Allah on the Day of Resurrection will be the double faced people who appear to some people with one face and to other people with another face
6059. Narrated Ibn Mas'ud: Once Allah's Messenger (ﷺ) divided and distributed (the war booty). An Ansar man said, "By Allah ! Muhammad, by this distribution, did not intend to please Allah." So I came to Allah's Messenger (ﷺ) and informed him about it whereupon his face became changed with anger and he said, "May Allah bestow His Mercy on Moses for he was hurt with more than this, yet he remained patient
6060. Narrated Abu Musa: The Prophet (ﷺ) heard a man praising another man and he was exaggerating in his praise. The Prophet (ﷺ) said (to him). "You have destroyed (or cut) the back of the man
6061. Narrated Abu Bakra: A man was mentioned before the Prophet (ﷺ) and another man praised him greatly The Prophet (ﷺ) said, "May Allah's Mercy be on you ! You have cut the neck of your friend." The Prophet (ﷺ) repeated this sentence many times and said, "If it is indispensable for anyone of you to praise someone, then he should say, 'I think that he is so-and-so,' if he really thinks that he is such. Allah is the One Who will take his accounts (as He knows his reality) and no-one can sanctify anybody before Allah." (Khalid said, "Woe to you," instead of "Allah's Mercy be on you)
6062. Narrated Salim: that his father said; "When Allah's Messenger (ﷺ) mentioned what he mentioned about (the hanging of) the Izar (waist sheet), Abu Bakr said, "O Allah's Messenger (ﷺ)! My Izar slackens on one side (without my intention)." The Prophet (ﷺ) said, "You are not among those (who, out of pride) drag their Izars behind them
6063. Narrated `Aisha: The Prophet (ﷺ) continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said, to me, "O `Aisha! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man? The latter replied, 'He is under the effect of magic.' The first one asked, 'Who had worked magic on him?' The other replied, 'Lubaid bin Asam.' The first one asked, 'What material (did he use)?' The other replied, 'The skin of the pollen of a male date tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwan.'" Then the Prophet (ﷺ) went to that well and said, "This is the same well which was shown to me in the dream. The tops of its date-palm trees look like the heads of the devils, and its water looks like the Henna infusion." Then the Prophet (ﷺ) ordered that those things be taken out. I said, "O Allah's Messenger (ﷺ)! Won't you disclose (the magic object)?" The Prophet (ﷺ) said, "Allah has cured me and I hate to circulate the evil among the people." `Aisha added, "(The magician) Lubaid bin Asam was a man from Bani Zuraiq, an ally of the Jews
6064. Narrated Abu Huraira: The Prophet (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you)
6065. Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days
6066. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales. and do not look for the others' faults, and do not do spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah's worshipers! Be brothers
6067. Narrated `Aisha: The Prophet (ﷺ) said, "I do not think that so-and-so and so-and-so know anything of our religion." (And Al-Laith said, "These two persons were among the hypocrites)
6068. Narrated Al-Laith: `Aisha said "The Prophet (ﷺ) entered upon me one day and said, 'O `Aisha! I do not think that so-and-so and so-and-so know anything of our religion which we follow
6069. Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying. "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself
6070. Narrated Safwan bin Muhriz: A man asked Ibn `Umar, "What did you hear Allah's Messenger (ﷺ) saying regarding An-Najwa (secret talk between Allah and His believing worshipper on the Day of Judgment)?" He said, "(The Prophet (ﷺ) said), "One of you will come close to his Lord till He will shelter him in His screen and say: Did you commit such-and-such sin? He will say, 'Yes.' Then Allah will say: Did you commit such and such sin? He will say, 'Yes.' So Allah will make him confess (all his sins) and He will say, 'I screened them (your sins) for you in the world, and today I forgive them for you
6071. Narrated Haritha bin Wahb: Al-Khuzai: The Prophet (ﷺ) said, "Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allah's Oath that he will do that thing, Allah will fulfill his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person

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6072. Anas bin Malik said, "Any of the female slaves of Medina could take hold of the hand of Allah's Messenger () and take him wherever she wished

6073. Narrated `Aisha:(the wife of the Prophet) that she was told that `Abdullah bin Az-Zubair (on hearing that she was selling or giving something as a gift) said, "By Allah, if `Aisha does not give up this, I will declare her incompetent to dispose of her wealth." I said, "Did he (`Abdullah bin Az-Zubair) say so?" They (people) said, "Yes." `Aisha said, "I vow to Allah that I will never speak to Ibn Az-Zubair." When this desertion lasted long, `Abdullah bin Az-Zubair sought intercession with her, but she said, "By Allah, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow." When this state of affairs was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al- Miswar bin Makhrama and `Abdur-Rahman bin Al-Aswad bin `Abd Yaghuth, who were from the tribe of Bani Zahra, "I beseech you, by Allah, to let me enter upon `Aisha, for it is unlawful for her to vow to cut the relation with me." So Al-Miswar and `Abdur-Rahman, wrapping their sheets around themselves, asked `Aisha's permission saying, "Peace and Allah's Mercy and Blessings be upon you! Shall we come in?" `Aisha said, "Come in." They said, "All of us?" She said, "Yes, come in all of you," not knowing that Ibn Az-Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of `Aisha and started requesting her to excuse him, and wept. Al-Miswar and `Abdur Rahman also started requesting her to speak to him and to accept his repentance. They said (to her), "The Prophet () forbade what you know of deserting (not speaking to your Muslim Brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days)." So when they increased their reminding her (of the superiority of having good relation with Kith and kin, and of excusing others' sins), and brought her down to a critical situation, she started reminding them, and wept, saying, "I have made a vow, and (the question of) vow is a difficult one." They (Al-Miswar and `Abdur-Rahman) persisted in their appeal till she spoke with `Abdullah bin Az-Zubair and she manumitted forty slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears

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6076. Narrated Anas bin Malik:Allah's Messenger () said, "Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allah's worshipers! Be Brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights

6077. Narrated Abu Aiyub Al-Ansari:Allah's Messenger () said, "It is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first

6078. Narrated `Aisha:Allah's Messenger () said, " I know whether you are angry or pleased." I said, "How do you know that, Allah's Messenger ()?" He said, "When you are pleased, you say, 'Yes, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Abraham!' " I said, "Yes, I do not leave, except your name

6079. Narrated `Aisha:(the wife of the Prophet) "I do not remember my parents believing in any religion other than the Religion (of Islam), and our being visited by Allah's Messenger () in the morning and in the evening. One day, while we were sitting in the house of Abu Bakr (my father) at noon, someone said, 'This is Allah's Messenger () coming at an hour at which he never used to visit us.' Abu Bakr said, 'There must be something very urgent that has brought him at this hour.' The Prophet () said, 'I have been allowed to go out (of Mecca) to migrate

6080. Narrated Anas bin Malik:Allah's Messenger () visited a household among the Ansars, and he took a meal with them. When he intended to leave, he asked for a place in that house for him, to pray so a mat sprinkled with water was put and he offered prayer over it, and invoked for Allah's Blessing upon them (his hosts)

6081. Narrated `Abdullah:`Umar saw a silken cloak over a man (for sale) so he took it to the Prophet () and said, 'O Allah's Apostle! Buy this and wear it when the delegate come to you.' He said, 'The silk is worn by one who will have no share (in the Here-after).' Some time passed after this event, and then the Prophet () sent a (similar) cloak to him. `Umar brought that cloak back to the Prophet () and said, 'You have sent this to me, and you said about a similar one what you said?' The Prophet () said, 'I have sent it to you so that you may get money by selling it.' Because of this, Ibn `Umar used to hate the silken markings on the garments

6082. Narrated Anas:When `Abdur-Rahman came to us, the Prophet () established a bond of brotherhood between him and Sa'd bin Ar-Rabi`. Once the Prophet () said, "As you (O `Abdur-Rahman) have married, give a wedding banquet even if with one sheep

6083. Narrated `Asim:I said to Anas bin Malik, "Did it reach you that the Prophet () said, "There is no treaty of brotherhood in Islam?" Anas said, "The Prophet () made a treaty (of brotherhood) between the Ansar and the Quraish in my home

6084. Narrated `Aisha:Rifa'a Al-Qurazi divorced his wife irrevocably (i.e. that divorce was the final). Later on `Abdur- Rahman bin Az-Zubair married her after him. She came to the Prophet () and said, "O Allah's Messenger (!) I was Rifa'a's wife and he divorced me thrice, and then I was married to `Abdur-Rahman bin Az-Zubair, who, by Allah has nothing with him except something like this fringe, O Allah's Messenger (), " showing a fringe she had taken from her covering sheet. Abu Bakr was sitting with the Prophet () while Khalid Ibn Sa'id bin Al-As was sitting at the gate of the room waiting for admission. Khalid started calling Abu Bakr, "O Abu Bakr! Why don't you reprove this lady from what she is openly saying before Allah's Apostle?" Allah's Messenger () did nothing except smiling, and then said (to the lady), "Perhaps you want to go back to Rifa'a? No, (it is not possible), unless and until you enjoy the sexual relation with him (`Abdur Rahman), and he enjoys the sexual relation with you

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6085. Narrated Sa'd: Umar bin Al-Khattab asked permission of Allah's Messenger (ﷺ) to see him while some Quraishi women were sitting with him and they were asking him to give them more financial support while raising their voices over the voice of the Prophet. When Umar asked permission to enter, all of them hurried to screen themselves the Prophet (ﷺ) admitted Umar and he entered, while the Prophet (ﷺ) was smiling. Umar said, "May Allah always keep you smiling, O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for you!" The Prophet (ﷺ) 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, "You have more right, that they should be afraid of you, O Allah's Messenger (ﷺ)!" And then he (Umar) turned towards them and said, "O enemies of your souls! You are afraid of me and not of Allah's Messenger (ﷺ)?" The women replied, "Yes, for you are sterner and harsher than Allah's Messenger (ﷺ)." Allah's Messenger (ﷺ) said, "O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours"

6086. Narrated Abdullah bin Umar: When Allah's Apostle was in Ta'if (trying to conquer it), he said to his companions, "Tomorrow we will return (to Medina), if Allah wills." Some of the companions of Allah's Messenger (ﷺ) said, "We will not leave till we conquer it." The Prophet (ﷺ) said, "Therefore, be ready to fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Ta'if) and suffered many wounds. Then Allah's Messenger (ﷺ) said, "Tomorrow we will return (to Medina), if Allah wills." His companions kept quiet this time. Allah's Messenger (ﷺ) then smiled

6087. Narrated Abu Huraira: A man came to the Prophet (ﷺ) and said, "I have been ruined for I have had sexual relation with my wife in Ramadan (while I was fasting)" The Prophet (ﷺ) said (to him), "Manumit a slave." The man said, "I cannot afford that." The Prophet (ﷺ) said, "(Then) fast for two successive months continuously". The man said, "I cannot do that." The Prophet (ﷺ) said, "(Then) feed sixty poor persons." The man said, "I have nothing (to feed them with)." Then a big basket full of dates was brought to the Prophet. The Prophet (ﷺ) said, "Where is the questioner? Go and give this in charity." The man said, "(Shall I give this in charity) to a poorer person than I? By Allah, there is no family in between these two mountains (of Medina) who are poorer than we." The Prophet (ﷺ) then smiled till his premolar teeth became visible, and said, "Then (feed) your (family with it)"

6088. Narrated Anas bin Malik: While I was going along with Allah's Messenger (ﷺ) who was wearing a Najrani Burd (sheet) with a thick border, a bedouin overtook the Prophet (ﷺ) and pulled his Rida' (sheet) forcibly. I looked at the side of the shoulder of the Prophet (ﷺ) and noticed that the edge of the Rida' had left a mark on it because of the violence of his pull. The bedouin said, "O Muhammad! Order for me some of Allah's property which you have." The Prophet (ﷺ) turned towards him, (smiled) and ordered that he be given something

6089. Narrated Jarir: The Prophet (ﷺ) did not screen himself from me (had never prevented me from entering upon him) since I embraced 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 stroked me on the chest with his hand, and said, "O Allah! Make him firm and make him a guiding and a rightly guided man"

6090. Narrated Jarir: The Prophet (ﷺ) did not screen himself from me (had never prevented me from entering upon him) since I embraced 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 stroked me on the chest with his hand, and said, "O Allah! Make him firm and make him a guiding and a rightly guided man"

6091. Narrated Zainab bint Um Salama: Um Sulaim said, "O Allah's Messenger (ﷺ)! Verily Allah is not shy of (telling you) the truth. Is it essential for a woman to take a bath after she had a wet dream (nocturnal sexual discharge)?" He said, "Yes, if she notices discharge. On that Um Salama laughed and said, "Does a woman get a (nocturnal sexual) discharge?" He said, "How then does (her) son resemble her (his mother)?"

6092. Narrated Aisha: I never saw the Prophet (ﷺ) laughing to an extent that one could see his palate, but he always used to smile only

6093. Narrated Anas: A man came to the Prophet (ﷺ) on a Friday while he (the Prophet) was delivering a sermon at Medina, and said, "There is lack of rain, so please invoke your Lord to bless us with the rain." The Prophet (ﷺ) looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet (ﷺ) was delivering the Friday sermon, and said, "We are drowned; Please invoke your Lord to withhold it (rain) from us" The Prophet smiled and said twice or thrice, "O Allah! Please let it rain round about us and not upon us." The clouds started dispersing over Medina to the right and to the left, and it rained round about Medina and not upon Medina. Allah showed them (the people) the miracle of His Prophet and His response to his invocation

6094. Narrated Abdullah: The Prophet (ﷺ) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar"

6095. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)"

6096. Narrated Samura bin Jundub: The Prophet (ﷺ) said, "I saw (in a dream), two men came to me." Then the Prophet (ﷺ) narrated the story (saying), "They said, 'The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection"

6097. Narrated Hudhaifa: From among the people, Ibn Um Abd greatly resembled Allah's Messenger (ﷺ) in solemn gate and good appearance of piety and in calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them"

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6098. Narrated Tariq: `Abdullah said, "The best talk is Allah's Book (Qur'an), and the best guidance is the guidance of Muhammad

6099. Narrated Abu Musa: The Prophet (ﷺ) said: None is more patient than Allah against the harmful saying. He hears from the people they ascribe children to Him, yet He gives them health and (supplies them with) provision

6100. Narrated `Abdullah: The Prophet (ﷺ) divided and distributed something as he used to do for some of his distributions. A man from the Ansar said, "By Allah, in this division the pleasure of Allah has not been intended." I said, "I will definitely tell this to the Prophet (ﷺ)." So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet (ﷺ) and the color of his face changed, and he became so angry that I wished I had not told him. The Prophet (ﷺ) then said, "Moses was harmed with more than this, yet he remained patient

6101. Narrated `Aisha: The Prophet (ﷺ) did something and allowed his people to do it, but some people refrained from doing it. When the Prophet (ﷺ) learned of that, he delivered a sermon, and after having sent Praises to Allah, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better than they, and I am more afraid of Him than they

6102. Narrated Abu Sa`id Al-Khudri: The Prophet (ﷺ) was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) in his face

6103. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If a man says to his brother, O Kafir (disbeliever)!" Then surely one of them is such (i.e., a Kafir)

6104. Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said, 'If anyone says to his brother, 'O misbeliever! Then surely, one of them such

6105. Narrated Thabit bin Ad-Dahhak: The Prophet (ﷺ) said, "Whoever swears by a religion other than Islam (i.e. if he swears by saying that he is a non-Muslim in case he is telling a lie), then he is as he says if his oath is false and whoever commits suicide with something, will be punished with the same thing in the (Hell) fire, and cursing a believer is like murdering him, and whoever accuses a believer of disbelief, then it is as if he had killed him

6106. Narrated Jabir bin `Abdullah: Mu`adh bin Jabal used to pray with the Prophet (ﷺ) and then go to lead his people in prayer. Once he led the people in prayer and recited Surat-al-Baqara. A man left (the row of the praying people) and offered (light) prayer (separately) and went away. When Mu`adh came to know about it, he said, "He (that man) is a hypocrite." Later that man heard what Mu`adh said about him, so he came to the Prophet and said, "O Allah's Messenger (ﷺ)! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu`adh led us in the (night) prayer and he recited Sura-al-Baqara, so I offered my prayer separately, and because of that, he accused me of being a hypocrite." The Prophet called Mu`adh and said thrice, "O Mu`adh! You are putting the people to trials? Recite 'Washshamsi wad-uhaha' (91) or 'Sabbih isma Rabbi ka-l-I'la' (87) or the like

6107. Narrated Abu Huraira: Allah's Messenger (ﷺ) said: "Whoever amongst you swears, (saying by error) in his oath 'By Al-Lat and Al-Uzza', then he should say, 'None has the right to be worshipped but Allah.' And whoever says to his companions, 'Come let me gamble' with you, then he must give something in charity (as an expiation for such a sin)." (See Hadith No)

6108. Narrated Ibn `Umar: that he found `Umar bin Al-Khattab in a group of people and he was swearing by his father. So Allah's Messenger (ﷺ) called them, saying, "Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet

6109. Narrated `Aisha: The Prophet (ﷺ) entered upon me while there was a curtain having pictures (of animals) in the house. His face got red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet (ﷺ) said, "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection

6110. Narrated Abu Mas`ud: A man came to the Prophet (ﷺ) and said "I keep away from the morning prayer only because such and such person prolongs the prayer when he leads us in it. The narrator added: I had never seen Allah's Apostle more furious in giving advice than he was on that day. He said, "O people! There are some among you who make others dislike good deeds) cause the others to have aversion (to congregational prayers). Beware! Whoever among you leads the people in prayer should not prolong it, because among them there are the sick, the old, and the needy." (See Hadith No. 670, Vol)

6111. Narrated `Abdullah bin `Umar: While the Prophet (ﷺ) was praying, he saw sputum (on the wall) of the mosque, in the direction of the Qibla, and so he scraped it off with his hand, and the sign of disgust (was apparent from his face) and then said, "Whenever anyone of you is in prayer, he should not spit in front of him (in prayer) because Allah is in front of him

6112. Narrated Zaid bin Khalid Al-Juhani: A man asked Allah's Messenger (ﷺ) about "Al-Luqata" (a lost fallen purse or a thing picked up by somebody). The Prophet (ﷺ) said, "You should announce it publicly for one year, and then remember and recognize the tying material of its container, and then you can spend it. If its owner came to you, then you should pay him its equivalent." The man said, "O Allah's Messenger (ﷺ)! What about a lost sheep?" The Prophet said, "Take it because it is for you, for your brother, or for the wolf." The man again said, "O Allah's Messenger (ﷺ)! What about a lost camel?" Allah's Messenger (ﷺ) became very angry and furious and his cheeks became red (or his face became red), and he said, "You have nothing to do with it (the camel) for it has its food and its water container with it till it meets its owner

6113. Narrated Zaid bin Thabit: Allah's Messenger (ﷺ) made a small room (with a palm leaf mat). Allah's Messenger (ﷺ) came out (of his house) and prayed in it. Some men came and joined him in his prayer. Then again the next night they came for the prayer, but Allah's Messenger (ﷺ) delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting (on your deed, i.e. Tarawih prayer in the mosque) that I thought that this prayer (Tarawih) might become obligatory on you. So you people, offer this

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prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer

6114. Narrated Abu Huraira:Allah's Messenger () said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger

6115. Narrated Sulaiman bin Sarad:Two men abused each other in front of the Prophet () while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet () said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said, "I seek refuge with Allah from Satan, the outcast.' " So they said to that (furious) man, 'Don't you hear what the Prophet () is saying?" He said, "I am not mad

6116. Narrated Abu Huraira:A man said to the Prophet () , "Advise me! "The Prophet () said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet () said in each case, "Do not become angry and furious

6117. Narrated Abu As-Sawar Al-Adawi:Imran bin Husain said: The Prophet () said, "Haya' (pious shyness from committing religious indiscretions) does not bring anything except good." Thereupon Bashir bin Ka'b said, 'It is written in the wisdom paper: Haya' leads to solemnity; Haya' leads to tranquility (peace of mind)." Imran said to him, "I am narrating to you the saying of Allah's Messenger () and you are speaking about your paper (wisdom book)?

6118. Narrated `Abdullah bin `Umar:The Prophet () passed by a man who was admonishing his brother regarding Haya' (pious shyness from committing religious indiscretions) and was saying, "You are very shy, and I am afraid that might harm you." On that, Allah's Messenger () said, "Leave him, for Haya' is (a part) of Faith

6119. Narrated Abu Sa'id:The Prophet () was more shy (from Haya': pious shyness from committing religious indiscretions) than a veiled virgin girl. (See Hadith No. 762, Vol)

6120. Narrated Abu Mas`ud:The Prophet () said, 'One of the sayings of the early Prophets which the people have got is: If you don't feel ashamed (from Haya': pious shyness from committing religious indiscretions) do whatever you like." (See Hadith No 690, 691, Vol)

6121. Narrated Um Salama:Um Sulaim came to Allah's Messenger () and said, "O Allah's Messenger (! Verily, Allah does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it essential for her to take a bath? He replied, "Yes if she notices a discharge

6122. Narrated Ibn `Umar:The Prophet () said, "The example of a believer is like a green tree, the leaves of which do not fall." The people said. "It is such-and-such tree: It is such-and-such tree." I intended to say that it was the datepalm tree, but I was a young boy and felt shy (to answer). The Prophet () said, "It is the date-palm tree." Ibn `Umar added, " I told that to `Umar who said, 'Had you said it, I would have preferred it to such-and such a thing

6123. Narrated Thabit:that he heard Anas saying, "A woman came to the Prophet () offering herself to him in marriage, saying, "Have you got any interest in me (i.e. would you like to marry me?)" Anas's daughter said, "How shameless that woman was!" On that Anas said, "She is better than you, for she presented herself to Allah's Messenger () (for marriage)

6124. Narrated Abu Musa:that when Allah's Messenger () sent him and Mu`adh bin Jabal to Yemen, he said to them, "Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds) and you should both work in cooperation and mutual understanding, obey each other." Abu Musa said, "O Allah's Messenger (! We are in a land in which a drink named Al Bit' is prepared from honey, and another drink named Al-Mizr is prepared from barley." On that, Allah's Messenger () said, "All intoxicants (i.e. all alcoholic drinks) are prohibited

6125. Narrated Anas bin Malik:The Prophet () said, "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them)

6126. Narrated `Aisha:Whenever Allah's Messenger () 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, 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." (See Hadith No. 760. Vol)

6127. Narrated Al-Azraq bin Qais:We were in the city of Al-Ahwaz on the bank of a river which had dried up. Then Abu Barza Al- Aslami came riding a horse and he started praying and let his horse loose. The horse ran away, so Abu Barza interrupted his prayer and went after the horse till he caught it and brought it, and then he offered his prayer. There was a man amongst us who was (from the Khawari) having a different opinion. He came saying. "Look at this old man! He left his prayer because of a horse." On that Abu Barza came to us and said, "Since the time I left Allah's Messenger (), nobody has admonished me; My house is very far from this place, and if I had carried on praying and left my horse, I could not have reached my house till night." Then Abu Barza mentioned that he had been in the company of the Prophet, and that he had seen his leniency

6128. Narrated Abu Huraira:A bedouin urinated in the mosque, and the people rushed to beat him. Allah's Messenger () ordered them to leave him and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet then said, " You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them

6129. Narrated Anas bin Malik:The Prophet () used to mix with us to the extent that he would say to a younger brother of mine, 'O Aba `Umair! What did the Nughair (a kind of bird) do?

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6130. Narrated `Aisha:I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Messenger () used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for `Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fath-ul-Bari page 143, Vol)

6131. Narrated Aisha:A man asked permission to see the Prophet. He said, "Let Him come in; What an evil man of the tribe he is! (Or, What an evil brother of the tribe he is). But when he entered, the Prophet () spoke to him gently in a polite manner. I said to him, "O Allah's Apostle! You have said what you have said, then you spoke to him in a very gentle and polite manner? The Prophet () said, "The worse people, in the sight of Allah are those whom the people leave (undisturbed) to save themselves from their dirty language

6132. Narrated `Abdullah bin Abu Mulaika:The Prophet () was given a gift of a few silken cloaks with gold buttons. He distributed them amongst some of his companions and put aside one of them for Makhrama. When Makhrama came, the Prophet said, "I kept this for you." (Aiyub, the sub-narrator held his garment to show how the Prophet () showed the cloak to Makhrama who had something unfavorable about his temper

6133. Narrated Abu Huraira:The Prophet () said, "A believer is not stung twice (by something) out of one and the same hole

6134. Narrated `Abdullah bin `Amr:Allah's Messenger () entered upon me and said, "Have I not been informed that you offer prayer all the night and fast the whole day?" I said, "Yes." He said, "Do not do so; Offer prayer at night and also sleep; Fast for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you. I hope that you will have a long life, and it is sufficient for you to fast for three days a month as the reward of a good deed, is multiplied ten times, that means, as if you fasted the whole year." I insisted (on fasting more) so I was given a hard instruction. I said, "I can do more than that (fasting)" The Prophet said, "Fast three days every week." But as I insisted (on fasting more) so I was burdened. I said, "I can fast more than that." The Prophet () said, "Fast as Allah's prophet David used to fast." I said, "How was the fasting of the prophet David?" The Prophet () said, "One half of a year (i.e. he used to fast on alternate days)

6135. Narrated Abu Shuraih Al-Ka`bi:Allah's Messenger () said, Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position." Narrated Malik: Similarly as above (156) adding, "Who believes in Allah and the Last Day should talk what is good or keep quiet." (i.e. abstain from dirty and evil talk, and should think before uttering)

6136. Narrated Abu Huraira:The Prophet () said, "Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should speak what is good or keep silent

6137. Narrated `Uqba bin `Amir:We said, "O Allah's Messenger (! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" Allah's Messenger () said to us, "If you stay with some people and they entertain you as they should for a guest, accept it; but if they do not do then you should take from them the right of the guest, which they ought to give

6138. Narrated Abu Huraira:The Prophet () said, "Whoever believes in Allah and the Last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his kith and kin); and whoever believes in Allah and the Last Day, should talk what is good or keep quiet

6139. Narrated Abu Juhaifa:The Prophet () established a bond of brotherhood between Salman and Abu Darda'. Salman paid a visit to Abu ad-Darda and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state.?" She replied, "Your brother, Abu Ad-Darda is not interested in the luxuries of this world." In the meantime Abu Ad-Darda came and prepared a meal for him (Salman), and said to him, "(Please) eat for I am fasting." Salman said, "I am not going to eat, unless you eat." So Abu Ad-Darda' ate. When it was night, Abu Ad-Darda' got up (for the night prayer). Salman said (to him), "Sleep," and he slept. Again Abu- Ad-Darda' got up (for the prayer), and Salman said (to him), "Sleep." When it was the last part of the night, Salman said to him, "Get up now (for the prayer)." So both of them offered their prayers and Salman said to Abu Ad-Darda', "Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you). Later on Abu Ad-Darda' visited the Prophet () and mentioned that to him. The Prophet, said, "Salman has spoken the truth

6140. Narrated `Abdur-Rahman bin Abu Bakr:Abu Bakr invited a group of people and told me, "Look after your guests." Abu Bakr added, I am going to visit the Prophet () and you should finish serving them before I return." `Abdur-Rahman said, So I went at once and served them with what was available at that time in the house and requested them to eat." They said, "Where is the owner of the house (i.e., Abu Bakr)?" `Abdur-Rahman said, "Take your meal." They said, "We will not eat till the owner of the house comes." `Abdur-Rahman said, "Accept your meal from us, for if my father comes and finds you not having taken your meal yet, we will be blamed severely by him, but they refused to take their meals . So I was sure that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked, "What have you done (about the guests)?" They informed him the whole story. Abu Bakr called, "O `Abdur Rahman!" I kept quiet. He then called again. "O `Abdur-Rahman!" I kept quiet and he called again, "O ignorant (boy)! I beseech you by Allah, if you hear my voice, then come out!" I came out and said, "Please ask your guests (and do not be angry with me)." They said, "He has told the truth; he brought the meal to us." He said, "As you have been waiting for me, by Allah, I will not eat of it tonight." They said, "By Allah, we will not eat of it till you eat of it." He said, I have never seen a night like this night in evil. What is wrong with you? Why don't you accept your meals of hospitality from us?" (He said to me), "Bring your meal." I brought it to him, and he put his hand

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in it, saying, "In the name of Allah. The first (state of fury) was because of Satan." So Abu Bakr ate and so did his guests

6141. Narrated `Abdur-Rahman bin Abu Bakr: Abu Bakr came with a guest or some guests, but he stayed late at night with the Prophet (ﷺ) and when he came, my mother said (to him), "Have you been detained from your guest or guests tonight?" He said, "Haven't you served the supper to them?" She replied, "We presented the meal to him (or to them), but he (or they) refused to eat." Abu Bakr became angry, rebuked me and invoked Allah to cause (my) ears to be cut and swore not to eat of it!" I hid myself, and he called me, "O ignorant (boy)!" Abu Bakr's wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he ate of it. Abu Bakr said, "All that happened was from Satan." So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), "O, sister of Bani Firas! What is this?" She said, "O, pleasure of my eyes! The meal is now more than it had been before we started eating" So they ate of it and sent the rest of that meal to the Prophet. It is said that the Prophet (ﷺ) also ate of it

6142. Narrated Rafi` bin Khadij and Sahl bin Abu Hathma: `Abdullah bin Sahl and Muhaiyisa bin Mas`ud went to Khaibar and they dispersed in the gardens of the date-palm trees. `Abdullah bin Sahl was murdered. Then `Abdur-Rahman bin Sahl, Huwaiyisa and Muhaiyisa, the two sons of Mas`ud, came to the Prophet (ﷺ) and spoke about the case of their (murdered) friend. `Abdur-Rahman who was the youngest of them all, started talking. The Prophet (ﷺ) said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet (ﷺ) said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man," (or said, "...your companion"). They said, "O Allah's Messenger (ﷺ)! The murder was a thing we did not witness." The Prophet (ﷺ) said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allah's Messenger (ﷺ)! They are disbelievers (and they will take a false oath)." Then Allah's Messenger (ﷺ) himself paid the blood money to them

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6144. Narrated Ibn `Umar: Allah's Messenger (ﷺ) said, "Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord, and the leaves of which do not fall." I thought of the date-palm tree, but I disliked to speak because Abu Bakr and `Umar were present there. When nobody spoke, the Prophet (ﷺ) said, "It is the date-palm tree" When I came out with my father, I said, "O father! It came to my mind that it was the date-palm tree." He said, "What prevented you from saying it?" Had you said it, it would have been more dearer to me than such-and-such a thing (fortune)." I said, "Nothing prevented me but the fact that neither you nor Abu Bakr spoke, so I disliked to speak (in your presence)

6145. Narrated Ubai bin Ka'b: Allah's Messenger (ﷺ) said, "Some poetry contains wisdom

6146. Narrated Jundub: While the Prophet (ﷺ) was walking, a stone hit his foot and stumbled and his toe was injured. He then (quoting a poetic verse) said, "You are not more than a toe which has been bathed in blood in Allah's Cause

6147. Narrated Abu Huraira: The Prophet (ﷺ) said, "The most true words said by a poet were the words of Labid. He said, i.e. 'Verily, everything except Allah is perishable and Umaiya bin Abi As-Salt was about to embrace Islam

6148. Narrated Salama bin Al-Aqwa: We went out with Allah's Messenger (ﷺ) to Khaibar and we travelled during the night. A man amongst the people said to 'Amir bin Al-Aqwa', "Won't you let us hear your poetry?" 'Amir was a poet, and so he got down and started (chanting Huda) reciting for the people, poetry that keep pace with the camel's foot steps, saying, "O Allah! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us what we have committed. Let all of us be sacrificed for Your cause and when we meet our enemy, make our feet firm and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse. The infidels have made a hue and cry to ask others help against us. Allah's Messenger (ﷺ) said, "Who is that driver (of the camels)?" They said, "He is 'Amir bin Al-Aqwa.'" He said, "May Allah bestow His mercy on him." A man among the people said, "Has Martyrdom been granted to him, O Allah's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allah helped the Muslims conquer Khaibar. In the evening of its conquest the people made many fires. Allah's Messenger (ﷺ) asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allah's Messenger (ﷺ) said, "Throw away the meat and break the cooking pots." A man said, "O Allah's Messenger (ﷺ)! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that too." When the army files aligned in rows (for the battle), 'Amir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Amir's knee and caused him to die. When the Muslims returned (from the battle), Salama said, Allah's Messenger (ﷺ) saw me pale and said, "What is wrong with you?" I said, "Let my parents be sacrificed for you! The people claim that all the deeds of Amir have been annulled." The Prophet (ﷺ) asked, "Who said so?" I replied, "So-and-so and so-and-so and Usaid bin Al-Hudair Al-Ansari said, 'Whoever says so is telling a lie. Verily, 'Amir will have double reward.'" (While speaking) the Prophet (ﷺ) put two of his fingers together to indicate that, and added, "He was really a hard-working man and a Mujahid (devout fighter in Allah's Cause) and rarely have there lived in it (i.e., Medina or the

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battle-field) an "Arab like him

6149. Narrated Anas bin Malik:The Prophet (ﷺ) came to some of his wives among whom there was Um Sulaim, and said, "May Allah be merciful to you, O Anjasha! Drive the camels slowly, as they are carrying glass vessels!" Abu Qalaba said, "The Prophet (ﷺ) said a sentence (i.e. the above metaphor) which, had anyone of you said it, you would have admonished him for it

6150. Narrated `Aisha:Hassan bin Thabit asked the permission of Allah's Messenger (ﷺ) to lampoon the pagans (in verse). Allah's Apostle said, "What about my fore-fathers (ancestry)?" Hassan said (to the Prophet) "I will take you out of them as a hair is taken out of dough." Narrated Hisham bin `Urwa that his father said, "I called Hassan with bad names in front of `Aisha." She said, "Don't call him with bad names because he used to defend Allah's Messenger (ﷺ) (against the pagans)

6151. Narrated Al-Haitham bin Abu Sinan:that he heard Abu Huraira in his narration, mentioning that the Prophet (ﷺ) said, "A Muslim brother of yours who does not say dirty words." and by that he meant Ibn Rawaha, "said (in verse): 'We have Allah's Messenger (ﷺ) with us who recites the Holy Qur'an in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allah while the pagans are sound asleep in their beds

6152. Narrated Abu Salama bin `Abdur-Rahman bin `Auf:that he heard Hassan bin Thabit Al-Ansari asking the witness of Abu Huraira, saying, "O Abu- Huraira! I beseech you by Allah (to tell me). Did you hear Allah's Messenger (ﷺ) saying' 'O Hassan ! Reply on behalf of Allah's Messenger (ﷺ). O Allah ! Support him (Hassan) with the Holy Spirit (Gabriel).'" Abu Huraira said, "Yes

6153. Narrated Al-Bara:The Prophet (ﷺ) said to Hassan, "Lampoon them (the pagans) in verse, and Gabriel is with you

6154. Narrated Ibn `Umar:The Prophet (ﷺ) said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry

6155. Narrated Abu Huraira:Allah's Messenger (ﷺ); said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry

6156. Narrated `Aisha:Allah, the brother of Abu Al-Qu'ais asked my permission to enter after the verses of Al-Hijab (veiling the ladies) was revealed, and I said, "By Allah, I will not admit him unless I take permission of Allah's Apostle for it was not the brother of Al-Qu'ais who had suckled me, but it was the wife of Al-Qu'ais, who had suckled me." Then Allah's Messenger (ﷺ) entered upon me, and I said, "O Allah's Messenger (ﷺ)! The man has not nursed me but his wife has nursed me." He said, "Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), Taribat Yaminuki." `Urwa said, "Because of this reason, ' Aisha used to say: Foster suckling relations render all those things (marriages etc.) illegal which are illegal because of the corresponding blood relations." (See Hadith No. 36, Vol)

6157. Narrated `Aisha:The Prophet (ﷺ) intended to return home after the performance of the Hajj, and he saw Safiya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet (ﷺ) said, "Aqra Halqa! --An expression used in the Quraish dialect--"You will detain us." The Prophet (ﷺ) then asked (her), "Did you perform the Tawaf Al-Ifada on the Day of Sacrifice (10th of Dhul-Hijja)?" She said, "Yes." The Prophet (ﷺ) said, "Then you can leave (with us)

6158. Narrated Um Hani:(the daughter of Abu Talib) I visited Allah's Messenger (ﷺ) in the year of the Conquest of Mecca and found him taking a bath, and his daughter, Fatima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Um Hani, the daughter of Abu Talib." He said, "Welcome, O Um Hani ! " When the Prophet (ﷺ) had finished his bath, he stood up and offered eight rak`at of prayer while he was wrapped in a single garment. When he had finished his prayer, I said, "O Allah's Messenger (ﷺ)! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allah's Messenger (ﷺ) said, "O Um Hani! We shelter him whom you have sheltered." Um Hani added, "That happened in the forenoon

6159. Narrated Anas:The Prophet (ﷺ) saw a man driving a Badana (a camel for sacrifice) and said (to him). "Ride it." The man said, "It is a Badana." The Prophet (ﷺ) said, "Ride on it." The man said, "It is a Badana." The Prophet (ﷺ) said, Ride on it, woe to you

6160. Narrated Abu Huraira:Allah's Messenger (ﷺ) saw a man driving a Badana (a camel for sacrifice) and said to him, "Ride on it." The man said, "O Allah's Messenger (ﷺ)! It is a Badana." The Prophet (ﷺ) said, "Ride on it, woe to you!" on the second or third time

6161. Narrated Anas bin Malik:Allah's Messenger (ﷺ) was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allah's Messenger (ﷺ) said, "Waihaka (May Allah be merciful to you), O Anjasha! Drive slowly (the camels) with the glass vessels (women)

6162. Narrated Abu Bakra:A man praised another man in front of the Prophet. The Prophet (ﷺ) said thrice, "Wailaka (Woe on you) ! You have cut the neck of your brother!" The Prophet (ﷺ) added, "If it is indispensable for anyone of you to praise a person, then he should say, "I think that such-and-such person (is so-and-so), and Allah is the one who will take his accounts (as he knows his reality) and none can sanctify anybody before Allah (and that only if he knows well about that person)

6163. Narrated Abu Sa`id Al-Khudri:While the Prophet (ﷺ) was distributing (war booty etc.) one day, Dhul Khawaisira, a man from the tribe of Bani Tamim, said, "O Allah's Messenger (ﷺ)! Act justly." The Prophets said, "Woe to you! Who else would act justly if I did not act justly?" `Umar said (to the Prophet (ﷺ)), "Allow me to chop his neck off." The Prophet said, "No, for he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayer, he

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will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim's body (games etc.) in which case if its Nasl is examined nothing will be seen thereon, and if its Nady is examined, nothing will be seen thereon, and if its Qudhah is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people and the sign by which they will be recognized, will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely." Abu Sa'id added, "I testify that I heard that from the Prophet (ﷺ) and also testify that I was with 'Ali when 'Ali fought against those people. The man described by the Prophet was searched for among the killed, and was found, and he was exactly as the Prophet (ﷺ) had described him." (See Hadith No. 807, Vol)

6164. Narrated Abu Huraira: A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! I am ruined!" The Prophet (ﷺ) said, "Waihaka (May Allah be merciful to you)!" The man said, "I have done sexual intercourse with my wife while fasting in Ramadan." The Prophet (ﷺ) said, "Manumit a slave." The man said, "I cannot afford that." The Prophet (ﷺ) said; "Then fast for two successive months." The man said, "I have no power to do so." The Prophet (ﷺ) said, "Then feed sixty poor persons." The man said, "I have nothing (to feed sixty persons). Later a basket full of dates were brought to the Prophet (ﷺ) and he said (to the man), "Take it and give it in charity." The man said, "O Allah's Messenger (ﷺ)! Shall I give it to people other than my family? By Him in Whose Hand my life is, there is nobody poorer than me in the whole city of Medina." The Prophet (ﷺ) smiled till his premolar teeth became visible, and said, "Take it." Az-Zuhri said (that the Prophet (ﷺ) said). "Wailaka

6165. Narrated Abu Sa'id Al-Khudri: A bedouin said, "O Allah's Messenger (ﷺ)! Inform me about the emigration." The Prophet (ﷺ) said, "Waihaka (May Allah be merciful to you)! The question of emigration is a difficult one. Have you got some camels?" The bedouin said, "Yes." The Prophet (ﷺ) said, "Do you pay their Zakat?" He said, "Yes." The Prophet said, "Go on doing like this from beyond the seas, for Allah will not let your deeds go in vain

6166. Narrated Ibn 'Umar: The Prophet (ﷺ) said, "Wailakum" (woe to you) or "waihakum" (May Allah be merciful to you)." Shu'ba is not sure as to which was the right word. "Do not become disbelievers after me by cutting the necks of one another

6167. Narrated Anas: A bedouin came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! When will The Hour be established?" The Prophet (ﷺ) said, "Wailaka (Woe to you), What have you prepared for it?" The bedouin said, "I have not prepared anything for it, except that I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with those whom you love." We (the companions of the Prophet (ﷺ)) said, "And will we too be so?" The Prophet (ﷺ) said, "Yes." So we became very glad on that day. In the meantime, a slave of Al-Mughira passed by, and he was of the same age as I was. The Prophet (ﷺ) said, "If this (slave) should live long, he will not reach the geriatric old age, but the Hour will be established

6168. Narrated 'Abdullah: The Prophet (ﷺ) said, "Everyone will be with those whom he loves

6169. Narrated 'Abdullah bin Mas'ud: A man came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! What do you say about a man who loves some people but cannot catch up with their good deeds?" Allah's Messenger (ﷺ) said, "Everyone will be with those whom he loves

6170. Narrated Abu Musa: It was said to the Prophet; , "A man may love some people but he cannot catch up with their good deeds?" The Prophet (ﷺ) said, "Everyone will be with those whom he loves

6171. Narrated Anas bin Malik: A man asked the Prophet (ﷺ) "When will the Hour be established O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) . said, "What have you prepared for it?" The man said, "I haven't prepared for it much of prayers or fast or alms, but I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with those whom you love

6172. Narrated Ibn 'Abbas: Allah's Messenger (ﷺ) said to Ibn Saiyad "I have hidden something for you in my mind; What is it?" He said, "Ad-Dukh." The Prophet (ﷺ) said, "Ikhsa

6173. Narrated 'Abdullah bin 'Umar: 'Umar bin Al-Khattab set out with Allah's Messenger (ﷺ), and a group of his companions to Ibn Saiyad. They found him playing with the boys in the fort or near the Hillocks of Bani Maghala. Ibn Saiyad was nearing his puberty at that time, and he did not notice the arrival of the Prophet (ﷺ) till Allah's Apostle stroked him on the back with his hand and said, "Do you testify that I am Allah's Messenger (ﷺ)?" Ibn Saiyad looked at him and said, "I testify that you are the Apostle of the unlettered ones (illiterates)". Then Ibn Saiyad said to the Prophets . "Do you testify that I am Allah's Messenger (ﷺ)?" The Prophet denied that, saying, "I believe in Allah and all His Apostles," and then said to Ibn Saiyad, "What do you see?" Ibn Saiyad said, "True people and liars visit me." The Prophet (ﷺ) said, "You have been confused as to this matter." Allah's Messenger (ﷺ) added, "I have kept something for you (in my mind)." Ibn Saiyad said, "Ad-Dukh." The Prophet (ﷺ) said, "Ikhsa (you should be ashamed) for you can not cross your limits." 'Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop off his neck." Allah's Apostle said (to 'Umar). "Should this person be him (i.e. Ad-Dajjal) then you cannot over-power him; and should he be someone else, then it will be no use your killing him." 'Abdullah bin 'Umar added: Later on Allah's Messenger (ﷺ) and Ubai bin Ka'b Al-Ansari (once again) went to the garden in which Ibn Saiyad was present. When Allah's Messenger (ﷺ) entered the garden, he started hiding behind the trunks of the date-palms intending to hear something from Ibn Saiyad before the latter could see him. Ibn Saiyad was Lying on his bed, covered with a velvet sheet from where his mumur were heard. Ibn Saiyad's mother saw the Prophet and said, "O Saf (the nickname of Ibn Saiyad)! Here is Muhammad!" Ibn Saiyad stopped his murmuring. The Prophet (ﷺ) said, "If his mother had kept quiet, then I would have learnt more about him." 'Abdullah added: Allah's Messenger (ﷺ) stood up before the people (delivering a sermon), and after praising and glorifying Allah as He deserved, he mentioned the Ad-Dajjal saying, "I warn you against him, and there has been no prophet but warned his followers against him. Noah warned his followers against him but I am telling you about him, something which no prophet has told his people of, and that is: Know that he is blind in

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one eye where as Allah is not so

6174.

6175.

6176. Narrated Ibn `Abbas:When the delegation of `Abdul Qais came to the Prophet, he said, "Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret." They said, "O Allah's Messenger (! We are a group from the tribe of Ar-Rabi'a, and between you and us there is the tribe of Mudar and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it." He said, "Four and four:" offer prayers perfectly , pay the Zakat, (obligatory charity), fast the month of Ramadan, and give one-fifth of the war booty (in Allah's cause), and do not drink in (containers called) Ad-Duba,' Al-Hantam, An-Naqir and Al-Muzaffat

6177. Narrated Ibn `Umar:The Prophet () said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly) 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so

6178. Narrated Ibn `Umar:Allah's Messenger () said, "A flag will be fixed on the Day of Resurrection for every betrayer, and it will be announced (publicly in front of everybody), 'This is the betrayal (perfidy) so-and-so, the son of so-and-so

6179. Narrated `Aisha:The Prophet () said, "None of you should say Khabuthat Nafsi, but he is recommended to say 'Laqisat Nafsi

6180. Narrated Sal:The Prophet () said, "None of you should say Khabuthat Nafsi but he is recommended to say 'Laqisat Nafsi (See Hadith No)

6181. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, "The offspring of Adam abuse the Dahr (Time), and I am the Dahr; in My Hands are the night and the day

6182. Narrated Abu Huraira:The Prophet () said, "Don't call the grapes Al-Karm, and don't say 'Khaibat-ad-Dahri, for Allah is the Dahr. (See Hadith No)

6183. Narrated Abu Huraira:Allah's Messenger () said, "They say Al-Karm (the generous), and in fact Al-Karm is the heart of a believer

6184. Narrated `Ali:I never heard Allah's Messenger () saying, "Let my father and mother be sacrificed for you," except for Sa'd (bin Abi Waqqas). I heard him saying, "Throw! (arrows), Let my father and mother be sacrificed for you !" (The sub-narrator added, "I think that was in the battle of Uhud)

6185. Narrated Anas bin Malik:That he and Abu Talha were coming in the company of the Prophet (towards Medina), while Safiya (the Prophet's wife) was riding behind him on his she-camel. After they had covered a portion of the way suddenly the foot of the she-camel slipped and both the Prophet () and the woman (i.e., his wife, Safiya) fell down. Abu Talha jumped quickly off his camel and came to the Prophet (saying.) "O Allah's Messenger (! Let Allah sacrifice me for you! Have you received any injury?" The Prophet () said, "No, but take care of the woman (my wife)." Abu Talha covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abu Talha prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet () and Safiya) mounted it. Then all of them proceeded and when they approached near Medina, or saw Medina, the Prophet () said, "Ayibun, taibun, `abidun, liRabbina hamidun (We are coming back (to Medina) with repentance, worshiping (our Lord) and celebrating His (our Lord's) praises". The Prophet () continued repeating these words till he entered the city of Medina

6186. Narrated Jabir:A boy was born for a man among us, and the man named him Al-Qasim. We said to him, "We will not call you Abu-l-Qasim, nor will we respect you for that." The Prophet () was informed about that, and he said, "Name your son `Abdur-Rahman

6187. Narrated Jabi:A man among us begot a boy whom he named Al-Qasim. The people said, "We will not call him (i.e., the father) by that Kuniya (Abu-l-Qasim) till we ask the Prophet () about it. The Prophet () said. "Name yourselves by my name, but do not call (yourselves) by my Kuniya

6188. Narrated Abu Huraira:Abu-l-Qasim (The Prophet) said, "Name yourselves by my name, but do not call yourselves by my Kuniya

6189. Narrated Jabir bin `Abdullah:A man among us begot a boy whom he named Al-Qasim. The people said (to him), "We will not call you Abul-l-Qasim, nor will we please you by calling you so." The man came to the Prophet () and mentioned that to him. The Prophet () said to him, "Name your son `Abdur-Rahman

6190. Narrated Al-Musaiyab:That his father (Hazn bin Wahb) went to the Prophet () and the Prophet () asked (him), "What is your name?" He replied, "My name is Hazn." The Prophet () said, "You are Sahl." Hazn said, "I will not change the name with which my father has named me." Ibn Al-Musaiyab added: We have had roughness (in character) ever since. Narrated Al-Musaiyab: on the authority of his father similarly as above (i.e)

6191. Narrated Sahl:When Al-Mundhir bin Abu Usaid was born, he was brought to the Prophet () who placed him on his thigh. While Abu Usaid was sitting there, the Prophet () was busy with something in his hands so Abu Usaid told someone to take his son from the thigh of the Prophet () . When the Prophet () finished his job (with which he was busy), he said, "Where is the boy?" Abu Usaid replied, "We have sent him home." The Prophet () said, "What is his name?" Abu Usaid said, "(His name is) so-and-so. " The Prophet () said, "No, his name is Al-Mundhir." So he called him Al-Mundhir from that day

6192. Narrated Abu Huraira:Zainab's original name was "Barrah," but it was said "By that she is giving herself the prestige of piety." So the Prophet () changed her name to Zainab

6193. Narrated Sa'id bin Al-Musaiyab:That when his grandfather, Hazn visited the Prophet () the Prophet () said (to him), "What is your name?" He said, "My name is Hazn." The Prophet () said, " But you are Sahl." He said, "I will not change my name with which my father named me." Ibn Al-Musaiyab added: So we

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have had roughness (in character) ever since

6194. Narrated Isma'il: I asked Abi 'Aufa, "Did you see Ibrahim, the son of the Prophet () ?" He said, "Yes, but he died in his early childhood. Had there been a Prophet after Muhammad then his son would have lived, but there is no Prophet after him"

6195. Narrated Al-Bara: When Ibrahim (the son of the Prophet) died, Allah's Messenger () said, "There is a wet nurse for him in Paradise"

6196. Narrated Jabir bin 'Abdullah Al-Ansari: Allah's Messenger () said, "Name yourselves after me (by my name) but do not call (yourselves) by my Kuniya (1), for I am Al-Qasim (distributor), and I distribute among you Allah's blessings." This narration has also come on the authority of Anas that the ! Prophet said so

6197. Narrated Abu Huraira: The Prophet () said, "Name yourselves after me (by my name), but do not call yourselves by my Kuniya, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire

6198. Narrated Abu Musa: I got a son and I took him to the Prophet () who named him Ibrahim, and put in his mouth the juice of a date fruit (which he himself had chewed?), and invoked for Allah's blessing upon him, and then gave him back to me. He was the eldest son of Abu Musa)

6199. Narrated Al-Mughira bin Shuba: Solar eclipse occurred on the day of Ibrahim's death (the Prophet's son)

6200. Narrated Abu Hurairah (ra): When the Prophet () (once) raised his head after bowing [in the Salat (prayer)] he said, "O Allah, save Al-Walid bin Al-Walid and Salama bin Hisham and 'Ayyash bin Abu Rabi'a and the helpless weak believers of Makkah. O Allah, be hard on the tribe of Mudar. O Allah, send on them (famine-drought) years like the (famine-drought) years of (the Prophet) Yusuf (Joseph)

6201. Narrated 'Aisha: (the wife of the Prophet) Allah's Messenger () said, "O Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him." 'Aisha added: The Prophet () used to see things which we used not to see

6202. Narrated Anas: Once Um Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet, was driving their camels (very fast). The Prophet () said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies)

6203. Narrated Anas: The Prophet () was the best of all the people in character. I had a brother called Abu 'Umar, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet () the Prophet () used to say, "O Abu 'Umar! What did Al-Nughair (nightingale) (do)?" It was a nightingale with which he used to play. Sometimes the time of the Prayer became due while he (the Prophet) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up (for the prayer) and we would line up behind him, and he would lead us in prayer

6204. Narrated Sahl bin Sa'd: The most beloved names to 'Ali was Abu Turab, and he used to be pleased when we called him by it, for none named him Abu Turab (for the first time), but the Prophet. Once 'Ali got angry with (his wife) Fatima, and went out (of his house) and slept near a wall in the mosque. The Prophet () came searching for him, and someone said, "He is there, Lying near the wall." The Prophet () came to him while his ('Ali's) back was covered with dust. The Prophet () started removing the dust from his back, saying, "Get up, O Abu Turab

6205. Narrated Abu Huraira: Allah's Messenger () said, "The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings)

6206. Narrated Abu Huraira: The Prophet () said, "The most awful (meanest) name in Allah's sight." Sufyan said more than once, "The most awful (meanest) name in Allah's sight is (that of) a man calling himself king of kings." Sufyan said, "Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by 'The king of kings' is 'Shahan Shah

6207. Narrated Usama bin Zaid: That Allah's Messenger () rode over a donkey covered with a Fadakiya (velvet sheet) and Usama was riding behind him. He was visiting Sa'd bin 'Ubada (who was sick) in the dwelling place of Bani Al-Harith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which 'Abdullah bin Ubai bin Salul was present., and that was before 'Abdullah bin Ubai embraced Islam. In that gathering there were Muslims, pagan idolators and Jews, and among the Muslims there was 'Abdullah bin Rawaha. When a cloud of dust raised by (the movement of) the animal covered that gathering, 'Abdullah bin Ubai covered his nose with his garment and said, "Do not cover us with dust." Allah's Messenger () greeted them, stopped, dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that 'Abdullah bin Ubai bin Salul said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, you can preach to him." On that 'Abdullah bin Rawaha said "Yes, O Allah's Messenger (!) Call on us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were about to fight with one another. Allah's Messenger () kept on quietening them till all of them became quiet, and then Allah's Messenger () rode his animal and proceeded till he entered upon Sa'd bin 'Ubada. Allah's Messenger () said, "O Sa'd! Didn't you hear what Abu Habab said?" (meaning 'Abdullah bin Unbar). "He said so-and-so." Sa'd bin Ubada said, "O Allah's Messenger (!) Let my father be sacrificed for you ! Excuse and forgive him for, by Him Who revealed to you the Book, Allah sent the Truth which was revealed to you at the time when the people of this town had decided to crown him ('Abdullah bin Ubai) as their ruler. So when Allah had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed." So Allah's Messenger () excused him. (It was the custom of) Allah's Messenger () and his companions to excuse the pagans and the people of the scripture (Christians and Jews) as Allah ordered them, and they used to be patient when annoyed (by them). Allah said: "You shall certainly hear much that will grieve you from those who received the Scripture before you.....and from the pagans (3.186) He also said: 'Many of the

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people of the scripture wish that if they could turn you away as disbelievers after you have believed. (2.109) So Allah's Messenger () used to apply what Allah had ordered him by excusing them till he was allowed to fight against them. When Allah's Messenger () had fought the battle of Badr and Allah killed whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allah's Messenger () and his companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. `Abdullah bin Ubai bin Salul and the pagan idolators who were with him, said, "This matter (Islam) has now brought out its face (triumphed), so give Allah's Messenger () the pledge of allegiance (for embracing Islam.)". Then they became Muslims

6208. Narrated `Abdullah bin Al-Harith bin Naufal: `Abbas bin `Abdul Muttalib said, "O Allah's Messenger ()! Did you benefit Abu Talib with anything as he used to protect and take care of you, and used to become angry for you?" The Prophet () said, "Yes, he is in a shallow place of Fire. Were it not for me, he would have been in the bottom-most depth of the Fire

6209. Narrated Anas bin Malik: Once the Prophet () was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet () said to him. "(Take care) Drive slowly with the glass vessels, O Anjasha! Waihaka (May Allah be Merciful to you)

6210. Narrated Anas: The Prophet () was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet () said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abu Qilaba said, "By the glass vessels' he meant the women (riding the camels)

6211. Narrated Anas bin Malik: The Prophet () had a Had (a camel driver) called Anjasha, and he had a nice voice. The Prophet () said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatada said, "(By vessels') he meant the weak women

6212. Narrated Anas bin Malik: There was a state of fear in Medina. Allah's Messenger () rode a horse belonging to Abu Talha (in order to see the matter). The Prophet () said, "We could not see anything, and we found that horse like a sea (fast in speed)

6213. Narrated `Aisha: Some people asked Allah's Messenger () about the fore-tellers. Allah's Messenger () said to them, "They are nothing (i.e., liars)." The people said, 'O Allah's Messenger () ! Sometimes they tell something which comes out to be true.'" Allah's Messenger () said, "That word which comes to be true is what a jinx snatches away by stealing and then pours it in the ear of his fore-teller with a sound similar to the cackle of a hen, and then they add to it one-hundred lies

6214. Narrated Jabir bin `Abdullah: That he heard Allah's Messenger () saying. "Then there was a pause in the revelation of the Divine Inspiration to me. Then while I was walking all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Hira,' sitting on a chair between the sky and the earth

6215. Narrated Ibn `Abbas: Once I stayed overnight at the house of Maimuna and the Prophet () was there with her. When it was the last third of the night, or some part of the night, the Prophet () got up looking towards the sky and recited: 'Verily! In the creation of the heavens and the earth, and in the alternation of Night and Day, there are indeed signs for men of understanding

6216. Narrated Abu Musa: That he was in the company of the Prophet () in one of the gardens of Medina and in the hand of the Prophet there was a stick, and he was striking (slowly) the water and the mud with it. A man came (at the gate of the garden) and asked permission to enter. The Prophet () said, "Open the gate for him and give him the glad tidings of entering Paradise. "I went, and behold! It was Abu Bakr. So I opened the gate for him and informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet () said, "Open the gate for him and give him the glad tidings of entering Paradise." Behold! It was `Umar. So I opened the gate for him and gave him the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet () was sitting in a leaning posture, so he sat up and said, "Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him or which will take place." I went, and behold ! It was `Uthman. So I opened the gate for him and gave him the glad tidings of entering Paradise and also informed him of what the Prophet () had said (about a calamity). `Uthman said, "Allah Alone Whose Help I seek (against that calamity)

6217. Narrated `Ali: We were with the Prophet () in a funeral procession, and he started scraping the ground with a small stick and said, "There is none amongst you but has been assigned a place (either) in Paradise and (or) in the Hell-Fire." The people said (to him), "Should we not depend upon it?" He said: carry on doing (good) deeds, for everybody will find easy such deeds as will lead him to his destined place. He then recited: "As for him who gives (in charity) and keeps his duty to Allah

6218. Narrated Um Salama: (One night) the Prophet () woke up and said, "Subhan Allah ! How many treasures have been (disclosed) sent down! And how many afflictions have been descended! Who will go and wake the sleeping lady occupants up of these dwellings (for praying)?" (He meant by this his wives.) The Prophet () added, "A well-dressed soul (person) in this world may be naked in the "Hereafter." `Umar said, "I asked the Prophet, 'Have you divorced your wives?' He said, 'No.' I said, 'Allahu Akbar

6219. Narrated Safiya bint Huyai: The wife of the Prophet () that she went to Allah's Messenger () while he was in I'tikaf (staying in the mosque) during the last ten nights of the month of Ramadan. She spoke to him for an hour (a while) at night and then she got up to return home. The Prophet () got up to accompany her, and when they reached the gate of the mosque opposite the dwelling place of Um Salama, the wife of the Prophet, two Ansari men passed by, and greeting Allah's Messenger () , they quickly went ahead. Allah's Messenger () said to them, "Do not be in a hurry She is Safiya, the daughter of Huyai." They said, "Subhan

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Allah! O Allah's Messenger () (how dare we suspect you)." That was a great thing for both of them. The Prophet () then said, "Satan runs in the body of Adam's son (i.e. man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts

6220. Narrated `Abdullah bin Mughaffal Al-Muzani:The Prophet () forbade the throwing of stones (with the thumb and the index or middle finger), and said "It neither hunts a game nor kills (or hurts) an enemy, but it gouges out an eye or breaks a tooth

6221. Narrated Anas bin Malik:Two men sneezed before the Prophet. The Prophet () said to one of them, "May Allah bestow His Mercy on you," but he did not say that to the other. On being asked (why), the Prophet () said, "That one praised Allah (at the time of sneezing), while the other did not praise Allah

6222. Narrated Al-Bara:The Prophet () ordered us to do seven (things) and forbade us from seven (other things): He ordered us to pay a visit to the sick, to follow funeral possessions, to say: May Allah be merciful to you to a sneezer, - if he says: Praise be to Allah, to accept invitation (invitation to a wedding banquet), to return greetings, to help the oppressed, and to help others to fulfill their oaths (provided it was not sinful). And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), Dibaj, Sundus and Mayathir

6223. Narrated Abu Huraira:The Prophet () said, "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: May Allah be merciful to you (Yar-hamuka-l-lah). But as regards yawning, it is from Satan, so one must try one's best to stop it, if one says 'Ha' when yawning, Satan will laugh at him

6224. Narrated Abu Huraira:The Prophet () said, " If anyone of you sneezes, he should say 'Al-Hamduli l-lah' (Praise be to Allah), and his (Muslim) brother or companion should say to him, 'Yar-hamuka-l-lah' (May Allah bestow his Mercy on you). When the latter says 'Yar-hamuka-llah", the former should say, 'Yahdikumul-lah wa Yuslih balakum' (May Allah give you guidance and improve your condition)

6225. Narrated Anas:Two men sneezed before the Prophet () and he said Tashmit to one of them, while he did not say Tashmit to the other. So that man said, "O Allah's Messenger ()! You said Tashmit to that fellow but you did not say Tashmit to me. "The Prophet () said, "That man praised Allah, but you did not praise Allah

6226. Narrated Abu Huraira:The Prophet () said, "Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say Tashmit to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him

Asking Permission

6227. Narrated Abu Huraira:The Prophet () said, "Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet () added 'So whoever will enter Paradise, will be of the shape and picture of Adam Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time

6228. Narrated `Abdullah bin `Abbas:Al-Fadl bin `Abbas rode behind the Prophet () as his companion rider on the back portion of his she camel on the Day of Nahr (slaughtering of sacrifice, 10th Dhul-Hijja) and Al-Fadl was a handsome man. The Prophet () stopped to give the people verdicts. In the meantime, a beautiful woman From the tribe of Khath'am came, asking the verdict of Allah's Messenger (). Al-Fadl started looking at her as her beauty attracted him. The Prophet () looked behind while Al-Fadl was looking at her; so the Prophet () held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the owner sides in order that he should not gaze at her. She said, "O Allah's Messenger ()! The obligation of Performing Hajj enjoined by Allah on His worshipers, has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?" He said, "Yes

6229. Narrated Abu Sa'id Al-Khudri:The Prophet () said, 'Beware! Avoid sitting on the roads." They (the people) said, "O Allah's Apostle! We can't help sitting (on the roads) as these are (our places) here we have talks." The Prophet () said, 'If you refuse but to sit, then pay the road its right ' They said, "What is the right of the road, O Allah's Apostle?" He said, 'Lowering your gaze, refraining from harming others, returning greeting, and enjoining what is good, and forbidding what is evil

6230. Narrated `Abdullah:When we prayed with the Prophet () we used to say: As-Salam be on Allah from His worshipers, As- Salam be on Gabriel, As-Salam be on Michael, As-Salam be on so-and-so. When the Prophet () finished his prayer, he faced us and said, "Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say, 'at-Tahiyatu-li l-lahi Was-Salawatu, Wat-Taiyibatu, As-Salamu 'Alaika aiyuhan- Nabiyyu wa Rah-matul-iahi wa Barakatuhu, As-Salamu 'Alaina wa 'ala 'Ibadillahi assalihin, for if he says so, then it will be for all the pious slave of Allah in the Heavens and the Earth. (Then he should say), 'Ash-hadu an la ilaha illallahu wa ash-hadu anna Muhammadan `Abduhu wa rasulu-hu,' and then he can choose whatever speech (i.e. invocation) he wishes " (See Hadith No. 797, Vol)

6231. Narrated Abu Huraira:The Prophet () said, "The young should greet the old, the passer by should greet the sitting one, and the small group of persons should greet the large group of persons

6232. Narrated Abu Huraira:Allah's Messenger () said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the

small number of persons should greet the large number of persons

6233. Narrated Abu Huraira: Allah's Messenger () said, "The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons

6234. Narrated Abu Huraira: Allah's Messenger () said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet the large number of persons

6235. Narrated Al-Bara' bin 'Azib: Allah's Messenger () ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmit to a sneezer, to help the weak, to help the oppressed ones, to propagate As-Salam (greeting), and to help others to fulfill their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dibaj (thick silk cloth), Qassiy and Istabraq (two kinds of silk). (See Hadith No. 539, Vol)

6236. Narrated 'Abdullah bin 'Amr: A man asked the Prophet, "What Islamic traits are the best?" The Prophet said, "Feed the people, and greet those whom you know and those whom you do not know

6237. Narrated Abu Aiyub: The Prophet () said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other

6238. Narrated Anas bin Malik: that he was a boy of ten at the time when the Prophet () emigrated to Medina. He added: I served Allah's Apostle for ten years (the last part of his life time) and I know more than the people about the occasion whereupon the order of Al-Hijab was revealed (to the Prophet). Ubai b n Ka'b used to ask me about it. It was revealed (for the first time) during the marriage of Allah's Messenger () with Zainab bint Jahsh. In the morning, the Prophet () was a bride-groom of her and he invited the people, who took their meals and went away, but a group of them remained with Allah's Messenger () and they prolonged their stay. Allah's Messenger () got up and went out, and I too, went out along with him till he came to the lintel of 'Aisha's dwelling place. Allah's Messenger () thought that those people had left by then, so he returned, and I too, returned with him till he entered upon Zainab and found that they were still sitting there and had not yet gone. The Prophet () went out again, and so did I with him till he reached the lintel of 'Aisha's dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of Al-Hijab was revealed, and the Prophet () set a screen between me and him (his family)

6239. Narrated Anas: When the Prophet () married Zainab, the people came and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet () showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet () returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet () of their departure and he came and went in. I intended to go in but the Prophet () put a screen between me and him, for Allah revealed:-- 'O you who believe! Enter not the Prophet's houses

6240. Narrated 'Aisha: (the wife of the Prophet) 'Umar bin Al-Khattab used to say to Allah's Messenger () "Let your wives be veiled" But he did not do so. The wives of the Prophet () used to go out to answer the call of nature at night only at Al-Manasi.' Once Sauda, the daughter of Zam'a went out and she was a tall woman. 'Umar bin Al-Khattab saw her while he was in a gathering, and said, "I have recognized you, O Sauda!" He ('Umar) said so as he was anxious for some Divine orders regarding the veil (the veiling of women.) So Allah revealed the Verse of veiling. (Al-Hijab; a complete body cover excluding the eyes). (See Hadith No. 148, Vol)

6241. Narrated Sahl bin Sa'd: A man peeped through a round hole into the dwelling place of the Prophet, while the Prophet () had a Midray (an iron comb) with which he was scratching his head. the Prophet () said, " Had known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others). (See Hadith No. 807, Vol)

6242. Narrated Anas bin Malik: A man peeped into a room of the Prophet. The Prophet () stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man

6243. Narrated Ibn 'Abbas: I have not seen a thing resembling 'Iamam' (minor sins) than what Abu Huraira 'narrated from the Prophet who said "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it

6244. Narrated Anas: Whenever Allah's Messenger () greeted somebody, he used to greet him three times, and if he spoke a sentence, he used to repeat it thrice

6245. Narrated Abu Sa'id Al-Khudri: While I was present in one of the gatherings of the Ansar, Abu Musa came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not given the permission, so I returned." (When 'Umar came to know about it) he said to Abu Musa, "Why did you not enter? ". Abu Musa replied, "I asked permission three times, and I was not given it, so I returned, for Allah's Messenger () said, "If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return." " 'Umar said, "By Allah! We will ask Abu Musa to bring witnesses for it." (Abu Musa went to a gathering of the Ansar and said). "Did anyone of you hear this from the Prophet () ?" Ubai bin Ka'b said, "By Allah, none will go with you but the youngest of the people (as a witness)." (Abu Sa'id) was the youngest of them, so I went with Abu Musa and informed 'Umar that the Prophet () had said so. (See

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Hadith No. 277, Vol)

6246. Narrated Abu Huraira:I entered (the house) along with Allah's Messenger () . There he found milk in a basin. He said, "O Abu Hirr! Go and call the people of Suffa to me." I went to them and invited them. They came and asked permission to enter, and when it was given, they entered. (See Hadith No. 459 for details)

6247. Narrated Anas bin Malik:that he passed by a group of boys and greeted them and said, "The Prophet () used to do so

6248. Narrated Abu Hazim:Sahl said, "We used to feel happy on Fridays." I asked Sahl, "Why?" He said, "There was an old woman of our acquaintance who used to send somebody to Buda'a (Ibn Maslama said, "Buda'a was a garden of date-palms at Medina). She used to pull out the silq (a kind of vegetable) from its roots and put it in a cooking pot, adding some powdered barley over it (and cook it). After finishing the Jumua (Friday) prayer we used to (pass by her and) greet her, whereupon she would present us with that meal, so we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday prayer." (See Hadith No. 60, Vol)

6249. Narrated `Aisha:Allah's Messenger () said, "O `Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him (Gabriel). You see what we do not see." (She was addressing Allah's Apostle)

6250. Narrated Jabir:I came to the Prophet () in order to consult him regarding my father's debt. When I knocked on the door, he asked, "Who is that?" I replied, "I" He said, "I, I?" He repeated it as if he disliked it

6251. Narrated Abu Huraira:A man entered the mosque while Allah's Messenger () was sitting in one side of the mosque. The man prayed, came, and greeted the Prophet. Allah's Messenger () said to him, "Wa 'Alaikas Salam (returned his greeting). Go back and pray as you have not prayed (properly)." The man returned, repeated his prayer, came back and greeted the Prophet. The Prophet () said, "Wa alaika-s-Salam (returned his greeting). Go back and pray again as you have not prayed (properly)." The man said at the second or third time, "O Allah's Messenger ()! Kindly teach me how to pray". The Prophet () said, "When you stand for prayer, perform ablution properly and then face the Qibla and say Takbir (Allahu-Akbar), and then recite what you know from the Qur'an, and then bow with calmness till you feel at ease then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your prayer." And Abu Usama added, "Till you stand straight." (See Hadith No. 759, Vol)

6252. Narrated Abu Huraira:The Prophet () said (in the above narration No. 268), "And then raise your head till you feel at ease while sitting

6253. Narrated `Aisha:That the Prophet () said to her, "Gabriel sends Salam (greetings) to you." She replied, "Wa 'alaihi-s- Salam Wa Rahmatu-l-lah." (Peace and Allah's Mercy be on him)

6254. Narrated `Urwa-bin Az-Zubair:Usama bin Zaid said, "The Prophet () rode over a donkey with a saddle underneath which there was a thick soft Fadakiya velvet sheet. Usama bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin Ubada (who was sick) at the dwelling place of Bani Al-Harith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet () passed by a gathering in which there were Muslims and pagan idolators and Jews, and among them there was `Abdullah bin Ubai bin Salul, and there was `Abdullah bin Rawaha too. When a cloud of dust raised by the animal covered that gathering, `Abdullah bin Ubai covered his nose with his Rida (sheet) and said (to the Prophet), "Don't cover us with dust." The Prophet () greeted them and then stopped, dismounted and invited them to Allah (i.e., to embrace Islam) and also recited to them the Holy Qur'an. `Abdullah bin Ubai' bin Salul said, "O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house,) and if anyone of us comes to you, tell (your tales) to him." On that `Abdullah bin Rawaha said, "(O Allah's Messenger (!) Come to us and bring it(what you want to say) in our gatherings, for we love that." So the Muslims, the pagans and the Jews started quarreling till they were about to fight and clash with one another. The Prophet () kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa'd bin 'Ubada, he said, "O Sa'd, didn't you hear what Abu Habbab said? (He meant `Abdullah bin Ubai). He said so-and-so." Sa'd bin 'Ubada said, "O Allah's Messenger (!) Excuse and forgive him, for by Allah, Allah has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allah prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving." So the Prophet excused him

6255. Narrated `Abdullah bin Ka'b:I heard Ka'b bin Malik narrating (when he did not join the battle of Tabuk): Allah's Messenger () forbade all the Muslims to speak to us. I would come to Allah's Messenger () and greet him, and I would wonder whether the Prophet () did move his lips to return to my greetings or not till fifty nights passed away. The Prophet () then announced (to the people) Allah's forgiveness for us (acceptance of our repentance) at the time when he had offered the Fajr (morning) prayer

6256. Narrated `Aisha:A group of Jews came to Allah's Messenger () and said, "As-samu 'Alaika " (Death be on you), and I understood it and said to them, "Alaikum AsSamu wa-l-la'na (Death and curse be on you)." Allah's Apostle said, "Be calm! O `Aisha, for Allah loves that one should be kind and lenient in all matters." I said. "O Allah's Messenger (!) Haven't you heard what they have said?" Allah's Messenger () said, "I have (already) said (to them), 'Alaikum (upon you)

6257. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "When the Jews greet you, they usually say, 'As-Samu 'alaikum (Death be on you),' so you should say (in reply to them), 'Wa'alaikum (And on you)

6258. Narrated Anas bin Malik:the Prophet () said, "If the people of the Scripture greet you, then you should say (in reply), 'Wa'alaikum (And on you)

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6259. Narrated `Ali:Allah's Messenger () sent me, Az-Zubair bin Al-Awwam and Abu Marthad Al-Ghanawi, and all of us were horsemen, and he said, "Proceed till you reach Rawdat Khakh, where there is a woman from the pagans carrying a letter sent by Hatib bin Abi Balta'a to the pagans (of Mecca)." So we overtook her while she was proceeding on her camel at the same place as Allah's Messenger () told us. We said (to her) "Where is the letter which is with you?" She said, "I have no letter with me." So we made her camel kneel down and searched her mount (baggage etc) but could not find anything. My two companions said, "We do not see any letter." I said, "I know that Allah's Messenger () did not tell a lie. By Allah, if you (the lady) do not bring out the letter, I will strip you of your clothes' When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allah's Messenger () with the letter. The Prophet () said (to Habib), "What made you o what you have done, O Hatib?" Hatib replied, "I have done nothing except that I believe in Allah and His Apostle, and I have not changed or altered (my religion). But I wanted to do the favor to the people (pagans of Mecca) through which Allah might protect my family and my property, as there is none among your companions but has someone in Mecca through whom Allah protects his property (against harm). The Prophet () said, "Habib has told you the truth, so do not say to him (anything) but good." `Umar bin Al-Khattab said, "Verily he has betrayed Allah, His Apostle, and the believers! Allow me to chop his neck off!" The Prophet () said, "O `Umar! What do you know; perhaps Allah looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.'" On that `Umar wept and said, "Allah and His Apostle know best

6260. Narrated Abu Sufyan bin Harb:that Heraclius had sent for him to come along with a group of the Quraish who were trading in Sha'm, and they came to him. Then Abu Sufyan mentioned the whole narration and said, "Heraclius asked for the letter of Allah's Messenger () . When the letter was read, its contents were as follows: 'In the name of Allah, the Beneficent, the Merciful. From Muhammad, Allah's slave and His Apostle to Heraclius, the Chief of Byzantines: Peace be upon him who follows the right path (guidance)! Amma ba'du (to proceed)...' (See Hadith No 6, Vol 1 for details)

6261. Narrated Abu Hurairah (ra):Allah's Messenger () mentioned a person from Bani Israel who took a piece of wood, made a hole in it, and put therein one thousand Dinar and letter from him to his friend. The Prophet () said, "(That man) cut a piece of wood and put the money inside it and wrote a letter from such and such a person to such and such a person

6262. Narrated Abu Sa'id:The people of (the tribe of) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet () sent for him (Sa'd) and he came. The Prophet () said (to those people), "Get up for your chief or the best among you!" Sa'd sat beside the Prophet () and the Prophet () said (to him), "These people have agreed to accept your verdict." Sa'd said, "So I give my judgment that their warriors should be killed and their women and children should be taken as captives." The Prophet () said, "You have judged according to the King's (Allah's) judgment." (See Hadith No. 447, Vol)

6263. Narrated Qatada:I asked Anas, "Was it a custom of the companions of the Prophet () to shake hands with one another?" He said, "Yes

6264. Narrated `Abdullah bin Hisham:We were in the company of the Prophet () and he was holding the hand of `Umar bin Al-Khattab

6265. Narrated Ibn Mas'ud:Allah's Messenger () taught me the Tashah-hud as he taught me a Sura from the Qur'an, while my hand was between his hands. (Tashah-hud was) all the best compliments and the prayers and the good things are for Allah. Peace and Allah's Mercy and Blessings be on you, O Prophet! Peace be on us and on the pious slaves of Allah, I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad is Allah's slave and His Apostle. (We used to recite this in the prayer) during the lifetime of the Prophet () , but when he had died, we used to say, "Peace be on the Prophet

6266. Narrated `Abdullah bin `Abbas:Ali bin Abu Talib came out of the house of the Prophet () during his fatal ailment. The people asked (`Ali), "O Abu Hasan! How is the health of Allah's Messenger () this morning?" `Ali said, "This morning he is better, with the grace of Allah." Al-`Abbas held `Ali by the hand and said, "Don't you see him (about to die)? By Allah, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allah, I think that Allah's Messenger () will die from his present ailment, for I know the signs of death on the faces of the offspring of `Abdul Muttalib. So let us go to Allah's Messenger () to ask him who will take over the Caliphate. If the authority is given to us, we will know it, and if it is given to somebody else we will request him to recommend us to him. " `Ali said, "By Allah! If we ask Allah's Messenger () for the rulership and he refuses, then the people will never give it to us. Besides, I will never ask Allah's Messenger () for it." (See Hadith No 728, Vol)

6267. Narrated Mu'adh:While I was a companion rider with the Prophet () he said, "O Mu'adh!" I replied, "Labbaik wa Sa'daik." He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied, "No." He said, Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He said, "O Mu'adh!" I replied, "Labbaik wa Sa'daik." He said, "Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." (another chain through Mu'adh)

6268. Narrated Abu Dhar:While I was walking with the Prophet () at the Hurra of Medina in the evening, the mountain of Uhud appeared before us. The Prophet () said, "O Abu Dhar! I would not like to have gold equal to Uhud (mountain) for me, unless nothing of it, not even a single Dinar remains of it with me, for more than one day or three days, except that single Dinar which I will keep for repaying debts. I will spend all of it (the whole amount) among Allah's slaves like this and like this and like this." The Prophet () pointed out with his hand to illustrate it and then said, "O Abu Dhar!" I replied, "Labbaik wa Sa'daik, O Allah's Messenger ()!" He said, "Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity)." Then he ordered me, "Remain at your place and do not leave it, O Abu Dhar, till I come back." He went away till he disappeared from me. Then I heard a voice and feared that something might have happened to Allah's Messenger (), and I intended to go (to find out) but I remembered the statement of Allah's Messenger () that I should not leave, my place, so I kept on waiting (and after a while the Prophet () came), and I said to him, "O Allah's Messenger (), I

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heard a voice and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there). The Prophet () said, "That was Gabriel who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise." I said, "O Allah's Messenger (!) Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft

6269. Narrated Ibn `Umar:The Prophet () said, "A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there

6270. Narrated Ibn `Umar:The Prophet () forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn `Umar disliked that a man should get up from his seat and then somebody else sit at his place

6271. Narrated Anas bin Malik:When Allah's Messenger () married Zainab bint Jahsh, he invited the people who took their meals and then remained sitting and talking. The Prophet () pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet () came back and found those people still sitting. Later on those people got up and went away. So I went to the Prophet () and informed him that they had left. The Prophet () came, and entered (his house). I wanted to enter(along with him) but he dropped a curtain between me and him. Allah then revealed: 'O you who believe! Do not enter the Prophet's Houses until leave is given... (to His statement)... Verily! That shall be an enormity, in Allah's sight

6272. Narrated Ibn `Umar:I saw Allah's Messenger () in the courtyard of the Ka'ba in the Ihtiba.' posture putting his hand round his legs like this

6273. Narrated Abu Bakra:Allah's Messenger () said, "Shall I inform you of the biggest of the great sins?" They said, "Yes, O Allah's Apostle!" He said, "To join partners in worship with Allah, and to be undutiful to one's parents

6274. Narrated Bishr:as above (No. 290) adding: The Prophet () was reclining (leaning) and then he sat up saying, "And I warn you against giving a false statement." And he kept on saying that warning so much so that we said, "Would that he had stopped

6275. Narrated `Uqba bin Al-Harith:Once the Prophet () offered the `Asr prayer and then he walked quickly and entered his house

6276. Narrated `Aisha:Allah's Messenger () used to offer his prayer (while standing) in the midst of the bed, and I used to lie in front of him between him and the Qibla It I had any necessity for getting up and I used to dislike to get up and face him (while he was in prayer), but I would gradually slip away from the bed

6277. Narrated `Abdullah bin `Amr:The news of my fasting was mentioned to the Prophet () . So he entered upon me and I put for him a leather cushion stuffed with palm-fibres. The Prophet () sat on the floor and the cushion was between me and him. He said to me, "Isn't it sufficient for you (that you fast) three days a month?" I said, "O Allah's Messenger (!) (I can fast more than this)." He said, "You may fast) five days a month." I said, "O Allah's Messenger (!) (I can fast more than this)." He said, "(You may fast) seven days." I said, "O Allah's Apostle!" He said, "Nine." I said, "O Allah's Messenger (!)" He said, "Eleven." I said, "O Allah's Messenger (!)" He said, "No fasting is superior to the fasting of (the Prophet David ()) which was one half of a year, and he used, to fast on alternate days. (See Hadith No. 300, Vol)

6278. Narrated Ibrahim:'Alaqama went to Sham and came to the mosque and offered a two-rak`at prayer, and invoked Allah: "O Allah! Bless me with a (pious) good companion." So he sat beside Abu Ad-Darda' who asked, "From where are you?" He said, "From the people of Kufa." Abu Darda' said, "Wasn't there among you the person who keeps the secrets (of the Prophet ()) which nobody knew except him (i.e., Hudhaifa (bin Al-Yaman)). And isn't there among you the person whom Allah gave refuge from Satan through the request (tongue) of Allah's Messenger ()? (i.e., `Ammar). Isn't there among you the one who used to carry the Siwak and the cushion (or pillows (of the Prophets)? (i.e., Ibn Mas`ud). How did Ibn Mas`ud use to recite 'By the night as it conceals (the light)?' (Sura 92). 'Alqama said, "Wadhdhakari Wal Untha' (And by male and female.)" Abu Ad-Darda added. 'These people continued to argue with me regarding it till they were about to cause me to have doubts although I heard it from Allah's Messenger ()

6279. Narrated Sahl bin Sa`d:We used to have a midday nap and take our meals after the Jumua (prayer)

6280. Narrated Sahl bin Sa`d:There was no name dearer to `Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Once Allah's Messenger () came to the house of Fatima but did not find `Ali in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry with me and went out without having a midday nap in my house." Allah's Messenger () asked a person to look for him. That person came, and said, "O Allah's Messenger (! He (Ali) is sleeping in the mosque." So Allah's Messenger () went there and found him lying. His upper body cover had fallen off to one side of his body, and so he was covered with dust. Allah's Messenger () started cleaning the dust from him, saying, "Get up, O Abu Turab! Get up, Abu Turab!" (See Hadith No. 432, Vol)

6281. Narrated Thumama:Anas said, "Um Sulaim used to spread a leather sheet for the Prophet () and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet () had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping. "When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut

6282. Narrated Anas bin Malik:Whenever Allah's Messenger () went to Quba, he used to visit Um Haram bint Milhan who would offer him meals; and she was the wife of 'Ubada bin As-samit. One day he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Um Haram) said, "I asked him, 'What makes you laugh, O Allah's Messenger ()?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, 'Is-haq is in doubt about it.) I (Um Haram) said, 'O Allah's Apostle!

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Invoke Allah that He may make me one of them.' He invoked (Allah) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allah's Messenger (ﷺ)?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Um Haram) said, 'O Allah's Messenger (ﷺ)! Invoke Allah that He may make me one of them.' He said, 'You will be amongst the first ones.' It is said that Um Haram sailed over the sea at the time of Muawiya, and on coming out of the sea, she fell down from her riding animal and died

6283. Narrated Anas bin Malik: Whenever Allah's Messenger (ﷺ) went to Quba, he used to visit Um Haram bint Milhan who would offer him meals; and she was the wife of 'Ubada bin As-samit. One day he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Um Haram) said, 'I asked him, 'What makes you laugh, O Allah's Messenger (ﷺ)?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, 'Is-haq is in doubt about it.) I (Um Haram) said, 'O Allah's Apostle! Invoke Allah that He may make me one of them.' He invoked (Allah) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allah's Messenger (ﷺ)?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Um Haram) said, 'O Allah's Messenger (ﷺ)! Invoke Allah that He may make me one of them.' He said, 'You will be amongst the first ones.' It is said that Um Haram sailed over the sea at the time of Muawiya, and on coming out of the sea, she fell down from her riding animal and died

6284. Narrated Abu Sa'id Al-Khudri: The Prophet (ﷺ) forbade two kinds of dresses and two kinds of bargains; Ishtimal As-Samma and Al-Ihtiba in one garment with no part of it covering one's private parts. (The two kinds of bargains were:) Al-Mulamasa and Al-Munabadha

6285. Narrated 'Aisha: Mother of the Believers: We, the wives of the Prophet (ﷺ) were all sitting with the Prophet (ﷺ) and none of us had left when Fatima came walking, and by Allah, her gait was very similar to that of Allah's Messenger (ﷺ). ' When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I from among the Prophet's wives said to her, "(O Fatima), Allah's Messenger (ﷺ) selected you from among us for the secret talk and still you weep?" When Allah's Messenger (ﷺ) got up (and went away), I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secrets of Allah's Messenger (ﷺ)" But when he died I asked her, "I beseech you earnestly by what right I have on you, to tell me (that secret talk which the Prophet had with you)" She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said that Gabriel used to review the Qur'an with him once every year. He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).'" " Fatima added, "So I wept as you ('Aisha) witnessed. And when the Prophet (ﷺ) saw me in this sorrowful state, he confided the second secret to me saying, 'O Fatima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e. my followers?)

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6287. Narrated the uncle of 'Abbas bin Tamim: I saw Allah's Messenger (ﷺ) lying on his back in the mosque and putting one of his legs over the other

6288. Narrated 'Abdullah: the Prophet (ﷺ) said "When three persons are together, then no two of them should hold secret counsel excluding the third person

6289. Narrated Anas bin Malik: The Prophet (ﷺ) confided to me a secret which I did not disclose to anybody after him. And Um Sulaim asked me (about that secret) but I did not tell her

6290. Narrated 'Abdullah: The Prophet (ﷺ) said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him

6291. Narrated 'Abdullah: One day the Prophet (ﷺ) divided and distributed something amongst the people whereupon an Ansari man said, "In this division Allah's Countenance has not been sought." I said, "By Allah! I will go (and inform) the Prophet." So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he then said, "May Allah bestow His Mercy on Moses (for) he was hurt more than that, yet he remained patient

6292. Narrated Anas: The Iqama for the prayer was announced while a man was talking to Allah's Messenger (ﷺ) privately. He continued talking in that way till the

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Prophet's companions slept, and afterwards the Prophet () got up and offered the prayer with them

6293. Narrated Salim's father:The Prophet () said, "Do not keep the fire burning in your houses when you go to bed

6294. Narrated Abu Musa:One night a house in Medina was burnt with its occupants. The Prophet () spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves

6295. Narrated Jabir bin `Abdullah:Allah's Messenger () said, "(At bedtime) cover the utensils, close the doors, and put out the lights, lest the evil creature (the rat) should pull away the wick and thus burn the people of the house

6296. Narrated Jabir:Allah's Apostle said, "When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water skins, and cover your food and drinks." Hamrnam said, "I think he (the other narrator) added, 'even with piece of wood across the utensil

6297. Narrated Abu Huraira:The Prophet () said "Five things are in accordance with Al Fitra (i.e. the tradition of prophets): to be circumcised, to shave the pelvic region, to pull out the hair of the armpits, to cut short the moustaches, and to clip the nails

6298. Narrated Abu Huraira: Allah's Messenger () said "The Prophet) Abraham circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze

6299. Narrated Said bin Jubair:Ibn 'Abbas was asked, "How old were you when the Prophet () died?" He replied. "At that time I had been circumcised." At that time, people did not circumcise the boys till they attained the age of puberty. Sa'id bin Jubair said, "Ibn 'Abbas said, 'When the Prophet died, I had already been circumcised

6300. Sa'id ibn Jubair said, "Ibn 'Abbas said, 'When the Prophet () died, I had already been circumcised

6301. Narrated Abu Huraira:Allah's Messenger () said, "Whoever among you takes an oath wherein he says, 'By Al-Lat and Al-'Uzza,' names of two Idols worshipped by the Pagans, he should say, 'None has the right to be worshipped but Allah; And whoever says to his friend, 'Come, let me gamble with you ! He should give something in charity. " (See Hadith No)

6302. Narrated Ibn `Umar:During the life-time of the Prophet () I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allah's creatures assisted me in building it

6303. Narrated `Amr:Ibn `Umar said, "By Allah, I have not put a brick over a brick (i.e. constructed a building) or planted any date-palm tree since the death of the Prophet." Sufyan (the sub narrator) said, "I told this narration (of Ibn `Umar) to one of his (Ibn `Umar's) relatives, and he said, 'By Allah, he did build (something).' "Sufyan added, "I said, 'He must have said (the above narration) before he built

Invocations

6304. Narrated Abu Huraira: Allah's Messenger () said, "For every prophet there is one (special invocation (that will not be rejected) with which he appeals (to Allah), and I want to keep such an invocation for interceding for my followers in the Hereafter

6305. Narrated Anas: that the Prophet () said, "For every prophet there is an invocation that surely will be responded by Allah," (or said), "For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection

6306. Narrated Shaddad bin Aus:The Prophet () said "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta, Khalaqtani wa ana `Abduka, wa ana `ala `ahdika wa wa`dika mastata`tu, A`udhu bika min Sharri ma sana`tu, abu'u Laka bini`matika `alaiya, wa abu'u laka bidhanbi faghfir lee fa innahu la yaghfiru adhdhunuba illa anta." The Prophet () added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise

6307. Narrated Abu Huraira:I heard Allah's Messenger () saying." By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day

6308. Narrated Al-Harith bin Suwaid:`Abdullah bin Mas`ud related to us two narrations: One from the Prophet () and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this." Abu Shihab (the sub-narrator) moved his hand over his nose in illustration. (Ibn Mas`ud added): Allah's Messenger () said, "Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding beast gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding beast standing beside him

6309. Narrated Anas bin Malik:Allah's Messenger () said, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert

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6310. Narrated Aisha: The Prophet (ﷺ) used to pray eleven rak'at in the late part of the night, and when dawn appeared, he would offer two rak'at and then lie on his right side till the Muadhhdhin came to inform him (that the morning prayer was due)
6311. Narrated Al-Bara bin 'Azib: Allah's Messenger (ﷺ) said to me, "When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side and say: 'Allahumma aslamtu wajhi ilaika, wa fawwadtu 'amri ilaika wa alja'tu dhahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika. Amantu bikitabik al-ladhi anzalta wa binabiyika al-ladhi arsalta'. If you should die then (after reciting this) you will die on the religion of Islam (i.e., as a Muslim); so let these words be the last you say (before going to bed)" While I was memorizing it, I said, "Wa birasulika al-ladhi arsalta (in Your Apostle whom You have sent)." The Prophet (ﷺ) said, "No, but say: Wa binabiyika al-ladhi arsalta (in Your Prophet whom You have sent)"
6312. Narrated Hudhaifa: When the Prophet (ﷺ) went to bed, he would say: "Bismika amutu wa ahya." and when he got up he would say: "Al-hamdu li l-lahil-ladhi ahyana ba'da ma amatana wa ilaihin-nushur
6313. Narrated Al-Bara bin 'Azib: That the Prophet (ﷺ) advised a man, saying, "If you intend to lie down (i.e. go to bed), say, 'Allahumma aslamtu nafsi ilaika wa fawwadtu 'Amri ilaika, wa wajahtu wajhi ilaika wa alja'tu zahri ilaika, reghbatan wa rahbatan ilaika. La malja'a wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta; wa nabiyikalladhi arsalta.' And if you should die then (after reciting this before going to bed) you will die on the religion of Islam
6314. Narrated Hudhaifa: When the Prophet (ﷺ) went to bed at night, he would put his hand under his cheek and then say, "Allahumma bismika amutu wa ahya," and when he got up, he would say, "Al-Hamdu lil-lahi al-ladhi ahyana ba'da ma amatana, wa ilaihi an-nushur
6315. Narrated Al-Bara 'bin 'Azib: When Allah's Messenger (ﷺ) went to bed, he used to sleep on his right side and then say, "All-ahumma aslamtu nafsi ilaika, wa wajahtu wajhi ilaika, wa fawwadtu 'Amri ilaika, wa alja'tu zahri ilaika, raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Amantu bikitabika al-ladhi anzalta wa nabiyika al-ladhi arsalta! Allah's Messenger (ﷺ) said, "Whoever recites these words (before going to bed) and dies the same night, he will die on the Islamic religion (as a Muslim)
6316. Narrated Ibn 'Abbas: One night I slept at the house of Maimuna. The Prophet (ﷺ) woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a water skin, opened the mouth thereof and performed ablution not using much water, yet he washed all the parts properly and then offered the prayer. I got up and straightened my back in order that the Prophet (ﷺ) might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen rak'at in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilal informed the Prophet (ﷺ) of the approaching time for the (Fajr) prayer, and the Prophet offered the Fajr (Morning) prayer without performing new ablution. He used to say in his invocation, Allahumma ij'al fi qalbi nuran wa fi basari nuran, wa fi sam'i nuran, wa'an yamini nuran, wa'an yasari nuran, wa fawqi nuran, wa tahti nuran, wa amami nuran, wa khalfi nuran, waj'al li nuran." Kuraib (a sub narrator) said, "I have forgotten seven other words, (which the Prophet (ﷺ) mentioned in this invocation). I met a man from the offspring of Al-'Abbas and he narrated those seven things to me, mentioning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things
6317. Narrated Ibn 'Abbas: When the Prophet (ﷺ) got up at night to offer the night prayer, he used to say: "Allahumma laka l-hamdu; Anta nuras-samawati wal ardi wa man fihinna. wa laka l-hamdu; Anta qaiyim as-samawati wal ardi wa man flihinna. Wa laka l-hamdu; Anta-l-,haqqun, wa wa'daka haqqun, wa qauluka haqqun, wa liqauka haqqun, wal-jannatu haqqun, wannaru haqqun, was-sa atu haqqun, wan-nabiyuna huqqun, Mahammadun haqqun, Allahumma laka aslamtu, wa Alaika tawakkaltu, wa bika amantu, wa ilaika anabtu, wa bika Khasamtu, wa ilaika hakamtu, faghfirli ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu. Anta al-muqaddimu, wa anta al-mu-'akhkhiru. La ilaha il-la anta (or La ilaha ghairuka)
6318. Narrated 'Ali: Fatima complained about the blisters on her hand because of using a mill-stone. She went to ask the Prophet for servant, but she did not find him (at home) and had to inform 'Aisha of her need. When he came, 'Aisha informed him about it. 'Ali added: The Prophet (ﷺ) came to us when we had gone to our beds. When I was going to get up, he said, ""Stay in your places," and sat between us, till I felt the coolness of the feet on my chest. The Prophet (ﷺ) then said, "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say 'Allahu Akbar' thirty-three times, and 'Subhan Allah' thirty-three times, 'Al hamdu 'illah' thirty-three times, for that is better for you than a servant." Ibn Seereen said, "Subhan Allah' (is to be said for) thirty-four times
6319. Narrated 'Aisha: Whenever Allah's Messenger (ﷺ) went to bed, he used to blow on his hands while reciting the Mu'auwidhat (i.e. Suratal-Falaq 113 and Surat-an-Nas 114) and then pass his hands over his body
6320. Narrated Abu Huraira: The Prophet (ﷺ) said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbi Wada'tu Janbi wa bika arfa'uhu, In amsakta nafsi farhamha wa in asaltaha fahfazha bima tahfazu bihi ibadakas-salihin
6321. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?
6322. Narrated Anas bin Malik: Whenever the Prophet (ﷺ) went to the lavatory, he used to say: "Allahumma inni a'udhu bika min al-khubuthi wal khaba'ith
6323. Narrated Shaddad bin 'Aus: The Prophet (ﷺ) said, "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta.

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Khalaqtani wa ana `Abduka, wa ana 'ala 'ahdika wa Wa'dika mastata'tu abu'u Laka bi ni 'matika wa abu'u Laka bidhanbi; faghfirli fa'innahu la yaghfiru-dh-dhunuba illa a ant a. A'uidhu bika min sharri ma sana'tu.' If somebody recites this invocation during the night, and if he should die then, he will go to Paradise (or he will be from the people of Paradise). And if he recites it in the morning, and if he should die on the same day, he will have the same fate

6324. Narrated Hudhaifa:Whenever the Prophet () intended to go to bed, he would recite: "Bismika Allahumma amutu wa ahya (With Your name, O Allah, I die and I live)." And when he woke up from his sleep, he would say: "Al-hamdu lil-lahil-ladhi ahyana ba'da ma amatana; wa ilaihi an-nushur (All the Praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection

6325. Narrated Abu Dhar:Whenever the Prophet () lay on his bed, he used to say: "Allahumma bismika amutu wa ahya," and when he woke up he would say: "Al-hamdu lil-lahilladhi ahyana ba'da ma an atana, wa ilaihi an-nushur

6326. Narrated `Abdullah bin `Amr:Abu Bakr As-Siddiq said to the Prophet, "Teach me an invocation with which I may invoke (Allah) in my prayer." The Prophet () said, "Say: Allahumma inni zalamtu nafsi zulman kathiran wala yaghfirudhdhunuba illa anta, Faghfirli maghfiratan min indika war-hamni, innaka antalGhafur-Rahim

6327. Narrated `Aisha:The Verse: 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) was revealed as regards invocation

6328. Narrated `Abdullah:We used to say in the prayer: 'AsSalam be on Allah, As-Salam be on so-and-so.' So one day the Prophet said to us, "Allah Himself is As-Salam; when anyone of you sits during his prayer, he should say: 'at-tah, iyyatu-li l-lahi,' up to 'As-Salihin,' (All the compliments are for Allah ...righteous people) for when he recites this, then he says his Salam to all the righteous people present in the heavens and on the earth. Then he should say, 'I testify that none has the right to be worshipped except Allah, and that Muhammad is His slave and His Apostle,' and then he can select whatever he likes to celebrate (Allah's) Praises

6329. Narrated Abu Huraira:The people said, "O Allah's Messenger (!) The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come in the Hereafter)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, by doing which, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite 'Subhan Allah ten times, and 'Al-Hamduli l-lah ten times, and 'AllahuAkbar' ten times after every prayer

6330. Narrated Warrad:(the freed slave of Al-Mughira bin Shu'ba) Al-Mughira wrote to Muawiya bin Abu Sufyan that Allah's Messenger () used to say at the end of every prayer after the Taslim, "La ilaha illa-l-lahu wahdahu la sharika lahu; lahu-l-mulk wa lahu-l-hamd, wahuwa 'ala kulli shai'n qadir. Allahumma la mani'a Lima a taita, wa la mu'ta Lima mana'ta, wa la yanfa'u dhal-jaddu minkal-jadd

6331. Narrated Salama bin Al-Akwa`:We went out with the Prophet () to Khaibar. A man among the people said, "O 'Amir! Will you please recite to us some of your poetic verses?" So 'Amir got down and started chanting among them, saying, "By Allah! Had it not been for Allah, we would not have been guided." 'Amir also said other poetic verses which I do not remember. Allah's Messenger () said, "Who is this (camel) driver?" The people said, "He is 'Amir bin Al-Akwa'," He said, "May Allah bestow His Mercy on him." A man from the People said, "O Allah's Messenger (!) Would that you let us enjoy his company longer." When the people (Muslims) lined up, the battle started, and 'Amir was struck with his own sword (by chance) by himself and died. In the evening, the people made a large number of fires (for cooking meals). Allah's Apostle said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allah's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so." (See Hadith No. 509, Vol)

6332. Narrated Ibn Abi `Aufa:Whenever a man brought his alms to the Prophet, the Prophet () would say, "O Allah! Bestow Your Blessing upon the family of so-and-so." When my father came to him (with his alms), he said, "O Allah! Bestow Your Blessings upon the family of Abi `Aufa

6333. Narrated Jarir:Allah's Messenger () said to me. "Will you relieve me from Dhi-al-Khalasa? " Dhi-al-Khalasa was an idol which the people used to worship and it was called Al-Ka'ba al Yamaniyya. I said, "O Allah's Messenger () I am a man who can't sit firm on horses." So he stroked my chest (with his hand) and said, "O Allah! Make him firm and make him a guiding and well-guided man." So I went out with fifty (men) from my tribe of Ahrnas. (The sub-narrator, Sufyan, quoting Jarir, perhaps said, "I went out with a group of men from my nation.") and came to Dhi-al-Khalasa and burnt it, and then came to the Prophet () and said, "O Allah's Messenger (!) I have not come to you till I left it like a camel with a skin disease." The Prophet then invoked good upon Ahmas and their cavalry (fighters)

6334. Narrated Anas:Um Sulaim said to the Prophet () "Anas is your servant." The Prophet () said, "O Allah! increase his wealth and offspring, and bless (for him) what ever you give him

6335. Narrated `Aisha:The Prophet () heard a man reciting (the Qur'an) in the mosque. He said," May Allah bestow His Mercy on him, as he made me remember such and-such Verse which I had missed in such-and-such Sura

6336. Narrated `Abdullah:The Prophet () divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allah." When I informed the Prophet () about it, he became so furious that I noticed the signs of anger on his face and he then said, "May Allah bestow His Mercy on Moses, for he was hurt with more than this, yet he remained patient

6337. Narrated `Ikrima:Ibn `Abbas said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people fed-up with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting

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their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allah's Messenger () and his companions always avoided it

6338. Narrated Anas:Allah's Messenger () said, "When anyone of you appeal to Allah for something, he should ask with determination and should not say, 'O Allah, if You wish, give me.', for nobody can force Allah to do something against His Will

6339. Narrated Abu Huraira:Allah's Messenger () said, "None of you should say: 'O Allah, forgive me if You wish; O Allah, be merciful to me if You wish,' but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will

6340. Narrated Abu Huraira:Allah's Messenger () said, "The invocation of anyone of you is granted (by Allah) if he does not show impatience (by saying, "I invoked Allah but my request has not been granted)

6341. Narrated Anas, "The Prophet () raised his hands (in invocation) till I saw the whiteness of his armpits

6342. Narrated Anas:While the Prophet () was delivering a sermon on a Friday, a man stood up and said, "O Allah's Messenger (! Invoke Allah to bless us with rain." (The Prophet () invoked Allah for rain.) So, the sky became overcast and it started raining till one could hardly reach one's home. It kept on raining till the next Friday when the same man or another man got up and said (to the Prophet), "Invoke Allah to withhold the rain from us, for we have been drowned (with heavy rain)." The Prophet () said, "O Allah! Let it rain around us and not on us." Then the clouds started dispersing around Medina and rain ceased to fall on the people of Medina

6343. Narrated `Abdullah bin Zaid:Allah's Messenger () went out to this Musalla (praying place) to offer the prayer of Istisqa.' He invoked Allah for rain and then faced the Qibla and turned his Rida' (upper garment) inside out

6344. Narrated Anas:My mother said, "O Allah's Messenger (! Please invoke Allah on behalf of your servant." He said, "O Allah! Increase his wealth and children, and bestow Your Blessing on whatever You give him." a time of distress

6345. Narrated Ibn `Abbas:The Prophet () used to invoke Allah at the time of distress, saying, "La ilaha illal-lahu Al-`Azim, al- Halim, La ilaha illal-lahu Rabbu-s-samawati wal-ard wa Rabbu-l-arsh il-azim

6346. Narrated Ibn `Abbas:Allah's Messenger () used to say at a time of distress, "La ilaha illal-lahu Rabbul-l-'arsh il-'azim, La ilaha illallahu Rabbu-s-samawati wa Rabbu-l-ard, Rabbu-l-'arsh-il-Karim

6347. Narrated Abu Huraira:Allah's Messenger () used to seek refuge with Allah from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies. Sufyan said, "This narration contained three items only, but I added one. I do not know which one that was

6348. Narrated `Aisha:When Allah's Messenger () was healthy, he used to say, "No prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death approached him(during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allah! (Let me join) the Highest Companions (see Qur'an 4:69)," I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e. "O Allah! (Let me join) the Highest Companions

6349. Narrated Qais:I came to Khabbab who had been branded with seven brands(1) and he said, "Had Allah's Messenger () not forbidden us to invoke (Allah) for death, I would have invoked (Allah) for it

6350. Narrated Qais:I came to Khabbab who had been branded with seven brands over his `Abdomen, and I heard him saying, "If the Prophet: had not forbidden us to invoke (Allah) for death, I would have invoked Allah for it

6351. Narrated Anas:Allah's Messenger () said," None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me

6352. Narrated As-Sa'ib bin Yazid:My aunt took me to Allah's Messenger () and said, "O Allah's Messenger (! My sister's son is sick." So he passed his hand over my head and invoked for Allah's blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatam (the seal of Prophethood) between his shoulders (and its size was) like the button of a tent

6353. Narrated Abu `Aqil:that his grandfather. `Abdullah bin Hisham used to take him from the market or to the market (the narrator is in doubt) and used to buy grain and when Ibn Az-Zubair and Ibn `Umar met him, they would say to him, "Let us be your partners (in trading) as the Prophet () invoked for Allah's blessing upon you." He would then take them as partners and he would Sometimes gain a whole load carried by an animal which he would send home

6354. Narrated Mahmud bin Ar-Rabi:On whose face Allah's Messenger () had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who has not yet attained the age of puberty)

6355. Narrated `Aisha:The boys used to be brought to the Prophet () and he used to invoke for Allah's blessing upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes

6356. Narrated `Abdullah bin Tha'laba bin Su'air:whose eye Allah's Messenger () had touched, that he had seen Sa'd bin Abi Waqqas offering one rak'a only for

the witr prayer

6357. Narrated `Abdur-Rahman bin Abi Laila:Ka'b bin 'Ujra met me and said, "Shall I give you a present? Once the Prophet (ﷺ) came to us and we said, 'O Allah's Messenger (ﷺ)! We know how to greet you; but how to send 'Salat' upon you? He said, 'Say: Allahumma Salli ala Muhammadin wa 'ala `Ali Muhammadin, kama sal-laita 'ala all Ibrahima innaka Hamidun Majid. Allahumma barik 'ala Muhammadin wa 'ala all Muhammadin, kama barakta 'ala all Ibrahima, innaka Hamidun Majid

6358. Narrated Abu Sa'id Al-Khudri:We said, "O Allah's Messenger (ﷺ) This is (i.e. we know) the greeting to you; will you tell us how to send Salat on you?" He said, "Say: 'Allahumma Salli 'ala Muhammadin `Abdika wa rasulika kama sal-laita 'ala Ibrahima wa barik 'ala Muhammadin wa all Muhammadin kama barakta 'ala Ibrahima wa `Ali Ibrahim

6359. Narrated Ibn Abi `Aufa:Whenever somebody brought alms to the Prophet (ﷺ) he used to say, "Allahumma Salli `Alaihi (O Allah! Send Your Salat (Grace and Honor) on him)." Once when my father brought his alms to him, he said, "O Allah! Send Your Salat (Grace and Honor) on the family of Abi `Aufa

6360. Narrated Abu Humaid As-Saidi:The people said, "O Allah's Messenger (ﷺ)! How may we send Salat on you?" He said, "Say: Allahumma Salli 'ala-Muhammadin wa azwajihi wa dhurriyyatihi kama sal-laita 'ala `Ali Ibrahim; wa barik 'ala Muhammadin wa azwajihi wa dhurriyyatihi kamabarakta 'ala `Ali Ibrahim innaka hamidun majid

6361. Narrated Abu Huraira:that he heard the Prophet (ﷺ) saying, "O Allah! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection

6362. Narrated Anas:Once the people started asking Allah's Messenger (ﷺ) questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold ! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." And then `Umar got up and said, "We accept Allah as our Lord, and Islam as (our) religion, and Muhammad as (our) Apostle; and we seek refuge with Allah from the afflictions." Allah's Messenger (ﷺ) said, "I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed in front of me, till I saw them just beyond this wall." Qatada, when relating this Hadith, used to mention the following Verse:-- 'O you who believe! Ask not questions about things which, If made plain to you, May cause you trouble

6363. Narrated Anas bin Malik:The Prophet (ﷺ) said to Abu Talha, "Choose one of your boys to serve me." So Abu Talha took me (to serve the Prophet (ﷺ)) by giving me a ride behind him (on his camel). So I used to serve Allah's Messenger (ﷺ) whenever he stayed somewhere. I used to hear him saying, "O Allah! I seek refuge with you (Allah) from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Safiya, the daughter of Huyay whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called As-Sahba', he prepared (a special meal called) Hais, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Medina, he said, "O Allah! I make the land between its (i.e., Medina's) two mountains a sanctuary, as the prophet Abraham made Mecca a sanctuary. O Allah! Bless them (the people of Medina) in their Mudd and the Sa' (units of measuring)

6364. Narrated Um Khalid bint Khalid:I heard the Prophet (ﷺ) seeking refuge with Allah from the punishment of the grave

6365. Narrated Mus'ab:Sa'd used to recommend five (statements) and mentioned that the Prophet (ﷺ) I used to recommend it. (It was) "O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and seek refuge with You from being sent back to geriatric old age; and I seek refuge with You from the affliction of this world (i.e., the affliction of Ad-Dajjal etc.); and seek refuge with You from the punishment of the grave

6366. Narrated `Aisha:Two old ladies from among the Jewish ladies entered upon me and said' "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet (ﷺ) entered upon me, I said, "O Allah's Messenger (ﷺ)! Two old ladies.." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers

6367. Narrated Anas bin Malik:Allah's Prophet used to say, "O Allah! I seek refuge with You from incapacity and laziness, from cowardice and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the afflictions of life and death

6368. Narrated `Aisha:The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from laziness and geriatric old age, from all kinds of sins and from being in debt; from the trial and affliction of the grave and from the punishment in the grave; from the affliction of the Fire and from the punishment of the Fire; and from the evil of the affliction of wealth; and I seek refuge with You from the affliction of poverty, and I seek refuge with You from the affliction of Al-Mesiah Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let there be a long distance between me and my sins, as You made East and West far from each other

6369. Narrated Anas bin Malik:The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men." (See Hadith No)

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6370. Narrated Mus'ab bin Sa'd:Sa'd bin Abi Waqqas used to recommend these five (statements) and say that the Prophet () said so (and they are): "O Allah! I seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to geriatric old age, and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishment of the grave

6371. Narrated Anas bin Malik:Allah's Messenger () used to seek refuge with Allah saying, "O Allah! I seek refuge with You from laziness, and seek refuge with You from cowardice, and seek refuge with You from geriatric old age, and seek refuge with You from miserliness

6372. Narrated `Aisha:The Prophet () said, "O Allah! Make us love Medina as You made us love Mecca, or more, and transfer the fever that is in it, to Al-Juhfa. O Allah! Bless our Mudd and our Sam' (kinds of measures)

6373. Narrated `Amir bin Sa'd:that his father said, "In the year of Hajjatal-Wada', the Prophet () paid me a visit while I was suffering from an ailment that had brought me to the verge of death. I said, 'O Allah's Messenger (!) My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter. Shall I give 2/3 of my property in charity?' He said, 'No.' I said, 'Then 1/2 of it?' He said, 'Even 1/3 is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allah's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allah's Messenger (!) Will I be left behind my companions (in Mecca)?' He said, 'If you remain behind, whatever good deed you will do for Allah's Sake, will raise and upgrade you to a higher position (in Allah's Sight). May be you will live longer so that some people may benefit by you, and some e others (pagans) may get harmed by you. O Allah! Complete the migration of my companions and do not turn them on their heels; But (we pity) the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Mecca)" Allah's Messenger () lamented (or pitied) for him as he died in Mecca. (See Hadith No. 693, Vol)

6374. Narrated Sa'd:Seek refuge with Allah by saying the words which the Prophet () used to say while seeking refuge with Allah, "O Allah! I seek refuge with You from cowardice, and seek refuge with You from miserliness, and seek refuge with You from reaching a degraded geriatric old age, and seek refuge with You from the afflictions of the world and from the punishment in the grave

6375. Narrated `Aisha:The Prophet () used to say, "O Allah! I seek refuge with You from laziness from geriatric old age, from being in debt, and from committing sins. O Allah! I seek refuge with You from the punishment of the Fire, the afflictions of the grave, the punishment in the grave, and the evil of the affliction of poverty and from the evil of the affliction caused by Al-Masih Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the East and the West from each other

6376. Narrated `Aisha:The Prophet () used to seek refuge with Allah (by saying), "O Allah! I seek refuge with You from the affliction of the Fire and from the punishment in the Fire, and seek refuge with You from the affliction of the grave, and I seek refuge with You from the affliction of wealth, and I seek refuge with You from the affliction of poverty, and seek refuge with You from the affliction of Al-Masih Ad-Dajjal

6377. Narrated `Aisha:The Prophet () used to say, "O Allah! I seek refuge with You from the affliction of the Fire, the punishment of the Fire, the affliction of the grave, the punishment of the grave, and the evil of the affliction of poverty. O Allah! I seek refuge with You from the evil of the affliction of Al-Masih Ad- Dajjal, O Allah! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allah! I seek refuge with You from laziness, sins, and from being in debt

6378. Narrated Um Sulaim:that she said, "O Allah's Messenger (!) Anas is your servant, so please invoke for Allah's blessing for him." The Prophet () said, "O Allah! Increase his wealth and offspring and bless (for him) whatever You give him

6379. Narrated Um Sulaim:that she said, "O Allah's Messenger (!) Anas is your servant, so please invoke for Allah's blessing for him." The Prophet () said, "O Allah! Increase his wealth and offspring and bless (for him) whatever You give him

6380. Narrated Anas:Um Sulaim said (to the Prophet), "Anas is your servant; so please invoke for Allah's blessings for him." He said "O Allah! Increase his wealth and offspring, and Bless (for him) whatever You give him

6381. Narrated Anas:Um Sulaim said (to the Prophet), "Anas is your servant; so please invoke for Allah's blessings for him." He said "O Allah! Increase his wealth and offspring, and Bless (for him) whatever You give him

6382. Narrated Jabir:The Prophet () used to teach us the Istikhara for each and every matter as he used to teach us the Suras from the Holy Qur'an. (He used to say), "If anyone of you intends to do something, he should offer a two-rak'at prayer other than the obligatory prayer, and then say: 'Allahumma inni astakhiruka bi'ilmiika, wa astaqriruka biqudratika, wa as'aluka min fadlika-l-'azim, fa innaka taqdiru wala aqdiru, wa ta'lamu wala a'lamu, wa anta'allamu-l-ghuyub. Allahumma in kunta ta'lamu anna hadha-lamra khairun li fi dini wa ma'ashi wa 'aqibati `Amri (or said, fi 'ajili `Amri wa ajilihi) fa-qdurhu li, Wa in kunta ta'lamu anna ha-dha-l-amra sharrun li fi dini wa ma'ashi wa 'aqibati `Amri (or said, fi ajili `Amri wa ajilihi) fasrifhu 'anni was-rifni 'anhu wa aqdur li alkhaira haithu kana, thumma Raddani bihi," Then he should mention his matter (need)

6383. Narrated Abu Musa:The Prophet () asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allah! Forgive `Ubaid Abi `Amir." I saw the whiteness of his armpits (while he was raising his hands) and he added, "O Allah! Upgrade him over many of Your human

creatures on the Day of Resurrection

6384. Narrated Abu Musa: We were in the company of the Prophet (ﷺ) on a journey, and whenever we ascended a high place, we used to say Takbir (in a loud voice). The Prophet (ﷺ) said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but You are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "La haul a wala quwwata illa bil-lah." He said, "O `Abdullah bin Qais! Say: La haul a walaquwata illa bil-lah, for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: La haul a wala quwwata illa bil-lah

6385. Narrated Ibn `Umar: Whenever Allah's Messenger (ﷺ) returned from a Ghazwa or Hajj or `Umra, he used to say, "Allahu Akbar," three times; whenever he went up a high place, he used to say, "La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa'ala kulli Shai 'in qadir. Ayibuna ta'ibuna 'abiduna lirabbina hamidun. Sadaqa-l-lahu wa'dahu, wa nasara `Abdahu wa hazama-l-ahzaba wahdahu

6386. Narrated Anas: The Prophet (ﷺ) seeing a yellow mark (of perfume) on the clothes of `Abdur-Rahman bin `Auf, said, "What about you?" `Abdur-Rahman replied, "I have married a woman with a Mahr of gold equal to a date-stone." The Prophet (ﷺ) said, "May Allah bestow His Blessing on you (in your marriage). Give a wedding banquet, (Walima) even with one sheep

6387. Narrated Jabir: My father died and left behind seven or nine daughters, and I married a woman. The Prophet (ﷺ) said, "Did you get married, O Jabir?" I replied, "Yes." He asked, "Is she a virgin or a matron?" I replied, "She is a matron." He said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them." He said, "May Allah bestow His Blessing on you

6388. Narrated Ibn `Abbas: The Prophet (ﷺ) said, "If anyone of you, when intending to have a sexual intercourse with his wife, says: 'Bismillah, Allahumma jannibna-sh-shaitan, wa jannibi-sh-shaitan ma razaqtana,' and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child

6389. Narrated Anas: The most frequent invocation of The Prophet (ﷺ) was: "O Allah! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire

6390. Narrated Sa'd bin Abi Waqqas: The Prophet (ﷺ) used to teach us these words as he used to teach us the Book (Qur'an): "O Allah! seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to (senile) geriatric old age, and seek refuge with You from the affliction of the world and from the punishment in the Hereafter

6391. Narrated `Aisha: that Allah's Messenger (ﷺ) was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (for a remedy). Then (one day) he said, "O `Aisha! Do you know that Allah has advised me as to the problem I consulted Him about?" `Aisha said, "O Allah's Messenger (ﷺ)! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labid bin Al-A'sam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.' The former asked, 'Where is that?' The latter replied, 'It is in Dharwan.' Dharwan was a well in the dwelling place of the (tribe of) Bani Zuraiq. Allah's Messenger (ﷺ) went to that well and returned to `Aisha, saying, 'By Allah, the water (of the well) was as red as the infusion of Hinna, (1) and the date-palm trees look like the heads of devils.' `Aisha added, Allah's Messenger (ﷺ) came to me and informed me about the well. I asked the Prophet, 'O Allah's Messenger (ﷺ), why didn't you take out the skin of pollen?' He said, 'As for me, Allah has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).'" Narrated Hisham's father: `Aisha said, "Allah's Messenger (ﷺ) was bewitched, so he invoked Allah repeatedly requesting Him to cure him from that magic." Hisham then narrated the above narration. (See Hadith No. 658, Vol)

6392. Narrated Ibn Abi `Aufa: Allah's Messenger (ﷺ) asked for Allah's wrath upon the Ahzab (confederates), saying, "O Allah, the Revealer of the Holy Book, and the One swift at reckoning! Defeat the confederates; Defeat them and shake them

6393. Narrated Abu Huraira: When the Prophet (ﷺ) said, "Sami' al-lahu liman hamidah (Allah heard him who sent his praises to Him)" in the last rak'a of the `Isha' prayer, he used to invoke Allah, saying, "O Allah! Save `Aiyash bin Abi Rabi'a; O Allah! Save Al-Walid bin Al-Walid; O Allah! Save the weak people among the believers; O Allah! Be hard on the Tribe of Mudar; O Allah! Inflict years of drought upon them like the years (of drought) of the Prophet (ﷺ) Joseph

6394. Narrated Anas: The Prophet (ﷺ) sent a Sariya (an army detachment) consisting of men called Al-Qurra', and all of them were martyred. I had never seen the Prophet (ﷺ) so sad over anything as he was over them. So he said Qunut (invocation in the prayer) for one month in the Fajr prayer, invoking for Allah's wrath upon the tribe of 'Usaiya, and he used to say, "The people of 'Usaiya have disobeyed Allah and His Apostle

6395. Narrated `Aisha: The Jews used to greet the Prophet (ﷺ) by saying, "As-Samu 'Alaika (i.e., death be upon you), so I understood what they said, and I said to them, "As-Samu 'alaikum wal-la'na (i.e. Death and Allah's Curse be upon you)." The Prophet (ﷺ) said, "Be gentle and calm, O `Aisha, as Allah likes gentleness in all affairs." I said, "O Allah's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, 'Alaikum (i.e., the same be upon you)?"

6396. Narrated `Ali bin Abi Talib: We were in the company of the Prophet (ﷺ) on the day (of the battle) of Al-Khandaq (the Trench). The Prophet said, "May Allah fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle prayer till the sun had set; and that prayer was the

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`Asr prayer

6397. Narrated Abu Huraira:at-Tufail bin `Amr came to Allah's Messenger () and said, "O Allah's Messenger (!) The tribe of Daus has disobeyed (Allah and His Apostle) and refused (to embrace Islam), therefore, invoke Allah's wrath for them." The people thought that the Prophet () would invoke Allah's wrath for them, but he said, "O Allah! Guide the tribe Of Daus and let them come to us

6398. Narrated Abu Musa:The Prophet () used to invoke Allah with the following invocation: 'Rabbi-ghfir-li Khati 'ati wa jahli wa israfi fi `Amri kullihi, wa ma anta a'lamu bihi minni. Allahumma ighfirli khatayaya wa 'amdi, wa jahli wa jiddi, wa kullu dhalika'indi. Allahumma ighrifli ma qaddamtu wa ma akhartu wa ma asrartu wa ma a'lantu. Anta-l-muqaddimu wa anta-l-mu'akh-khiru, wa anta 'ala kulli shai'in qadir

6399. Narrated Abu Musa Al-Ash`ari:The Prophet () used to invoke Allah, saying, "Allahumma ighfirli khati'ati wa jahli wa israfi fi `Amri, wa ma anta a'lamu bihi minni. Allahumma ighfirli hazali wa jiddi wa khata'i wa amdi, wa kullu dhalika 'indi

6400. Narrated Abu Huraira:Abu-l-Qasim (the Prophet) said, "On Friday there is a particular time. If a Muslim happens to be praying and invoking Allah for something good during that time, Allah will surely fulfill his request." The Prophet () pointed out with his hand. We thought that he wanted to illustrate how short that time was

6401. Narrated Ibn Abi Mulaika:`Aisha said, "The Jews came to the Prophet () and said to him, "As-Samu 'Alaika (i.e., Death be upon you)." He replied, 'The same on you.' " `Aisha said to them, "Death be upon you, and may Allah curse you and shower His wrath upon you!" Allah's Messenger () said, "Be gentle and calm, O `Aisha! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted

6402. Narrated Abu Huraira:The Prophet () said, "When the Imam says 'Amin', then you should all say 'Amin', for the angels say 'Amin' at that time, and he whose 'Amin' coincides with the 'Amin' of the angels, all his past sins will be forgiven

6403. Narrated Abu Huraira:Allah's Messenger () said," Whoever says: "La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahul- hamd wa huwa 'ala kulli shai'in qadir," one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he

6404. Narrated `Amr bin Maimun:Whoever recites it (i.e., the invocation in the above Hadith (412) ten times will be as if he manumitted one of Ishmael's descendants. Abu Aiyub narrated the same Hadith from the Prophet () saying, "(Whoever recites it ten times) will be as if he had manumitted one of Ishmael's descendants

6405. Narrated Abu Huraira:Allah's Messenger () said, "Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea

6406. Narrated Abu Huraira:The Prophet () said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al- `Azim and 'Subhan Allah wa bihamdihi

6407. Narrated Abu Musa:The Prophet () said, "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one

6408. Narrated Abu Huraira:Allah's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit.' " He added, "Then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)----though He knows better than them----'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-li l-lah, Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.' Allah says, How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven them.'" Allah's Messenger () added, "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery

6409. Narrated Abu Musa Al-Ash`ari:The Prophet () started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, "La ilaha illal-lahu wallahu Akbar." (At that time) Allah's Messenger () was riding his mule. Allah's Messenger () said, "You are not calling upon a deaf or an absent one." and added, "O Abu Musa (or, O `Abdullah)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "La haul a wala quwwata illa billah

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6410. Narrated Abu Huraira:Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is witr (one) and loves 'the witr' (i.e., odd numbers)

6411. Narrated Shaqiq:While we were waiting for `Abdullah (bin Mas`ud). Yazid bin Muawiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas`ud) and let your companion (Ibn Mas`ud) come out to you; and if he should not (come out), I will come out and sit (with you)." Then `Abdullah came out, holding the hand of Yazid, addressed us, saying, "I know that you are assembled here, but the reason that prevents me from coming out to you, is that Allah's Messenger () used to preach to us at intervals during the days, lest we should become bored

To make the Heart Tender (Ar-Riqaq)

6412. Narrated Ibn `Abbas:The Prophet () said: "There are two blessings that many people are deceived into losing: health and free time

6413. Narrated Anas:The Prophet () said, "O Allah! There is no life worth living except the life of the Hereafter, so (please) make righteous the Ansar and the Emigrants

6414. Narrated Sahl bin Sa`d As-Sa`idi:We were in the company of Allah's Messenger () in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He looked at us and said, "O Allah! There is no life worth living except the life of the Hereafter, so (please) forgive the Ansar and the Emigrants

6415. Narrated Sahl:I heard the Prophet () saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allah's Cause, is better than the whole world and whatever is in it

6416. Narrated Mujahid:`Abdullah bin `Umar said, "Allah's Messenger () took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'" The sub-narrator added: Ibn `Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death

6417. Narrated `Abdullah:The Prophet () drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this, (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, an-other will snap (i.e. overtake) him, and if the other misses him, a third will snap (i.e. overtake) him

6418. Narrated Anas bin Malik:The Prophet () drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to Him

6419. Narrated Abu Huraira:The Prophet () said, "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age

6420. Narrated Abu Huraira:I heard Allah's Messenger () saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope

6421. Narrated Anas bin Malik:Allah's Messenger () said, "The son of Adam (i.e. man) grows old and so also two (desires) grow old with him, i.e., love for wealth and (a wish for) a long life

6422. Narrated Mahmud bin Ar-Rabi'a:I remember that the Allah's Messenger () took water from a bucket (which was in our home used for getting water out of well) with his mouth (and threw it on my face)

6423. Narrated `Utban bin Malik Al-Ansari:who was one of the men of the tribe of Bani Salim: Allah's Messenger () came to me and said, "If anybody comes on the Day of Resurrection who has said: La ilaha illa-lah, sincerely, with the intention to win Allah's Pleasure, Allah will make the Hell-Fire forbidden for him

6424. Narrated Abu Huraira:Allah's Messenger () said, "Allah says, 'I have nothing to give but Paradise as a reward to my believer slave, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward)

6425. Narrated `Amr bin `Auf:(An ally of the tribe of Bani `Amir bin Lu'ai and one of those who had witnessed the battle of Badr with Allah's Messenger ()) Allah's Messenger () sent Abu `Ubaida bin AlJarrah to Bahrain to collect the Jizya tax. Allah's Messenger () had concluded a peace treaty with the people of Bahrain and appointed Al `Ala bin Al-Hadrami as their chief; Abu Ubaida arrived from Bahrain with the money. The Ansar heard of Abu `Ubaida's arrival which coincided with the Fajr (morning) prayer led by Allah's Messenger (). When the Prophet () finished the prayer, they came to him. Allah's Messenger () smiled when he saw them and said, "I think you have heard of the arrival of Abu `Ubaida and that he has brought something." They replied, "Yes, O Allah's Messenger ()!" He said, "Have the good news, and hope for what will please you. By Allah, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them

6426. Narrated `Uqba bin `Amir:The Prophet () went out and offered the funeral prayer for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that after me you will worship others besides Allah, but I am afraid that you will start competing for (the pleasures of) this world

6427. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () said, "The thing I am afraid of most for your sake, is the worldly blessings which Allah will bring forth to you." It was said, "What are the blessings of this world?" The Prophet () said, "The pleasures of the world." A man said, "Can the good bring forth evil?" The Prophet () kept quiet for a while till we thought that he was being inspired divinely. Then he started removing the sweat from his forehead and said, "Where is the questioner?" That man said, "I (am present)." Abu Sa'id added: We thanked the man when the result (of his question) was such. The Prophet () said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the Khadira (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied

6428. Narrated Zahdam bin Mudarrib:Imran bin Husain said: The Prophet () said, "The best people are my contemporaries (i.e., the present (my) generation) and then those who come after them (i.e., the next generation)." Imran added: I am not sure whether the Prophet () repeated the statement twice after his first saying. The Prophet () added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be treacherous and nobody will trust them, and they will make vows, but will not fulfill them, and fatness will appear among them

6429. Narrated Abdullah:The Prophet () said, "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation), and then after them, there will come people whose witness will precede their oaths, and whose oaths will precede their witness

6430. Narrated Qais:I heard Khabbab, who had branded his `Abdomen with seven brands, saying, "Had Allah's Messenger () not forbidden us to invoke Allah for death, I would have invoked Allah for death. The companions of Muhammad have left this world without taking anything of their reward in it (i.e., they will have perfect reward in the Hereafter), but we have collected of the worldly wealth what we cannot spend but on earth (i.e. on building houses)

6431. Narrated Qais:I came to Khabbab while he was building a wall, and he (Khabbab) said, "Our companions who have left this world, did not enjoy anything of their reward therein, while we have collected after them, much wealth that we cannot spend but on earth (i.e., on building)

6432. Narrated Khabbab:We migrated with the Prophet..(This narration is related in the chapter of migration)

6433. Narrated Ibn `Abbas:I brought water to `Uthman bin `Affan to perform the ablution while he was sitting on his seat. He performed the ablution in a perfect way and said, "I saw the Prophet () performing the ablution in this place and he performed it in a perfect way and said, "Whoever performs the ablution as I have done this time and then proceeds to the mosque and offers a two-rak`at prayer and then sits there (waiting for the compulsory congregational prayers), then all his past sins will be forgiven." The Prophet () further added, "Do not be conceited (thinking that your sins will be forgiven because of your prayer)

6434. Narrated Mirdas Al-Aslami:The Prophet () said, "The righteous (pious people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates

6435. Narrated Abu Huraira:The Prophet () said, "Perish the slave of Dinar, Dirham, Qatifa (thick soft cloth), and Khamisa (a garment), for if he is given, he is pleased; otherwise he is dissatisfied

6436. Narrated Ibn `Abbas:I heard the Prophet () saying, "If the son of Adam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allah forgives him who repents to Him

6437. Narrated Ibn `Abbas:I heard Allah's Messenger () saying, "If the son of Adam had money equal to a valley, then he will wish for another similar to it, for nothing can satisfy the eye of Adam's son except dust. And Allah forgives him who repents to Him." Ibn `Abbas said: I do not know whether this saying was quoted from the Qur'an or not. `Ata' said, "I heard Ibn Az-Zubair saying this narration while he was on the pulpit

6438. Narrated Sahl bin Sa'd:I heard Ibn Az-Zubair who was on the pulpit at Mecca, delivering a sermon, saying, "O men! The Prophet used to say, "If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allah forgives he who repents to Him." Ubai said, "We considered this as a saying from the Qur'an till the Sura (beginning with) 'The mutual rivalry for piling up of worldly things diverts you..' (102.1) was revealed

6439. Narrated Anas bin Malik:Allah's Messenger () said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him

6440. Ubayy said (referring to the hadith above), "We considered this as a saying from the Qur'an till the Surah (beginning with):"The mutual rivalry (for piling up of worldly things) diverts you' (102:1) was revealed

6441. Narrated Hakim bin Hizam:I asked the Prophet (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said, "This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allah will bless it for him, but whoever takes it with greed, Allah will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand

6442. Narrated `Abdullah:The Prophet () said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allah's

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Messenger (!) There is none among us but loves his own wealth more." The Prophet () said, "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death

6443. Narrated Abu Dhar: Once I went out at night and found Allah's Messenger () walking all alone accompanied by nobody, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight, but the Prophet () looked behind and saw me and said, "Who is that?" I replied, "Abu Dhar, let Allah get me sacrificed for you!" He said, "O Abu Dhar, come here!" So I accompanied him for a while and then he said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it. I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards Al-Harra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, "Even if he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allah's Prophet! Let Allah get me sacrificed for you! Whom were you speaking to by the side of Al-Harra? I did not hear anybody responding to your talk." He said, "It was Gabriel who appeared to me beside Al-Harra and said, 'Give the good news to your followers that whoever dies without having worshipped anything besides Allah, will enter Paradise.' I said, 'O Gabriel! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes'

6444. Narrated Abu Dhar: While I was walking with the Prophet () in the Harra of Medina, Uhud came in sight. The Prophet () said, "O Abu Dhar!" I said, "Labbaik, O Allah's Messenger (!)" He said, "I would not like to have gold equal to this mountain of Uhud, unless nothing of it, not even a single Dinar of it remains with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) amongst Allah's Slaves like this, and like this, and like this." The Prophet () pointed out with his hand towards his right, his left and his back (while illustrating it). He proceeded with his walk and said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this, to their right, left and back, but such people are few in number." Then he said to me, "Stay at your place and do not leave it till I come back." Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that something might have happened to the Prophet () .1 intended to go to him, but I remembered what he had said to me, i.e. 'Don't leave your place till I come back to you,' so I remained at my place till he came back to me. I said, "O Allah's Messenger (!) I heard a voice and I was afraid." So I mentioned the whole story to him. He said, "Did you hear it?" I replied, "Yes." He said, "It was Gabriel who came to me and said, 'Whoever died without joining others in worship with Allah, will enter Paradise.' I asked (Gabriel), 'Even if he had committed theft or committed illegal sexual intercourse? Gabriel said, 'Yes, even if he had committed theft or committed illegal sexual intercourse

6445. Narrated Abu Huraira: Allah's Apostle said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah's Cause) except what I would keep for repaying debts

6446. Narrated Abu Huraira: The Prophet () said, "Wealth is not in having many possessions, but rather (true) wealth is feeling sufficiency in the soul

6447. Narrated Sahl bin Sa'd As-Sa'id: A man passed by Allah's Messenger () and the Prophet () asked a man sitting beside him, "What is your opinion about this (passer-by)?" He replied, "This (passer-by) is from the noble class of people. By Allah, if he should ask for a lady's hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted. Allah's Messenger () kept quiet, and then another man passed by and Allah's Messenger () asked the same man (his companion) again, "What is your opinion about this (second) one?" He said, "O Allah's Messenger (!) This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no-one will accept him, and if he intercedes for somebody, no one will accept his intercession, and if he talks, no-one will listen to his talk." Then Allah's Messenger () said, "This (poor man) is better than such a large number of the first type (i.e. rich men) as to fill the earth

6448. Narrated Abu Wail: We paid a visit to Khabbab who was sick, and he said, "We migrated with the Prophet () for Allah's Sake and our wages became due on Allah. Some of us died without having received anything of the wages, and one of them was Mus'ab bin 'Umair, who was martyred on the day of the battle of Uhud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet () ordered us to cover his head with it and put some Idhkhir (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world)

6449. Narrated 'Imran bin Husain: The Prophet () said, "I looked into Paradise and found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women

6450. Narrated Anas: The Prophet () did not eat at a table till he died, and he did not eat a thin nicely baked wheat bread till he died

6451. Narrated 'Aisha: When the Prophet () died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I measured it, it finished

6452. Narrated Abu Huraira: By Allah except Whom none has the right to- be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet () and his companions) used to come out. When Abu Bakr passed by, I asked him about a Verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then 'Umar passed by me and I asked him about a Verse from Allah's Book, and I asked him only that he might satisfy my

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hunger, but he passed by without doing so. Finally Abu-l-Qasim (the Prophet ()) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O Aba Hirr (Abu Huraira)!" I replied, "Labbaik, O Allah's Messenger ()!" He said to me, "Follow me." He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Aba Hirr!" I said, "Labbaik, O Allah's Messenger ()!" He said, "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet upset me, and I said to myself, "How will this little milk be enough for the people of As-Suffa? though I was more entitled to drink from that milk in order to strengthen myself", but behold! The Prophet () came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle so I went to the people of As-Suffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet () said, "O Aba-Hirr!" I said, "Labbaik, O Allah's Messenger ()!" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet () who took the bowl and put it on his hand, looked at me and smiled and said, "O Aba Hirr!" I replied, "Labbaik, O Allah's Messenger ()!" He said, "There remain you and I." I said, "You have said the truth, O Allah's Messenger ()!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No. by Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk

6453. Narrated Sa'd: I was the first man among the Arabs to throw an arrow for Allah's Cause. We used to fight in Allah's Cause while we had nothing to eat except the leaves of the Hubla and the Sumur trees (desert trees) so that we discharged excrement like that of sheep (i.e. unmixed droppings). Today the (people of the) tribe of Bani Asad teach me the laws of Islam. If so, then I am lost, and all my efforts of that hard time had gone in vain

6454. Narrated `Aisha: The family of Muhammad had never eaten their fill of wheat bread for three successive days since they had migrated to Medina till the death of the Prophet

6455. Narrated `Aisha: The family of Muhammad did not eat two meals on one day, but one of the two was of dates

6456. Narrated `Aisha: The bed mattress of the Prophet () was made of a leather case stuffed with palm fibres

6457. Narrated Qatada: We used to go to Anas bin Malik and see his baker standing (preparing the bread). Anas said, "Eat. I have not known that the Prophet () ever saw a thin well-baked loaf of bread till he died, and he never saw a roasted sheep with his eyes

6458. Narrated `Aisha: A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat

6459. Narrated `Aisha: that she said to `Urwa, "O, the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allah's Messenger () (i.e. nothing used to be cooked)." `Urwa said, "What used to sustain you?" `Aisha said, "The two black things i.e. dates and water, except that Allah's Messenger () had neighbors from the Ansar who had some milch she-camels, and they used to give the Prophet () some milk from their house, and he used to make us drink it

6460. Narrated Abu Huraira: Allah's Messenger () said, "O Allah! Give food to the family of Muhammad

6461. Narrated Masruq: I asked `Aisha "What deed was the most beloved to the Prophet?" She said, "The regular constant one." I said, "At what time did he use to get up at night (for the Tahajjud night prayer)?" She said, "He used to get up on hearing (the crowing of) the cock (the last third of the night)

6462. Narrated `Aisha: The most beloved action to Allah's Messenger () was that whose doer did it continuously and regularly

6463. Narrated Abu Huraira: Allah's Messenger () said, "The deeds of anyone of you will not save you (from the (Hell) Fire)." They said, "Even you (will not be saved by your deeds), O Allah's Messenger ()?" He said, "No, even I (will not be saved) unless and until Allah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)

6464. Narrated `Aisha: Allah's Messenger () said, "Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even if it were little

6465. Narrated `Aisha: The Prophet () was asked, "What deeds are loved most by Allah?" He said, "The most regular constant deeds even though they may be few." He added, 'Don't take upon yourselves, except the deeds which are within your ability

6466. Narrated `Alqama: I asked `Aisha, mother of the believers, "O mother of the believers! How were the deeds of the Prophet? Did he use to do extra deeds of worship on special days?" She said, "No, but his deeds were regular and constant, and who among you is able to do what the Prophet () was able to do (i.e. in worshipping Allah)?

6467. Narrated `Aisha: The Prophet () said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make

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him enter Paradise." They asked, "Even you, O Allah's Messenger (ﷺ)?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me

6468. Narrated Anas bin Malik:Once Allah's Messenger (ﷺ) led us in prayer and then (after finishing it) ascended the pulpit and pointed with his hand towards the Qibla of the mosque and said, "While I was leading you in prayer, both Paradise and Hell were displayed in front of me in the direction of this wall. I had never seen a better thing (than Paradise) and a worse thing (than Hell) as I have seen today, I had never seen a better thing and a worse thing as I have seen today

6469. Narrated Abu Huraira:I heard Allah's Messenger (ﷺ) saying, Verily Allah created Mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had the non-believer known of all the Mercy which is in the Hands of Allah, he would not lose hope of entering Paradise, and had the believer known of all the punishment which is present with Allah, he would not consider himself safe from the Hell-Fire

6470. Narrated Abu Sa'id:Some people from the Ansar asked Allah's Messenger (ﷺ) (to give them something) and he gave to everyone of them, who asked him, until all that he had was finished. When everything was finished and he had spent all that was in his hand, he said to them, ""(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); And (know) that he who refrains from begging others (or doing prohibited deeds), Allah will make him contented and not in need of others; and he who remains patient, Allah will bestow patience upon him, and he who is satisfied with what he has, Allah will make him self-sufficient. And there is no gift better and vast (you may be given) than patience

6471. Narrated Al-Mughira bin Shu'ba:The Prophet (ﷺ) used to pray so much that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say, "Shall I not be a thankful slave (to Allah)?

6472. Narrated Ibn `Abbas:Allah's Messenger (ﷺ) said, "Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not practice Ar-Ruqya and do not see an evil omen in things, and put their trust in their Lord

6473. Narrated Warrad:(the clerk of Al-Mughira bin Shu'ba) Muawiya wrote to Al-Mughira: "Write to me a narration you have heard from Allah's Messenger (ﷺ)." So Al-Mughira wrote to him, "I heard him saying the following after each prayer: 'La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahuI-hamd, wa huwa 'ala kulli Shai-in qadir.' He also used to forbid idle talk, asking too many questions (in religion), wasting money, preventing what should be given, and asking others for something (except in great need), being undutiful to mothers, and burying one's little daughters (alive)

6474. Narrated Sahl bin Sa'd:Allah's Messenger (ﷺ) said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him

6475. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet, and whoever believes in Allah and the Last Day should not hurt (or insult) his neighbor; and whoever believes in Allah and the Last Day, should entertain his guest generously

6476. Narrated Abu Shuraih Al-Khuza'i:My ears heard and my heart grasped (the statement which) the Prophet (ﷺ) said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high class quality of meals; and whoever believes in Allah and the Last Day, should entertain his guest generously; and whoever believes in Allah and the Last Day should talk what is good (sense) or keep quiet

6477. Narrated Abu Huraira:That he heard Allah's Messenger (ﷺ) saying, "A slave of Allah may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east

6478. Narrated Abu Huraira:The Prophet (ﷺ) said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire

6479. Narrated Abu Huraira:The Prophet (ﷺ) said Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (one of them will be) a person who remembers Allah and his eyes are then flooded with tears

6480. Narrated Hudhaifa:The Prophet (ﷺ) said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw my ashes into the sea on a hot (or windy) day.' They did so, but Allah, collected his particles and asked (him), What made you do what you did?' He replied, 'The only thing that made me do it, was that I was afraid of You.' So Allah forgave him

6481. Narrated Abu Sa'id:The Prophet (ﷺ) mentioned a man from the previous generation or from the people preceding your age whom Allah had given both wealth and children. The Prophet (ﷺ) said, "When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied: You have been a good father. He said, 'But he (i.e. your father) has not stored any good deeds with Allah (for the Hereafter): if he should face Allah, Allah will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when there is a stormy wind, throw me (my ashes) in it.' So he took a firm promise from his children (to follow his instructions). And by Allah they (his sons) did accordingly(fulfilled their promise.) Then Allah said, "Be"" and behold! That man was standing there! Allah then said. "O my slave! What made you do what you did?" That man said, "Fear of You." So Allah forgave him

6482. Narrated Abu Musa:Allah's Messenger (ﷺ) said. "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said, "I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself! A group of them

obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them

6483. Narrated Abu Huraira: I heard Allah's Messenger () saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, Moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire. The Prophet () added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it

6484. Narrated `Abdullah bin `Amr: The Prophet () said, "A Muslim is the one who avoids harming Muslims with his tongue or his hands. And a Muhajir (an emigrant) is the one who gives up (abandons) all what Allah has forbidden

6485. Narrated Abu Huraira: Allah's Messenger () said, "If you knew that which I know you would laugh little and weep much

6486. Narrated Anas: The Prophet () said, "If you knew that which I know, you would laugh little and weep much

6487. Narrated Abu Huraira: Allah's Messenger () said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things

6488. Narrated `Abdullah: The Prophet () said, "Paradise is nearer to any of you than the Shirak (leather strap) of his shoe, and so is the (Hell) Fire

6489. Narrated Abu Huraira: The Prophet () said, "The truest poetic verse ever said by a poet, is: Indeed! Everything except Allah, is perishable

6490. Narrated Abu Huraira: Allah's Messenger () said, "If anyone of you looked at a person who was made superior to him in property and (in good) appearance, then he should also look at the one who is inferior to him

6491. Narrated Ibn `Abbas: The Prophet () narrating about his Lord I'm and said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account)

6492. Narrated Ghailan: Anas said "You people do (bad) deeds (commit sins) which seem in your eyes as tiny (minute) than hair while we used to consider those (very deeds) during the life-time of the Prophet () as destructive sins

6493. Narrated Sa'd bin Sahl As-Sa'di: The Prophet () looked at a man fighting against the pagans and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet () said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire, look at this (man)." Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the blade tip of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide)." The Prophet () added, "A person may do deeds that seem to the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire: and similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done, depend upon the last actions

6494. Narrated Abu Sa'id Al-Khudri: A bedouin came to the Prophet () and said, "O Allah's Messenger (!) Who is the best of mankind!" The Prophet said, "A man who strives for Allah's Cause with his life and property, and also a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord and save the people from his evil

6495. Narrated Abu Sa'id: I heard from the Prophet () saying, "There will come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall, run away with his religion (in order to save it) from afflictions

6496. Narrated Abu Huraira: Allah's Messenger () said, "When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger ()?" He said, "When authority is given to those who do not deserve it, then wait for the Hour

6497. Narrated Hudhaifa: Allah's Messenger () narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (honesty) from the Qur'an, and then they learnt it from the (Prophet's) Sunna (tradition). He also told us about its disappearance, saying, "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the honesty will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so. (See Hadith No. 208, Vol)

6498. Narrated `Abdullah bin `Umar: I heard Allah's Messenger () saying, "People are just like camels, out of one hundred, one can hardly find a single camel

suitable to ride

6499. Narrated Jundub:The Prophet () said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him)

6500. Narrated Mu`adh bin Jabal:While I was riding behind the Prophet () as a companion rider and there was nothing between me and him except the back of the saddle, he said, "O Mu`adh!" I replied, "Labbaik O Allah's Messenger (! And Sa`daik!" He proceeded for a while and then said, "O Mu`adh!" I said, "Labbaik and Sa`daik, O Allah's Messenger (!" He then proceeded for another while and said, "O Mu`adh bin Jabal!" I replied, "Labbaik, O Allah's Messenger (), and Sa`daik!" He said, "Do you know what is Allah's right on His slaves?" I replied, "Allah and His Apostle know better." He said, "Allah's right on his slaves is that they should worship Him and not worship anything besides Him." He then proceeded for a while, and again said, "O Mu`adh bin Jabal!" I replied. "Labbaik, O Allah's Messenger (), and Sa`daik." He said, "Do you know what is (Allah's) slaves' (people's) right on Allah if they did that?" I replied, "Allah and His Apostle know better." He said, "The right of (Allah's) slaves on Allah is that He should not punish them (if they did that)

6501. Narrated Anas:The Prophet () had a she-camel called Al-`Adba' and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e. Al-Aqba'). That result was hard on the Muslims who said sorrowfully, "Al- Adba has been outstripped." Allah's Messenger () said, "It is due from Allah that nothing would be raised high in this world except that He lowers or puts it down

6502. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him

6503. Narrated Sahl:Allah's Messenger () said, "I have been sent and the Hour (is at hand) as these two," showing his two fingers and sticking (separating) them out

6504. Narrated Anas:Allah's Messenger () said, "I have been sent and the Hour (is at hand) as these two (fingers)

6505. Narrated Abu Huraira:The Prophet () said, "I have been sent and the Hour (is at hand) as these two (fingers)

6506. Narrated Abu Huraira:Allah's Messenger () said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when 'No good it will do to a soul to believe then. If it believed not before..'" (6.158) The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it

6507. Narrated 'Ubada bin As-Samit:The Prophet () said, "Who-ever loves to meet Allah, Allah (too) loves to meet him and who-ever hates to meet Allah, Allah (too) hates to meet him". `Aisha, or some of the wives of the Prophet () said, "But we dislike death." He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him

6508. Narrated Abu Musa:The Prophet () said: "Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him

6509. Narrated `Aisha:(the wife of the Prophet) When Allah's Messenger () was in good health, he used to say, "No prophet's soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive)." So when the death of the Prophet () approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, "O Allah (with) the highest companions." (See Qur'an 4:69). I said "Hence he is not going to choose us." And I came to know that it was the application of the narration which he (the Prophet) used to narrate to us. And that was the last statement of the Prophet (before his death) i.e., "O Allah! With the highest companions." (See Qur'an 4:)

6510. Narrated `Aisha:There was a leather or wood container full of water in front of Allah's Messenger () (at the time of his death). He would put his hand into the water and rub his face with it, saying, "None has the right to be worshipped but Allah! No doubt, death has its stupors." Then he raised his hand and started saying, "(O Allah!) with the highest companions." (See Qur'an 4:69) (and kept on saying it) till he expired and his hand dropped

6511. Narrated `Aisha:Some rough bedouins used to visit the Prophet () and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." Hisham said that he meant (by the Hour), their death

6512. Narrated Abu Qatada bin Rib'i Al-Ansari:A funeral procession passed by Allah's Messenger () who said, "Relieved or relieving?" The people asked, "O Allah's Messenger (! What is relieved and relieving?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of

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Allah, while (the death of) a wicked person relieves the people, the land, the trees, (and) the animals from him

6513. Narrated Abu Qatada: The Prophet () said, "Relieved or relieving. And a believer is relieved (by death)

6514. Narrated Anas bin Malik: Allah's Messenger () said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relative, his property, and his deeds follow him; relatives and his property go back while his deeds remain with him

6515. Narrated Ibn `Umar: Allah's Messenger () said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, "That is your place till you are resurrected and sent to it

6516. Narrated `Aisha: The Prophet () said, "Do not abuse the dead, for they have reached the result of what they have done

6517. Narrated Abu Huraira: Two men, a Muslim and a Jew, abused each other. The Muslim said, "By Him Who gave superiority to Muhammad over all the people." On that, the Jew said, "By Him Who gave superiority to Moses over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allah's Messenger () and informed him of what had happened between him and the Muslim. Allah's Apostle said, "Don't give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness, and behold ! Moses will be there holding the side of Allah's Throne. I will not know whether Moses has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious

6518. Narrated Abu Huraira: The Prophet () said, "The people will fall down unconscious at the time when they should fall down (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold, Moses will be there holding (Allah's) Throne. I will not know whether he has been amongst those who have fallen unconscious

6519. Narrated Abu Huraira: The Prophet () said, "Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, "I am King! Where are the kings of the earth ?

6520. Narrated Abu Sa'id Al-Khudri: The Prophet () said, "The (planet of) earth will be a bread on the Day of Resurrection, and The resistible (Allah) will topple turn it with His Hand like anyone of you topple turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet) and said, "May The Beneficent (Allah) bless you, O Abul Qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet () said, "Yes." The Jew said, "The earth will be a bread," as the Prophet () had said. Thereupon the Prophet () looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the udm (additional food taken with bread) they will have with the bread?" He added, "That will be Balam and Nun." The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e. extra lobe) of their livers

6521. Narrated Sahl bin Sa'd: I heard the Prophet () saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)." Sahl added: That land will have no landmarks for anybody (to make use of)

6522. Narrated Abu Huraira: The Prophet () said, "The people will be gathered in three ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment), (The second batch will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then

6523. Narrated Anas bin Malik: A man said, "O Allah's Prophet! Will a Kafir (disbeliever) be gathered (driven prone) on his face?" The Prophet () said, "Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?" (Qatada, a sub-narrator said: Yes, (He can), by the Power of Our Lord

6524. Narrated Ibn `Abbas: The Prophet () said, "You will meet Allah barefooted, naked, walking on feet, and uncircumcised

6525. Narrated Ibn `Abbas: I heard Allah's Messenger () while he was delivering a sermon on a pulpit, saying, "You will meet Allah barefooted, naked, and uncircumcised

6526. Narrated Ibn `Abbas: The Prophet () stood up among us and addressed (saying) "You will be gathered, barefooted, naked, and uncircumcised (as Allah says): 'As We began the first creation, We shall repeat it..' (21.104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions whereupon Allah will say: You do not know what they did after you left them. I will then say as the pious slave, Jesus said, And I was witness over them while I dwelt amongst them.....(up to) ...the All-Wise.' (5.117-118). The narrator added: Then it will be said that those people (relegated from Islam, that is) kept on turning on their heels (deserted Islam)

6527. Narrated `Aisha: Allah's Messenger () said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allah's Messenger (!) Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that

6528. Narrated `Abdullah: While we were in the company of the Prophet () in a tent he said, "Would it please you to be one fourth of the people of Paradise?" We said, "Yes." He said, "Would It please you to be one-third of the people of Paradise?" We said, "Yes." He said, "Would it please you to be half of the people of

Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be one half of the people of Paradise, for none will enter Paradise but a Muslim soul, and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox

6529. Narrated Abu Huraira: The Prophet () said, "The first man to be called on the Day of Resurrection will be Adam who will be shown his offspring, and it will be said to them, 'This is your father, Adam.' Adam will say (responding to the call), 'Labbaik and Sa'daik' Then Allah will say (to Adam), 'Take out of your offspring, the people of Hell.' Adam will say, 'O Lord, how many should I take out?' Allah will say, 'Take out ninety-nine out of every hundred.'" They (the Prophet's companions) said, "O Allah's Apostle! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "My followers in comparison to the other nations are like a white hair on a black ox

6530. Narrated Abu Sa'id: The Prophet () said, "Allah will say, 'O Adam! Adam will reply, 'Labbaik and Sa'daik (I respond to Your Calls, I am obedient to Your orders), wal Khair fi Yadaik (and all the good is in Your Hands)! Then Allah will say (to Adam), Bring out the people of the Fire.' Adam will say, 'What (how many) are the people of the Fire?' Allah will say, 'Out of every thousand (take out) nine hundred and ninety-nine (persons).' At that time children will become hoary-headed and every pregnant female will drop her load (have an abortion) and you will see the people as if they were drunk, yet not drunk; But Allah's punishment will be very severe." That news distressed the companions of the Prophet () too much, and they said, "O Allah's Messenger ()! Who amongst us will be that man (the lucky one out of one-thousand who will be saved from the Fire)?" He said, "Have the good news that one-thousand will be from Gog and Magog, and the one (to be saved will be) from you." The Prophet () added, "By Him in Whose Hand my soul is, I Hope that you (Muslims) will be one third of the people of Paradise." On that, we glorified and praised Allah and said, "Allahu Akbar." The Prophet () then said, "By Him in Whose Hand my soul is, I hope that you will be one half of the people of Paradise, as your (Muslims) example in comparison to the other people (non-Muslims), is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey

6531. Narrated Ibn 'Umar: The Prophet () said (regarding the Verse), "A Day when all mankind will stand before the Lord of the Worlds,' (that day) they will stand, drowned in their sweat up to the middle of their ears

6532. Narrated Abu Huraira: Allah's Messenger () said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears

6533. Narrated 'Abdullah: The Prophet () said, "The cases which will be decided first (on the Day of Resurrection) will be the cases of blood-shedding

6534. Narrated Abu Huraira: Allah's Messenger () said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter)

6535. Narrated Abu Sa'id Al-Khudri: Allah's Messenger () said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world

6536. Narrated Ibn Abi Mulaika: 'Aisha said, "The Prophet () said, 'Anybody whose account (record) is questioned will surely be punished.' I said, 'Doesn't Allah say: 'He surely will receive an easy reckoning?' (84.8) The Prophet () replied. 'This means only the presentation of the account.'" Narrated 'Aisha: The Prophet () said (as above)

6537. Narrated 'Aisha: Allah's Messenger (), said, "None will be called to account on the Day of Resurrection, but will be ruined." I said "O Allah's Messenger ()! Hasn't Allah said: 'Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning?' (84.7-8) -- Allah's Messenger () said, "That (Verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished

6538. Narrated Anas bin Malik: Allah's Prophet used to say, "A disbeliever will be brought on the Day of Resurrection and will be asked. "Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?" He will reply, "Yes." Then it will be said to him, "You were asked for something easier than that (to join none in worship with Allah (i.e. to accept Islam, but you refused)

6539. Narrated 'Adi bin Hatim: The Prophet () said, "There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Him (Allah) . He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one half of a date (to give in charity)

6540. Narrated 'Adi bin Hatim: The Prophet () said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with one half of a date and he who hasn't got even this, (should do so) by (saying) a good, pleasant word

6541. Narrated Ibn 'Abbas: The Prophet () said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my

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followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said, 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'an) and not to see evil omen in things, and they used to put their trust (only) in their Lord.' On hearing that, 'Ukasha bin Mihsan got up and said (to the Prophet), 'Invoke Allah to make me one of them.' The Prophet () said, 'O Allah, make him one of them.' Then another man got up and said (to the Prophet), 'Invoke Allah to make me one of them.' The Prophet () said, 'Ukasha has preceded you

6542. Narrated Abu Huraira: I heard Allah's Messenger () saying, 'From my followers there will enter Paradise a crowd, seventy thousand in number, whose faces will glitter as the moon does when it is full.' On hearing that, 'Ukasha bin Mihsan Al-Asdi got up, lifting his covering sheet, and said, 'O Allah's Messenger (! Invoke Allah that He may make me one of them.' The Prophet () said, 'O Allah, make him one of them.' Another man from the Ansar got up and said, 'O Allah's Messenger (! Invoke Allah to make me one of them. 'The Prophet () said (to him), 'Ukasha has preceded you

6543. Narrated Sahl bin Sa'd: The Prophet () said, 'Seventy-thousand or seven-hundred thousand of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each other till the first and the last of them enter Paradise at the same time, and their faces will have a glitter like that of the moon at night when it is full

6544. Narrated Ibn 'Umar: The Prophet; said, 'The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the (Hell) Fire: then a call-maker will get up (and make an announcement) among them, 'O the people of the (Hell) Fire! No death anymore ! And O people of Paradise! No death (anymore) but Eternity

6545. Narrated Abu Huraira: The Prophet () said, ' It will be said to the people of Paradise, 'O people of Paradise! Eternity (for you) and no death,' and to the people of the Fire, 'O people of the Fire, eternity (for you) and no death

6546. Narrated 'Imran: The Prophet () said, 'I looked into paradise and saw that the majority of its people were the poor, and I looked into the Fire and found that the majority of its people were women

6547. Narrated Usama: The Prophet () said, 'I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women

6548. Narrated Ibn 'Umar: Allah's Messenger () said, 'When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death ! O people of the Fire, no more death ! ' So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow

6549. Narrated Abu Sa'id Al-Khudri: Allah's Messenger () said, 'Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa'daik!' Allah will say, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever

6550. Narrated Anas: Haritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet () saying, 'O Allah's Messenger (! You know the relation of Haritha to me (how fond of him I was); so, if he is in Paradise, I will remain patient and wish for Allah's reward, but if he is not there, then you will see what I will do.' The Prophet () replied, 'May Allah be merciful upon you! Have you gone mad? (Do you think) it is one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus

6551. Narrated Abu Huraira: The Prophet () said, 'The width between the two shoulders of a Kafir (disbeliever) will be equal to the distance covered by a fast rider in three days

6552. Narrated Sahl bin Sa'd: Allah's Messenger () said, 'In Paradise there is a tree so big that in its shade a rider may travel for one hundred years without being able to cross it

6553. Narrated Abu Sa'id: The Prophet () said: There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel: for one hundred years without being able to cross it

6554. Narrated Sahl bin Sa'd: Allah's Messenger () said, 'Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abu Hazim, the sub-narrator, is not sure as to which of the two numbers is correct.) They will be holding on to each other, the first will not entering the last one does, their faces like the moon on a full moon night

6555. Narrated Sahl: The Prophet () said, 'The people of Paradise will see the Ghuraf (special abodes) in Paradise as you see a star in the sky

6556. Abu Sa'id added: 'As you see a glittering star remaining in the eastern horizon and the western horizon

6557. Narrated Anas bin Malik: The Prophet () said, 'Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If

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you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, Yes. Allah will say, 'I asked you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me

6558. Narrated Hammad from `Amr from Jabir:The Prophet () said, "Some people will come out of the Fire through intercession looking like The Thaarir." I asked `Amr, "What is the Thaarir?" He said, Ad Dagħ`Abis, and at that time he was toothless. Hammad added: I said to `Amr bin Dinar, "O Abu Muhammad! Did you hear Jabir bin `Abdullah saying, 'I heard the Prophet () saying: 'Some people will come out of the Fire through intercession?' He said, "Yes

6559. Narrated Anas bin Malik:The Prophet () said, "Some people will come out of the Fire after they have received a touch of the Fire, changing their color, and they will enter Paradise, and the people of Paradise will name them 'Al- Jahannamiyin' the (Hell) Fire people

6560. Narrated Abu Sa`id Al-Khudri:Allah's Messenger () said, "When the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life) and they will spring up just as a seed grows on the bank of a rainwater stream." The Prophet () said, "Don't you see that the germinating seed comes out yellow and twisted?

6561. Narrated An-Nu`man:I heard the Prophet () saying, "The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it

6562. Narrated An-Nu`man bin Bashir:I heard the Prophet () saying, "The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smoldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water

6563. Narrated `Adi bin Hatim:The Prophet () mentioned the Fire and turned his face aside and asked for Allah's protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allah's protection from it and said, "Protect yourselves from the Hell-Fire, even if with one half of a date, and he who cannot afford that, then (let him do so) by (saying) a good, pleasant word

6564. Narrated Abu Sa`id Al-Khudri:I heard Allah's Messenger () when his uncle, Abu Talib had been mentioned in his presence, saying, "May be my intercession will help him (Abu Talib) on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil

6565. Narrated Anas:Allah's Messenger () said, "Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and will say, 'Go to Noah, the first Apostle sent by Allah' They will go to him and he will say, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Abraham whom Allah took as a Khalil. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Moses to whom Allah spoke directly.' They will go to Moses and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for this undertaking, go to Muhammad as Allah has forgiven his past and future sins.' They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying(i.e. invocation) He will teach me, and then I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein." (The sub-narrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.") (See Hadith No. 3, Vol)

6566. Narrated `Imran bin Husain:The Prophet () said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people)

6567. Narrated Anas:Um (the mother of) Haritha came to Allah's Messenger () after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Messenger (!) You know the position of Haritha in my heart (i.e. how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet () said, "Are you mad? Is there only one Paradise? There are many Paradises, and he is in the highest Paradise of Firdaus." The Prophet added, "A forenoon journey or an after noon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it

6568. Narrated Anas:Um (the mother of) Haritha came to Allah's Messenger () after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Messenger (!) You know the position of Haritha in my heart (i.e. how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet () said, "Are you mad? Is there only one Paradise? There are many

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Paradises, and he is in the highest Paradise of Firdaus." The Prophet added, "A forenoon journey or an after noon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it

6569. Narrated Abu Huraira: The Prophet () said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had faith, so that may be a cause of sorrow for him

6570. Narrated Abu Huraira: I said, "O Allah's Messenger (!) Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" The Prophet () said, "O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart

6571. Narrated `Abdullah: The Prophet () said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?' I saw Allah's Messenger () (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise

6572. Narrated `Abbas: that he said to the Prophet () "Did you benefit Abu Talib with anything?

6573. Narrated Abu Huraira: Some people said, "O Allah's Messenger (!) Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger ()." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Allah's Messenger (!) He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to them in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allah's Messenger () added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?" The companions said, "Yes, O Allah's Messenger ()." He added, "So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Ma'ul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want, you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.' " Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise)

6574. Narrated 'Ata (while Abu Huraira was narrating (see previous hadith)): Abu Sa'id was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying: "All this and as much again therewith are for you." Then Abu Sa'id said, "I heard Allah's Messenger () saying, 'This is for you and ten times as much.' " Abu Huraira said, "In my memory it is 'as much again therewith

6575. Narrated `Abdullah: The Prophet () said, "I am your predecessor at the Lake-Fount

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6576. Abdullah added:The Prophet () said, "I am your predecessor at the Lake-Fount, and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'You do not know what they did after you had left
6577. Narrated Ibn `Umar:The Prophet () said, "There will be a tank (Lake-Fount) in front of you as large as the distance between Jarba and Adhruh (two towns in Sham)
6578. Narrated Ibn `Abbas:The word 'Al-Kauthar' means the abundant good which Allah gave to him (the Prophet Muhammad ()). Abu Bishr said: I said to Sa`id, "Some people claim that it (Al-Kauthar) is a river in Paradise." Sa`id replied, "The river which is in Paradise is one item of that good which Allah has bestowed upon him (Muhammad)
6579. Narrated `Abdullah bin `Amr:The Prophet () said, "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty
6580. Narrated Anas bin Malik:Allah's Messenger () said, "The width of my Lake-Fount is equal to the distance between Aila (a town in Sham) and Sana' (the capital of Yemen) and it has as many (numerous) jugs as the number of stars of the sky
6581. Narrated Anas bin Malik:The Prophet () said: "While I was walking in Paradise (on the night of Mi'raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, "What is this, O Gabriel?' He said, 'That is the Kauthar which Your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!" (The sub-narrator, Hudba is in doubt as to the correct expression)
6582. Narrated Anas:The Prophet () said, "Some of my companions will come to me at my Lake Fount, and after I recognize them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you
6583. Narrated Abu Hazim from Sahl bin Sa`d:The Prophet () said, "I am your predecessor (forerunner) at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them
6584. Abu Hazim added:An-Nu'man bin Abi `Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, "I bear witness that I heard Abu Sa`id Al-Khudri saying the same, adding that the Prophet () said: 'I will say: They are of me (i.e. my followers). It will be said, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed (their religion) after me
6585. Abu Huraira narrated that the Prophet () said:"On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam)
6586. Narrated Ibn Al-Musaiyab:The companions of the Prophet () said, "Some men from my companions will come to my Lake-Fount and they will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they innovated after you left: they turned apostate as renegades (reverted from Islam)
6587. Narrated Abu Huraira:The Prophet () said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah' I asked, 'what is wrong with them' He said, 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from (me and them) he said (to them); Come along.' I asked, "Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left. So I did not see anyone of them escaping except a few who were like camels without a shepherd
6588. Narrated Abu Huraira:Allah's Messenger () said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Lake-Fount
6589. Narrated Jundab:I heard the Prophet, saying, "I am your predecessor at the Lake-Fount. (Al-Kauthar)
6590. Narrated `Uqba bin 'Amir:Once the Prophet () went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "I am a predecessor for you and I am a witness for you: and by Allah, I am looking at my Fount just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me: and by Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will strive and struggle against each other over these treasures of the world
6591. Narrated Haritha bin Wahb:I heard the Prophet () mentioning the Lake-Fount (Al-Kauthar), saying, "(The width of the Lake-Fount) is equal to the distance between Medina and Sana' (capital of Yemen)
6592. Haritha said that he heard the Prophet saying that his Lake-Fount would be as large as the distance between Sana' and Medina. Al- Mustaurid said to Haritha, "Didn't you hear him talking about the vessels?" He said, "No." Al- Mustaurid said, "The vessels are seen in it as (numberless as) the stars
6593. Narrated Asma 'bint Abu Bakr:The Prophet () said, "I will be standing at the Lake-Fount so that I will see whom among you will come to me; and some

people will be taken away from me, and I will say, 'O Lord, (they are) from me and from my followers.' Then it will be said, 'Did you notice what they did after you? By Allah, they kept on turning on their heels (turned as renegades).' " The sub-narrator, Ibn Abi Mulaika said, "O Allah, we seek refuge with You from turning on our heels, or being put to trial in our religion

Divine Will (Al-Qadar)

6594. Narrated `Abdullah:Allah's Messenger (), the truthful and truly-inspired, said, "Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it

6595. Narrated Anas bin Malik:The Prophet () said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb

6596. Narrated `Imran bin Husain:A man said, "O Allah's Messenger (!) Can the people of Paradise be known (differentiated) from the people of the Fire; The Prophet () replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do." (i.e. everybody will find easy to do such deeds as will lead him to his destined place for which he has been created)

6597. Narrated Ibn `Abbas:The Prophet () ; was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live)

6598. Narrated Abu Huraira: Allah's Messenger () was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live)

6599. Narrated Abu Huraira:Allah's Messenger () said, "No child is born but has the Islamic Faith, but its parents turn it into a Jew or a Christian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them yourself?" The people said, "O Allah's Messenger (!) What do you think about those (of them) who die young?" The Prophet () said, "Allah knows what they would have done (were they to live)

6600. Narrated Abu Huraira:Allah's Messenger () said, "No child is born but has the Islamic Faith, but its parents turn it into a Jew or a Christian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them yourself?" The people said, "O Allah's Messenger (!) What do you think about those (of them) who die young?" The Prophet () said, "Allah knows what they would have done (were they to live)

6601. Narrated Abu Huraira:Allah's Messenger () said, "No woman should ask for the divorce of her sister (Muslim) so as to take her place, but she should marry the man (without compelling him to divorce his other wife), for she will have nothing but what Allah has written for her

6602. Narrated Usama:Once while I was with the Prophet () and Sa`d, Ubai bin Ka`b and Mu`adh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet () told the messenger to tell her, "It is for Allah what He takes, and it is for Allah what He gives, and everything has its fixed time (limit). So (she should) be patient and look for Allah's reward

6603. Narrated Abu Sa`id Al-Khudri:That while he was sitting with the Prophet () a man from the Ansar came and said, "O Allah's Messenger (!) We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Messenger () said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created

6604. Narrated Hudhaifa:The Prophet () once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him

6605. Narrated `Ali:While we were sitting with the Prophet () who had a stick with which he was scraping the earth, he lowered his head and said, "There is none of you but has his place assigned either in the Fire or in Paradise." Thereupon a man from the people said, "Shall we not depend upon this, O Allah's Apostle?" The Prophet () said, "No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place)." The Prophet () then recited the Verse: 'As for him who gives (in charity) and keeps his duty to Allah

6606. Narrated Abu Huraira:We witnessed along with Allah's Messenger () the Khaibar (campaign). Allah's Messenger () told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the companions of the Prophet () came and said, "O Allah's Apostle! Do you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah's Cause and he has received many wounds." The Prophet () said, "But he is indeed one of

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the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from among the Muslims to Allah's Messenger () and said, "O Allah's Messenger (!) Allah has made your statement true. So-and-so has committed suicide." Allah's Messenger () said, "O Bilal! Get up and announce in public: None will enter Paradise but a believer, and Allah may support this religion (Islam) with a wicked man

6607. Narrated Sahl bin Sa'd: There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (Ghazwa) in the company of the Prophet. The Prophet () looked at him and said, "If anyone would like to see a man from the people of the Fire, let him look at this (brave man)." On that, a man from the People (Muslims) followed him, and he was in that state i.e., fighting fiercely against the pagans till he was wounded, and then he hastened to end his life by placing his sword between his breasts (and pressed it with great force) till it came out between his shoulders. Then the man (who was watching that person) went quickly to the Prophet () and said, "I testify that you are Allah's Messenger (!)" The Prophet () asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him.' He fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (Martyr). So when he got wounded, he hastened to die and committed suicide." There-upon the Prophet () said, "A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)

6608. Narrated Ibn 'Umar: The Prophet () forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his property

6609. Narrated Abu Huraira: The Prophet () said (that Allah said), "Vowing does not bring to the son of Adam anything I have not already written in his fate, but vowing is imposed on him by way of fore ordainment. Through vowing I make a miser spend of his wealth

6610. Narrated Abu Musa: While we were with Allah's Messenger () in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with Takbir. Allah's Messenger () came close to us and said, "O people! Don't exert yourselves, for you do not call a deaf or an absent one, but you call the All- Listener, the All-Seer." The Prophet () then said, "O 'Abdullah bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is): 'La haula wala quwata illa billah. (There is neither might nor power except with Allah)

6611. Narrated Abu Sa'id Al-Khudri: That the Prophet () said, "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and the protected is the one whom Allah protects

6612. Narrated Ibn 'Abbas: I did not see anything so resembling minor sins as what Abu Huraira said from the Prophet, who said, "Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the inner self wishes and longs for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation

6613. Narrated Ibn 'Abbas: (regarding the Verse) "And We granted the vision (Ascension to the heavens "Miraj") which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind." (17.60): Allah's Apostle actually saw with his own eyes the vision (all the things which were shown to him) on the night of his Night Journey to Jerusalem (and then to the heavens). The cursed tree which is mentioned in the Qur'an is the tree of Az-Zaqqum

6614. Narrated Abu Huraira: The Prophet () said, "Adam and Moses argued with each other. Moses said to Adam. 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allah favored you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So Adam confuted Moses, Adam confuted Moses," the Prophet () added, repeating the Statement three times

6615. Narrated Warrad: (the freed slave of Al-Mughira bin Shu'ba) Muawiya wrote to Mughira. 'Write to me what you heard the Prophet () saying after his prayer.' So Al-Mughira dictated to me and said, "I heard the Prophet () saying after the prayer, 'None has the right to be worshipped but Allah Alone Who has no partner. O Allah! No-one can withhold what You give, and none can give what You withhold, and the fortune of a man of means is useless before You (i.e., only good deeds are of value)

6616. Narrated Abu Huraira: The Prophet () said, "Take refuge with Allah from the difficulties of severe calamities, from having an evil end and a bad fate and from the malicious joy of your enemies

6617. Narrated 'Abdullah: When taking an oath, the Prophet () very often used to say, "No, by Him Who turns the hearts

6618. Narrated Ibn 'Umar: The Prophet () said to Ibn Saiyad, "I have kept for you a secret." Ibn Saiyad said, "Ad-Dukh." The Prophet said, "Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you)." On that, 'Umar said (to the Prophet ()), "Allow me to chop off his neck!" The Prophet said, "Leave him, for if he is he (i.e., Ad-Dajjal), then you will not be able to overcome him, and if he is not, then you gain no good by killing him

6619. Narrated 'Aisha: I asked Allah's Messenger () about the plague. He said, "That was a means of torture which Allah used to send upon whom-so-ever He wished, but He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for Allah's reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr

6620. Narrated Al-Bara' bin 'Azib: I saw the Prophet () on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying, "By Allah, without Allah we

would not have been guided, neither would we have fasted, nor would we have prayed. O Allah! Send down Sakina (calmness) upon us and make our feet firm when we meet (the enemy). The pagans have rebelled against us, but if they want to put us in affliction (i.e., fight us) we refuse (to flee)." (See Hadith No. 430, Vol)

Oaths and Vows

6621. Narrated `Aisha:Abu Bakr As-Siddiq had never broken his oaths till Allah revealed the expiation for the oaths. Then he said, "If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath

6622. Narrated `Abdur-Rahman bin Samura:The Prophet () said, "O `Abdur-Rahman bin Samura! Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah): and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath

6623. Narrated Abu Musa:I went to the Prophet () along with a group of Al-Ash`ariyin in order to request him to provide us with mounts. He said, "By Allah, I will not provide you with mounts and I haven't got anything to mount you on." Then we stayed there as long as Allah wished us to stay, and then three very nice looking she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, "By Allah, we will not be blessed, as we came to the Prophet () asking him for mounts, and he swore that he would not give us any mounts but then he did give us. So let us go back to the Prophet () and remind him (of his oath)." When we returned to him (and reminded him of the fact), he said, "I did not give you mounts, but it is Allah Who gave you. By Allah, Allah willing, if I ever take an oath to do something and then I find something else than the first, I will make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath)

6624. Narrated Abu Huraira:The Prophet () said, "We (Muslims) are the last in the world, but will be foremost on the Day of Resurrection

6625. Allah's Messenger () also said:"By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allah's sight than that of dissolving his oath and making expiation for it

6626. Narrated Abu Huraira:Allah's Messenger () said, "Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation

6627. Narrated Ibn `Umar:Allah's Messenger () sent an army detachment and made Usama bin Zaid its commander. Some people criticized (spoke badly of) Usama's leadership. So Allah's Messenger () got up saying, "If you people are criticizing Usama's leadership, you have already criticized the leadership of his father before. But Waaimullah (i.e., By Allah), he (i.e. Zaid) deserved the leadership, and he was one of the most beloved persons to me; and now this (his son Usama) is one of the dearest persons to me after him." (See Hadith No. 765, Vol)

6628. Narrated Ibn `Umar:The oath of the Prophet () used to be: "No, by Him who turns the hearts

6629. Narrated Jabir bin Samura:The Prophet () said, "If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosrau, after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allah's Cause

6630. Narrated Abu Huraira:Allah's Messenger () said, "If Khosrau is ruined, there will be no Khosrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muhammad's soul is, surely you will spend their treasures in Allah's Cause

6631. Narrated `Aisha:The Prophet () said, "O followers of Muhammad! By Allah, if you knew what I know, you would weep much and laugh little

6632. Narrated `Abdullah bin Hisham:We were with the Prophet () and he was holding the hand of `Umar bin Al-Khattab. `Umar said to Him, "O Allah's Messenger (!) You are dearer to me than everything except my own self." The Prophet () said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then `Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet () said, "Now, O `Umar, (now you are a believer)

6633. Narrated Abu Huraira and Zaid bin Khalid:Two men had a dispute in the presence of Allah's Messenger (). One of them said, "O Allah's Messenger (!) Judge between us according to Allah's Laws." The other who was wiser, said, "Yes, O Allah's Apostle! Judge between us according to Allah's Laws and allow me to speak. The Prophet () said, "Speak." He said, "My son was a laborer serving this (person) and he committed illegal sexual intercourse with his wife, The people said that my son is to be stoned to death, but I ransomed him with one-hundred sheep and a slave girl. Then I asked the learned people, who informed me that my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allah's Messenger () said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allah's Laws: As for your sheep and slave girl, they are to be returned to you." Then he scourged his son one hundred lashes and exiled him for one year. Then Unais Al- Aslami was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death

6634. Narrated Abu Huraira and Zaid bin Khalid:Two men had a dispute in the presence of Allah's Messenger (). One of them said, "O Allah's Messenger (!) Judge between us according to Allah's Laws." The other who was wiser, said, "Yes, O Allah's Apostle! Judge between us according to Allah's Laws and allow me to speak. The Prophet () said, "Speak." He said, "My son was a laborer serving this (person) and he committed illegal sexual intercourse with his wife, The people said that my son is to be stoned to death, but I ransomed him with one-hundred sheep and a slave girl. Then I asked the learned people, who informed me that my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allah's Messenger () said, "Indeed, by

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6635. Narrated Abu Bakra:The Prophet () said, "Do you think if the tribes of Aslam, Ghifar, Muzaina and Juhaina are better than the tribes of Tamim, 'Amir bin Sa'sa'a, Ghatfan and Asad, they (the second group) are despairing and losing?" They (the Prophet's companions) said, "Yes, (they are)." He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group)

6636. Narrated Abu Humaid As-Sa`idi:Allah's Messenger () employed an employee (to collect Zakat). The employee returned after completing his job and said, "O Allah's Messenger (! This (amount of Zakat) is for you, and this (other amount) was given to me as a present." The Prophet () said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then Allah's Messenger () got up in the evening after the prayer, and having testified that none has the right to be worshipped but Allah and praised and glorified Allah as He deserved, he said, "Now then ! What about an employee whom we employ and then he comes and says, 'This amount (of Zakat) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. Zakat) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting, and if it has been a cow, he will bring it (over his neck), while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleeding." The Prophet () added, "I have preached you (Allah's Message)." Abu Humaid said, "Then Allah's Messenger () raised his hands so high that we saw the whiteness of his armpits

6637. Narrated Abu Huraira:Abu-l-Qasim (the Prophet) said, "By Him in Whose Hand Muhammad's soul is, if you know that which I know, you would weep much and laugh little

6638. Narrated Abu Dhar:I reached him (the Prophet ()) while in the shade of the Ka'ba; he was saying, "They are the losers, by the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me? Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows in what sorrowful state I was at that time. So I said, ' Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Messenger (!)" He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allah's Cause)

6639. Narrated Abu Huraira:Allah's Messenger () said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause.'" On this, his companion said to him, "Say: Allah willing!" But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a halfman. By Him in Whose Hand Muhammad's soul is, if he (Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers

6640. Narrated Al-Bara 'bin `Azib:A piece of silken cloth was given to the Prophet () as a present and the people handed it over amongst themselves and were astonished at its beauty and softness. Allah's Messenger () said, "Are you astonished at it?" They said, "Yes, O Allah's Messenger (!)" He said, "By Him in Whose Hand my soul is, the handkerchiefs of Sa'd in Paradise are better than it

6641. Narrated `Aisha:Hind bint `Utba bin Rabi`a said, "O Allah's Apostle! (Before I embraced Islam), there was no family on the surface of the earth, I wish to have degraded more than I did your family. But today there is no family whom I wish to have honored more than I did yours." Allah's Messenger () said, "I thought similarly, by Him in Whose Hand Muhammad's soul is!" Hind said, "O Allah's Messenger (! (My husband) Abu Sufyan is a miser. Is it sinful of me to feed my children from his property?" The Prophet said, "No, unless you take it for your needs what is just and reasonable

6642. Narrated `Abdullah bin Masud:While Allah's Messenger () was sitting, reclining his back against a Yemenite leather tent he said to his companions, "Will you be pleased to be one-fourth of the people of Paradise?" They said, 'Yes.' He said "Won't you be pleased to be one-third of the people of Paradise" They said, "Yes." He said, "By Him in Whose Hand Muhammad's soul is, I hope that you will be one-half of the people of Paradise

6643. Narrated Abu Sa`id Al-Khudri:A man heard another man reciting: Surat-ul-Ikhlâs (The Unity) 'Say: He is Allah, the One (112) and he was repeating it. The next morning he came to Allah's Messenger () and mentioned the whole story to him as if he regarded the recitation of that Sura as insufficient On that, Allah's Messenger () said, "By Him in Whose Hand my soul is! That (Sura No. 112) equals one-third of the Qur'an

6644. Narrated Anas bin Malik:I heard the Prophet () saying, "Perform the bowing and the prostration properly (with peace of mind), for, by Him in Whose Hand my soul is, I see you from behind my back when you bow and when you prostrate

6645. Narrated Anas bin Malik:An Ansari woman came to the Prophet () in the company of her children, and the Prophet () said to her, "By Him in Whose Hand my soul is, you are the most beloved people to me!" And he repeated the statement thrice

6646. Narrated Ibn `Umar:Allah's Messenger () met `Umar bin Al-Khattab while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet () said, "Lo! Allah forbids you to swear by your fathers, so whoever has to take an oath, he should swear by Allah or keep quiet

6647. Narrated Ibn `Umar:I heard `Umar saying, "Allah's Messenger () said to me, 'Allah forbids you to swear by your fathers.'" `Umar said, "By Allah! Since I heard that from the Prophet () , I have not taken such an oath, neither intentionally, nor by reporting the oath of someone else

6648. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Do not swear by your fathers

6649. Narrated Zahdam: There was a relation of love and brotherhood between this tribe of Jarm and Al-Ash'ariyin. Once we were with Abu Musa Al-Ash'ari, and then a meal containing chicken was brought to Abu Musa, and there was present, a man from the tribe of Taimillah who was of red complexion as if he were from non-Arab freed slaves. Abu Musa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abu Musa said, "Get up, I will narrate to you about that. Once a group of the Ash'ariyin and I went to Allah's Messenger (ﷺ) and asked him to provide us with mounts; he said, 'By Allah, I will never give you any mounts nor do I have anything to mount you on.' Then a few camels of war booty were brought to Allah's Messenger (ﷺ), and he asked about us, saying, 'Where are the Ash'ariyin?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allah's Messenger (ﷺ) had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allah's Messenger (ﷺ) had forgotten his oath? By Allah, we will never succeed.' So we went back to him and said to him, 'We came to you to give us mounts, and you took an oath that you would not give us any mounts and that you had nothing to mount us on.' On that he said, 'I did not provide you with mounts, but Allah did. By Allah, if I take an oath to do something, and then find something else better than it, I do that which is better and make expiation for the dissolution of the oath

6650. Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever swears saying in his oath. 'By Al-Lat and Al-'Uzza,' should say, 'None has the right to be worshipped but Allah; and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity

6651. Narrated Ibn 'Umar: Allah's Messenger (ﷺ) had a gold ring made for himself, and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet (ﷺ) sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allah, I will never wear it." Therefore all the people threw away their rings as well

6652. Narrated Thabit bin Ad-Dahhak: The Prophet (ﷺ) said, "Whoever swears by a religion other than Islam, is, as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him

6653. Narrated Abu Hurairah that he heard the Prophet (ﷺ) saying, "Allah decided to test three people from Bani Isra'il. So, He sent an angel who came first to the leper and said, 'I am a traveller who has run short of all means of living, and I have nobody to help me except Allah, and then with your help.'" Abu Hurairah then mentioned the complete narration

6654. Narrated Al-Bara: The Prophet (ﷺ) ordered us to help others to fulfill the oaths

6655. Narrated Usama: Once a daughter of Allah's Messenger (ﷺ) sent a message to Allah's Messenger (ﷺ) while Usama, Sa'd, and my father or Ubai were (sitting there) with him. She said, (in the message); My child is going to die; please come to us." Allah's Messenger (ﷺ) returned the messenger and told him to convey his greetings to her, and say, "Whatever Allah takes, is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world); so she should be patient and hope for Allah's reward." Then she again sent for him swearing that he should come; so The Prophet (ﷺ) got up, and so did we. When he sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child's breath was disturbed in his chest. The eyes of Allah's Messenger (ﷺ) started shedding tears. Sa'd said, "What is this, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "This is the mercy which Allah has lodged in the hearts of whoever He wants of His slaves, and verily Allah is merciful only to those of His slaves who are merciful (to others)

6656. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allah's oath fulfilled

6657. Narrated Haritha bin Wahb: I heard the Prophet (ﷺ) saying, "Shall I tell you of the people of Paradise? They comprise every poor humble person, and if he swears by Allah to do something, Allah will fulfill it; while the people of the fire comprise every violent, cruel arrogant person

6658. Narrated 'Abdullah: The Prophet (ﷺ) was asked, "Who are the best people?" He replied: The people of my generation, and then those who will follow (come after) them, and then those who will come after the later; after that there will come some people whose witness will precede their oaths and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said, "When we were young, our elder friends used to prohibit us from taking oaths by saying, 'I bear witness swearing by Allah, or by Allah's Covenant

6659. Narrated 'Abdullah: The Prophet (ﷺ) said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allah will be angry with him when he meets Him." Allah then revealed in confirmation of the above statement:--'Verily those who purchase a small gain at the cost of Allah's Covenant and their own oaths.' (3.77) Al-Ash'ath said, "This Verse was revealed regarding me and a companion of mine when we had a dispute about a well

6660. Narrated 'Abdullah: The Prophet (ﷺ) said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allah will be angry with him when he meets Him." Allah then revealed in confirmation of the above statement:--'Verily those who purchase a small gain at the cost of Allah's Covenant and their own oaths.' (3.77) Al-Ash'ath said, "This Verse was revealed regarding me and a companion of mine when we had a dispute about a well

6661. Narrated Anas bin Malik: The Prophet (ﷺ) said, "The Hell Fire will keep on saying: 'Are there anymore (people to come)?' Till the Lord of Power and Honor will put His Foot over it and then it will say, 'Qat! Qat! (sufficient! sufficient!) by Your Power and Honor. And its various sides will come close to each other (i.e., it will contract)

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6662. Narrated Az-Zuhri:I heard `Urwa bin Az-Zubair, Sa`id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah narrating from `Aisha, the wife of the Prophet, the story about the liars who said what they said about her and how Allah revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it), "The Prophet () stood up, saying, 'Is there anyone who can relieve me from `Abdullah bin Ubai?' On that, Usaid bin Hudair got up and said to Sa`d bin 'Ubada, La`Amrullahi (By the Eternity of Allah), we will kill him

6663. Narrated `Aisha:regarding: 'Allah will not call you to account for that which is unintentional in your oaths...' (2.225) This Verse was revealed concerning such oath formulas as: 'No, by Allah!' and 'Yes, by Allah!' something against his oath due to forgetfulness should he make expiation?). And the Statement of Allah: 'And there is no blame on you if you make a mistake therein.' (33.5) And Allah said:-- '(Moses said to Khadir): Call me not to account for what I forgot

6664. Narrated Abu Huraira:The Prophet () said, "Allah forgives my followers those (evil deeds) their souls may whisper or suggest to them as long as they do not act (on it) or speak

6665. Narrated `Abdullah bin `Amr bin Al-As:While the Prophet () was delivering a sermon on the Day of Nahr (i.e., 10th Dhul-Hijja-Day of slaughtering the sacrifice), a man got up saying, "I thought, O Allah's Messenger (), such-and-such a thing was to be done before such-and-such a thing." Another man got up, saying, "O Allah's Messenger (!) As regards these three (acts of Hajj), thought so-and-so." The Prophet () said, "Do, and there is no harm," concerning all those matters on that day. And so, on that day, whatever question he was asked, he said, "Do it, do it, and there is no harm therein

6666. Narrated Ibn `Abbas:A man said to the Prophet (while he was delivering a sermon on the Day of Nahr), "I have performed the Tawaf round the Ka`ba before the Rami (throwing pebbles) at the Jamra." The Prophet () said, "There is no harm (therein)." Another man said, "I had my head shaved before slaughtering (the sacrifice)." The Prophet () said, "There is no harm." A third said, "I have slaughtered (the sacrifice) before the Rami (throwing pebbles) at the Jamra." The Prophet () said, "There is no harm

6667. Narrated Abu Huraira:A man entered the mosque and started praying while Allah's Messenger () was sitting somewhere in the mosque. Then (after finishing the prayer) the man came to the Prophet () and greeted him. The Prophet () said to him, "Go back and pray, for you have not prayed. The man went back, and having prayed, he came and greeted the Prophet. The Prophet () after returning his greetings said, "Go back and pray, for you did not pray." On the third time the man said, "(O Allah's Messenger (!)) teach me (how to pray)." The Prophet said, "When you get up for the prayer, perform the ablution properly and then face the Qibla and say Takbir (Allahu Akbar), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your prayers

6668. Narrated `Aisha:When the pagans were defeated during the (first stage) of the battle of Uhud, Satan shouted, "O Allah's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own back files. Hudhaifa bin Al-Yaman looked and on seeing his father he shouted: "My father! My father!" By Allah! The people did not stop till they killed his father. Hudhaifa then said, "May Allah forgive you." `Urwa (the sub-narrator) added, "Hudhaifa continued asking Allah forgiveness for the killers of his father till he met Allah (till he died)

6669. Narrated Abu Huraira:The Prophet () said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allah has made him eat and drink

6670. Narrated `Abdullah bin Buhaina:Once Allah's Messenger () led us in prayer, and after finishing the first two rak`at, got up (instead of sitting for at-Tahiyyat) and then carried on with the prayer. When he had finished his prayer, the people were waiting for him to say Taslim, but before saying Tasiim, he said Takbir and prostrated; then he raised his head, and saying Takbir, he prostrated (SAHU) and then raised his head and finished his prayer with Taslim

6671. Narrated Ibn Mas`ud:that Allah's Prophet led them in the Zuhri prayer and he offered either more or less rak`at, and it was said to him, "O Allah's Messenger () ! Has the prayer been reduced, or have you forgotten?" He asked, "What is that?" They said, "You have prayed so many rak`at." So he performed with them two more prostrations and said, "These two prostrations are to be performed by the person who does not know whether he has prayed more or less (rak`at) in which case he should seek to follow what is right. And then complete the rest (of the prayer) and perform two extra prostrations

6672. Narrated Ubai bin Ka'b: that he heard Allah's Messenger () saying, "(Moses said, 'Call me not to account for what I forget and be not hard upon me for my affair (with you)' (18.73) the first excuse of Moses was his forgetfulness

6673. Narrated Al-Bara bin Azib that once he had a guest, so he told his family (on the Day of Id-ul-Adha) that they should slaughter the animal for sacrifice before he returned from the ('Id) prayer in order that their guest could take his meal. So his family slaughtered (the animal) before the prayer. Then they mentioned that event to the Prophet who ordered Al-Bara to slaughter another sacrifice. Al-Bara' said to the Prophet () , "I have a young milch she-goat which is better than two sheep for slaughtering." (The sub-narrator, Ibn 'Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Bara' or if it was in general for all the Muslims.") (See Hadith No. 99, Vol)

6674. Narrated Jundub:I witnessed the Prophet () offering the `Id prayer (and after finishing it) he delivered a sermon and said, "Whoever has slaughtered his sacrifice (before the prayer) should make up for it (i.e. slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by mentioning Allah's Name over it

6675. Narrated `Abdullah bin `Amr:The Prophet () said, "The biggest sins are: To join others in worship with Allah; to be undutiful to one's parents; to kill

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somebody unlawfully; and to take an oath Al-Ghamus

6676. Narrated `Abdullah:Allah's Messenger () said, "If somebody is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allah's Wrath when he will meet Him." And Allah revealed in its confirmation: 'Verily! Those who purchase a small gain at the cost of Allah's covenants and their own oaths.' (3.77) (The sub-narrator added:) Al-Ash'ath bin Qais entered, saying, "What did Abu `Abdur-Rahman narrate to you?" They said, "So-and-so," Al-Ash'ath said, "This verse was revealed in my connection. I had a well on the land of my cousin (and we had a dispute about it). I reported him to Allah's Apostle who said (to me). "You should give evidence (i.e. witness) otherwise the oath of your opponent will render your claim invalid." I said, "Then he (my opponent) will take the oath, O Allah's Messenger ()." Allah's Messenger () said, "Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allah's Wrath when he meets Him on the Day of Resurrection

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6678. Narrated Abu Musa:My companions sent me to the Prophet () to ask him for some mounts. He said, "By Allah! I will not mount you on anything!" When I met him, he was in an angry mood, but when I met him (again), he said, "Tell your companions that Allah or Allah's Messenger () will provide you with mounts

6679. Narrated Az-Zuhri:I heard `Urwa bin Az-Zubair, Sa'id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin `Abdullah bin `Uqba relating from `Aisha, the wife of the Prophet () the narration of the people (i.e. the liars) who spread the slander against her and they said what they said, and how Allah revealed her innocence. Each of them related to me a portion of that narration. (They said that `Aisha said), "Then Allah revealed the ten Verses starting with:--'Verily! Those who spread the slander..' (24.11-21) All these verses were in proof of my innocence. Abu Bakr As-Siddiq who used to provide for Mistah some financial aid because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mistah, after what he has said about `Aisha" Then Allah revealed:-- 'And let not those among you who are good and are wealthy swear not to give (any sort of help) to their kins men....' (24.22) On that, Abu Bakr said, "Yes, by Allah, I like that Allah should forgive me." and then resumed giving Mistah the aid he used to give him and said, "By Allah! I will never withhold it from him

6680. Narrated Abu Musa Al-Ash`ari:I went along with some men from the Ash-ariyin to Allah's Messenger () and it happened that I met him while he was in an angry mood. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, "By Allah, Allah willing, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better one and give expiation for the dissolution of my oath

6681. Narrated Al-Musaiyab:When the death of Abu Talib approached, Allah's Messenger () came to him and said, "Say: La ilaha illallah, a word with which I will be able to defend you before Allah

6682. Narrated Abu Huraira:Allah's Messenger () said, "(The following are) two words (sentences or utterances) that are very easy for the tongue to say, and very heavy in the balance (of reward), and most beloved to the Gracious Almighty (And they are): Subhan Allahi wa bi-hamdihi; Subhan Allahi-l-'Adhim

6683. Narrated `Abdullah:Allah's Messenger () said a sentence and I said another. He said, "Whoever dies while he is setting up rivals along with Allah (i.e. worshipping others along with Allah) shall be admitted into the (Hell) Fire." And I said the other: "Whoever dies while he is not setting up rivals along with Allah (i.e. worshipping none except Allah) shall be admitted into Paradise

6684. Narrated Anas:Allah's Messenger () took an oath for abstention from his wives (for one month), and during those days he had a sprain in his foot. He stayed in a Mashrubah (an upper room) for twenty-nine nights and then came down. Then the people said, "O Allah's Messenger ()! You took an oath for abstention (from your wives) for one month." On that he said, "A (lunar) month can be of twenty-nine days

6685. Narrated Abu Hazim:Sahl bin Sa'd said, "Abu Usaid, the companion of the Prophet, got married, so he invited the Prophet () to his wedding party, and the bride herself served them. Sahl said to the People, 'Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion

6686. Narrated Sauda:(the wife of the Prophet) One of our sheep died and we tanned its skin and kept on infusing dates in it till it was a worn out water skin

6687. Narrated `Aisha:The family of (the Prophet) Muhammad never ate wheat-bread with meat for three consecutive days to their fill, till he met Allah

6688. Narrated Anas bin Malik:Abu Talha said to Um Sulaim, "I heard the voice of Allah's Messenger () rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet)?" She said, "Yes." Then she took out a few loaves of barley bread and took a veil of hers and wrapped the bread with a part of it and sent me to Allah's Messenger (). I went and found Allah's Messenger () sitting in the mosque with some people. I stood up before him. Allah's Messenger () said to me, "Has Abu Talha sent you?" I said, ' Yes. Then Allah's Messenger () said to those who were with him. "Get up and proceed." I went ahead of them (as their forerunner) and came to Abu Talha and informed him about it. Abu Talha said, "O Um Sulaim! Allah's Messenger () has come and we have no food to feed them." Um Sulaim said, "Allah and His Apostle know best." So Abu Talha went out (to receive them) till he met Allah's Messenger (). Allah's

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Messenger () came in company with Abu Talha and they entered the house. Allah's Messenger () said, "O Um Sulaim! Bring whatever you have." So she brought that (barley) bread and Allah's Messenger () ordered that bread to be broken into small pieces, and then Um Sulaim poured over it some butter from a leather butter container, and then Allah's Messenger () said what Allah wanted him to say, (i.e. blessing the food). Allah's Messenger () then said, "Admit ten men." Abu Talha admitted them and they ate to their fill and went out. He again said, "Admit ten men." He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men

6689. Narrated `Umar bin Al-Khattab:I heard Allah's Messenger () saying, "The (reward of) deeds, depend upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for the sake of Allah and His Apostle, then his emigration will be considered to be for Allah and His Apostle, and whoever emigrated for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for

6690. Narrated Ka'b bin Malik:In the last part of his narration about the three who remained behind (from the battle of Tabuk). (I said) "As a proof of my true repentance (for not joining the Holy battle of Tabuk), I shall give up all my property for the sake of Allah and His Apostle (as an expiation for that sin)." The Prophet () said (to me), "Keep some of your wealth, for that is better for you

6691. Narrated `Aisha:The Prophet () used to stay (for a period) in the house of Zainab bint Jahsh (one of the wives of the Prophet) and he used to drink honey in her house. Hafsa and I decided that when the Prophet () entered upon either of us, she would say, "I smell in you the bad smell of Maghafir (a bad smelling raisin). Have you eaten Maghafir?" When he entered upon one of us, she said that to him. He replied (to her), "No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again." Then the following verse was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you?..(up to) If you two (wives of the Prophet () turn in repentance to Allah.' (66.1-4) The two were `Aisha and Hafsa And also the Statement of Allah: 'And (Remember) when the Prophet () disclosed a matter in confidence to one of his wives!' (66.3) i.e., his saying, "But I have drunk honey." Hisham said: It also meant his saying, "I will not drink anymore, and I have taken an oath, so do not inform anybody of that

6692. Narrated Sa'id bin Al-Harith:that he heard Ibn `Umar saying, "Weren't people forbidden to make vows?" The Prophet () said, 'A vow neither hastens nor delays anything, but by the making of vows, some of the wealth of a miser is taken out

6693. Narrated `Abdullah bin `Umar:The Prophet () forbade the making of vows and said, "It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it

6694. Narrated Abu Huraira:The Prophet () said, "Allah says, 'The vow, does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfillment of what has been decreed for him what he would not give Me before but for his vow

6695. Narrated Zahdam bin Mudarrab:`Imran bin Hussain said, "The Prophet () said, 'The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation.'" Imran added, "I do not remember whether he mentioned two or three (generations) after his generation. He added, 'Then will come some people who will make vows but will not fulfill them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them

6696. Narrated `Aisha:The Prophet () said, "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him

6697. Narrated Ibn `Umar:`Umar said "O Allah's Messenger (! I vowed to perform I'tikaf for one night in Al-Masjid-al-Haram, during the Pre-Islamic Period of ignorance (before embracing Islam). "The Prophet () said, "Fulfill your vow." Ibn `Umar said to the lady, "Pray on her behalf." Ibn `Abbas said the same

6698. Narrated Sa'id bin 'Ubada Al-Ansari:that he consulted the Prophet () about a vow that had been made by his mother who died without fulfilling it. The Prophet () gave his verdict that he should fulfill it on her behalf. The verdict became Sunna (i.e. the Prophet's tradition)

6699. Narrated Ibn `Abbas:A man came to the Prophet () and said to him, "My sister vowed to perform the Hajj, but she died (before fulfilling it)." The Prophet () said, "Would you not have paid her debts if she had any?" The man said, "Yes." The Prophet () said, "So pay Allah's Rights, as He is more entitled to receive His rights

6700. Narrated `Aisha:The Prophet () said, "Whoever vowed to be obedient to Allah, must be obedient to Him; and whoever vowed to be disobedient to Allah, should not be disobedient to Him

6701. Narrated Anas:The Prophet () said, "Allah is not in need of this man) torturing himself," when he saw the man walking between his two sons (who were supporting him)

6702. Narrated Ibn `Abbas:The Prophet () saw a man performing Tawaf around the Ka'ba, tied with a rope or something else (while another person was holding him). The Prophet () cut that rope off

6703. Narrated Ibn `Abbas:While performing the Tawaf around the Ka'ba, the Prophet () passed by a person leading another person by a hair-rope nose-ring in his nose. The Prophet () cut the hair-rope nose-ring off with his hand and ordered the man to lead him by the hand

6704. Narrated Ibn `Abbas:While the Prophet () was delivering a sermon, he saw a man standing, so he asked about that man. They (the people) said, "It is Abu

Israil who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet () said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast

6705. Narrated `Abdullah bin `Umar:that he was asked about a man who had vowed that he would fast all the days of his life then the day of `Id al Adha or `Id-al-Fitr came. `Abdullah bin `Umar said: You have indeed a good example in Allah's Messenger (). He did not fast on the day of `Id al Adha or the day of `Id-al-Fitr, and we do not intend fasting on these two days

6706. Narrated Ziyad bin Jubair:I was with Ibn `Umar when a man asked him, "I have vowed to fast every Tuesday or Wednesday throughout my life and if the day of my fasting coincided with the day of Nahr (the first day of `Id-al- Adha), (What shall I do?)" Ibn `Umar said, "Allah has ordered the vows to be fulfilled, and we are forbidden to fast on the day of Nahr." The man repeated his question and Ibn `Umar repeated his former answer, adding nothing more

6707. Narrated Abu Huraira:We went out in the company of Allah's Messenger () on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form of things and clothes. Then a man called Rifa`a bin Zaid, from the tribe of Bani Ad-Dubaib, presented a slave named Mid'am to Allah's Apostle. Allah's Messenger () headed towards the valley of Al-Qura, and when he was in the valley of Al- Qura an arrow was thrown by an unidentified person, struck and killed Mid'am who was making a she-camel of Allah's Messenger () kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allah's Messenger () said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two Shiraks (leather straps of shoes) to the Prophet. The Prophet () said, "A Shirak of fire, or two Shiraks of fire

Expiation for Unfulfilled Oaths

6708. Narrated Ka'b bin `Ujra:I came to the Prophet () and he said to me, "Come near." So I went near to him and he said, "Are your lice troubling you?" I replied, "Yes." He said, "(Shave your head and) make expiation in the form of fasting, Sadaqa (giving in charity), or offering a sacrifice." (The sub-narrator) Aiyub said, "Fasting should be for three days, and the Nusuk (sacrifice) is to be a sheep, and the Sadaqa is to be given to six poor persons

6709. Narrated Abu Huraira:A man came to the Prophet () and said, "I am ruined!" The Prophet () said, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramadan." The Prophet () said, "Have you got enough to manumit a slave?" He said, "No." The Prophet () said, "Can you fast for two successive months?" The man said, "No." The Prophet () said, "Can you feed sixty poor persons?" The man said, "No." Then the Prophet () said to him, "Sit down," and he sat down. Afterwards an `Irq, i.e., a big basket containing dates was brought to the Prophet () and the Prophet () said to him, "Take this and give it in charity." The man said, "To poorer people than we?" On that, the Prophet () smiled till his premolar teeth became visible, and then told him, "Feed your family with it." (See Hadith No. 157, Vol)

6710. Narrated Abu Huraira:A man came to Allah's Messenger () and said, "I am ruined!" The Prophet () said to him, "What is the matter?" He said, "I have done a sexual relation with my wife (while fasting) in Ramadan." The Prophet said to him?" "Can you afford to manumit a slave?" He said, "No." The Prophet () said, "Can you fast for two successive months?" He said, "No." The Prophet () said, "Can you feed sixty poor persons?" He said, "No." Then an Ansari man came with an Irq (a big basket full of dates). The Prophet said (to the man), "Take this (basket) and give it in charity." That man said, "To poorer people than we, O Allah's Messenger ()? By Him Who has sent you with the Truth! There is no house in between the two mountains (of the city of Medina) poorer than we." So the Prophet () said (to him), "Go and feed it to your family

6711. Narrated Abu Huraira:A man came to the Prophets and said, "I am ruined!" The Prophet () said, "What is the matter with you?" He said, "I have done a sexual relation with my wife (while fasting) in Ramadan" The Prophet () said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet () said, "Can you fast for two successive months?" He said, "No." The Prophet () said, "Can you feed sixty poor persons?" He said, "I have nothing." Later on an Irq (big basket) containing dates was given to the Prophet, and the Prophet () said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we? Indeed, there is nobody between its (i.e., Medina's) two mountains who is poorer than we." The Prophet then said, "Take it and feed your family with it

6712. Narrated Al-Ju'aid bin `Abdur-Rahman:As-Sa'ib bin Yazid said, "The Sa' at the time of the Prophet () was equal to one Mudd plus one-third of a Mudd of your time, and then it was increased in the time of Caliph `Umar bin `Abdul `Aziz

6713. Narrated Nafi':Ibn `Umar used to give the Zakat of Ramadan (Zakat-al-Fitr) according to the Mudd of the Prophet, the first Mudd, and he also used to give things for expiation for oaths according to the Mudd of the Prophet. Abu Qutaiba said, "Malik said to us, 'Our Mudd (i.e., of Medina) is better than yours and we do not see any superiority except in the Mudd of the Prophet! Malik further said, to me, 'If a ruler came to you and fixed a Mudd smaller than the one of the Prophet, by what Mudd would you measure what you give (for expiation or Zakat-al-Fitr?' I replied, 'We would give it according to the Mudd of the Prophet' On that, Malik said, 'Then, don't you see that we have to revert to the Mudd of the Prophet ultimately?)

6714. Narrated Anas bin Malik:Allah's Messenger () said, "O Allah! Bestow Your Blessings on their measures, Sa' and Mudd (i.e., of the people of Medina)

6715. Narrated Abu Huraira:The Prophet () said, "If somebody manumits a Muslim slave, Allah will save from the Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts will be saved from the Fire) because of freeing the slave's private parts

6716. Narrated `Amr:Jabir said: An Ansari man made his slave a Mudabbar and he had no other property than him. When the Prophet () heard of that, he said (to

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his companions), "Who wants to buy him (i.e., the slave) for me?" Nu'aim bin An-Nahham bought him for eight hundred Dirhams. I heard Jabir saying, "That was a coptic slave who died in the same year

6717. Narrated `Aisha:that she intended to buy Barira (a slave girl) and her masters stipulated that they would have her Wala'. When `Aisha mentioned that to the Prophet (); he said, "Buy her, for the Wala' is for the one who manumits

6718. Narrated Abu Musa Al-Ash`ari:I went to Allah's Messenger () along with a group of people from (the tribe of) Al-Ash`ari, asking for mounts. The Prophet () said, "By Allah, I will not give you anything to ride, and I have nothing to mount you on." We stayed there as long as Allah wished, and after that, some camels were brought to the Prophet and he ordered that we be given three camels. When we set out, some of us said to others, "Allah will not bless us, as we all went to Allah's Messenger () asking him for mounts, and although he had sworn that he would not give us mounts, he did give us." So we returned to the Prophet; and mentioned that to him. He said, "I have not provided you with mounts, but Allah has. By Allah, Allah willing, if I ever take an oath, and then see that another is better than the first, I make expiation for my (dissolved) oath, and do what is better and make expiation

6719. Narrated Hammad:the same narration above (i.e. 709), "I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation

6720. Narrated Abu Huraira:(The Prophet) Solomon said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, "If Allah will (Allah willing)." But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy. Abu Huraira added: The Prophet () said, "If Solomon had said, "If Allah will" (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abu Huraira added: Allah's Apostle said, "If he had accepted

6721. Narrated Zahdam al-Jarmi:We were sitting with Abu Musa Al-Ash'sari, and as there were ties of friendship and mutual favors between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Bani Taimillah having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abu Musa said to him, "Come along! I have seen Allah's Messenger () eating of that (i.e., chicken)." The man said, "I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall not eat (its meat) chicken." Abu Musa said, "Come along! I will inform you about it (i.e., your oath). Once we went to Allah's Messenger () in company with a group of Ash'airiyin, asking him for mounts while he was distributing some camels from the camels of Zakat. (Aiyub said, "I think he said that the Prophet was in an angry mood at the time.") The Prophet () said, 'By Allah! I will not give you mounts, and I have nothing to mount you on.' After we had left, some camels of booty were brought to Allah's Apostle and he said, "Where are those Ash'ariyin? Where are those Ash'ariyin?" So we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allah's Messenger () to give us mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts, perhaps Allah's Messenger () forgot his oath. By Allah, we will never be successful, for we have taken advantage of the fact that Allah's Messenger () forgot to fulfill his oath. So let us return to Allah's Messenger () to remind him of his oath.' We returned and said, 'O Allah's Messenger (! We came to you and asked you for mounts, but you took an oath that you would not give us mounts) but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet () said, 'Depart, for Allah has given you Mounts. By Allah, Allah willing, if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath.' " (two other narrations through Zahdam as above)

6722. Narrated `Abdur-Rahman bin Samura:Allah's Messenger () said, "(O `Abdur-Rahman!) Do not seek to be a ruler, for, if you are given the authority of ruling without your asking for it, then Allah will help you; but if you are given it by your asking, then you will be held responsible for it (i.e. Allah will not help you) . And if you take an oath to do something and later on find another thing, better than that, then do what is better and make expiation for (the dissolution of) your oath

Laws of Inheritance (Al-Faraa'id)

6723. Narrated Jabir bin `Abdullah:I became sick so Allah's Messenger () and Abu Bakr came on foot to pay me a visit. When they came, I was unconscious. Allah's Messenger () performed ablution and he poured over me the water (of his ablution) and I came to my senses and said, "O Allah's Messenger (! What shall I do regarding my property? How shall I distribute it?" The Prophet () did not reply till the Divine Verses of inheritance were revealed

6724. Narrated Abu Huraira:Allah's Messenger () said, 'Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't hate each other, and don't desert (cut your relations with) one another O Allah's slaves, be brothers!" (See Hadith No)

6725. Narrated `Aisha:Fatima and Al `Abbas came to Abu Bakr, seeking their share from the property of Allah's Messenger () and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, "I have heard from Allah's Messenger () saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property." Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Messenger () following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died

6726. Narrated `Aisha:Fatima and Al `Abbas came to Abu Bakr, seeking their share from the property of Allah's Messenger () and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, "I have heard from Allah's Messenger () saying, 'Our property cannot be inherited,

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and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property." Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Messenger () following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died

6727. Narrated `Aisha:The Prophet () said, "Our (Apostles') property should not be inherited, and whatever we leave, is to be spent in charity

6728. Narrated Malik bin Aus:I went and entered upon `Umar, his doorman, Yarfa came saying `Uthman, `Abdur-Rahman, Az-Zubair and Sa'd are asking your permission (to see you). May I admit them? `Umar said, 'Yes.' So he admitted them Then he came again and said, 'May I admit `Ali and `Abbas?' He said, 'Yes.' `Abbas said, 'O, chief of the believers! Judge between me and this man (Ali). `Umar said, 'I beseech you by Allah by Whose permission both the heaven and the earth exist, do you know that Allah's Messenger () said, 'Our (the Apostles') property will not be inherited, and whatever we leave (after our death) is to be spent in charity?' And by that Allah's Messenger () meant himself.' The group said, '(No doubt), he said so.' `Umar then faced `Ali and `Abbas and said, 'Do you both know that Allah's Messenger () said that?' They replied, '(No doubt), he said so.' `Umar said, 'So let me talk to you about this matter. Allah favored His Apostle with something of this Fai' (i.e. booty won by the Muslims at war without fighting) which He did not give to anybody else; Allah said:-- 'And what Allah gave to His Apostle (Fai' Booty)to do all things....(59.6) And so that property was only for Allah's Messenger () . Yet, by Allah, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property out of which the Prophet () used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's property is spent (i.e. in charity etc.). Allah's Messenger () followed that throughout his life. Now I beseech you by Allah, do you know all that?' They said, 'Yes.' `Umar then said to `Ali and `Abbas, 'I beseech you by Allah, do you know that?' Both of them said, 'Yes.' `Umar added, 'And when the Prophet () died, Abu Bakr said, ' I am the successor of Allah's Messenger (), and took charge of that property and managed it in the same way as Allah's Messenger () did. Then I took charge of this property for two years during which I managed it as Allah's Messenger () and Abu Bakr did. Then you both (`Ali and `Abbas) came to talk to me, bearing the same claim and presenting the same case. (O `Abbas!) You came to me asking for your share from the property of your nephew, and this man (Ali) came to me, asking for the share of his wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition (i.e. that you would follow the way of the Prophet () and Abu Bakr and as I (`Umar) have done in managing it).' Now both of you seek of me a verdict other than that? Lo! By Allah, by Whose permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then return it to me, and I will be sufficient to manage it on your behalf

6729. Narrated Abu Huraira:Allah's Messenger () said, "Not even a single Dinar of my property should be distributed (after my deaths to my inheritors, but whatever I leave excluding the provision for my wives and my servants, should be spent in charity)

6730. Narrated `Urwa:`Aisha said, "When Allah's Messenger () died, his wives intended to send `Uthman to Abu Bakr asking him for their share of the inheritance." Then `Aisha said to them, "Didn't Allah's Messenger () say, 'Our (Apostles') property is not to be inherited, and whatever we leave is to be spent in charity?"

6731. Narrated Abu Huraira:The Prophet () said, "I am more closer to the believers than their own selves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf and whoever (among the believers) dies leaving some property, then that property is for his heirs

6732. Narrated Ibn `Abbas:The Prophet () said, "Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased

6733. Narrated Sa'd bin Abi Waqqas:I was stricken by an ailment that led me to the verge of death. The Prophet () came to pay me a visit. I said, "O Allah's Messenger (! I have much property and no heir except my single daughter. Shall I give two-thirds of my property in charity?" He said, "No." I said, "Half of it?" He said, "No." I said, "Onethird of it?" He said, "You may do so) though one-third is also to a much, for it is better for you to leave your off-spring wealthy than to leave them poor, asking others for help. And whatever you spend (for Allah's sake) you will be rewarded for it, even for a morsel of food which you may put in the mouth of your wife." I said, "O Allah's Messenger (! Will I remain behind and fail to complete my emigration?" The Prophet () said, "If you are left behind after me, whatever good deeds you will do for Allah's sake, that will upgrade you and raise you high. May be you will have long life so that some people may benefit by you and others (the enemies) be harmed by you." But Allah's Messenger () felt sorry for Sa'd bin Khaula as he died in Mecca. (Sufyan, a sub-narrator said that Sa'd bin Khaula was a man from the tribe of Bani 'Amir bin Lu'ai)

6734. Narrated Al-Aswad bin Yazid:Mu`adh bin Jabal came to us in Yemen as a tutor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property of) a man who had died leaving a daughter and a sister. Mu`adh gave the daughter one-half of the property and gave the sister the other half

6735. Narrated Ibn `Abbas:Allah's Messenger () said, "Give the Fara'id (shares prescribed in the Qur'an) to those who are entitled to receive it; and whatever remains, should be given to the closest male relative of the deceased

6736. Narrated Huzail bin Shirahbil:Abu Musa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take one-half and the sister will take one-half. If you go to Ibn Mas`ud, he will tell you the same." Ibn Mas`ud was asked and was told of Abu Musa's verdict. Ibn Mas`ud then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet () did, i.e. one-half is for daughter, and one-sixth for the son's daughter, i.e. both shares make two-thirds of the total property; and the rest is for the sister."

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Afterwards we came to Abu Musa and informed him of Ibn Mas'ud's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you

6737. Narrated Ibn 'Abbas: The Prophet (ﷺ) said, "Give the Fara'id, (the shares prescribed in the Qur'an) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased

6738. Narrated Ibn 'Abbas: The person about whom Allah's Messenger (ﷺ) said, "If I were to take a Khalil from this nation (my followers), then I would have taken him (i.e., Abu Bakr), but the Islamic Brotherhood is better (or said: good)," regarded a grandfather as the father himself (in inheritance)

6739. Narrated Ibn 'Abbas: (During the early days of Islam), the inheritance used to be given to one's offspring and legacy used to be bequeathed to the parents, then Allah cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one's husband one-half (if the deceased has no children) and one-fourth (if she has children)

6740. Narrated Abu Huraira: Allah's Messenger (ﷺ) gave the judgment that a male or female slave should be given in Qisas for an abortion case of a woman from the tribe of Bani Liyyan (as blood money for the fetus) but the lady on whom the penalty had been imposed died, so the Prophets ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her Asaba

6741. Narrated Al-Aswad: Mu'adh bin Jabal gave this verdict for us in the lifetime of Allah's Messenger (ﷺ). One-half of the inheritance is to be given to the daughter and the other half to the sister. Sulaiman said: Mu'adh gave a verdict for us, but he did not mention that it was so in the lifetime of Allah's Messenger (ﷺ)

6742. Narrated Huzail: 'Abdullah said, "The judgment I will give in this matter will be like the judgment of the Prophet, i.e. one-half is for the daughter and one-sixth for the son's daughter and the rest of the inheritance for the sister

6743. Narrated Jabir: While I was sick, the Prophet (ﷺ) entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became conscious and said, "O Allah's Messenger (ﷺ)! I have sisters." Then the Divine Verses regarding the laws of inheritance were revealed

6744. Narrated Al-Bara: The last Qur'anic Verse that was revealed (to the Prophet) was the final Verse of Surat-an-Nisa, i.e., 'They ask you for a legal verdict Say: Allah directs (thus) About those who leave No descendants or ascendants as heirs

6745. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "I am more closer to the believers than their own selves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his 'Asaba, and whoever dies leaving a debt or dependants or destitute children, then I am their supporter

6746. Narrated Ibn 'Abbas: The Prophet (ﷺ) said, "Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it; and whatever is left should be given to the closest male relative of the deceased

6747. Narrated Ibn 'Abbas: Regarding the Holy Verse:--'And to everyone, We have appointed heirs..' And:-- (4.33) 'To those also to Whom your right hands have pledged.' (4.33) When the emigrants came to Medina, the Ansar used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood (Dhawl-l-arham), and that was because of the bond of brotherhood which the Prophet (ﷺ) had established between them, i.e. the Ansar and the emigrants. But when the Divine Verse:-- 'And to everyone We have appointed heirs,' (4.33) was revealed, it cancelled the other, order i.e. 'To those also, to whom Your right hands have pledged

6748. Narrated Ibn 'Umar: A man and his wife had a case of Lian (or Mula'ana) during the lifetime of the Prophet (ﷺ) and the man denied the paternity of her child. The Prophet (ﷺ) gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only

6749. Narrated 'Aisha: 'Utba (bin Abi Waqqas) said to his brother Sa'd, "The son of the slave girl of Zam'a is my son, so be his custodian." So when it was the year of the Conquest of Mecca, Sa'd took that child and said, "He is my nephew, and my brother told me to be his custodian." On that, 'Abu bin Zam'a got up and said, 'but the child is my brother, and the son of my father's slave girl as he was born on his bed." So they both went to the Prophet. Sa'd said, "O Allah's Messenger (ﷺ)! (This is) the son of my brother and he told me to be his custodian." Then 'Abu bin Zam'a said, "(But he is) my brother and the son of the slave girl of my father, born on his bed." The Prophet (ﷺ) said, "This child is for you. O 'Abu bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to cover herself before that boy as he noticed the boy's resemblance to 'Utba. Since then the boy had never seen Sauda till he died

6750. Narrated Abu Huraira: The Prophet (ﷺ) said, "The boy is for the owner of the bed

6751. Narrated 'Aisha: I bought Barira (a female slave). The Prophet (ﷺ) said (to me), "Buy her as the Wala' is for the manumitted." Once she was given a sheep (in charity). The Prophet (ﷺ) said, "It (the sheep) is a charitable gift for her (Barira) and a gift for us." Al-Hakam said, "Barira's husband was a free man." Ibn 'Abbas said, 'When I saw him, he was a slave

6752. Narrated Ibn 'Umar: The Prophet (ﷺ) said, "The Wala' is for the manumitted (of the slave)

6753. Narrated 'Abdullah: The Muslims did not free slaves as Sa'iba, but the People of the Pre-Islamic Period of Ignorance used to do so

6754. Narrated Al-Aswad: 'Aisha bought Barira in order to manumit her, but her masters stipulated that her Wala' (after her death) would be for them. 'Aisha said,

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"O Allah's Messenger (! I have bought Barira in order to manumit her, but her masters stipulated that her Wala' will be for them." The Prophet () said, "Manumit her as the Wala is for the one who manumits (the slave)," or said, "The one who pays her price." Then `Aisha bought and manumitted her. After that, Barira was given the choice (by the Prophet) (to stay with her husband or leave him). She said, "If he gave me so much and so much (money) I would not stay with him." (Al-Aswad added: Her husband was a free man.) The sub-narrator added: The series of the narrators of Al-Aswad's statement is incomplete. The statement of Ibn `Abbas, i.e., when I saw him he was a slave, is more authentic

6755. Narrated `Ali:We have no Book to recite except the Book of Allah (Qur'an) and this paper. Then `Ali took out the paper, and behold ! There was written in it, legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as Zakat or as blood money). In it was also written: 'Medina is a sanctuary from Air (mountain) to Thaur (mountain). So whoever innovates in it an heresy (something new in religion) or commits a crime in it 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 will be accepted on the Day of Resurrection. And whoever (a freed slave) takes as his master (i.e. be-friends) some people other than hi real masters without the permission of his real masters, will incur the curse of Allah, the angels and all the people, and none of his compulsory, or optional good deeds will be accepted on the Day of Resurrection. 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 none of his Compulsory or optional good deeds will be accepted on the Day of Resurrection

6756. Narrated Ibn `Umar:The Prophet () forbade the selling of the Wala' (of slaves) or giving it as a present

6757. Narrated Ibn `Umar:That Aisha, the mother of the Believers, intended to buy a slave girl in order to manumit her. The slave girl's master said, "We are ready to sell her to you on the condition that her Wala should be for us." Aisha mentioned that to Allah's Messenger () who said, "This (condition) should not prevent you from buying her, for the Wala is for the one who manumits (the slave)

6758. Narrated Al-Aswad:Aisha said, "I bought Barira and her masters stipulated that the Wala would be for them." Aisha mentioned that to the Prophet () and he said, "Manumit her, as the Wala is for the one who gives the silver (i.e. pays the price for freeing the slave)." Aisha added, "So I manumitted her. After that, the Prophet caller her (Barira) and gave her the choice to go back to her husband or not. She said, "If he gave me so much and so much (money) I would not stay with him." So she selected her ownself (i.e. refused to go back to her husband)

6759. Narrated Ibn `Umar:When Aisha intended to buy Barira, she said to the Prophet, "Barira's masters stipulated that they will have the Wala." The Prophet () said (to Aisha), "Buy her, as the Wala is for the one who manumits

6760. Narrated Aisha:Allah's Messenger () said, "The wala is for the one who gives the silver (pays the price) and does the favor (of manumission after paying the price)

6761. Narrated Anas bin Malik:The Prophet () said, "The freed slave belongs to the people who have freed him," or said something similar

6762. Narrated Anas bin Malik:The Prophet () said, "The son of the sister of some people is from them or from their own selves

6763. Narrated Abu Huraira:The Prophet () said, " If somebody dies (among the Muslims) leaving some property, the property will go to his heirs; and if he leaves a debt or dependants, we will take care of them

6764. Narrated Usama bin Zaid:the Prophet () said, "A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim

6765. Narrated `Aisha:Sa'd bin Abi Waqqas and 'Abu bin Zam`a had a dispute over a boy. Sa'd said, "O Allah's Messenger (! This (boy) is the son of my brother, `Utba bin Abi Waqqas who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abu bin Zam`a said, "This is my brother, O Allah's Messenger (! He was born on my father's bed by his slave girl." Then the Prophet () looked at the boy and noticed evident resemblance between him and `Utba, so he said, "He (the toy) is for you, O 'Abu bin Zam`a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam`a." `Aisha added: Since then he had never seen Sauda

6766. Narrated Sa'd:I heard the Prophet () saying, "Whoever claims to be the son of a person other than his father, and he knows that person is not his father, then Paradise will be forbidden for him." I mentioned that to Abu Bakra, and he said, "My ears heard that and my heart memorized it from Allah's Messenger ()

6767. Narrated Sa'd:I heard the Prophet () saying, "Whoever claims to be the son of a person other than his father, and he knows that person is not his father, then Paradise will be forbidden for him." I mentioned that to Abu Bakra, and he said, "My ears heard that and my heart memorized it from Allah's Messenger ()

6768. Narrated Abu Huraira:The Prophet () said, "Do not deny your fathers (i.e. claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief

6769. Narrated Abu Huraira:Allah's Messenger () said, "There were two women with whom there were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' So both of them sought the judgment of (the Prophet) David who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Solomon, son of David and informed him of the case. Solomon said, 'Give me a knife so that I may cut the child into two portions and give one half to each of you.' The younger lady said, 'Do not do so; may Allah bless you ! He is her child.' On that, he gave the child to the younger lady." Abu Huraira added: By Allah! I had never heard the word 'Sakkin' as meaning knife, except on that day, for we used to call it "Mudya

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6770. Narrated `Aisha:Allah's Messenger () once entered upon me in a very happy mood, with his features glittering with joy, and said, "O `Aisha! won't you see that Mujazziz (a Qa'if) looked just now at Zaid bin Haritha and Usama bin Zaid and said, 'These feet (of Usama and his father) belong to each other.'" (See Hadith No. 755, Vol)

6771. Narrated `Aisha:Once Allah's Messenger () entered upon me and he was in a very happy mood and said, "O `Aisha: Don't you know that Mujazziz Al-Mudliji entered and saw Usama and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said, 'These feet belong to each other

Limits and Punishments set by Allah (Hudood)

6772. Narrated Abu Huraira:Allah's Messenger () said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not believer at the time of drinking, and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it." Abu Huraira in another narration, narrated the same from the Prophet () with the exclusion of robbery

6773. Narrated Anas bin Malik:The Prophet () beat a drunk with palm-leaf stalks and shoes. And Abu Bakr gave (such a sinner) forty lashes

6774. Narrated `Uqba bin Al-Harith:An-Nu`man or the son of An-Nu`man was brought to the Prophet () on a charge of drunkenness. So the Prophet ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes

6775. Narrated' `Uqba bin Al-Harith:An-Nu`man or the son of An-Nu`man was brought to the Prophet () in a state of intoxication. The Prophet felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him, using palm-leaf stalks and shoes, and I was among those who beat him

6776. Narrated Anas:The Prophet () lashed a drunk with dateleaf stalks and shoes. And Abu Bakr gave a drunk forty lashes

6777. Narrated Abu Salama:Abu Huraira said, "A man who drank wine was brought to the Prophet. The Prophet () said, 'Beat him!' Abu Huraira added, "So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allah disgrace you!' On that the Prophet () said, 'Do not say so, for you are helping Satan to overpower him

6778. Narrated `Ali bin Abi Talib:I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allah's Messenger () for the drunk

6779. Narrated As-Sa'ib bin Yazid:We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet, Abu Bakr and the early part of `Umar's caliphate. But during the last period of `Umar's caliphate, he used to give the drunk forty lashes; and when drunks became mischievous and disobedient, he used to scourge them eighty lashes

6780. Narrated `Umar bin Al-Khattab:During the lifetime of the Prophet () there was a man called `Abdullah whose nickname was Donkey, and he used to make Allah's Messenger () laugh. The Prophet () lashed him because of drinking (alcohol). And one-day he was brought to the Prophet () on the same charge and was lashed. On that, a man among the people said, "O Allah, curse him ! How frequently he has been brought (to the Prophet () on such a charge)!" The Prophet () said, "Do not curse him, for by Allah, I know for he loves Allah and His Apostle

6781. Narrated Abu Huraira:A drunk was brought to the Prophet () and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, "What is wrong with him? May Allah disgrace him!" Allah's Messenger () said, "Do not help Satan against your (Muslim) brother

6782. Narrated Ibn `Abbas:The Prophet () said, "When (a person) an adulterer commits illegal sexual intercourse then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the time he is stealing

6783. Narrated Abu Huraira:The Prophet () said, "Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off." Al-A'mash said, "People used to interpret the Baida as an iron helmet, and they used to think that the rope may cost a few dirhams

6784. Narrated 'Ubada bin As-Samit:We were with the Prophet () in a gathering and he said, 'Swear allegiance to me that you will not worship anything besides Allah, Will not steal, and will not commit illegal sexual intercourse.'" And then (the Prophet) recited the whole Verse (i.e. 60:12). The Prophet () added, 'And whoever among you fulfills his pledge, his reward is with Allah; and whoever commits something of such sins and receives the legal punishment for it, that will be considered as the expiation for that sin, and whoever commits something of such sins and Allah screens him, it is up to Allah whether to excuse or punish him

6785. Narrated `Abdullah:Allah's Apostle said in Hajjat-al-Wada`, "Which month (of the year) do you think is most sacred?" The people said, "This current month of ours (the month of Dhul-Hijja)." He said, "Which town (country) do you think is the most sacred?" They said, "This city of ours (Mecca)." He said, "Which day do you think is the most sacred?" The people said, "This day of ours." He then said, "Allah, the Blessed, the Supreme, has made your blood, your property and your honor as sacred as this day of yours in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully." He then said thrice, "Have I conveyed Allah's Message (to you)?" The people answered him each time saying, 'Yes.' The Prophet () added, 'May Allah be merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other

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6786. Narrated Aisha: Whenever the Prophet (ﷺ) was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake

6787. Narrated `Aisha: Usama approached the Prophet (ﷺ) on behalf of a woman (who had committed theft). The Prophet (ﷺ) said, "The people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fatima (the daughter of the Prophet (ﷺ)) did that (i.e. stole), I would cut off her hand

6788. Narrated `Aisha: The Quraish people became very worried about the Makhzumiya lady who had committed theft. They said, "Nobody can speak (in favor of the lady) to Allah's Messenger (ﷺ) and nobody dares do that except Usama who is the favorite of Allah's Messenger (ﷺ)." When Usama spoke to Allah's Messenger (ﷺ) about that matter, Allah's Messenger (ﷺ) said, "Do you intercede (with me) to violate one of the legal punishment of Allah?" Then he got up and addressed the people, saying, "O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatima, the daughter of Muhammad committed theft, Muhammad will cut off her hand

6789. Narrated `Aisha: The Prophet (ﷺ) said, "The hand should be cut off for stealing something that is worth a quarter of a Dinar or more

6790. Narrated `Aisha: The Prophet (ﷺ) said, "The hand of a thief should be cut off for stealing a quarter of a Dinar

6791. Narrated `Aisha: The Prophet (ﷺ) said, "The hand should be cut off for stealing a quarter of a Dinar

6792. Narrated `Aisha: The hand of a thief was not cut off during the lifetime of the Prophet (ﷺ) except for stealing something equal to a shield in value. A similar hadith is narrated from `Aisha through another chain

6793. Narrated `Aisha: A thief's hand was not cut off for stealing something cheaper than a Hajafa or a Turs (two kinds of shields), each of which was worth a (respectable) price

6794. Narrated `Aisha: A thief's hand was not cut off for stealing something worth less than the price of a shield, whether a Turs or Hajafa (two kinds of shields), each of which was worth a (respectable) price

6795. Narrated Ibn `Umar: Allah's Messenger (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams

6796. Narrated Ibn `Umar: The Prophet (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams

6797. Narrated `Abdullah bin `Umar: The Prophet (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams

6798. Narrated `Abdullah bin `Umar: The Prophet (ﷺ) cut off the hand of a thief for stealing a shield that was worth three Dirhams

6799. Narrated Abu Huraira: Allah's Apostle said, "Allah curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off

6800. Narrated `Aisha: The Prophet (ﷺ) cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet (ﷺ) and she repented, and her repentance was sincere

6801. Narrated Ubada bin As-Samit: I gave the pledge of allegiance to the Prophet (ﷺ) with a group of people, and he said, "I take your pledge that you will not worship anything besides Allah, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in anything good. And whoever among you fulfill all these (obligations of the pledge), his reward is with Allah. And whoever commits any of the above crimes and receives his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah, Who will either punish or forgive him according to His wish." Abu `Abdullah said: "If a thief repents after his hand has been cut off, the his witness well be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted

6802. Narrated Anas: Some people from the tribe of `Ukl came to the Prophet (ﷺ) and embraced Islam. The climate of Medina did not suit them, so the Prophet (ﷺ) ordered them to go to the (herd of milch) camels of charity and to drink, their milk and urine (as a medicine). They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet (ﷺ) sent (some people) in their pursuit and so they were (caught and) brought, and the Prophets ordered that their hands and legs should be cut off and that their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they die

6803. Narrated Anas: The Prophet (ﷺ) cut off the hands and feet of the men belonging to the tribe of `Uraina and did not cauterise (their bleeding limbs) till they died

6804. Narrated Anas: A group of people from `Ukl (tribe) came to the Prophet (ﷺ) and they were living with the people of As-Suffa, but they became ill as the climate of Medina did not suit them, so they said, "O Allah's Messenger (ﷺ)! Provide us with milk." The Prophet (ﷺ) said, I see no other way for you than to use the camels of Allah's Apostle." So they went and drank the milk and urine of the camels, (as medicine) and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allah's Apostle, he sent some men in their pursuit, and they were captured and brought before mid day. The Prophet ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized.

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Then they were put at a place called Al- Harra, and when they asked for water to drink they were not given till they died. (Abu Qilaba said, "Those people committed theft and murder and fought against Allah and His Apostle)

6805. Narrated Anas bin Malik:A group of people from `Ukl (or `Uraina) tribe ----but I think he said that they were from `Ukl came to Medina and (they became ill, so) the Prophet () ordered them to go to the herd of (Milch) she-camels and told them to go out and drink the camels' urine and milk (as a medicine). So they went and drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet () early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet () before midday. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces and they were thrown at Al-Harra, and when they asked for water to drink, they were not given water. (Abu Qilaba said, "Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allah and His Apostle

6806. Narrated Abu Huraira:The Prophet () said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given

6807. Narrated Sahl bin Sa`d:The Prophet () said, "Whoever guarantees me (the chastity of) what is between his legs (i.e. his private parts), and what is between his jaws (i.e., his tongue), I guarantee him Paradise

6808. Narrated Anas: I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet. I heard the Prophet () saying, "The Hour will not be established" or said: "From among the portents of the Hour is that the religious knowledge will be taken away (by the death of religious Scholars) and general ignorance (of religion) will appear; and the drinking of alcoholic drinks will be very common, and (open) illegal sexual intercourse will prevail, and men will decrease in number while women will increase so much so that, for fifty women there will only be one man to look after them

6809. Narrated `Ikrima from Ibn `Abbas: Allah's Messenger () said, "When a slave (of Allah) commits illegal sexual intercourse, he is not a believer at the time of committing it; and if he steals, he is not a believer at the time of stealing; and if he drinks an alcoholic drink, when he is not a believer at the time of drinking it; and he is not a believer when he commits a murder," `Ikrima said: I asked Ibn Abbas, "How is faith taken away from him?" He said, Like this," by clasping his hands and then separating them, and added, "But if he repents, faith returns to him like this, by clasping his hands again

6810. Narrated Abu Huraira:The Prophet () said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter

6811. Narrated `Abdullah bin Mas`ud:I said, "O Allah's Messenger (!) Which is the biggest sin?" He said, "To set up rivals to Allah by worshipping others though He alone has created you." I asked, "What is next?" He said, "To kill your child lest it should share your food." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor

6812. Narrated Ash-Shu`bi:from `Ali when the latter stoned a lady to death on a Friday. `Ali said, "I have stoned her according to the tradition of Allah's Messenger ()

6813. Narrated Ash Shaibani:I asked `Abdullah bin Abi `Aufa, 'Did Allah's Messenger () carry out the Rajam penalty (i.e., stoning to death)?' He said, "Yes." I said, "Before the revelation of Surat-an-Nur or after it?" He replied, "I don't know

6814. Narrated Jabir bin `Abdullah Al-Ansari:A man from the tribe of Bani Aslam came to Allah's Messenger () and Informed him that he had committed illegal sexual intercourse and bore witness four times against himself. Allah's Messenger () ordered him to be stoned to death as he was a married Person

6815. Narrated Abu Huraira:A man came to Allah's Messenger () while he was in the mosque, and he called him, saying, "O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet () turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet () called him, saying, "Are you mad?" The man said, "No." The Prophet () said, "Are you married?" The man said, "Yes." Then the Prophet () said, 'Take him away and stone him to death.' Jabir bin `Abdullah said: I was among the ones who participated in stoning him and we stoned him at the Musalla. When the stones troubled him, he fled, but we overtook him at Al-Harra and stoned him to death

6816. Narrated Abu Huraira:A man came to Allah's Messenger () while he was in the mosque, and he called him, saying, "O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet () turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet () called him, saying, "Are you mad?" The man said, "No." The Prophet () said, "Are you married?" The man said, "Yes." Then the Prophet () said, 'Take him away and stone him to death.' Jabir bin `Abdullah said: I was among the ones who participated in stoning him and we stoned him at the Musalla. When the stones troubled him, he fled, but we overtook him at Al-Harra and stoned him to death

6817. Narrated `Aisha:Sa`d bin Abi Waqqas and `Abd bin Zam`a quarrelled with each other (regarding a child). The Prophet () said, "The boy is for you, O `Abd bin Zam`a, for the boy is for (the owner) of the bed. O Sauda ! Screen yourself from the boy." The sub-narrator, Al-Laith added (that the Prophet () also said), "And the stone is for the person who commits an illegal sexual intercourse

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6818. Narrated Abu Huraira: The Prophet (ﷺ) said, "The boy is for (the owner of) the bed and the stone is for the person who commits illegal sexual intercourse."

6819. Narrated Ibn `Umar: A Jew and a Jewess were brought to Allah's Messenger (ﷺ) on a charge of committing an illegal sexual intercourse. The Prophet (ﷺ) asked them, "What is the legal punishment (for this sin) in your Book (Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya." `Abdullah bin Salam said, "O Allah's Messenger (ﷺ), tell them to bring the Torah." The Torah was brought, and then one of the Jews put his hand over the Divine Verse of the Rajam (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salam said to the Jew, "Lift up your hand." Behold! The Divine Verse of the Rajam was under his hand. So Allah's Apostle ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn `Umar added: So both of them were stoned at the Balat and I saw the Jew sheltering the Jewess.

6820. Narrated Jabir: A man from the tribe of Aslam came to the Prophet (ﷺ) and confessed that he had committed an illegal sexual intercourse. The Prophet (ﷺ) turned his face away from him till the man bore witness against himself four times. The Prophet (ﷺ) said to him, "Are you mad?" He said "No." He said, "Are you married?" He said, "Yes." Then the Prophet (ﷺ) ordered that he be stoned to death, and he was stoned to death at the Musalla. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet (ﷺ) spoke well of him and offered his funeral prayer.

6821. Narrated Abu Huraira: A person had sexual relation with his wife in the month of Ramadan (while he was fasting), and he came to Allah's Messenger (ﷺ) seeking his verdict concerning that action. The Prophet (ﷺ) said (to him), "Can you afford to manumit a slave?" The man said, "No." The Prophet (ﷺ) said, "Can you fast for two successive months?" He said, "No." The Prophet (ﷺ) said, "Then feed sixty poor persons."

6822. Narrated 'Aisha: A man came to the Prophet (ﷺ) in the mosque and said, "I am burnt (ruined)!" The Prophet (ﷺ) asked him, "With what (what have you done)?" He said, "I have had sexual relation with my wife in the month of Ramadan (while fasting)." The Prophet (ﷺ) said to him, "Give in charity." He said, "I have nothing." The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet (ﷺ) (The sub-narrator, 'Abdur Rahman added: I do not know what kind of food it was). On that the Prophet (ﷺ) said, "Where is the burnt person?" The man said, "Here I am." The Prophet (ﷺ) said to him, "Take this (food) and give it in charity (to someone)." The man said, "To a poorer person than I? My family has nothing to eat." Then the Prophet (ﷺ) said to him, "Then eat it yourselves."

6823. Narrated Anas bin Malik: While I was with the Prophet (ﷺ) a man came and said, "O Allah's Messenger (ﷺ)! I have committed a legally punishable sin; please inflict the legal punishment on me!" The Prophet (ﷺ) did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet (ﷺ), and when the Prophet (ﷺ) had finished his prayer, the man again got up and said, "O Allah's Messenger (ﷺ)! I have committed a legally punishable sin; please inflict the punishment on me according to Allah's Laws." The Prophet (ﷺ) said, "Haven't you prayed with us?" He said, "Yes." The Prophet (ﷺ) said, "Allah has forgiven your sin." or said, "....your legally punishable sin."

6824. Narrated Ibn `Abbas: When Ma'iz bin Malik came to the Prophet (ﷺ) (in order to confess), the Prophet (ﷺ) said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, using no euphemism, "Did you have sexual intercourse with her?" The narrator added: At that, (i.e. after his confession) the Prophet (ﷺ) ordered that he be stoned (to death).

6825. Narrated Abu Huraira: A man from among the people, came to Allah's Messenger (ﷺ) while Allah's Messenger (ﷺ) was sitting in the mosque, and addressed him, saying, "O Allah's Messenger (ﷺ)! I have committed an illegal sexual intercourse." The Prophet (ﷺ) turned his face away from him. The man came to that side to which the Prophet (ﷺ) had turned his face, and said, "O Allah's Messenger (ﷺ)! I have committed an illegal intercourse." The Prophet (ﷺ) turned his face to the other side, and the man came to that side, and when he confessed four times, the Prophet (ﷺ) called him and said, "Are you mad?" He said, "No, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "Are you married?" He said, "Yes, O Allah's Messenger (ﷺ)." The Prophet (ﷺ) said (to the people), "Take him away and stone him to death." Ibn Shihab added, "I was told by one who heard Jabir, that Jabir said, 'I was among those who stoned the man, and we stoned him at the Musalla (Id praying Place), and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Harra and stoned him to death (there)'."

6826. Narrated Abu Huraira: A man from among the people, came to Allah's Messenger (ﷺ) while Allah's Messenger (ﷺ) was sitting in the mosque, and addressed him, saying, "O Allah's Messenger (ﷺ)! I have committed an illegal sexual intercourse." The Prophet (ﷺ) turned his face away from him. The man came to that side to which the Prophet (ﷺ) had turned his face, and said, "O Allah's Messenger (ﷺ)! I have committed an illegal intercourse." The Prophet (ﷺ) turned his face to the other side, and the man came to that side, and when he confessed four times, the Prophet (ﷺ) called him and said, "Are you mad?" He said, "No, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "Are you married?" He said, "Yes, O Allah's Messenger (ﷺ)." The Prophet (ﷺ) said (to the people), "Take him away and stone him to death." Ibn Shihab added, "I was told by one who heard Jabir, that Jabir said, 'I was among those who stoned the man, and we stoned him at the Musalla (Id praying Place), and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Harra and stoned him to death (there)'."

6827. Narrated Abu Huraira and Zaid bin Khalid: While we were with the Prophet (ﷺ), a man stood up and said (to the Prophet (ﷺ)), "I beseech you by Allah, that you should judge us according to Allah's Laws." Then the man's opponent who was wiser than him, got up saying (to Allah's Messenger (ﷺ)) "Judge us according to Allah's Law and kindly allow me (to speak)." The Prophet (ﷺ) said, "'Speak.'" He said, "My son was a laborer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom for my son's sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death." The Prophet (ﷺ) said, "By Him in Whose Hand my soul is, I will judge you according to the Laws of Allah. Your one-hundred sheep and the slave are to be returned to you, and your son has to receive one-hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death." Unais went to her and

she confessed. He then stoned her to death

6828. Narrated Abu Huraira and Zaid bin Khalid: While we were with the Prophet (ﷺ), a man stood up and said (to the Prophet (ﷺ)), "I beseech you by Allah, that you should judge us according to Allah's Laws." Then the man's opponent who was wiser than him, got up saying (to Allah's Messenger (ﷺ)) "Judge us according to Allah's Law and kindly allow me (to speak)." The Prophet (ﷺ) said, "'Speak.'" He said, "My son was a laborer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom for my son's sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death." The Prophet (ﷺ) said, "By Him in Whose Hand my soul is, I will judge you according to the Laws of Allah. Your one-hundred sheep and the slave are to be returned to you, and your son has to receive one-hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death." Unais went to her and she confessed. He then stoned her to death

6829. Narrated Ibn `Abbas: `Umar said, "I am afraid that after a long time has passed, people may say, "We do not find the Verses of the Rajam (stoning to death) in the Holy Book," and consequently they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the penalty of Rajam be inflicted on him who commits illegal sexual intercourse, if he is already married and the crime is proved by witnesses or pregnancy or confession." Sufyan added, "I have memorized this narration in this way." `Umar added, "Surely Allah's Messenger (ﷺ) carried out the penalty of Rajam, and so did we after him

6830. Narrated Ibn `Abbas: I used to teach (the Qur'an to) some people of the Muhajirin (emigrants), among whom there was `Abdur Rahman bin `Auf. While I was in his house at Mina, and he was with `Umar bin Al-Khattab during `Umar's last Hajj, `Abdur-Rahman came to me and said, "Would that you had seen the man who came today to the Chief of the Believers (`Umar), saying, 'O Chief of the Believers! What do you think about so-and-so who says, 'If `Umar should die, I will give the pledge of allegiance to such-and-such person, as by Allah, the pledge of allegiance to Abu Bakr was nothing but a prompt sudden action which got established afterwards.' `Umar became angry and then said, 'Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (the question of rulership). `Abdur-Rahman said, "I said, 'O Chief of the believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Medina, as it is the place of emigration and the place of Prophet's Traditions, and there you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place.' On that, `Umar said, 'By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina." Ibn `Abbas added: We reached Medina by the end of the month of Dhul-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'id bin Zaid bin `Amr bin Nufail sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while `Umar bin Al-Khattab came out, and when I saw him coming towards us, I said to Sa'id bin Zaid bin `Amr bin Nufail "Today `Umar will say such a thing as he has never said since he was chosen as Caliph." Sa'id denied my statement with astonishment and said, "What thing do you expect `Umar to say the like of which he has never said before?" In the meantime, `Umar sat on the pulpit and when the callmakers for the prayer had finished their call, `Umar stood up, and having glorified and praised Allah as He deserved, he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah's Messenger (ﷺ) did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male & female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allah's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.' Then Allah's Messenger (ﷺ) said, 'Do not praise me excessively as Jesus, son of Marry was praised, but call me Allah's Slave and His Apostles.' (O people!) I have been informed that a speaker amongst you says, 'By Allah, if `Umar should die, I will give the pledge of allegiance to such-and-such person.' One should not deceive oneself by saying that the pledge of allegiance given to Abu Bakr was given suddenly and it was successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the qualities of Abu Bakr. Remember that whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed. And no doubt after the death of the Prophet (ﷺ) we were informed that the Ansar disagreed with us and gathered in the shed of Bani Sa'da. `Ali and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abu Bakr. I said to Abu Bakr, 'Let's go to these Ansari brothers of ours.' So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Ansar, and said, 'O group of Muhajirin (emigrants) ! Where are you going?' We replied, 'We are going to these Ansari brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allah, we will go to them.' And so we proceeded until we reached them at the shed of Bani Sa'da. Behold! There was a man sitting amongst them and wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin `Ubada.' I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the Ansar's speaker said, 'None has the right to be worshipped but Allah,' and praising Allah as He deserved, he added, 'To proceed, we are Allah's Ansar (helpers) and the majority of the Muslim army,

while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practicing this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had prepared a speech which I liked and which I wanted to deliver in the presence of Abu Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abu Bakr said, 'Wait a while.' I disliked to make him angry. So Abu Bakr himself gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, 'O Ansar! You deserve all (the qualities that you have attributed to yourselves, but this question (of Caliphate) is only for the Quraish as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish. And then Abu Bakr held my hand and Abu Ubaida bin al-Jarrah's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allah, I would rather have my neck chopped off as expiator for a sin than become the ruler of a nation, one of whose members is Abu Bakr, unless at the time of my death my own-self suggests something I don't feel at present.' And then one of the Ansar said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high class palm tree! O Quraish. There should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, 'O Abu Bakr! Hold your hand out.' He held his hand out and I pledged allegiance to him, and then all the emigrants gave the Pledge of allegiance and so did the Ansar afterwards. And so we became victorious over Sa'd bin Ubada (whom Al-Ansar wanted to make a ruler). One of the Ansar said, 'You have killed Sa'd bin Ubada.' I replied, 'Allah has killed Sa'd bin Ubada.' Umar added, 'By Allah, apart from the great tragedy that had happened to us (i.e. the death of the Prophet), there was no greater problem than the allegiance pledged to Abu Bakr because we were afraid that if we left the people, they might give the Pledge of allegiance after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So if any person gives the Pledge of allegiance to somebody (to become a Caliph) without consulting the other Muslims, then the one he has selected should not be granted allegiance, lest both of them should be killed

6831. Narrated Zaid bin Khalid Al-Juhani: I heard the Prophet () ordering that an unmarried person guilty of illegal sexual intercourse be flogged one-hundred stripes and be exiled for one year. Umar bin Al-Khattab also exiled such a person, and this tradition is still valid

6832. Narrated Zaid bin Khalid Al-Juhani: I heard the Prophet () ordering that an unmarried person guilty of illegal sexual intercourse be flogged one-hundred stripes and be exiled for one year. Umar bin Al-Khattab also exiled such a person, and this tradition is still valid

6833. Narrated Abu Huraira: Allah's Messenger () judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one-hundred stripes)

6834. Narrated Ibn Abbas: The Prophet () cursed the effeminate men and those women who assume the similitude (manners) of men. He also said, "Turn them out of your houses." He turned such-and-such person out, and Umar also turned out such-and-such person

6835. Narrated Abu Huraira and Zaid bin Khalid: A bedouin came to the Prophet () while he (the Prophet) was sitting, and said, "O Allah's Messenger (! Give your verdict according to Allah's Laws (in our case)." Then his opponent got up and said, "He has told the truth, O Allah's Messenger (! Decide his case according to Allah's Laws. My son was a laborer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one-hundred sheep and a slave girl as a ransom for him. Then I asked the religious learned people, and they told me that my son should be flogged with one-hundred stripes and be exiled for one year." The Prophet () said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws. The sheep and the slave girl will be returned to you and your son will be flogged one-hundred stripes and be exiled for one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death." So Unais went in the morning and stoned her to death (after she had confessed)

6836. Narrated Abu Huraira and Zaid bin Khalid: A bedouin came to the Prophet () while he (the Prophet) was sitting, and said, "O Allah's Messenger (! Give your verdict according to Allah's Laws (in our case)." Then his opponent got up and said, "He has told the truth, O Allah's Messenger (! Decide his case according to Allah's Laws. My son was a laborer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one-hundred sheep and a slave girl as a ransom for him. Then I asked the religious learned people, and they told me that my son should be flogged with one-hundred stripes and be exiled for one year." The Prophet () said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws. The sheep and the slave girl will be returned to you and your son will be flogged one-hundred stripes and be exiled for one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death." So Unais went in the morning and stoned her to death (after she had confessed)

6837. Narrated Abu Huraira and Zaid bin Khalid: The verdict of Allah's Messenger () was sought about an unmarried slave girl guilty of illegal intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the third time), then flog her (fifty stripes) and sell her for even a hair rope." Ibn Shihab said, "I am not sure whether the Prophet () ordered that she be sold after the third or fourth time of committing illegal intercourse

6838. Narrated Abu Huraira and Zaid bin Khalid: The verdict of Allah's Messenger () was sought about an unmarried slave girl guilty of illegal intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the third time), then flog her (fifty stripes) and sell her for even a hair rope." Ibn Shihab said, "I am not sure whether the Prophet () ordered that she be sold after the third or fourth time of committing illegal intercourse

6839. Narrated Abu Huraira: The Prophet () said, "If a lady slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she

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should be flogged (fifty stripes) but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished; and if she commits illegal sexual intercourse for the third time, then she should be sold even for a hair rope

6840. Narrated Ash-Shaibani: I asked `Abdullah bin Abi `Aufa about the Rajam (stoning somebody to death for committing illegal sexual intercourse). He replied, "The Prophet (ﷺ) carried out the penalty of Rajam," I asked, "Was that before or after the revelation of Surat-an-Nur?" He replied, "I do not know

6841. Narrated `Abdullah bin `Umar: The Jews came to Allah's Messenger (ﷺ) and mentioned to him that a man and a lady among them had committed illegal sexual intercourse. Allah's Messenger (ﷺ) said to them, "What do you find in the Torah regarding the Rajam?" They replied, "We only disgrace and flog them with stripes." `Abdullah bin Salam said to them, 'You have told a lie the penalty of Rajam is in the Torah.' They brought the Torah and opened it. One of them put his hand over the verse of the Rajam and read what was before and after it. `Abdullah bin Salam said to him, "Lift up your hand." Where he lifted it there appeared the verse of the Rajam. So they said, "O Muhammad! He has said the truth, the verse of the Rajam is in it (Torah)." Then Allah's Messenger (ﷺ) ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones

6842. Narrated Abu Huraira and Zaid bin Khalid: Two men had a dispute in the presence of Allah's Messenger (ﷺ). One of them said, "Judge us according to Allah's Laws." The other who was more wise said, "Yes, Allah's Messenger (ﷺ), judge us according to Allah's Laws and allow me to speak (first)" The Prophet (ﷺ) said to him, 'Speak " He said, "My son was a laborer for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one-hundred sheep and a slave girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about It), and they told me that my son should be flogged one-hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death " Allah's Messenger (ﷺ) said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws: O man, as for your sheep and slave girl, they are to be returned to you." Then the Prophet (ﷺ) had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslami to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death

6843. Narrated Abu Huraira and Zaid bin Khalid: Two men had a dispute in the presence of Allah's Messenger (ﷺ). One of them said, "Judge us according to Allah's Laws." The other who was more wise said, "Yes, Allah's Messenger (ﷺ), judge us according to Allah's Laws and allow me to speak (first)" The Prophet (ﷺ) said to him, 'Speak " He said, "My son was a laborer for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one-hundred sheep and a slave girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about It), and they told me that my son should be flogged one-hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death " Allah's Messenger (ﷺ) said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws: O man, as for your sheep and slave girl, they are to be returned to you." Then the Prophet (ﷺ) had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslami to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death

6844. Narrated `Aisha: Abu Bakr came to me while Allah's Messenger (ﷺ) was sleeping with his head on my thigh. Abu Bakr said (to me), "You have detained Allah's Messenger (ﷺ) and the people, and there is no water in this place." So he admonished me and struck my flanks with his hand, and nothing could stop me from moving except the reclining of Allah's Messenger (ﷺ) (on my thigh), and then Allah revealed the Divine Verse of Tayammum

6845. Narrated Aisha: Abu Bakr came to towards me and struck me violently with his fist and said, "You have detained the people because of your necklace." But I remained motionless as if I was dead lest I should awake Allah's Messenger (ﷺ) although that hit was very painful

6846. Narrated Al-Mughira: Sa'd bin Ubada said, "If I found a man with my wife, I would kill him with the sharp side of my sword." When the Prophet (ﷺ) heard that he said, "Do you wonder at Sa'd's sense of ghira (self-respect)? Verily, I have more sense of ghira than Sa'd, and Allah has more sense of ghira than I

6847. Narrated Abu Huraira: A bedouin came to Allah's Messenger (ﷺ) and said, "My wife has delivered a black child." The Prophet (ﷺ) said to him, "Have you camels?" He replied, "Yes." The Prophet (ﷺ) said, "What color are they?" He replied, "They are red." The Prophet (ﷺ) further asked, "Are any of them gray in color?" He replied, "Yes." The Prophet asked him, "Whence did that grayness come?" He said, "I think it descended from the camel's ancestors." Then the Prophet (ﷺ) said (to him), "Therefore, this child of yours has most probably inherited the color from his ancestors

6848. Narrated Abu Burda: The Prophet (ﷺ) used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime, the legal punishment of which is assigned by Allah

6849. Narrated `Abdur-Rahman bin Jabir: On the authority of others, that the Prophet (ﷺ) said, "No Punishment exceeds the flogging of the ten stripes, except if one is guilty of a crime necessitating a legal punishment prescribed by Allah

6850. Narrated Abu Burda Al-Ansari: I heard the Prophet (ﷺ) saying, "Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allah's legal Punishment

6851. Narrated Abu Huraira: Allah's Messenger (ﷺ) forbade Al-Wisal (fasting continuously for more than one day without taking any meals). A man from the Muslims said, "But you do Al-Wisal, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "Who among you is similar to me? I sleep and my Lord makes me eat and drink." When the people refused to give up Al-Wisal, the Prophet (ﷺ) fasted along with them for one day, and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet (ﷺ) said, "If the crescent had not appeared, I would have made you continue your fast (for a third day),"

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as if he wanted to punish them for they had refused to give up Al-Wisal

6852. Narrated `Abdullah bin `Umar:Those people who used to buy foodstuff at random (without weighing or measuring it) were beaten in the lifetime of Allah's Messenger () if they sold it at the very place where they had bought it, till they carried it to their dwelling places

6853. Narrated `Aisha:Allah's Messenger () never took revenge for his own self in any matter presented to him till Allah's limits were exceeded, in which case he would take revenge for Allah's sake

6854. Narrated Sahl bin Sa'd:I witnessed the case of Lian (the case of a man who charged his wife for committing illegal sexual intercourse when I was fifteen years old. The Prophet () ordered that they be divorced, and the husband said, "If I kept her, I would be a liar." I remember that Az-Zubair also said, "(It was said) that if that woman brought forth the child with such-and-such description, her husband would prove truthful, but if she brought it with such-and-such description looking like a Wahra (a red insect), he would prove untruthful." I heard Az-Zubair also saying, "Finally she gave birth to a child of description which her husband disliked

6855. Narrated Al-Qasim bin Muhammad:Ibn `Abbas mentioned the couple who had taken the oath of Lian. `Abdullah bin Shaddad said (to him), "Was this woman about whom Allah's Messenger () said, 'If I were ever to stone to death any woman without witnesses. (I would have stoned that woman to death)?' Ibn `Abbas replied," No, that lady exposed herself (by her suspicious behavior)

6856. Narrated Ibn `Abbas:Lian was mentioned in the presence of the Prophet, `Asim bin Adi said a statement about it, and when he left, a man from his tribe came to him complaining that he had seen a man with his wife. `Asim said, "I have been put to trial only because of my statement." So he took the man to the Prophet () and the man told him about the incident. The man (husband) was of yellow complexion, thin, and of lank hair, while the man whom he had accused of having been with his wife, was reddish brown with fat thick legs and fat body. The Prophet () said, "O Allah! Reveal the truth." Later on the lady delivered a child resembling the man whom the husband had accused of having been with her. So the Prophet () made them take the oath of Lian. A man said to Ibn `Abbas in the gathering, "Was that the same lady about whom the Prophet () said, 'If I were to stone any lady (for committing illegal sexual intercourse) to death without witnesses, I would have stoned that lady to death?' Ibn `Abbas said, "No, that was another lady who used to behave in such a suspicious way among the Muslims that one might accuse her of committing illegal sexual intercourse

6857. Narrated Abu Huraira:The Prophet () said, "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship 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 usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers

6858. Narrated Abu Huraira:I heard Abu-l-Qasim (the Prophet) saying, "If somebody slanders his slave and the slave is free from what he says, he will be flogged on the Day of Resurrection unless the slave is really as he has described him

6859. Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:A man came to the Prophet () and said, "I beseech you to judge us according to Allah's Laws." Then his opponent who was wiser than he, got up and said, "He has spoken the truth. So judge us according to Allah's Laws and please allow me (to speak), O Allah's Messenger ()." The Prophet () said, "Speak." He said, "My son was a laborer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged onehundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)."The Prophet () said, "By Him in Whose Hand my soul is, I will Judge you (in this case) according to Allah's Laws. The one-hundred (sheep) and the slave shall be returned to you and your son shall be flogged one-hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death." She confessed and he stoned her to death

6860. Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:A man came to the Prophet () and said, "I beseech you to judge us according to Allah's Laws." Then his opponent who was wiser than he, got up and said, "He has spoken the truth. So judge us according to Allah's Laws and please allow me (to speak), O Allah's Messenger ()." The Prophet () said, "Speak." He said, "My son was a laborer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged onehundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)."The Prophet () said, "By Him in Whose Hand my soul is, I will Judge you (in this case) according to Allah's Laws. The one-hundred (sheep) and the slave shall be returned to you and your son shall be flogged one-hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death." She confessed and he stoned her to death

Blood Money (Ad-Diyat)

6861. Narrated `Abdullah:A man said, "O Allah's Messenger (! Which sin is the greatest in Allah's Sight?" The Prophet () said, "To set up a rival unto Allah though He Alone created you . " The man said, "What is next?" The Prophet () said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbor." So Allah revealed in confirmation of this narration:-- 'And those who invoke not with Allah, any other god. Nor kill, such life as Allah has forbidden except for just cause nor commit illegal sexual intercourse. And whoever does

this shall receive the punishment

6862. Narrated Ibn `Umar:Allah's Messenger () said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully

6863. Narrated `Abdullah bin `Umar:One of the evil deeds with bad consequence from which there is no escape for the one who is involved in it is to kill someone unlawfully

6864. Narrated `Abdullah:The Prophet () said, "The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed

6865. Narrated Al-Miqdad bin `Amr Al-Kindi:An ally of Bani Zuhra who took part in the battle of Badr with the Prophet, that he said, "O Allah's Apostle! If I meet an unbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, 'I have surrendered to Allah (i.e. embraced Islam),' may I kill him after he has said so?" Allah's Messenger () said, "Do not kill him." Al- Miqdad said, "But O Allah's Messenger ()! He had chopped off one of my hands and he said that after he had cut it off. May I kill him?" The Prophet () said. "Do not kill him for if you kill him, he would be in the position in which you had been before you kill him, and you would be in the position in which he was before he said the sentence." The Prophet () also said to Al-Miqdad, "If a faithful believer conceals his faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islam) at Mecca before

6866. Narrated Al-Miqdad bin `Amr Al-Kindi:An ally of Bani Zuhra who took part in the battle of Badr with the Prophet, that he said, "O Allah's Apostle! If I meet an unbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, 'I have surrendered to Allah (i.e. embraced Islam),' may I kill him after he has said so?" Allah's Messenger () said, "Do not kill him." Al- Miqdad said, "But O Allah's Messenger ()! He had chopped off one of my hands and he said that after he had cut it off. May I kill him?" The Prophet () said. "Do not kill him for if you kill him, he would be in the position in which you had been before you kill him, and you would be in the position in which he was before he said the sentence." The Prophet () also said to Al-Miqdad, "If a faithful believer conceals his faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islam) at Mecca before

6867. Narrated `Abdullah:The Prophet () said, "No human being is killed unjustly, but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qabil)

6868. Narrated `Abdullah bin `Umar:The Prophet () said, "After me (i.e. after my death), do not become disbelievers, by striking (cutting) the necks of one another

6869. Narrated Abu Zur'a bin `Amr bin Jarir:The Prophet () said during Hajjat-al-Wada`, "Let the people be quiet and listen to me. After me, do not become disbelievers, by striking (cutting) the necks of one another

6870. Narrated `Abdullah bin `Amr:The Prophet () said, "Al-Ka`ba'ir (the biggest sins) are: To join others (as partners) in worship with Allah, to be undutiful to one's parents," or said, "to take a false oath." (The sub-narrator, Shu`ba is not sure) Mu`adh said: Shu`ba said, "Al-Ka`ba'ir (the biggest sins) are: (1) Joining others as partners in worship with Allah, (2) to take a false oath (3) and to be undutiful to one's parents," or said, "to murder (someone unlawfully)

6871. Narrated Anas bin Malik:The Prophet () said, "The biggest of Al-Ka`ba'ir (the great sins) are (1) to join others as partners in worship with Allah, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness

6872. Narrated Usama bin Zaid bin Haritha:Allah's Messenger () sent us (to fight) against Al-Huraqa (one of the sub-tribes) of Juhaina. We reached those people in the morning and defeated them. A man from the Ansar and I chased one of their men and when we attacked him, he said, "None has the right to be worshipped but Allah." The Ansari refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Medina), this news reached the Prophet. He said to me, "O Usama! You killed him after he had said, 'None has the right to be worshipped but Allah?'" I said, "O Allah's Messenger ()! He said so in order to save himself." The Prophet () said, "You killed him after he had said, 'None has the right to be worshipped but Allah.'" The Prophet () kept on repeating that statement till I wished I had not been a Muslim before that day

6873. Narrated `Ubada bin As-Samat:I was among those Naqibs (selected leaders) who gave the Pledge of allegiance to Allah's Messenger (). We gave the oath of allegiance, that we would not join partners in worship besides Allah, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allah has forbidden, would not commit robbery, would not disobey (Allah and His Apostle), and if we fulfilled this pledge we would have Paradise, but if we committed any one of these (sins), then our case will be decided by Allah

6874. Narrated `Abdullah:The Prophet () said, "Whoever carries arms against us, is not from us

6875. Narrated Al-Ahnaf bin Qais:I went to help that man (i.e., `Ali), and on the way I met Abu Bakra who asked me, "Where are you going?" I replied, "I am going to help that man." He said, "Go back, for I heard Allah's Messenger () saying, 'If two Muslims meet each other with their swords then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O Allah's Messenger ()! It is alright for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent

6876. Narrated Anas bin Malik:A Jew crushed the head of a girl between two stones, and the girl was asked, "Who has done that to you, so-and-so or so and so?" (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she agreed). The Jew was brought to the Prophet () and the Prophet () kept on questioning him till he confessed, whereupon his head was crushed with stones

Sahih al-Bukhari

6877. Narrated Anas bin Malik: A girl wearing ornaments, went out at Medina. Somebody struck her with a stone. She was brought to the Prophet (ﷺ) while she was still alive. Allah's Messenger (ﷺ) asked her, "Did such-and-such a person strike you?" She raised her head, denying that. He asked her a second time, saying, "Did so-and-so strike you?" She raised her head, denying that. He said for the third time, "Did so-and-so strike you?" She lowered her head, agreeing. Allah's Messenger (ﷺ) then sent for the killer and killed him between two stones

6878. Narrated 'Abdullah: Allah's Messenger (ﷺ) said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims

6879. Narrated Anas: A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet (ﷺ) while she was still alive. The Prophet (ﷺ) asked her, "Did such-and-such person strike you?" She gestured with her head, expressing denial. He asked her for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, she beckoned, "Yes." So the Prophet (ﷺ) killed him (the Jew) with two stones

6880. Narrated Abu Huraira: In the year of the Conquest of Mecca, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person belonging to them in the Pre-Islamic Period of Ignorance. So Allah's Apostle got up saying, "Allah held back the (army having) elephants from Mecca, but He let His Apostle and the believers overpower the infidels (of Mecca). Beware! (Mecca is a sanctuary)! Verily! Fighting in Mecca was not permitted for anybody before me, nor will it be permitted for anybody after me; It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its Luqata (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the Blood money or retaliation by having the killer killed." Then a man from Yemen, called Abu Shah, stood up and said, "Write that) for me, O Allah's Messenger (!)" Allah's Messenger (ﷺ) said (to his companions), "Write that for Abu Shah." Then another man from Quraish got up, saying, "O Allah's Messenger (!) Except Al- Idhkkir (a special kind of grass) as we use it in our houses and for graves." Allah's Messenger (ﷺ) said, "Except Al-idhkkir

6881. Narrated Ibn 'Abbas: For the children of Israel the punishment for crime was Al-Qisas only (i.e., the law of equality in punishment) and the payment of Blood money was not permitted as an alternate. But Allah said to this nation (Muslims): 'O you who believe! Qisas is prescribed for you in case of murder,(up to) ...end of the Verse. (2.178) Ibn 'Abbas added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn 'Abbas added: The Verse: 'Then the relatives should demand Blood-money in a reasonable manner.' (2.178) means that the demand should be reasonable and it is to be compensated with handsome gratitude

6882. Narrated Ibn 'Abbas: The Prophet (ﷺ) said, "The most hated persons to Allah are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Mecca and Medina); (2) a person who seeks that the traditions of the Pre-Islamic Period of Ignorance, should remain in Islam (3) and a person who seeks to shed somebody's blood without any right

6883. Narrated 'Aisha: The pagans were defeated on the day (of the battle) of Uhud. Satan shouted among the people on the day of Uhud, "O Allah's worshippers! Beware of what is behind you!" So the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yaman. Hudhaifa (bin Al-Yaman) shouted, "My father!" My father! But they killed him. Hudhaifa said, "May Allah forgive you." (The narrator added: Some of the defeated pagans fled till they reached Taif)

6884. Narrated Anas bin Malik: A Jew crushed the head of a girl between two stones. It was said to her. "Who has done this to you, such-and-such person, such-and-such person?" When the name of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet (ﷺ) ordered that his head be crushed with the stones. (Hammam said, "with two stones)

6885. Narrated Anas bin Malik: The Prophet (ﷺ) killed a Jew for killing a girl in order to take her ornaments

6886. Narrated 'Aisha: We poured medicine into the mouth of the Prophet (ﷺ) during his ailment. He said, "Don't pour medicine into my mouth." (We thought he said that) out of the aversion a patient usually has for medicines. When he improved and felt better he said, "There is none of you but will be forced to drink medicine, except Al-'Abbas, for he did not witness your deed

6887. Narrated Abu Huraira: That he heard Allah's Messenger (ﷺ) saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." And added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no blame on you

6888. Narrated Abu Huraira: That he heard Allah's Messenger (ﷺ) saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." And added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no blame on you

6889. Narrated Yahya: Humaid said, "A man peeped into the house of the Prophet (ﷺ) and the Prophet (ﷺ) aimed an arrow head at him to hit him." I asked, "Who told you that?" He said, "Anas bin Malik" (See Hadith No. 258 and 259, Vol)

6890. Narrated 'Aisha: "When it was the day of (the battle of) Uhud, the pagans were defeated. Then Satan shouted, "O Allah's worshippers! Beware of what is

behind you!" So the front files attacked the back files of the army. Hudhaifa looked, and behold, there was his father, Al-Yaman (being attacked)! He shouted (to his companions), "O Allah's worshipers, my father, my father!" But by Allah, they did not stop till they killed him (i.e., Hudhaifa's father). Hudhaifa said, "May Allah forgive you." ('Urwah said, Hudhaifa continued asking Allah's Forgiveness for the killer of his father till he died)

6891. Narrated Salama: We went out with the Prophet (ﷺ) to Khaibar. A man (from the companions) said, "O 'Amir! Let us hear some of your Huda (camel-driving songs.)" So he sang some of them (i.e. a lyric in harmony with the camels walk). The Prophet (ﷺ) said, "Who is the driver (of these camels)?" They said, "Amir." The Prophet said, "May Allah bestow His Mercy on him!" The people said, "O Allah's Messenger (ﷺ)! Would that you let us enjoy his company longer!" Then 'Amir was killed the following morning. The people said, "The good deeds of 'Amir are lost as he has killed himself." I returned at the time while they were talking about that. I went to the Prophet (ﷺ) and said, "O Allah's Prophet! Let my father be sacrificed for you! The people claim that 'Amir's good deeds are lost." The Prophet (ﷺ) said, "Whoever says so is a liar, for 'Amir will have a double reward as he exerted himself to obey Allah and fought in Allah's Cause. No other way of killing would have granted him greater reward

6892. Narrated 'Imran bin Husain: A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet, who said, "One of you bit his brother as a male camel bites. (Go away), there is no Diya (Blood-money) for you

6893. Narrated Ya'la: I went out in one of the Ghazwa and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet (ﷺ) cancelled the case

6894. Narrated Anas: The daughter of An-Nadr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet (ﷺ) and he gave the order of Qisas (equality in punishment)

6895. Narrated Ibn 'Abbas: The Prophet (ﷺ) said, "This and this are the same." He meant the little finger and the thumb

6895.2. Narrated Ibn 'Abbas: I heard the Prophet (ﷺ) saying the same as above Hadith)

6896. Ibn 'Umar said: A boy was assassinated. 'Umar said, "If all the people of San'a took part in the assassination I would kill them all." Al-Mughira bin Hakim said that his father said, "Four persons killed a boy, and 'Umar said (as above)." Abu Bakr, Ibn Az-Zubair, 'Ali and Suwaid bin Muqarrin gave the judgement of Al-Qisas (equality in punishment) in cases of slapping. And 'Umar carried out Al-Qisas for a strike with a stick. And 'Ali carried out Al-Qisas for three lashes with a whip. And Shuraih carried out for one last and for scratching

6897. Narrated 'Aisha: We poured medicine into the mouth of Allah's Messenger (ﷺ) during his illness, and he pointed out to us intending to say, "Don't pour medicine into my mouth." We thought that his refusal was out of the aversion a patient usually has for medicine. When he improved and felt a bit better he said (to us.) "Didn't I forbid you to pour medicine into my mouth?" We said, "We thought (you did so) because of the aversion, one usually have for medicine." Allah's Messenger (ﷺ) said, "There is none of you but will be forced to drink medicine, and I will watch you, except Al-'Abbas, for he did not witness this act of yours

6898. Narrated Sahl bin Abi Hathma: (a man from the Ansar) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, "You have killed our companion!" Those people said, "Neither have we killed him, nor do we know his killer." The bereaved group went to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! We went to Khaibar and found one of us murdered." The Prophet (ﷺ) said, "Let the older among you come forward and speak." Then the Prophet (ﷺ) said, to them, "Bring your proof against the killer." They said "We have no proof." The Prophet (ﷺ) said, "Then they (the defendants) will take an oath." They said, "We do not accept the oaths of the Jews." Allah's Messenger (ﷺ) did not like that the Blood-money of the killed one be lost without compensation, so he paid one-hundred camels out of the camels of Zakat (to the relatives of the deceased) as Diya (Blood-money)

6899. Narrated Abu Qilaba: Once 'Umar bin 'Abdul 'Aziz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, "What do you think of Al-Qasama?" They said, "We say that it is lawful to depend on Al-Qasama in Qisas, as the previous Muslim Caliphs carried out Qisas depending on it." Then he said to me, "O Abu Qilaba! What do you say about it?" He let me appear before the people and I said, "O Chief of the Believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?" He said, "No." I said, "If fifty of them testified that a man had committed theft in Hums, would you cut off his hand though they did not see him?" He replied, "No." I said, "By Allah, Allah's Messenger (ﷺ) never killed anyone except in one of the following three situations: (1) A person who killed somebody unjustly, was killed (in Qisas,) (2) a married person who committed illegal sexual intercourse and (3) a man who fought against Allah and His Apostle and deserted Islam and became an apostate." Then the people said, "Didn't Anas bin Malik narrate that Allah's Messenger (ﷺ) cut off the hands of the thieves, branded their eyes and then, threw them in the sun?" I said, "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of 'Ukl came to Allah's Messenger (ﷺ) and gave the Pledge of allegiance for Islam (became Muslim). The climate of the place (Medina) did not suit them, so they became sick and complained about that to Allah's Messenger (ﷺ). He said (to them), "Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allah's Messenger (ﷺ) and took away all the camels. This news reached Allah's Messenger (ﷺ), so he sent (men) to follow their traces and they were captured and brought (to the Prophet). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, "What can be worse than what those people did? They deserted Islam, committed murder and theft." Then 'Anbasa bin Sa'id said, "By Allah, I never heard a narration like this of today." I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but

you have related the narration in the way it should be related. By Allah, these people are in welfare as long as this Sheikh (Abu Qilaba) is among them." I added, "Indeed in this event there has been a tradition set by Allah's Messenger (). The narrator added: Some Ansari people came to the Prophet () and discussed some matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was swimming in blood. They returned to Allah's Messenger () and said to him, "O Allah's Apostle, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allah's Messenger () went out and asked them, "Whom do you suspect or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet () sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No." He asked the Al-Ansars, "Do you agree that I let fifty Jews take an oath that they have not killed him?" They said, "It matters little for the Jews to kill us all and then take false oaths." He said, "Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)?" They said, "We will not take the oath." Then the Prophet () himself paid them the Diya (Blood-money)." The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-Islamic period of Ignorance. Then, at a place called Al-Batha' (near Mecca), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to `Umar during the Hajj season and said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." `Umar said, "Let fifty persons of Hudhail swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them, came from Sham and they requested him to swear similarly, but he paid one-thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I further said, "'Abdul Malik bin Marwan sentenced a man to death in Qisas (equality in punishment) for murder, basing his judgment on Al-Qasama, but later on he regretted that judgment and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Sham

6900. Narrated Anas: A man peeped into one of the dwelling places of the Prophet. The Prophet got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily

6901. Narrated Sahl bin Sa'd As-Sa'idi: A man peeped through a hole in the door of Allah's Messenger's () house, and at that time, Allah's Messenger () had a Midri (an iron comb or bar) with which he was rubbing his head. So when Allah's Messenger () saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allah's Messenger () added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)

6902. Narrated Abu Huraira:Abul Qasim said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed

6903. Narrated Ash-Shu'bi:I heard Abu Juhaifa saying, "I asked `Ali 'Have you got any Divine literature apart from the Qur'an?' (Once he said...apart from what the people have?) `Ali replied, 'By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'an and the ability (gift) of understanding Allah's Book which He may endow a man with and we have what is written in this paper.' I asked, 'What is written in this paper?' He replied, 'Al-'Aql (the regulation of Diya), about the ransom of captives, and the Judgment that a Muslim should not be killed in Qisas (equality in punishment) for killing a disbeliever.'" (See Hadith No. 283,Vol)

6904. Narrated Abu Huraira:Two women from the tribe of Hudhail (fought with each other) and one of them threw (a stone at) the other, causing her to have a miscarriage and Allah's Messenger () gave his verdict that the killer (of the fetus) should give a male or female slave (as a Diya)

6905. Narrated Hisham's father from Al-Mughira bin Shu'ba: 'Umar consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughira said: The Prophet () gave the verdict that a male or female slave should be given (as a Diya). Then Muhammad bin Maslama testified that he had witnessed the Prophet () giving such a verdict

6906. Narrated Hisham's father from Al-Mughira bin Shu'ba: 'Umar consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughira said: The Prophet () gave the verdict that a male or female slave should be given (as a Diya). Then Muhammad bin Maslama testified that he had witnessed the Prophet () giving such a verdict

6907. Narrated Hisham's father: 'Umar asked the people, "Who heard the Prophet () giving his verdict regarding abortions?" Al-Mughira said, "I heard him judging that a male or female slave should be given (as a Diya)." 'Umar said, "Present a witness to testify your statement." Muhammad bin Maslama said, "I testify that the Prophet () gave such a judgment

6908. Narrated Hisham's father: 'Umar asked the people, "Who heard the Prophet () giving his verdict regarding abortions?" Al-Mughira said, "I heard him judging that a male or female slave should be given (as a Diya)." 'Umar said, "Present a witness to testify your statement." Muhammad bin Maslama said, "I testify that the Prophet () gave such a judgment

6908.2. Narrated `Urwa:I heard Al-Maghira bin Shu'ba narrating that `Umar had consulted them about the case of abortion (similarly as narrated in No)

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6909. Narrated Abu Huraira:Allah's Messenger () gave a verdict regarding an aborted fetus of a woman from Bani Lihyan that the killer (of the fetus) should give a male or female slave (as a Diya) but the woman who was required to give the slave, died, so Allah's Messenger () gave the verdict that her inheritance be given to her children and her husband and the Diya be paid by her 'Asaba

6910. Narrated Abu Huraira:Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb. The relatives of the killer and the relatives of the victim submitted their case to the Prophet () who judged that the Diya for the fetus was a male or female slave, and the Diya for the killed woman was to be paid by the 'Asaba (near relatives) of the killer

6911. Narrated `Abdul-`Aziz:Anas said, "When Allah's Messenger () arrived at Medina, Abu Talha took hold of my hand and brought me to Allah's Messenger () and said, "O Allah's Messenger (!) Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet () L at home and on journeys; by Allah, he never said to me for anything which I did: Why have you done this like this or, for anything which I did not do: 'Why have you not done this like this?

6912. Narrated Abu Huraira:Allah's Messenger () said, "There is no Diya for persons killed by animals or for the one who has been killed accidentally by falling into a well or for the one killed in a mine. And one-fifth of Rikaz (treasures buried before the Islamic era) is to be given to the state

6913. Narrated Abu Huraira:The Prophet () said, "There is no Diya for a person injured or killed by an animal (going about without somebody to control it) and similarly, there is no Diya for the one who falls and dies in a well, and also the one who dies in a mine. As regards the Ar-Rikaz (buried wealth), one-fifth thereof is for the state

6914. Narrated `Abdullah bin `Amr:The Prophet () said, "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)

6915. Narrated Abu Juhaifa:I asked `Ali "Do you have anything Divine literature besides what is in the Qur'an?" Or, as Uyaina once said, "Apart from what the people have?" `Ali said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'an and the ability (gift) of understanding Allah's Book which He may endow a man, with and what is written in this sheet of paper." I asked, "What is on this paper?" He replied, "The legal regulations of Diya (Blood-money) and the (ransom for) releasing of the captives, and the judgment that no Muslim should be killed in Qisas (equality in punishment) for killing a Kafir (disbeliever)

6916. Narrated Abu Sa`id:The Prophet () said, "Do not prefer some prophets to others

6917. Narrated Abu Sa`id Al-Khudri:A Jew whose face had been slapped (by someone), came to the Prophet () and said, "O Muhammad! A man from your Ansari companions slapped me. " The Prophet () said, "Call him". They called him and the Prophet () asked him, "Why did you slap his face?" He said, "O Allah's Messenger (!) While I was passing by the Jews, I heard him saying, 'By Him Who chose Moses above all the human beings.' I said (protestingly), 'Even above Muhammad?' So I became furious and slapped him." The Prophet () said, "Do not give me preference to other prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to gain conscious, and behold, I will Find Moses holding one of the pillars of the Throne (of Allah). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received

Apostates

6918. Narrated `Abdullah:When the Verse: 'It is those who believe and confuse not their belief with wrong (i.e., worshipping others besides Allah): (6.82) was revealed, it became very hard on the companions of the Prophet () and they said, "Who among us has not confused his belief with wrong (oppression)?" On that, Allah's Apostle said, "This is not meant (by the Verse). Don't you listen to Luqman's statement: 'Verily! Joining others in worship with Allah is a great wrong indeed

6919. Narrated Abu Bakra:The Prophet. said, "The biggest of the great sins are: To join others in worship with Allah, to be undutiful to one's parents, and to give a false witness." He repeated it thrice, or said, ".....a false statement," and kept on repeating that warning till we wished he would stop saying it. (See Hadith No.7, Vol)

6920. Narrated `Abdullah bin `Amr:A bedouin came to the Prophet () and said, "O Allah's Messenger (!) What are the biggest sins?: The Prophet () said, "To join others in worship with Allah." The bedouin said, "What is next?" The Prophet () said, "To be undutiful to one's parents." The bedouin said "What is next?" The Prophet () said "To take an oath 'Al-Ghamus." The bedouin said, "What is an oath 'Al-Ghamus?" The Prophet () said, "The false oath through which one deprives a Muslim of his property (unjustly)

6921. Narrated Ibn Mas`ud:A man said, "O Allah's Messenger (!) Shall we be punished for what we did in the pre-Islamic Period of ignorance?" The Prophet () said, "Whoever does good in Islam will not be punished for what he did in the Pre-Islamic Period of ignorance and whoever does evil in Islam will be punished for his former and later (bad deeds)

6922. Narrated `Ikrima:Some Zanadiqa (atheists) were brought to `Ali and he burnt them. The news of this event, reached Ibn `Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Messenger () forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Messenger (), 'Whoever changed his Islamic religion, then kill him

6923. Narrated Abu Burda:Abu Musa said, "I came to the Prophet () along with two men (from the tribe) of Ash`ariyin, one on my right and the other on my left,

while Allah's Messenger () was brushing his teeth (with a Siwak), and both men asked him for some employment. The Prophet () said, 'O Abu Musa (O `Abdullah bin Qais!).' I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his Siwak being drawn to a corner under his lips, and he said, 'We never (or, we do not) appoint for our affairs anyone who seeks to be employed. But O Abu Musa! (or `Abdullah bin Qais!) Go to Yemen.'" The Prophet then sent Mu`adh bin Jabal after him and when Mu`adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abu Muisa. Mu`adh asked, "Who is this (man)?" Abu Muisa said, "He was a Jew and became a Muslim and then reverted back to Judaism." Then Abu Muisa requested Mu`adh to sit down but Mu`adh said, "I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers

6924. Narrated Abu Huraira:When the Prophet () died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, `Umar said, "O Abu Bakr! How can you fight these people although Allah's Messenger () said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?' "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Messenger (), I would fight with them for withholding it." `Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right

6925. Narrated Abu Huraira:When the Prophet () died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, `Umar said, "O Abu Bakr! How can you fight these people although Allah's Messenger () said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?' "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Messenger (), I would fight with them for withholding it." `Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right

6926. Narrated Anas bin Malik:A Jew passed by Allah's Messenger () and said, "As-Samu 'Alaika." Allah's Messenger () said in reply, "We 'Alaika." Allah's Messenger () then said to his companions, "Do you know what he (the Jew) has said? He said, 'As-Samu 'Alaika.'" They said, "O Allah's Messenger (!) Shall we kill him?" The Prophet, said, "No. When the people of the Book greet you, say: 'Wa 'Alaikum

6927. Narrated `Aisha:A group of Jews asked permission to visit the Prophet (and when they were admitted) they said, "As- Samu 'Alaika (Death be upon you)." I said (to them), "But death and the curse of Allah be upon you!" The Prophet () said, "O `Aisha! Allah is kind and lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa 'Alaikum (and upon you)

6928. Narrated Ibn `Umar:Allah's Messenger () said, "When the Jews greet anyone of you they say: 'Sam'Alaika (death be upon you); so you should say; 'Wa 'Alaika (and upon you)

6929. Narrated `Abdullah:As if I am looking at the Prophet () while he was speaking about one of the prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my, people as they do not know

6930. Narrated `Ali:Whenever I tell you a narration from Allah's Messenger (), by Allah, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allah's Apostle saying, "During the last days there will appear some young foolish people who will say the best words but their faith will not go beyond their throats (i.e. they will have no faith) and will go out from (leave) their religion as an arrow goes out of the game. So, where-ever you find them, kill them, for who-ever kills them shall have reward on the Day of Resurrection

6931. Narrated `Abdullah bin `Amr bin Yasar:That they visited Abu Sa`id Al-Khudri and asked him about Al-Harauriyya, a special unorthodox religious sect, "Did you hear the Prophet () saying anything about them?" Abu Sa`id said, "I do not know what Al-Harauriyya is, but I heard the Prophet () saying, "There will appear in this nation---- he did not say: From this nation ---- a group of people so pious apparently that you will consider your prayers inferior to their prayers, but they will recite the Qur'an, the teachings of which will not go beyond their throats and will go out of their religion as an arrow darts through the game, whereupon the archer may look at his arrow, its Nasl at its Risaf and its Fuqa to see whether it is blood-stained or not (i.e. they will have not even a trace of Islam in them)

6932. Narrated `Abdullah bin `Umar:Regarding Al-Harauriyya: The Prophet () said, "They will go out of Islam as an arrow darts out of the game's body

6933. Narrated Abu Sa`id:While the Prophet () was distributing (something, `Abdullah bin Dhil Khawaisira at-Tamimi came and said, "Be just, O Allah's Messenger (!)" The Prophet () said, "Woe to you ! Who would be just if I were not?" `Umar bin Al-Khattab said, "Allow me to cut off his neck ! " The Prophet () said, " Leave him, for he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body in which case, if the Qudhahd of the arrow is examined, nothing will be found on it, and when its Nasl is examined, nothing will be found on it; and then its Nadiyi is examined, nothing will be found on it. The arrow has

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been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abu Sa'id added: I testify that I heard this from the Prophet (ﷺ) and also testify that 'Ali killed those people while I was with him. The man with the description given by the Prophet (ﷺ) was brought to 'Ali. The following Verses were revealed in connection with that very person (i.e., 'Abdullah bin Dhil-Khawaisira at-Tarnimi): 'And among them are men who accuse you (O Muhammad) in the matter of (the distribution of) the alms

6934. Narrated Yusair bin 'Amr: I asked Sahl bin Hunaif, "Did you hear the Prophet (ﷺ) saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq. "There will appear in it (i.e. Iraq) some people who will recite the Qur'an but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body

6935. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same

6936. Umar bin Al-Khattab said: I heard Hisham bin Al-Hakim reciting Surat Al-Furqan during the lifetime of Allah's Messenger (ﷺ). I listened to his recitation and noticed that he recited it in several different ways which Allah's Messenger (ﷺ) had not taught me. So I was about to jump over him during his Salat (prayer) but I waited till he finished his Salat (prayer) whereupon I put, either his upper garment or my upper garment around his neck and seized him by it and asked him, "Who has taught you this Surah?" He replied: "Allah's Messenger (ﷺ) has taught it to me." I said (to him), "You have told a lie! By Allah, Allah's Messenger (ﷺ) has taught me this Surah which I have heard you reciting." So I dragged him to the Allah's Messenger (ﷺ). I said: "O Allah's Messenger I have heard this man reciting Surat Al-Furqan in a way in which you have not taught me, and you did teach me Surah Al-Furqan." On that Allah's Messenger (ﷺ) said, "O 'Umar, release him! Recite, O Hisham". So Hisham recited before him in the way as I heard him reciting. Allah's Messenger (ﷺ) said, "It has been revealed like this." Then Allah's Messenger (ﷺ) said, "Recite, O 'Umar" So recited it. The Prophet (ﷺ) said, "It has been revealed like this." And then he added, "This Qur'an has been revealed to be recited in seven different ways, so recite it whichever way is easier for you

6937. Narrated 'Abdullah: When the Verse:--'Those who believe and did not confuse their belief with wrong (worshipping others besides Allah).' (6.82) was revealed, it was hard on the companions of the Prophet (ﷺ) and they said, "Who among us has not wronged (oppressed) himself?" Allah's Messenger (ﷺ) said, "The meaning of the Verse is not as you think, but it is as Luqman said to his son, 'O my son! Join not in worship others with Allah, Verily! Joining others in worship with Allah is a great wrong indeed

6938. Narrated 'Itban bin Malik: Once Allah's Messenger (ﷺ) came to me in the morning, and a man among us said, "Where is Malik bin Ad- Dukhshun?" Another man from us replied, "He is a hypocrite who does not love Allah and His Apostle." The Prophet (ﷺ) said, "Don't you think that he says: None has the right to be worshipped but Allah, only for Allah's sake?" They replied, "Yes" The Prophet (ﷺ) said, "Nobody will meet Allah with that saying on the Day of Resurrection, but Allah will save him from the Fire

6939. Narrated: Abu 'Abdur-Rahman and Hibban bin 'Atiyya had a dispute. Abu 'Abdur-Rahman said to Hibban, "You know what made your companions (i.e. 'Ali) dare to shed blood." Hibban said, "Come on! What is that?" 'Abdur-Rahman said, "Something I heard him saying." The other said, "What was it?" 'AbdurRahman said, "'Ali said, Allah's Messenger (ﷺ) sent for me, Az-Zubair and Abu Marthad, and all of us were cavalry men, and said, 'Proceed to Raudat-Hajj (Abu Salama said that Abu 'Awana called it like this, i.e., Hajj where there is a woman carrying a letter from Hatib bin Abi Balta'a to the pagans (of Mecca). So bring that letter to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allah's Messenger (ﷺ) had told us. She was traveling on her camel. In that letter Hatib had written to the Meccans about the proposed attack of Allah's Messenger (ﷺ) against them. We asked her, "Where is the letter which is with you?" She replied, 'I haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said, 'We do not think that she has got a letter.' I said, 'We know that Allah's Messenger (ﷺ) has not told a lie.'" Then 'Ali took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allah's Messenger (ﷺ). 'Umar said, "O Allah's Messenger (ﷺ)! (Hatib) has betrayed Allah, His Apostle and the believers; let me chop off his neck!" Allah's Messenger (ﷺ) said, "O Hatib! What obliged you to do what you have done?" Hatib replied, "O Allah's Messenger (ﷺ)! Why (for what reason) should I not believe in Allah and His Apostle? But I intended to do the (Mecca) people a favor by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) whom Allah urges to protect his family and property." The Prophet (ﷺ) said, "He has said the truth; therefore, do not say anything to him except good." 'Umar again said, "O Allah's Messenger (ﷺ)! He has betrayed Allah, His Apostle and the believers; let me chop his neck off!" The Prophet (ﷺ) said, "Isn't he from those who fought the battle of Badr? And what do you know, Allah might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, 'Umar's eyes became flooded with tears and he said, "Allah and His Apostle know best

(Statements made under) Coercion

6940. Narrated Abi Huraira: The Prophet (ﷺ) used to invoke Allah in his prayer, "O Allah! Save 'Aiyash bin Abi Rabi'a and Salama bin Hisham and Al-Walid bin Al-Walid; O Allah! Save the weak among the believers; O Allah! Be hard upon the tribe of Mudar and inflict years (of famine) upon them like the (famine) years of Joseph

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6941. Narrated Anas:Allah's Messenger () said, "Whoever possesses the (following) three qualities will have the sweetness of faith (1): The one to whom Allah and His Apostle becomes dearer than anything else; (2) Who loves a person and he loves him only for Allah's Sake; (3) who hates to revert to atheism (disbelief) as he hates to be thrown into the Fire

6942. Narrated Qais:I heard Sa'id bin Zaid saying, "I have seen myself tied and forced by `Umar to leave Islam (Before `Umar himself embraced Islam). And if the mountain of Uhud were to collapse for the evil which you people had done to `Uthman, then Uhud would have the right to do so." (See Hadith No. 202, Vol)

6943. Narrated Khabbab bin Al-Art:We complained to Allah's Messenger () (about our state) while he was leaning against his sheet cloak in the shade of the Ka'ba. We said, "Will you ask Allah to help us? Will you invoke Allah for us?" He said, "Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from San'a' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient." (See Hadith No. 191, Vol)

6944. Narrated Abu Huraira:While we were in the mosque, Allah's Messenger () came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midras (a place where the Torah used to be recited and all the Jews of the town used to gather). The Prophet () stood up and addressed them, "O Assembly of Jews! Embrace Islam and you will be safe!" The Jews replied, "O Aba-l-Qasim! You have conveyed Allah's message to us." The Prophet () said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allah's message, O Aba-l- Qasim." Then he said it for the third time and added, "You should Know that the earth belongs to Allah and His Apostle, and I want to exile you fro,,, this land, so whoever among you owns some property, can sell it, otherwise you should know that the Earth belongs to Allah and His Apostle." (See Hadith No. 392, Vol)

6945. Narrated Khansa' bint Khidam Al-Ansariya:That her father gave her in marriage when she was a matron and she disliked that marriage. So she came and (complained) to the Prophets and he declared that marriage invalid. (See Hadith No. 69, Vol)

6946. Narrated `Aisha:I asked the Prophet, "O Allah's Messenger (!) Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent

6947. Narrated Jabir:A man from the Ansar made his slave, a Mudabbar. And apart from that slave he did not have any other property. This news reached Allah's Messenger () and he said, "Who will buy that slave from me?" So Nu'aim bin An-Nahham bought him for 800 Dirham. Jabir added: It was a coptic (Egyptian) slave who died that year

6948. Narrated Ibn `Abbas:Regarding the Qur'anic Verse: 'O you who believe! You are forbidden to inherit women against their will.' (4.19) The custom (in the Pre-Islamic Period) was that if a man died, his relatives used to have the right to inherit his wife, and if one of them wished, he could marry her, or they could marry her to somebody else, or prevent her from marrying if they wished, for they had more right to dispose of her than her own relatives. Therefore this Verse was revealed concerning this matter

6949. And Safiyya bint 'Ubaid said:"A governmental male-slave tried to seduce a slave-girl from the Khumus of the war booty till he deflowered her by force against her will; therefore 'Umar flogged him according to the law, and exiled him, but he did not flog the female slave because the male-slave had committed illegal sexual intercourse by force, against her will." Az-Zuhri said regarding a virgin slave-girl raped by a free man: The judge has to fine the adulterer as much money as is equal to the price of the female slave and the adulterer has to be flogged (according to the Islamic Law); but if the slave woman is a matron, then, according to the verdict of the Imam, the adulterer is not fined but he has to receive the legal punishment (according to the Islamic Law)

6950. Narrated Abu Huraira:Allah's Messenger () said, "(The Prophet) Abraham migrated with his wife Sarah till he reached a town where there was a king or a tyrant who sent a message, to Abraham, ordering him to send Sarah to him. So when Abraham had sent Sarah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and prayed and said, 'O Allah ! If I have believed in You and in Your Apostle, then do not empower this oppressor over me.' So he (the king) had an epileptic fit and started moving his legs violently

6951. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allah will fulfill his needs

6952. Narrated Anas:Allah's Messenger () said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger (!) I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet () said, "By preventing him from oppressing (others), for that is how to help him

Tricks

6953. Narrated `Umar bin Al-Khattab:The Prophet () said, 'O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle, and whoever emigrated to take worldly benefit or for a woman to marry, then his emigration was for what he emigrated for

6954. Narrated Abu Huraira:The Prophet () said, "Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution

(anew)

6955. Narrated Anas:That Abu Bakr wrote for him, Zakat regulations which Allah's Messenger () had made compulsory, and wrote that one should neither collect various portions (of the property) nor divide the property into various portions in order to avoid paying Zakat

6956. Narrated Talha bin 'Ubaidullah:A bedouin with unkempt hair came to Allah's Messenger () and said, "O Allah's Messenger ()! Tell me what Allah has enjoined on me as regards prayers." The Prophet () said, "You have to offer perfectly the five (compulsory) prayers in a day and a night (24 hrs.), except if you want to perform some extra optional prayers." The bedouin said, "Tell me what Allah has enjoined on me as regards fasting." The Prophet () said, "You have to observe fast during the month of Ramadan except if you fast some extra optional fast." The bedouin said, "Tell me what Allah has enjoined on me as regard Zakat." The Prophet () then told him the Islamic laws and regulations whereupon the bedouin said, "By Him Who has honored you, I will not perform any optional deeds of worship and I will not leave anything of what Allah has enjoined on me." Allah's Messenger () said, "He will be successful if he has told the truth (or he will enter Paradise if he said the truth)." And some people said, "The Zakat for one-hundred and twenty camels is two Hiqqas, and if the Zakat payer slaughters the camels intentionally or gives them as a present or plays some other trick in order to avoid the Zakat, then there is no harm (in it) for him

6957. Narrated Abu Huraira:Allah's Messenger () said, "On the Day of Resurrection the Kanz (Treasure or wealth of which, Zakat has not been paid) of anyone of you will appear in the shape of a huge bald headed poisonous male snake and its owner will run away from it, but it will follow him and say, 'I am your Kanz.'" The Prophet () added, "By Allah, that snake will keep on following him until he stretches out his hand and let the snake swallow it." Allah's Messenger () added, "If the owner of camels does not pay their Zakat, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves." Some people said: Concerning a man who has camels, and is afraid that Zakat will be due so he sells those camels for similar camels or for sheep or cows or money one day before Zakat becomes due in order to avoid payment of their Zakat cunningly! "He has not to pay anything." The same scholar said, "If one pays Zakat of his camels one day or one year prior to the end of the year (by the end of which Zakat becomes due), his Zakat will be valid

6958. Narrated Abu Huraira:Allah's Messenger () said, "On the Day of Resurrection the Kanz (Treasure or wealth of which, Zakat has not been paid) of anyone of you will appear in the shape of a huge bald headed poisonous male snake and its owner will run away from it, but it will follow him and say, 'I am your Kanz.'" The Prophet () added, "By Allah, that snake will keep on following him until he stretches out his hand and let the snake swallow it." Allah's Messenger () added, "If the owner of camels does not pay their Zakat, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves." Some people said: Concerning a man who has camels, and is afraid that Zakat will be due so he sells those camels for similar camels or for sheep or cows or money one day before Zakat becomes due in order to avoid payment of their Zakat cunningly! "He has not to pay anything." The same scholar said, "If one pays Zakat of his camels one day or one year prior to the end of the year (by the end of which Zakat becomes due), his Zakat will be valid

6959. Narrated Ibn Abbas: Sa'd bin 'Ubada Al-Ansari sought the verdict of Allah's Messenger () regarding a vow made by his mother who had died before fulfilling it. Allah's Messenger () said, "Fulfill it on her behalf." Some people said, "If the number of camels reaches twenty, then their owner has to pay four sheep as Zakat; and if their owner gives them as a gift or sells them in order to escape the payment of Zakat cunningly before the completion of a year, then he is not to pay anything, and if he slaughters them and then dies, then no Zakat is to be taken from his property

6960. Narrated 'Abdullah: Nafi narrated to me that 'Abdullah said that Allah's Messenger () forbade the Shighar. I asked Nafi, "What is the Shighar?" He said, "It is to marry the daughter of a man and marry one's daughter to that man (at the same time) without Mahr (in both cases); or to marry the sister of a man and marry one's own sister to that man without Mahr." Some people said, "If one, by a trick, marries on the basis of Shighar, the marriage is valid but its condition is illegal." The same scholar said regarding Al-Mut'a, "The marriage is invalid and its condition is illegal." Some others said, "The Mut'a and the Shighar are permissible but the condition is illegal

6961. Narrated Muhammad bin 'Ali:'Ali was told that Ibn 'Abbas did not see any harm in the Mut'a marriage. 'Ali said, "Allah's Messenger () forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal

6962. Narrated Abu Huraira:Allah's Messenger () said, "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus of grass

6963. Narrated Ibn 'Umar:Allah's Messenger () forbade the practice of An-Najsh

6964. Narrated 'Abdullah bin 'Umar:A man mentioned to the Prophet () that he had always been cheated in bargains. The Prophet () said, "Whenever you do bargain, say, 'No cheating

6965. Narrated 'Urwa:That he asked 'Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphan girls, marry (other) women of your choice.' (4.3) 'Aisha said, "It is about an orphan girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with Mahr less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full Mahr. Then the people sought the verdict of Allah's Apostle for such cases, whereupon Allah revealed: 'They ask your instruction concerning women..' (4.127) (The sub-narrator then mentioned the Hadith)

6966. Narrated 'Abdullah bin 'Umar:The Prophet () said, "For every betrayer there will be a flag by which he will be recognized on the Day of Resurrection

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6967. Narrated Um Salama: The Prophet (ﷺ) said, "I am only a human being, and you people have disputes. May be some one amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favor according to what I hear. Beware! If ever I give (by error) somebody something of his brother's right then he should not take it as I have only, given him a piece of Fire." (See Hadith No. 638. Vol)

6968. Narrated Abu Huraira: The Prophet (ﷺ) said, "A virgin should not be married till she is asked for her consent; and the matron should not be married till she is asked whether she agrees to marry or not." It was asked, "O Allah's Apostle! How will she (the virgin) express her consent?" He said, "By keeping silent." Some people said that if a virgin is not asked for her consent and she is not married, and then a man, by playing a trick presents two false witnesses that he has married her with her consent and the judge confirms his marriage as a true one, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid

6969. Narrated Al-Qasim: A woman from the offspring of Ja'far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the Ansar, 'AbdurRahman and Mujammi', the two sons of Jariya, and they said to her, "Don't be afraid, for Khansa' bint Khidam was given by her father in marriage against her will, then the Prophet (ﷺ) cancelled that marriage." (See Hadith No)

6970. Narrated Abu Haraira: Allah's Messenger (ﷺ) said, "A lady slave should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is granted." The people said, "How will she express her permission?" The Prophet (ﷺ) said, "By keeping silent (when asked her consent)." Some people said, "If a man, by playing a trick, presents two false witnesses before the judge to testify that he has married a matron with her consent and the judge confirms his marriage, and the husband is sure that he has never married her (before), then such a marriage will be considered as a legal one and he may live with her as husband

6971. Narrated 'Aisha: Allah's Messenger (ﷺ) said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." The Prophet (ﷺ) said, "Her silence means her consent." Some people said, "If a man falls in love with an orphan slave girl or a virgin and she refuses (him) and then he makes a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage

6972. Narrated 'Aisha: Allah's Messenger (ﷺ) used to like sweets and also used to like honey, and whenever he finished the 'Asr prayer, he used to visit his wives and stay with them. Once he visited Hafsa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather skin containing honey as a present, and she gave some of it to Allah's Messenger (ﷺ) to drink." I said, "By Allah, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allah's Messenger (ﷺ)! Have you eaten Maghafir?' He will say, 'No.' Then you say to him, 'What is this bad smell?' And it would be very hard on Allah's Messenger (ﷺ) that a bad smell should be found on his body. He will say, 'Hafsa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the Al-'Urfut (a foul smelling flower).' I too, will tell him the same. And you, O Saifya, say the same." So when the Prophet (ﷺ) entered upon Sauda (the following happened). Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate because of fear from you. But when Allah's Apostle came near to me, I said to him, 'O Allah's Messenger (ﷺ)! Have you eaten Maghafir?' He replied, 'No.' I said, 'What about this smell?' He said, 'Hafsa has given me a drink of honey.' I said, 'Its bees must have sucked Al-'Urfut.' " When he entered upon me, I told him the same as that, and when he entered upon Safiya, she too told him the same. So when he visited Hafsa again, she said to him, "O Allah's Messenger (ﷺ)! Shall I give you a drink of it (honey)?" He said, "I have no desire for it." Sauda said, Subhan Allah! We have deprived him of it (honey)." I said to her, "Be quiet

6973. Narrated 'Abdullah bin 'Amir bin Rabi'a: 'Umar bin Al-Khattab left for Sham, and when he reached a place called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Sham. Then 'AbdurRahman bin 'Auf told him that Allah's Messenger (ﷺ) said, "If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place: and if the epidemic falls in a place while you are present in it, do not leave that place to escape from the epidemic." So 'Umar returned from Sargh

6974. Narrated 'Amir bin Sa'd bin Abi Waqqas: That he heard Usama bin Zaid speaking to Sa'd, saying, "Allah's Messenger (ﷺ) mentioned the plague and said, 'It is a means of punishment with which some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plague in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not run away from that land, escaping from the plague

6975. Narrated Ibn 'Abbas: The Prophet (ﷺ) said, "The one who takes back his gift is like a dog swallowing its own vomit, and we (believers) should not act according to this bad example

6976. Narrated Jabir bin 'Abdullah: The Prophet (ﷺ) has decreed that preemption is valid in all cases where the real estate concerned has not been divided, but if the boundaries are established and the ways are made, then there is no preemption. A man said, "Preemption is only for the neighbor," and then he makes invalid what he has confirmed. He said, "If someone wants to buy a house and being afraid that the neighbor (of the house) may buy it through preemption, he buys one share out of one hundred shares of the house and then buys the rest of the house, then the neighbor can only have the right of preemption for the first share but not for the rest of the house; and the buyer may play such a trick in this case

6977. Narrated 'Amr bin Ash-Sharid: Al-Miswar bin Makhrama came and put his hand on my shoulder and I accompanied him to Sa'd. Abu Rafi' said to Al-Miswar, "Won't you order this (i.e. Sa'd) to buy my house which is in my yard?" Sa'd said, "I will not offer more than four hundred in installments over a fixed period." Abu

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Rafi said, "I was offered five hundred cash but I refused. Had I not heard the Prophet () saying, 'A neighbor is more entitled to receive the care of his neighbor,' I would not have sold it to you." The narrator said, to Sufyan: Ma'mar did not say so. Sufyan said, "But he did say so to me." Some people said, "If someone wants to sell a house and deprived somebody of the right of preemption, he has the right to play a trick to render the preemption invalid. And that is by giving the house to the buyer as a present and marking its boundaries and giving it to him. The buyer then gives the seller one-thousand Dirham as compensation in which case the preemptor loses his right of preemption

6978. Narrated 'Amr bin Ash-Sharid: Abu Rafi' said that Sa'd offered him four hundred Mithqal of gold for a house. Abu Rafi ' said, "If I had not heard Allah's Messenger () saying, 'A neighbor has more right to be taken care of by his neighbor,' then I would not have given it to you." Some people said, "If one has bought a portion of a house and wants to cancel the right of preemption, he may give it as a present to his little son and he will not be obliged to take an oath

6979. Narrated Abu Humaid As-Sa'idi: Allah's Messenger () appointed a man called Ibn Al-Lutabiyya to collect the Zakat from Bani Sulaim's tribe. When he returned, the Prophet () called him to account. He said (to the Prophet, 'This is your money, and this has been given to me as a gift.' On that, Allah's Messenger () said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?" Then the Prophet () addressed us, and after praising and glorifying Allah, he said: "Amma Ba'du", I employ a man from among you to manage some affair of what Allah has put under my custody, and then he comes to me and says, 'This is your money and this has been given to me as a gift. Why didn't he stay in his father's and mother's home to see whether he will be given gifts or not? By Allah, not anyone of you takes a thing unlawfully but he will meet Allah on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet () raised both his hands till the whiteness of his armpits became visible, and he said, "O Allah! Haven't I have conveyed (Your Message)?" The narrator added: My eyes witnessed and my ears heard (that Hadith)

6980. Narrated Abu Rafi': The Prophet () said, "The neighbor has more right to be taken care of by his neighbor (than anyone else)." Some men said, "If one wants to buy a house for 20,000 Dirhams then there is no harm to play a trick to deprive somebody of preemption by buying it (just on paper) with 20,000 Dirhams but paying to the seller only 9,999 Dirhams in cash and then agree with the seller to pay only one Dinar in cash for the rest of the price (i.e. 10,001 Dirhams). If the preemptor offers 20,000 Dirhams for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of preemption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirhams and one Dinar, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer may return it and receive 20,000 Dirhams (instead of 9999 Dirham plus one Dinar) which he actually paid.' Abu 'Abdullah said, "So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet () said, 'In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things

6981. Narrated 'Amr bin Ash-Sharid: Abu Rafi' sold a house to Sa'd bin Malik for four-hundred Mithqal of gold, and said, "If I had not heard the Prophet () saying, 'The neighbor has more right to be taken care of by his neighbor (than anyone else),' then I would not have sold it to you

Interpretation of Dreams

6982. Narrated 'Aisha: The commencement of the Divine Inspiration to Allah's Messenger () was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hira where he used to worship (Allah Alone) continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadija to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him in it and asked him to read. The Prophet () replied, "I do not know how to read." (The Prophet () added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, "I do not know how to read," whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, "I do not know how to read (or, what shall I read?)." Thereupon he caught me for the third time and pressed me and then released me and said, "Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous...up to..... ..that which he knew not." (96.15) Then Allah's Messenger () returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with me?" Then he told her everything that had happened and said, 'I fear that something may happen to me." Khadija said, 'Never! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good reactions with your Kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity-afflicted ones." Khadija then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the Pre-Islamic Period became a Christian and used to write the Arabic writing and used to write of the Gospels in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to the story of your nephew." Waraqa asked, "O my nephew! What have you seen?" The Prophet () described whatever he had seen. Waraqa said, "This is the same Namus (i.e., Gabriel, the Angel who keeps the secrets) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger () asked, "Will they turn me out?" Waraqa replied in the affirmative and said: "Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet () became so sad as we have heard that

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he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Messenger () in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before. (Ibn `Abbas said regarding the meaning of: 'He it is that Cleaves the daybreak (from the darkness)' (6.96) that Al-Asbah. means the light of the sun during the day and the light of the moon at night

6983. Narrated Anas bin Malik:Allah's Messenger () said, "A good dream (that comes true) of a righteous man is one of forty-six parts of prophetism

6984. Narrated Abu Qatada:The Prophet () said, "A true good dream is from Allah, and a bad dream is from Satan

6985. Narrated Abu Sa`id Al-Khudri:The Prophet () said, "If anyone of you sees a dream that he likes, then it is from Allah, and he should thank Allah for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah from its evil, and he should not mention it to anybody, for it will not harm him

6986. Narrated Abu Qatada:The Prophet () said, "A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, for the bad dream will not harm him

6987. Narrated `Ubada bin As-Samit:The Prophet () said, "The (good) dreams of a faithful believer is a part of the forty-six parts of prophetism:

6988. Narrated Abu Huraira:Allah's Messenger () said, "The (good) dream of a faithful believer is a part of the forty-six parts of prophetism

6989. Narrated Abu Sa`id Al-Khudri:I heard Allah's Messenger () saying, "A good dream is a part of the forty six parts of prophetism

6990. Narrated Abu Huraira:I heard Allah's Messenger () saying, "Nothing is left of the prophetism except Al-Mubashshirat." They asked, "What are Al-Mubashshirat?" He replied, "The true good dreams (that conveys glad tidings)

6991. Narrated Ibn `Umar:Some people were shown the Night of Qadr as being in the last seven days (of the month of Ramadan). The Prophet () said, "Seek it in the last seven days (of Ramadan)

6992. Narrated Abu Huraira:Allah's Messenger () said, "If I stayed in prison as long as Joseph stayed and then the messenger came, I would respond to his call (to go out of the prison)

6993. Narrated Abu Huraira:I heard the Prophet () saying, "Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape." Abu `Abdullah said, "Ibn Seereen said, 'Only if he sees the Prophet () in his (real) shape

6994. Narrated Anas:The Prophet () said, "Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape

6995. Narrated Abu Qatada:The Prophet () said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislikes, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape

6996. Narrated Abu Qatada:The Prophet () said, "Whoever sees me (in a dream) then he indeed has seen the truth

6997. Narrated Abu Sa`id Al-Khudri:The Prophet () said, "Who ever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape

6998. Narrated Abu Huraira:The Prophet () said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Messenger () left (this world) and now you people are carrying those treasures from place to place

6999. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "I saw myself (in a dream) near the Ka`ba last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawaf around the Ka`ba while he was leaning on two men or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, '(He is) Messiah, son of Mary.' Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' Somebody replied, '(He is) Messiah, Ad-Dajjal

7000. Narrated Ibn `Abbas>About a man who came to Allah's Messenger () and said, "I was shown in a dream last night..." Then Ibn `Abbas mentioned the narration

7001. Narrated Anas bin Malik:Allah's Messenger () used to visit Um Haram bint Milhan she was the wife of `Ubada bin As-Samit. One day the Prophet () visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger () slept and afterwards woke up smiling. Um Haram asked, "What makes you smile, O Allah's Messenger ()?" He said, "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones." (The narrator `Is-haq is not sure as to which expression was correct). Um Haram added, 'I said, "O Allah's Messenger ()! Invoke Allah, to make me one of them;" So Allah's Messenger () invoked Allah for her and then laid his head down (and slept). Then he woke up smiling (again). (Um Haram added): I said, "What makes you smile, O Allah's Messenger ()?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allah's Cause." He said the same as he had said before. I said, "O Allah's Messenger ()! Invoke Allah to make me from them." He said, "You are among the first ones." Then Um Haram sailed over the sea during the Caliphate of Muawiya bin Abu Sufyan, and she fell down from her riding animal after coming ashore, and died

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7002. Narrated Anas bin Malik:Allah's Messenger () used to visit Um Haram bint Milhan she was the wife of 'Ubada bin As-Samit. One day the Prophet () visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger () slept and afterwards woke up smiling. Um Haram asked, "What makes you smile, O Allah's Messenger ()?" He said, "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones." (The narrator 'Is-haq is not sure as to which expression was correct). Um Haram added, 'I said, "O Allah's Messenger ()! Invoke Allah, to make me one of them;" So Allah's Messenger () invoked Allah for her and then laid his head down (and slept). Then he woke up smiling (again). (Um Haram added): I said, "What makes you smile, O Allah's Messenger ()?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allah's Cause." He said the same as he had said before. I said, "O Allah's Messenger ()! Invoke Allah to make me from them." He said, "You are among the first ones." Then Um Haram sailed over the sea during the Caliphate of Muawiya bin Abu Sufyan, and she fell down from her riding animal after coming ashore, and died

7003. Narrated Kharija bin Zaid bin Thabit:Um Al-'Ala an Ansari woman who had given a pledge of allegiance to Allah's Messenger () told me:, "The Muhajirln (emigrants) were distributed amongst us by drawing lots, and we got `Uthman bin Maz'un in our share. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allah's Messenger () came, I said, (addressing the dead body), 'O Aba As-Sa'ib! May Allah be Merciful to you! I testify that Allah has honored you.' Allah's Messenger () said, 'How do you know that Allah has honored him?' I replied, 'Let my father be sacrificed for you, O Allah's Messenger ()! On whom else shall Allah bestow. His honor?' Allah's Messenger () said, 'As for him, by Allah, death has come to him. By Allah, I wish him all good (from Allah). By Allah, in spite of the fact that I am Allah's Messenger (), I do not know what Allah will do to me.", Um Al-'Ala added, "By Allah, I will never attest the righteousness of anybody after that

7004. Narrated Az-Zuhri:Regarding the above narration, The Prophet () said, "I do not know what Allah will do to him (Uthman bin Maz'un)." Um Al-'Ala said, "I felt very sorry for that, and then I slept and saw in a dream a flowing spring for `Uthman bin Maz'un, and told Allah's Messenger () of that, and he said, "That flowing spring symbolizes his good deeds

7005. Narrated Abu Qatada Al-Ansari:(a companion of the Prophet () and one of his cavalry men) "I heard Allah's Messenger () saying, "A good dream is from Allah, and a bad dream is from Satan; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allah from it, for it will not harm him

7006. Narrated Ibn `Umar:I heard Allah's Messenger () saying, "While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to `Umar." They (the people) asked, "What have you interpreted (about the dream)? O Allah's Apostle?" He said, "(It is Religious) knowledge

7007. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to `Umar bin Al-Khattab." The persons sitting around him, asked, "What have you interpreted (about the dream) O Allah's Messenger ()?" He said, "(It is religious) knowledge

7008. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () said, "While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, `Umar bin Al-Khattab wearing a shirt he was dragging it (on the ground behind him)." They (the people) asked, "What have you interpreted (about the dream) O Allah's Apostle?" He said, "The Religion

7009. Narrated Abu Sa'id Al-Khudri:I heard Allah's Messenger () saying, "While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts and some reached below that. Then `Umar bin Al-Khattab was shown to me and he was wearing a shirt which he was dragging (behind him)." They asked. What have you interpreted (about the dream)? O Allah's Messenger ()?" He said, "The religion

7010. Narrated Qais bin 'Ubada:I was sitting in a gathering in which there was Sa'd bin Malik and Ibn `Umar. `Abdullah bin Salam passed in front of them and they said, "This man is from the people of Paradise." I said to `Abdullah bin Salam, "They said so-and-so." He replied, "Subhan Allah! They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I got hold of the handhold." Then I narrated this dream to Allah's Messenger (). Allah's Apostle said, "'Abdullah will die while still holding the firm reliable handhold (i.e., Islam)

7011. Narrated `Aisha:Allah's Messenger () said (to me), "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, "She is your wife, so uncover her,' and behold, it was you. I would then say (to myself), 'If this is from Allah, then it must happen

7012. Narrated `Aisha:Allah's Messenger () said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her), and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen

7013. Narrated Abu Huraira:I heard Allah's Messenger () saying, "I have been sent with Jawami al-Kalim (i.e., the shortest expression carrying the widest meanings), and I was made victorious with awe (cast into the hearts of the enemy), and while I was sleeping, the keys of the treasures of the earth were brought to me and were put in my hand." Muhammad said, Jawami'-al-Kalim means that Allah expresses in one or two statements or thereabouts the numerous matters

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that used to be written in the books revealed before (the coming of) the Prophet

7014. Narrated `Abdullah bin Salam:(In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet () who said, "The garden symbolizes the garden of Islam, and the handhold is the firm Islamic handhold which indicates that you will be adhering firmly to Islam until you die

7015. Narrated Ibn `Umar:I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Hafsa and she told it to the Prophet () who said, (to Hafsa), "Indeed, your brother is a righteous man," or, "Indeed, `Abdullah is a righteous man

7016. Narrated Ibn `Umar:I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Hafsa and she told it to the Prophet () who said, (to Hafsa), "Indeed, your brother is a righteous man," or, "Indeed, `Abdullah is a righteous man

7017. Narrated Abu Huraira:Allah's Messenger () said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of forty-six parts of prophetism, and whatever belongs to prophetism can never be false." Muhammad bin Seereen said, "But I say this." He said, "It used to be said, 'There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer.'" He added, "He (Abu Huraira) hated to see a Ghul (i.e., iron collar around his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherence to religion." And Abu `Abdullah said, "Ghuls (iron collars) are used only for necks

7018. Narrated Kharija bin Zaid bin Thabit:Um Al-'Ala an Ansari woman who had given the Pledge of allegiance to Allah's Messenger () said, "'Uthman bin Maz'un came in our share when the Ansars drew lots to distribute the emigrants (to dwell) among themselves, He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allah's Messenger () came to us, I (addressing the dead body) said, "May Allah's Mercy be on you, O Aba As-Sa'ib! I testify that Allah has honored you." The Prophet () said, 'How do you know that?' I replied, 'I do not know, by Allah.' He said, 'As for him, death has come to him and I wish him all good from Allah. By Allah, though I am Allah's Messenger (), I neither know what will happen to me, nor to you.'" Um Al-'Ala said, "By Allah, I will never attest the righteousness of anybody after that." She added, "Later I saw in a dream, a flowing spring for `Uthman. So I went to Allah's Messenger () and mentioned that to him. He said, 'That is (the symbol of) his good deeds (the reward for) which is going on for him

7019. Narrated Ibn `Umar:Allah's Messenger () said, "(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abu Bakr and `Umar came to me. Abu Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allah forgave him. Then Ibn Al- Khattab took the bucket from Abu Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as `Umar did, till (the people drank to their satisfaction) and water their camels to their fill and they sat near the water

7020. Narrated Salim's father:about the Prophet's dream in which he has seen Abu Bakr and `Umar: The Prophet () said, "I saw (in a dream) that the people had gathered. Then Abu Bakr stood up and pulled out one or two buckets full of water (from a well) and there was weakness in his pulling -- may Allah forgive him. Then Ibn Al- Khattab stood up, and the bucket turned into a very large one and I have never seen any strong man among the people doing such a hard job. He pulled out so much water that the people (drank to their satisfaction) and watered their camels to their fill, (and then after quenching their thirst) they sat beside the water

7021. Narrated Abu Huraira:Allah's Messenger () said, "While I was sleeping, I saw myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allah wished, and then Ibn Abi Quhafa (Abu Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull--may Allah forgive him. Then the bucket turned into a very large one and `Umar bin Al-Khattab took it. I have never seen any strong man among the people, drawing water with such strength as `Umar did, till the people (drank to their satisfaction and) watered their camels to their fill; whereupon the camels sat beside the water

7022. Narrated Abu Huraira:Allah's Messenger () said, "While I was sleeping, I saw myself standing over a tank (well) giving water to the people to drink. Then Abu Bakr came to me and took the bucket from me in order to relieve me and he pulled out one or two full buckets, and there was weakness in his pulling --may Allah forgive him. Then Ibn Al-Khattab took it from him and went on drawing water till the people left (after being satisfied) while the tank was over flowing with water

7023. Narrated Abu Huraira:We were sitting with Allah's Messenger (), he said, "While I was sleeping, I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, "For whom is this palace?" They (the angels) replied, "It is for `Umar bin Al-Khattab." Then I remembered `Umar's ghira and went back hurriedly." On hearing that, `Umar started weeping and said, " Let my father and mother be sacrificed for you. O Allah's Messenger (!) How dare I think of my Ghira being offended by you?

7024. Narrated Jabir bin `Abdullah:Allah's Messenger () said: (I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold! I asked, 'For whom is this palace?' They (the angels) replied, 'For a man from the Quraish.' " The Prophet added, "O Ibn Al-Khattab! Nothing stopped me from entering it except

your Ghira." `Umar said, "How dare I think of my Ghira being offended by you, O Allah's Messenger ()?"

7025. Narrated Abu Huraira: We were sitting with Allah's Messenger () he said, "While I was sleeping, I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, 'For whom is this palace?' They replied, 'For `Umar.' Then I remembered the Ghira of `Umar and returned immediately." `Umar wept (on hearing that) and said, "Let my father and mother be sacrificed for you, O Allah's Messenger ()! How dare I think of my Ghira being offended by you"

7026. Narrated `Abdullah bin `Umar: Allah's Messenger () said, "While I was sleeping, I saw myself performing the Tawaf of the Ka'ba. Behold, there I saw a whitish-red lank-haired man (holding himself) between two men with water dropping from his hair. I asked, 'Who is this?' The people replied, 'He is the son of Mary.' Then I turned my face to see another man with red complexion, big body, curly hair, and blind in the right eye which looked like a protruding out grape. I asked, 'Who is he?' They replied, 'He is Ad-Dajjal.' Ibn Qatan resembles him more than anybody else among the people and Ibn Qatan was a man from Bani Al-Mustaliq from Khuza'a

7027. Narrated `Abdullah bin `Umar: I heard Allah's Messenger () saying, "While I was sleeping, I saw a bowl full of milk was brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my body). Then I gave the remaining of it to `Umar." They asked, "O Allah's Messenger ()! What have you interpreted (about the dream)?" He said, "(It is Religious) knowledge." (See Hadith No)

7028. Narrated Ibn `Umar: Men from the companions of Allah's Messenger () used to see dreams during the lifetime of Allah's Messenger () and they used to narrate those dreams to Allah's Messenger (). Allah's Messenger () would interpret them as Allah wished. I was a young man and used to stay in the mosque before my wedlock. I said to myself, "If there were any good in myself, I too would see what these people see." So when I went to bed one night, I said, "O Allah! If you see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them, there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allah, "O Allah! I seek refuge with You from Hell." Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me, "Do not be afraid, you will be an excellent man if you only pray more often." So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side. I narrated this dream to (my sister) Hafsa and she told it to Allah's Messenger (). Allah's Messenger () said, "No doubt, `Abdullah is a good man." (Nafi' said, "Since then `Abdullah bin `Umar used to pray much")

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7030. Narrated Ibn `Umar: I was a young unmarried man during the lifetime of the Prophet. I used to sleep in the mosque. Anyone who had a dream, would narrate it to the Prophet. I said, "O Allah! If there is any good for me with You, then show me a dream so that Allah's Messenger () may interpret it for me." So I slept and saw (in a dream) two angels came to me and took me along with them, and they met another angel who said to me, "Don't be afraid, you are a good man." They took me towards the Fire, and behold, it was built inside like a well, and therein I saw people some of whom I recognized, and then the angels took me to the right side. In the morning, I mentioned that dream to Hafsa. Hafsa told me that she had mentioned it to the Prophet () and he said, "Abdullah is a righteous man if he only prays more at night." (Az-Zuhri said, "After that, `Abdullah used to pray more at night")

7031. Narrated Ibn `Umar: I was a young unmarried man during the lifetime of the Prophet. I used to sleep in the mosque. Anyone who had a dream, would narrate it to the Prophet. I said, "O Allah! If there is any good for me with You, then show me a dream so that Allah's Messenger () may interpret it for me." So I slept and saw (in a dream) two angels came to me and took me along with them, and they met another angel who said to me, "Don't be afraid, you are a good man." They took me towards the Fire, and behold, it was built inside like a well, and therein I saw people some of whom I recognized, and then the angels took me to the right side. In the morning, I mentioned that dream to Hafsa. Hafsa told me that she had mentioned it to the Prophet () and he said, "Abdullah is a righteous man if he only prays more at night." (Az-Zuhri said, "After that, `Abdullah used to pray more at night")

7032. Narrated `Abdullah bin `Umar: I heard Allah's Messenger () saying, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank of it and gave the remaining of it to `Umar bin Al-Khattab." They asked, "What have you interpreted (about the dream)? O Allah's Messenger ()?" The Prophet () said, "(It is Religious) knowledge"

7033. Narrated Ubaidullah bin Abdullah: I asked Ibn Abbas about the dream of Allah's Messenger which he mentioned. (see following hadith)

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7034. Narrated `Abdullah bin `Abbas:Allah's Messenger () said, "While I was sleeping, two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, and they flew away. I interpret it as a symbol of two liars who will appear." 'Ubaidullah said, "One of them was Al-`Ansi who was killed by Fairuz at Yemen and the other was Musailama (at Najd)

7035. Narrated Abu Musa:The Prophet () said, "I saw in a dream that I was migrating from Mecca to a land where there were date palm trees. I thought that it might be the land of Al-Yamama or Hajar, but behold, it turned out to be Yathrib (i.e. Medina). And I saw cows (being slaughtered) there, but the reward given by Allah is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allah bestowed upon us after the Badr battle. (or the Battle of Uhud) and that was the victory bestowed by Allah in the Battle of Khaibar and the conquest of Mecca

7036. Narrated Abu Huraira:Allah's Messenger () said, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." Allah's Messenger () further said, "While sleeping, I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then I interpreted that those two bangles were the liars between whom I was (i.e., the one of San`a' and the one of Yamama)

7037. Narrated Abu Huraira:Allah's Messenger () said, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." Allah's Messenger () further said, "While sleeping, I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then I interpreted that those two bangles were the liars between whom I was (i.e., the one of San`a' and the one of Yamama)

7038. Narrated `Abdullah:The Prophet () said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a, i.e., Al-Juhfa. I interpreted that as a symbol of epidemic of Medina being transferred to that place (Al-Juhfa)

7039. Narrated `Abdullah bin `Umar:concerning the dream of the Prophet () in Medina: The Prophet () said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a. I interpreted that as (a symbol of) the epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa

7040. Narrated Salim's father:The Prophet () said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling in Mahai'a. I interpreted that as (a symbol of) epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa

7041. Narrated Abu Musa:The Prophet () said, "I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the Day (of the battle) of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest (of Mecca) which Allah brought about and the gathering of the believers

7042. Narrated Ibn `Abbas:The Prophet () said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do." Ibn `Abbas also narrated a similar hadith

7043. Narrated Ibn `Umar:Allah's Messenger () said, "The worst lie is that a person claims to have seen a dream which he has not seen

7044. Narrated Abu Salama:I used to see a dream which would make me sick till I heard Abu Qatada saying, "I too, used to see a dream which would make me sick till I heard the Prophet () saying, "A good dream is from Allah, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to anybody, for it will not harm him

7045. Narrated Abu Sa`id Al-Khudri:I heard Allah's Messenger () saying, "If anyone of you saw a dream which he liked, then that was from Allah, and he should thank Allah for it and tell it to others; but if he saw something else, i.e, a dream which he did not like, then that is from Satan and he should seek refuge with Allah from it and should not tell it to anybody for it will not harm him

7046. Narrated Ibn `Abbas:A man came to Allah's Messenger () and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abu Bakr said, "O Allah's Messenger (!) Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet () said to him, "Interpret it." Abu Bakr said, "The cloud with shade symbolizes Islam, and the butter and honey dropping from it, symbolizes the Qur'an, its sweetness dropping and some people learning much of the Qur'an and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet) are following. You follow it and Allah will raise you high with it, and then another man will follow it and will rise up with it and another person will follow it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allah's Messenger (!) Let my father be sacrificed for you! Am I right or wrong?" The Prophet replied, "You are right in some of it and wrong in some." Abu Bakr said, "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet () said, "Do not swear

7047. Narrated Samura bin Jundub:Allah's Messenger () very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated

to him by those whom Allah wished to tell. One morning the Prophet () said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet () said, "In that oven there was much noise and voices." The Prophet () added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, ".... red like blood." The Prophet () added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colors. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up' and I went up. The Prophet () added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet () further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day). I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba). And the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell. And the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith). The narrator added: Some Muslims asked the Prophet, "O Allah's Messenger ()! What about the children of pagans?" The Prophet () replied, "And also the children of pagans." The Prophet () added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them

Afflictions and the End of the World

7048. Narrated Asma':The Prophet () said, "I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegades (deserted their religion).'" (Ibn Abi Mulaika said, "Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial

7049. Narrated `Abdullah:The Prophet () said, "I am your predecessor at the Lake-Fount (Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left, they introduced new things into the religion after you

7050. Narrated Sahl bin Sa`d:I heard the Prophet () saying, "I am your predecessor at the Lake-Fount (Kauthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them

7051. Abu Sa`id Al-Khudri added that the Prophet () further said:"I will say those people are from me. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me

7052. Narrated `Abdullah:Allah's Messenger () said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will

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disapprove of." They asked, "What do you order us to do, O Allah's Messenger ()? (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your right from Allah

7053. Narrated Ibn `Abbas:The Prophet () said, "Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Pre-Islamic Period of Ignorance. (i.e. as rebellious Sinners)

7054. Narrated Ibn `Abbas:The Prophet () said, "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Pre-Islamic period of Ignorance (as rebellious sinners). (Fath-ul-Bari page 112, Vol)

7055. Narrated Junada bin Abi Umaiyah:We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet () and by which Allah may make you benefit?" He said, "The Prophet () called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah

7056. Narrated Junada bin Abi Umaiyah:We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet () and by which Allah may make you benefit?" He said, "The Prophet () called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah

7057. Narrated Usaid bin Hudair:A man came to the Prophet () and said, "O Allah's Messenger ()! You appointed such-and-such person and you did not appoint me?" The Prophet () said, "After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me

7058. Narrated Abu Huraira:I heard the truthful and trusted by Allah (i.e., the Prophet ()) saying, "The destruction of my followers will be through the hands of young men from Quraish

7059. Narrated Zainab bint Jahsh:The Prophet () got up from his sleep with a flushed red face and said, "None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyan illustrated by this forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed though there are righteous people among us?" The Prophet () said, "Yes, if evil increased

7060. Narrated Usama bin Zaid:Once the Prophet () stood over one of the high buildings of Medina and then said (to the people), "Do you see what I see?" They said, "No." He said, "I see afflictions falling among your houses as rain drops fall

7061. Narrated Abu Huraira:The Prophet () said, "Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people) afflictions will appear and there will be much 'Al-Harj." They said, "O Allah's Apostle! What is 'Al-Harj?" He said, "Killing! Killing!" (See Hadith No. 63, Vol)

7062. Narrated `Abdullah and Abu Musa:The Prophet () said, "Near the establishment of the Hour there will be days during which Religious ignorance will spread, knowledge will be taken away (vanish) and there will be much Al-Harj, and Al- Harj means killing

7063. Narrated `Abdullah and Abu Musa:The Prophet () said, "Near the establishment of the Hour there will be days during which Religious ignorance will spread, knowledge will be taken away (vanish) and there will be much Al-Harj, and Al- Harj means killing

7064. Narrated Abu Musa:The Prophet () said, "Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing

7065. Narrated Abu Musa:The Prophet () said...(as above, 185). And Harj, in the Ethiopian language, means killing

7066. Narrated `Abdullah:The Prophet () said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the religious knowledge will be taken away (vanish i.e. by the death of Religious scholars) and general ignorance will spread." Abu Musa said, "Al-Harj, in the Ethiopian language, means killing

7067. Ibn Mas`ud added: I heard Allah's Messenger () saying; (It will be) from among the most wicked people who will be living at the time when the Hour will be established

7068. Narrated Az-Zubair bin `Adi:We went to Anas bin Malik and complained about the wrong we were suffering at the hand of Al- Hajjaj. Anas bin Malik said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet

7069. Narrated Um Salama:(the wife of the Prophet) Allah's Messenger () woke up one night in a state of terror and said, "Subhan Allah, How many treasures Allah has sent down! And how many afflictions have been sent down! Who will go and wake the lady dwellers (wives of the Prophet) up of these rooms (for prayers)?" He meant his wives, so that they might pray. He added, "A well-dressed (soul) in this world may be naked in the Hereafter

7070. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Whoever takes up arms against us, is not from us

7071. Narrated Abu Musa:The Prophet () said, "Whoever takes up arms against us, is not from us

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7072. Narrated Abu Huraira: The Prophet (ﷺ) said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)"
7073. Narrated Sufyan: I said to `Amr, "O Abu Muhammad! Did you hear Jabir bin `Abdullah saying, 'A man carrying arrows passed through the mosque and Allah's Messenger (ﷺ) said to him, 'Hold the arrows by their heads!'" `Amr replied, "Yes"
7074. Narrated Jabir: A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet) to hold the iron heads so that it might not scratch (injure) any Muslim
7075. Narrated Abu Musa: The Prophet (ﷺ) said, "If anyone of you passed through our mosque or through our market while carrying arrows, he should hold the iron heads," or said, "..... he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it"
7076. Narrated `Abdullah: The Prophet (ﷺ) said, "Abusing a Muslim is Fusuq (evil doing) and killing him is Kufr (disbelief)"
7077. Narrated Ibn `Umar: I heard the Prophet (ﷺ) saying, "Do not revert to disbelief after me by striking (cutting) the necks of one another"
7078. Narrated Abu Bakra: Allah's Messenger (ﷺ) addressed the people saying, "Don't you know what is the day today?" They replied, "Allah and His Apostle know better." We thought that he might give that day another name. The Prophet said, "Isn't it the day of An-Nahr?" We replied, "Yes. O Allah's Messenger (ﷺ)." He then said, "What town is this? Isn't it the forbidden (Sacred) Town (Mecca)?" We replied, "Yes, O Allah's Messenger (ﷺ)." He then said, "Your blood, your properties, your honors and your skins (i.e., bodies) are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours. (Listen) Haven't I conveyed Allah's message to you?" We replied, "Yes" He said, "O Allah! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience who will convey it to him.)" The narrator added: In fact, it was like that. The Prophet (ﷺ) added, "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another"
7079. Narrated Ibn `Abbas: The Prophet (ﷺ) said, "Beware! Do not renegade as (disbelievers) after me by striking (cutting) the necks of one another"
7080. Narrated Jarir: The Prophet (ﷺ) said to me during Hajjat-al-Wada`, "Let the people keep quiet and listen." Then he said (addressing the people), "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another"
7081. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it"
7082. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it"
7083. Narrated Al-Hasan: (Al-Ahnaf said:) I went out carrying my arms during the nights of the affliction (i.e. the war between `Ali and `Aisha) and Abu Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allah's Messenger (ﷺ) (i.e., `Ali)." Abu Bakra said, "Allah's Messenger (ﷺ) said, 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Hell- Fire.' It was said to the Prophet, 'It is alright for the killer but what about the killed one?' He replied, 'The killed one had the intention to kill his opponent.'" (See Hadith No. 30, Vol. 1) Narrated Al-Ahnaf: Abu Bakra said: The Prophet (ﷺ) said (as above)
7084. Narrated Hudhaifa bin Al-Yaman: The people used to ask Allah's Messenger (ﷺ) about the good but I used to ask him about the evil lest I should be overtaken by them. So I said, "O Allah's Messenger (ﷺ)! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He said, "Yes." I said, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)" I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my tradition? You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allah's Apostle! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state"
7085. Narrated Abu Al-Aswad: An army unit was being recruited from the people of Medina and my name was written among them. Then I met `Ikrima, and when I informed him about it, he discouraged me very strongly and said, "Ibn `Abbas told me that there were some Muslims who were with the pagans to increase their number against Allah's Messenger (ﷺ) (and the Muslim army) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allah revealed:-- 'Verily! As for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers)"
7086. Narrated Hudhaifa: Allah's Messenger (ﷺ) related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet (ﷺ) told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet (ﷺ) further told us how that honesty will be taken away: He said: "Man will go to sleep during

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which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such person

7087. Narrated Salama bin Al-Akwa': That he visited Al-Hajjaj (bin Yusuf). Al-Hajjaj said, "O son of Al-Akwa'! You have turned on your heels (i.e., deserted Islam) by staying (in the desert) with the bedouins." Salama replied, "No, but Allah's Messenger () allowed me to stay with the bedouin in the desert." Narrated Yazid bin Abi Ubaid: When 'Uthman bin 'Affan was killed (martyred), Salama bin Al-Akwa' went out to a place called Ar- Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Medina

7088. Narrated Abu Sa'id Al-Khudri: Allah's Messenger () said, "There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions

7089. Narrated Anas: The people started asking the Prophet () too many questions importunately. So one day he ascended the pulpit and said, "You will not ask me any question but I will explain it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then got up a man who, whenever quarreling with somebody, used to be accused of not being the son of his father. He said, "O Allah's Messenger ()! Who is my father?" The Prophet () replied, "Your father is Hudhaifa." Then 'Umar got up and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Apostle and we seek refuge with Allah from the evil of afflictions." The Prophet () said, "I have never seen the good and bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall," Qatada said: This Hadith used to be mentioned as an explanation of this Verse:-- 'O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble

7090. The the above hadith was narrated by Anas through another chain and said (with the wording) "and every man had his head wrapped in his garment and weeping". And he said (with the wording) "seeking refuge with Allah from the evil of afflictions" or he said "I seek refuge with Allah from the evil of afflictions

7091. Narrated Anas: The above hadith is narrated on the authority of Anas thorough another chain and he said (with the wording) "seeking refuge with Allah from the evil of afflictions

7092. Narrated Salim's father: The Prophet () stood up beside the pulpit (and pointed with his finger towards the East) and said, "Afflictions are there! Afflictions are there, from where the side of the head of Satan comes out," or said, "...the side of the sun

7093. Narrated Ibn 'Umar: I heard Allah's Messenger () while he was facing the East, saying, "Verily! Afflictions are there, from where the side of the head of Satan comes out

7094. Narrated Ibn 'Umar: The Prophet () said, "O Allah! Bestow Your blessings on our Sham! O Allah! Bestow Your blessings on our Yemen." The People said, "And also on our Najd." He said, "O Allah! Bestow Your blessings on our Sham (north)! O Allah! Bestow Your blessings on our Yemen." The people said, "O Allah's Apostle! And also on our Najd." I think the third time the Prophet () said, "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan

7095. Narrated Sa'id bin Jubair: 'Abdullah bin 'Umar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him, "O Abu 'Abdur-Rahman! Narrate to us about the battles during the time of the afflictions, as Allah says:-- 'And fight them until there is no more afflictions (i.e. no more worshipping of others besides Allah).'" (2.193) Ibn 'Umar said (to the man), "Do you know what is meant by afflictions? Let your mother bereave you! Muhammad used to fight against the pagans, for a Muslim was put to trial in his religion (The pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling

7096. Narrated Shaqiq: I heard Hudhaifa saying, "While we were sitting with 'Umar, he said, 'Who among you remembers the statement of the Prophet () about the afflictions?' Hudhaifa said, 'The affliction of a man in his family, his property, his children and his neighbors are expiated by his prayers, Zakat (and alms) and enjoining good and forbidding evil.'" 'Umar said, "I do not ask you about these afflictions, but about those afflictions which will move like the waves of the sea." Hudhaifa said, "Don't worry about it, O chief of the believers, for there is a closed door between you and them." 'Umar said, "Will that door be broken or opened?" I said, "No. it will be broken." 'Umar said, "Then it will never be closed," I said, "Yes." We asked Hudhaifa, "Did 'Umar know what that door meant?" He replied, "Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration free from errors." We dared not ask Hudhaifa as to whom the door represented so we ordered Masruq to ask him what does the door stand for? He replied, "'Umar

7097. Narrated Abu Musa Al-Ash'ari: The Prophet () went out to one of the gardens of Medina for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "To day I will be the gatekeeper of the Prophet though he has not ordered me." The Prophet () went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abu Bakr came and asked permission to enter. I said (to him), "Wait till I get you permission." Abu Bakr waited outside and I went to the Prophet () and said, "O Allah's Prophet! Abu Bakr

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asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering Paradise." So Abu Bakr entered and sat on the right side of the Prophet () and uncovered his legs and hung them in the well. Then `Umar came and I said (to him), "Wait till I get you permission." The Prophet () said, "Admit him and give him the glad tidings of entering Paradise." So `Umar entered and sat on the left side of the Prophet and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for any-one to sit. Then `Uthman came and I said (to him), "Wait till I get permission for you." The Prophet () said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." When he entered, he could not find any place to sit with them so he went to the other edge of the well opposite them and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allah for his coming. (Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of `Uthman is separate from theirs

7098. Narrated Abu Wail:Someone said to Usama, "Will you not talk to this (Uthman)?" Usama said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allah's Messenger () saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go around and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil

7099. Narrated Abu Bakra:During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler

7100. Narrated Abu Maryam `Abdullah bin Ziyad Al-Aasadi:When Talha, Az-Zubair and `Aisha moved to Basra, `Ali sent `Ammar bin Yasir and Hasan bin `Ali who came to us at Kufa and ascended the pulpit. Al-Hasan bin `Ali was at the top of the pulpit and `Ammar was below Al-Hasan. We all gathered before him. I heard `Ammar saying, "'Aisha has moved to Al-Busra. By Allah! She is the wife of your Prophet in this world and in the Hereafter. But Allah has put you to test whether you obey Him (Allah) or her (`Aisha)

7101. Narrated Abu Wail:`Ammar stood on the pulpit at Kufa and mentioned `Aisha and her coming (to Busra) and said, "She is the wife of your Prophet in this world and in the Hereafter, but you people are being put to test in this issue

7102. Narrated Abu Wail:Abu Musa and Abu Mas`ud went to `Ammar when `Ali had sent him to Kufa to exhort them to fight (on `Ali's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticizable to us than your haste in this matter." `Ammar said, "Since you (both) became Muslims, I have never seen you doing a deed more criticizable to me than your keeping away from this matter." Then Abu Mas`ud provided `Ammar and Abu Musa with two-piece outfits to wear, and one of them went to the mosque (of Kufa)

7103. Narrated Abu Wail:Abu Musa and Abu Mas`ud went to `Ammar when `Ali had sent him to Kufa to exhort them to fight (on `Ali's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticizable to us than your haste in this matter." `Ammar said, "Since you (both) became Muslims, I have never seen you doing a deed more criticizable to me than your keeping away from this matter." Then Abu Mas`ud provided `Ammar and Abu Musa with two-piece outfits to wear, and one of them went to the mosque (of Kufa)

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7105. Narrated Shaiq bin Salama:I was sitting with Abu Mas`ud and Abu Musa and `Ammar. Abu Mas`ud said (to `Ammar), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet () I have never seen anything done by you more criticizable by me than your haste in this issue." `Ammar said, O Abu Mas`ud ! I have never seen anything done by you or by this companion of yours (i.e., Abu Musa) more criticizable by me than your keeping away from this issue since the time you both joined the company of the Prophet." Then Abu Mas`ud who was a rich man, said (to his servant), "O boy! Bring two suits." Then he gave one to Abu Musa and the other to `Ammar and said (to them), "Put on these suits before going for the Friday prayer

7106. Narrated Shaiq bin Salama:I was sitting with Abu Mas`ud and Abu Musa and `Ammar. Abu Mas`ud said (to `Ammar), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet () I have never seen anything done by you more criticizable by me than your haste in this issue." `Ammar said, O Abu Mas`ud ! I have never seen anything done by you or by this companion of yours (i.e., Abu Musa) more criticizable by me than your keeping away from this issue since the time you both joined the company of the Prophet." Then Abu Mas`ud who was a rich man, said (to his servant), "O boy! Bring two suits." Then he gave one to Abu Musa and the other to `Ammar and said (to them), "Put on these suits before going for the Friday prayer

7107. Narrated Shaiq bin Salama:I was sitting with Abu Mas`ud and Abu Musa and `Ammar. Abu Mas`ud said (to `Ammar), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet () I have never seen anything done by you more criticizable by me than your haste in this issue." `Ammar said, O Abu Mas`ud ! I have never seen anything done by you or by this companion of yours (i.e., Abu Musa) more criticizable by me than your keeping away from this issue since the time you both joined the company of the Prophet." Then Abu Mas`ud who was a rich man, said

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(to his servant), "O boy! Bring two suits." Then he gave one to Abu Musa and the other to `Ammar and said (to them), "Put on these suits before going for the Friday prayer

7108. Narrated Ibn `Umar:Allah's Messenger () said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds

7109. Narrated Al-Hasan Al-Basri:When Al-Hasan bin `Ali moved with army units against Muawiya, `Amr bin AL-As said to Muawiya, "I see an army that will not retreat unless and until the opposing army retreats." Muawiya said, "(If the Muslims are killed) who will look after their children?" `Amr bin Al-As said: I (will look after them). On that, `Abdullah bin `Amir and `Abdur-Rahman bin Samura said, "Let us meet Muawiya and suggest peace." Al-Hasan Al-Basri added: No doubt, I heard that Abu Bakra said, "Once while the Prophet was addressing (the people), Al-Hasan (bin `Ali) came and the Prophet () said, 'This son of mine is a chief, and Allah may make peace between two groups of Muslims through him

7110. Narrated Harmala:(Usama's Maula) Usama (bin Zaid) sent me to `Ali (at Kufa) and said, "'Ali will ask you, 'What has prevented your companion from joining me?' You then should say to him, 'If you (`Ali) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part.' " Harmala added: "'Ali didn't give me anything (when I conveyed the message to him) so I went to Hasan, Hussain and Ibn Ja'far and they loaded my camels with much (wealth)

7111. Narrated Nafi':When the people of Medina dethroned Yazid bin Muawiya, Ibn `Umar gathered his special friends and children and said, "I heard the Prophet () saying, 'A flag will be fixed for every betrayer on the Day of Resurrection,' and we have given the oath of allegiance to this person (Yazid) in accordance with the conditions enjoined by Allah and His Apostle and I do not know of anything more faithless than fighting a person who has been given the oath of allegiance in accordance with the conditions enjoined by Allah and His Apostle , and if ever I learn that any person among you has agreed to dethrone Yazid, by giving the oath of allegiance (to somebody else) then there will be separation between him and me

7112. Narrated Abu Al-Minhal:When Ibn Ziyad and Marwan were in Sham and Ibn Az-Zubair took over the authority in Mecca and Qurra' (the Kharijites) revolted in Basra, I went out with my father to Abu Barza Al-Aslami till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abu Barza! Don't you see in what dilemma the people has fallen?" The first thing heard him saying "I seek reward from Allah for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allah has brought you out of all that with Islam and with Muhammad till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (i.e., Marwan), by Allah, is not fighting except for the sake of worldly gain: and those who are among you, by Allah, are not fighting except for the sake of worldly gain; and that one who is in Mecca (i.e., Ibn Az-Zubair) by Allah, is not fighting except for the sake of worldly gain

7113. Narrated Abi Waih:Hudhaifa bin Al-Yaman said, 'The hypocrites of today are worse than those of the lifetime of the Prophet, because in those days they used to do evil deeds secretly but today they do such deeds openly

7114. Narrated Abi Asha'sha:Hudhaifa said, 'In fact, it was hypocrisy that existed in the lifetime of the Prophet () but today it is Kufr (disbelief) after belief

7115. Narrated Abu Huraira:The Prophet () said, "The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I were in his place

7116. Narrated Abu Huraira:Allah's Messenger () said, "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre Islamic Period of ignorance

7117. Narrated Abu Huraira:Allah's Messenger () said, "The Hour will not be established till a man from Qahtan appears, driving the people with his stick

7118. Narrated Abu Huraira:Allah's Messenger () said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra

7119. Narrated Abu Huraira:Allah's Messenger () said, "Soon the river "Euphrates" will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." Al-A'raj narrated from Abu Huraira that the Prophet () said the same but he said, "It (Euphrates) will uncover a mountain of gold (under it)

7120. Narrated Haritha bin Wahb:I heard Allah's Messenger () saying, "Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it

7121. Narrated Abu Huraira:Allah's Messenger () said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Messenger (), (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness)

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through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it

7122. Narrated Al-Mughira bin Shu'ba:Nobody asked the Prophet () as many questions as I asked regarding Ad-Dajjal. The Prophet () said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)" The Prophet () said, "Nay, he is too mean to be allowed such a thing by Allah" (but it is only to test mankind whether they believe in Allah or in Ad-Dajjal)

7123. Narrated Ibn 'Umar (ra) :The Prophet () said (about Ad-Dajjal) that he is one eyed, his right eye is as if a protruding out grape

7124. Narrated Anas bin Malik:The Prophet () said, "Ad-Dajjal will come and encamp at a place close to Medina and then Medina will shake thrice whereupon every Kafir (disbeliever) and hypocrite will go out (of Medina) towards him

7125. Narrated Abu Bakra:The Prophet () said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate (guarding them)

7126. Narrated Abu Bakra:[as above]

7127. Narrated `Abdullah bin `Umar:Allah's Messenger () stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned Ad-Dajjal, saying, "I warn you of him, and there was no prophet but warned his followers of him; but I will tell you something about him which no prophet has told his followers: Ad- Dajjal is one-eyed whereas Allah is not

7128. Narrated `Abdullah bin `Umar:Allah's Messenger () said. "While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka'ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, "Who is this?" They replied, 'The son of Mary.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), He is Ad-Dajjal." The Prophet () added, "The man he resembled most is Ibn Qatan, a man from the tribe of Khuza'a

7129. Narrated `Aisha:I heard Allah's Messenger () in his prayer, seeking refuge with Allah from the afflictions of Ad-Dajjal

7130. Narrated Hudhaifa:The Prophet () said about Ad-Dajjal that he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire

7131. Narrated Anas:The Prophet () said, "No prophet was sent but that he warned his followers against the one-eyed liar (Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Ad-Dajjal's) eyes (the word) Kafir (i.e., disbeliever)." (This Hadith is also quoted by Abu Huraira and Ibn `Abbas)

7132. Narrated Abu Sa'id:One day Allah's Messenger () narrated to us a long narration about Ad-Dajjal and among the things he narrated to us, was: "Ad-Dajjal will come, and he will be forbidden to enter the mountain passes of Medina. He will encamp in one of the salt areas neighboring Medina and there will appear to him a man who will be the best or one of the best of the people. He will say 'I testify that you are Ad-Dajjal whose story Allah's Messenger () has told us.' Ad-Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Ad- Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Ad-Dajjal will then try to kill him (again) but he will not be given the power to do so

7133. Narrated Abu Huraira:Allah's Messenger () said, "There are angels at the mountain passes of Medina (so that) neither plague nor Ad-Dajjal can enter it

7134. Narrated Anas bin Malik:The Prophet () said, "Ad-Dajjal will come to Medina and find the angels guarding it. So Allah willing, neither Ad-Dajjal, nor plague will be able to come near it

7135. Narrated Zainab bint Jahsh:That one day Allah's Messenger () entered upon her in a state of fear and said, "None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this." The Prophet () made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allah's Apostle! Shall we be destroyed though there will be righteous people among us?" The Prophet () said, "Yes, if the (number) of evil (persons) increased

7136. Narrated Abu Huraira:The Prophet () said, "A hole has been opened in the dam of Gog and Magog." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb)

Judgments (Ahkaam)

7137. Narrated Abu Huraira:Allah's Messenger () said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me

7138. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the

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guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges

7139. Narrated Muhammad bin Jubair bin Mut'im: That while he was included in a delegation of Quraish staying with Muawiya, Muawiya heard that 'Abdullah bin 'Amr had said that there would be a king from Qahtan tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allah as He deserved, said, "To proceed, I have come to know that some of you men are narrating things which are neither in Allah's Book, nor has been mentioned by Allah's Messenger (). Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allah's Messenger () saying, 'This matter (of the caliphate) will remain with the Quraish, and none will rebel against them, but Allah will throw him down on his face as long as they stick to the rules and regulations of the religion (Islam)

7140. Narrated Ibn 'Umar: Allah's Messenger () said, "This matter (caliphate) will remain with the Quraish even if only two of them were still existing

7141. Narrated 'Abdullah: Allah's Messenger () said, "Do not wish to be like anyone, except in two cases: (1) A man whom Allah has given wealth and he spends it righteously. (2) A man whom Allah has given wisdom (knowledge of the Qur'an and the Hadith) and he acts according to it and teaches it to others

7142. Narrated Anas bin Malik: Allah's Messenger () said, "You should listen to and obey, your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin

7143. Narrated Ibn 'Abbas: The Prophet () said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance (as rebellious sinners). (See Hadith No. 176 and)

7144. Narrated 'Abdullah: The Prophet () said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it. (See Hadith No. 203, Vol)

7145. Narrated 'Ali: The Prophet () sent an army unit (for some campaign) and appointed a man from the Ansar as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet () order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it, they started looking at each other, and some of them said, "We followed the Prophet () to escape from the fire. How should we enter it now?" So while they were in that state, the fire extinguished and their commander's anger abated. The event was mentioned to the Prophet () and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is good." (See Hadith No. 629. Vol)

7146. Narrated 'Abdur-Rahman bin Samura: The Prophet () said, "O 'Abdur-Rahman! Do not seek to be a ruler, for if you are given authority on your demand then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better

7147. Narrated 'Abdur-Rahman bin Samura: Allah's Messenger () said, "O 'Abdur-Rahman bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath

7148. Narrated Abu Huraira: The Prophet () said, "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is

7149. Narrated Abu Musa: Two men from my tribe and I entered upon the Prophet. One of the two men said to the Prophet, "O Allah's Messenger (!) Appoint me as a governor," and so did the second. The Prophet () said, "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it

7150. Narrated Ma'qil: I heard the Prophet () saying, "Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise

7151. Narrated Ma'qil: Allah's Messenger () said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him

7152. Narrated Tarif Abi Tamima: I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, "Did you hear something from Allah's Messenger (!)?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.'" The people said (to Jundab), "Advise us." He said, "The first thing of the human body to purify is the 'Abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so

7153. Narrated Anas bin Malik: While the Prophet () and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allah's Messenger (!) When will be the Hour?" The Prophet () asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allah's Messenger (!) I haven't prepared for it much of fasts, prayers or charitable gifts but I love Allah and His Apostle." The Prophet () said, "You will be with the one whom you love

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7154. Narrated Thabit Al-Bunani:Anas bin Malik said to a woman of his family, "Do you know such-and-such a woman?" She replied, "Yes." He said, "The Prophet () passed by her while she was weeping over a grave, and he said to her, 'Be afraid of Allah and be patient.' The woman said (to the Prophet). 'Go away from me, for you do not know my calamity.'" Anas added, "The Prophet () left her and proceeded. A man passed by her and asked her, 'What has Allah's Messenger () said to you?' She replied, 'I did not recognize him.' The man said, 'He was Allah's Messenger ().'" Anas added, "So that woman came to the gate of the Prophet () and she did not find a gate-keeper there, and she said, 'O Allah's Messenger ()! By Allah. I did not recognize you!' The Prophet said, 'No doubt, patience is at the first stroke of a calamity

7155. Narrated Anas:Qais bin Sa'd was to the Prophet () like a chief police officer to an Amir (chief)

7156. Narrated Abu Musa:that the Prophet () sent him and sent Mu'adh after him (as rulers to Yemen)

7157. Narrated Abu Musa:A man embraced Islam and then reverted back to Judaism. Mu'adh bin Jabal came and saw the man with Abu Musa. Mu'adh asked, "What is wrong with this (man)?" Abu Musa replied, "He embraced Islam and then reverted back to Judaism." Mu'adh said, "I will not sit down unless you kill him (as it is) the verdict of Allah and His Apostle

7158. Narrated `Abdur Rahman bin Abi Bakra:Abu Bakra wrote to his son who was in Sijistan: 'Do not judge between two persons when you are angry, for I heard the Prophet () saying, "A judge should not judge between two persons while he is in an angry mood

7159. Narrated Abu Mas'ud Al-Ansari:A man came to Allah's Messenger () and said, "O Allah's Messenger ()! By Allah, I fail to attend the morning congregational prayer because so-and-so (i.e., Mu'adh bin Jabal) prolongs the prayer when he leads us for it." I had never seen the Prophet () more furious in giving advice than he was on that day. He then said, "O people! some of you make others dislike (good deeds, i.e. prayers etc). So whoever among you leads the people in prayer, he should shorten it because among them there are the old, the weak and the busy (needy having some jobs to do). (See Hadith No. 90, Vol)

7160. Narrated `Abdullah bin `Umar:That he had divorced his wife during her menses. `Umar mentioned that to the Prophet. Allah's Apostle became angry and said, "He must take her back (his wife) and keep her with him till she becomes clean from her menses and then to wait till she gets her next period and becomes clean again from it and only then, if he wants to divorce her, he may do so

7161. Narrated `Aisha:Hind bint `Utba bin Rabi'a came and said. "O Allah's Messenger ()! By Allah, there was no family on the surface of the earth, I like to see in degradation more than I did your family, but today there is no family on the surface of the earth whom I like to see honored more than yours." Hind added, "Abu Sufyan is a miser. Is it sinful of me to feed our children from his property?" The Prophet () said, "There is no blame on you if you feed them (thereof) in a just and reasonable manner

7162. Narrated Anas bin Malik:When the Prophet () intended to write to the Byzantines, the people said, "They do not read a letter unless it is sealed (stamped)." Therefore the Prophet () took a silver ring----as if I am looking at its glitter now----and its engraving was: 'Muhammad, Apostle of Allah

7163. Narrated `Abdullah bin As-Sa'di: That when he went to 'Umar during his Caliphate. 'Umar said to him, "Haven't I been told that you do certain jobs for the people but when you are given payment you refuse to take it?" 'Abdullah added: I said, "Yes." 'Umar said, "Why do you do so?" I said, "I have horses and slaves and I am living in prosperity and I wish that my payment should be kept as a charitable gift for the Muslims." 'Umar said, "Do not do so, for I intended to do the same as you do. Allah's Messenger () used to give me gifts and I used to say to him, 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy person than me,' whereupon the Prophet () said, 'Take it and keep it in your possession and then give it in charity. Take what ever comes to you of this money if you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek to have it yourself

7164. Narrated `Abdullah bin 'Umar:I have heard 'Umar saying, "The Prophet () used to give me some money (grant) and I would say (to him), 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy one than me.' The Prophet () said (to me), 'Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; take it, but you should not seek to have what you are not given

7165. Narrated Sahl bin Sa'd:I witnessed a husband and a wife who were involved in a case of Lian. Then (the judgment of) divorce was passed. I was fifteen years of age, at that time

7166. Narrated Sahl:(the brother of Bani Sa'ida) A man from the Ansar came to the Prophet () and said, "If a man finds another man sleeping with his wife, should he kill him?" That man and his wife then did Lian in the mosque while I was present

7167. Narrated Abu Huraira:A man came to Allah's Messenger () while he was in the mosque, and called him, saying, "O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet () turned his face to the other side, but when the man gave four witnesses against himself, the Prophet () said to him, "Are you mad?" The man said, "No." So the Prophet () said (to his companions), "Take him away and stone him to death

7168. (continued from above) Narrated Jabir bin Abdullah:I was one of those who stoned him at the Musalla in Al-Madina (See Hadith)

7169. Narrated Um Salama:Allah's Messenger () said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of Fire." (See Hadith No. 638, Vol)

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7170. Narrated Abu Qatada:Allah's Messenger () said on the Day of (the battle of) Hunain, "Whoever has killed an infidel and has a proof or a witness for it, then the salb (arms and belongings of that deceased) will be for him." I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I thought that I should mention the case to Allah's Messenger () (and when I did so) a man from those who were sitting with him said, "The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf." Abu Bakr said, "No, he will not give the arms to a bird of Quraish and deprive one of Allah's lions of it who fights for the cause of Allah and His Apostle." Allah's Messenger () stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty. The people of Hijaz said, "A judge should not pass a judgment according to his knowledge, whether he was a witness at the time he was the judge or before that" And if a litigant gives a confession in favor of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgment against him till the latter calls two witnesses to witness his confession. And some people of Iraq said, "A judge can pass a judgement according to what he hears or witnesses (the litigant's confession) in the court itself, but if the confession takes place outside the court, he should not pass the judgment unless two witnesses witness the confession." Some of them said, "A judge can pass a judgement depending on his knowledge of the case as he is trust-worthy, and that a witness is Required just to reveal the truth. The judge's knowledge is more than the witness." Some said, "A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot." Al-Qasim said, "A judge ought not to pass a judgment depending on his knowledge if other people do not know what he knows, although his knowledge is more than the witness of somebody else because he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt

7171. Narrated `Ali bin Husain:Safiya bint (daughter of) Huyai came to the Prophet (in the mosque), and when she returned (home), the Prophet () accompanied her. It happened that two men from the Ansar passed by them and the Prophet called them saying, "She is Safiya!" those two men said, "Subhan Allah!" The Prophet () said, "Satan circulates in the human body as blood does

7172. Narrated Abu Burda:The Prophet () sent my father and Mu`adh bin Jabal to Yemen and said (to them), "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (i.e. to make people to hate good deeds) and you both should work in cooperation and mutual understanding" Abu Musa said to Allah's Messenger (), "In our country a special alcoholic drink called Al- Bit', is prepared (for drinking)." The Prophet () said, "Every intoxicant is prohibited

7173. Narrated Abu Musa:The Prophet () said, "Set free the captives and accept invitations

7174. Narrated Abu Humaid Al-Sa`idi:The Prophet () appointed a man from the tribe of Bani Asad, called Ibn Al-Utabiyya to collect the Zakat. When he returned (with the money) he said (to the Prophet), "This is for you and this has been given to me as a gift." The Prophet () stood up on the pulpit (Sufyan said he ascended the pulpit), and after glorifying and praising Allah, he said, "What is wrong with the employee whom we send (to collect Zakat from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck: if it is a camel, it will be grunting: if it is a cow, it will be mooing: and if it is a sheep it will be bleating!" The Prophet () then raised both his hands till we saw the whiteness of his armpits (and he said), "No doubt! Haven't I conveyed Allah's Message?" And he repeated it three times

7175. Narrated Ibn `Umar:Salim, the freed slave of Abu Hudhaifa used to lead in prayer the early Muhajirin (emigrants) and the companions of the Prophet () in the Quba mosque. Among those (who used to pray behind him) were Abu Bakr, `Umar, Abu Salama, and Amir bin Rabi'a

7176. Narrated `Urwa bin Az-Zubair:Marwan bin Al-Hakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawazin, Allah's Messenger () said, "I do not know who amongst you has agreed (to it) and who has not. Go back so that your 'Urafa' may submit your decision to us." So the people returned and their 'Urafa' talked to them and then came back to Allah's Messenger () and told him that the people had given their consent happily and permitted (their captives to be freed)

7177. Narrated `Urwa bin Az-Zubair:Marwan bin Al-Hakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawazin, Allah's Messenger () said, "I do not know who amongst you has agreed (to it) and who has not. Go back so that your 'Urafa' may submit your decision to us." So the people returned and their 'Urafa' talked to them and then came back to Allah's Messenger () and told him that the people had given their consent happily and permitted (their captives to be freed)

7178. Narrated Muhammad bin Zaid bin `Abdullah bin `Umar:Some people said to Ibn `Umar, "When we enter upon our ruler(s) we say in their praise what is contrary to what we say when we leave them." Ibn `Umar said, "We used to consider this as hypocrisy

7179. Narrated Abu Huraira:Allah's Messenger () said, "The worst of all mankind is the double-faced one, who comes to some people with one face and to others, with another face

7180. Narrated `Aisha:Hind (bint `Utba) said to the Prophet () "Abu Sufyan is a miserly man and I need to take some money of his wealth." The Prophet () said, "Take reasonably what is sufficient for you and your children

7181. Narrated Um Salama:(the wife of the Prophet) Allah's Messenger () heard some people quarreling at the door of his dwelling, so he went out to them and said, "I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgment in his favor. If ever I pass a judgment in favor of somebody whereby he takes a

Muslim's right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take or leave

7182. Narrated `Aisha:(the wife of the Prophet) `Utba bin Abi Waqqas said to his brother Sa'd bin Abi Waqqas, "The son of the slave girl of Zam`a is from me, so take him into your custody." So in the year of Conquest of Mecca, Sa'd took him and said, (This is) my brother's son whom my brother has asked me to take into my custody." `Abd bin Zam`a got up before him and said, (He is) my brother and the son of the slave girl of my father, and was born on my father's bed." So they both submitted their case before Allah's Apostle. Sa'd said, "O Allah's Messenger ()! This boy is the son of my brother and he entrusted him to me." `Abd bin Zam`a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Allah's Messenger () said, "The boy is for you, O `Abd bin Zam`a!" Then Allah's Apostle further said, "The child is for the owner of the bed, and the stone is for the adulterer," He then said to Sauda bint Zam`a, "Veil (screen) yourself before him," when he saw the child's resemblance to `Utba. The boy did not see her again till he met Allah

7183. Narrated `Abdullah:The Prophet () said, "If somebody on the demand of a judge takes an oath to grab (a Muslim's) property and he is liar in it, he will meet Allah Who will be angry with him". So Allah revealed,:-- 'Verily! those who purchase a small gain at the cost of Allah's Covenant and their oaths..' (3.77) 'Al- Ashath came while `Abdullah was narrating (this) to the people. Al-Ashath said, "This verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet () said (to me), "Do you have any evidence?" I replied, 'No.' He said, 'Let your opponent take an oath.' I said: I am sure he would take a (false) oath." Thereupon it was revealed: 'Verily! those who purchase a small gain at the cost of Allah's Covenant....' (3.77) (See Hadith No. 72, Vol)

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7185. Narrated Um Salama:The Prophet () heard the voices of some people quarreling near his gate, so he went to them and said, "I am only a human being and litigants with cases of disputes come to me, and maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his favor thinking he is truthful. So if I give a Muslim's right to another (by mistake), then that (property) is a piece of Fire, which is up to him to take it or leave it." (See Hadith No)

7186. Narrated Jabir:The Prophet () came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet () sold that slave for 800 dirhams and sent the price to him

7187. Narrated Ibn `Umar:Allah's Messenger () sent an army unit headed by Usama bin Zaid and the people criticized his leadership. The Prophet () said (to the people), "If you are criticizing his leadership now, then you used to criticize his father's leadership before. By Allah, he (Usama's father) deserved the leadership and used to be one of the most beloved persons to me, and now his son (Usama) is one of the most beloved persons to me after him. " (See Hadith No. 745, Vol)

7188. Narrated `Aisha:Allah's Messenger () said, "The most hated person in the sight of Allah, is the most quarrelsome person

7189. Narrated Ibn `Umar:The Prophet () sent (an army unit under the command of) Khalid bin Al-Walid to fight against the tribe of Bani Jadhima and those people could not express themselves by saying, "Aslamna," but they said, "Saba'na! Saba'na! " Khalid kept on killing some of them and taking some others as captives, and he gave a captive to everyone of us and ordered everyone of us to kill his captive. I said, "By Allah, I shall not kill my captive and none of my companions shall kill his captive!" Then we mentioned that to the Prophet () and he said, "O Allah! I am free from what Khalid bin Al-Walid has done," and repeated it twice

7190. Narrated Sahl bin Sa'd As-Saidi:There was some quarrel (sighting) among Bani `Amr, and when this news reached the Prophet, he offered the Zuhr prayer and went to establish peace among them. In the meantime the time of `Asr prayer was due, Bilal pronounced the Adhan and then the Iqama for the prayer and requested Abu Bakr (to lead the prayer) and Abu Bakr went forward. The Prophet () arrived while Abu Bakr was still praying. He entered the rows of praying people till he stood behind Abu Bakr in the (first) row. The people started clapping, and it was the habit of Abu Bakr that whenever he stood for prayer, he never glanced side-ways till he had finished it, but when Abu Bakr observed that the clapping was not coming to an end, he looked and saw the Prophet () standing behind him. The Prophet () beckoned him to carry on by waving his hand. Abu Bakr stood there for a while, thanking Allah for the saying of the Prophet () and then he retreated, taking his steps backwards. When the Prophet saw that, he went ahead and led the people in prayer. When he finished the prayer, he said, "O Abu Bakr! What prevented you from carrying on with the prayer after I beckoned you to do so?" Abu Bakr replied, "It does not befit the son of Abi Quhafa to lead the Prophet () in prayer." Then the Prophet () said to the people, "If some problem arises during prayers, then the men should say, Subhan Allah!; and the women should clap." (See Hadith No. 652, Vol)

7191. Narrated Zaid bin Thabit:Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while `Umar was sitting with him. Abu Bakr said (to me), `Umar has come to my and said, 'A great number of Qaris of the Holy Qur'an were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the Qaris of the Qur'an may increase on other battle-fields whereby a large part of the Qur'an may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Qur'an collected.' I said, 'How dare I do something which Allah's Messenger () did not do?' `Umar said, By Allah, it is something beneficial.' `Umar kept on pressing me for that till Allah opened my chest for that for which He had opened the chest of `Umar and I had in that matter, the same opinion as `Umar had." Abu Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write

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the Divine Inspiration for Allah's Messenger (). So you should search for the fragmentary scripts of the Qur'an and collect it (in one Book)." Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to `Umar and Abu Bakr), "How can you do something which Allah's Messenger () did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and `Umar, and I had in that matter, the same opinion as theirs. So I started compiling the Qur'an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'an). I found the last verses of Surat-at-Tauba: ("Verily there has come unto you an Apostle (Muhammad) from amongst yourselves--" (9.128-129)) from Khuza`ima or Abi Khuza`ima and I added to it the rest of the Sura. The manuscripts of the Qur'an remained with Abu Bakr till Allah took him unto Him. Then it remained with `Umar till Allah took him unto Him, and then with Hafsa bint `Umar

7192. Narrated Abu Laila bin `Abdullah bin `Abdur-Rahman bin Sahl:Sahl bin Abi Hathma and some great men of his tribe said, `Abdullah bin 'Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that `Abdullah had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said, "By Allah, you have killed my companion." The Jews said, "By Allah, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and `Abdur-Rahman bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded to speak, but the Prophet () said to Muhaiyisa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allah's Messenger () said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Messenger () wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allah's Messenger () said to Huwaiyisa, Muhaiyisa and `Abdur-Rahman, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allah's Apostle gave them one-hundred she-camels as blood money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg

7193. Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:A bedouin came and said, "O Allah's Messenger (! Judge between us according to Allah's Book (Laws)." His opponent stood up and said, "He has said the truth, so judge between us according to Allah's Laws." The bedouin said, "My son was a laborer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes plus one year of exile.' " The Prophet () said, "I shall judge between you according to Allah's Book (Laws)! As for the slave girl and the sheep, it shall be returned to you, and your son shall receive one-hundred lashes and be exiled for one year. O you, Unais!" The Prophet () addressed some man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death

7194. Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:A bedouin came and said, "O Allah's Messenger (! Judge between us according to Allah's Book (Laws)." His opponent stood up and said, "He has said the truth, so judge between us according to Allah's Laws." The bedouin said, "My son was a laborer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes plus one year of exile.' " The Prophet () said, "I shall judge between you according to Allah's Book (Laws)! As for the slave girl and the sheep, it shall be returned to you, and your son shall receive one-hundred lashes and be exiled for one year. O you, Unais!" The Prophet () addressed some man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death

7195. Kharija bin Zaid bin Thabit said that Zaid bin Thabit said, "The Prophet () ordered me to learn the writing of the Jews. I even wrote letters for the Prophet () (to the Jews) and also read their letters when they wrote to him." And 'Umar said in the presence of 'Ali, 'Abdur-Rahman, and 'Uthman, "What is this woman saying?" (the woman was non-Arab) 'Abdur-Rahman bin Hatib said:"She is informing you about her companion who has committed illegal sexual intercourse with her." Abu Jamra said, "I was an interpreter between Ibn 'Abbas and the people." Some people said, "A ruler should have two interpreters

7196. Narrated `Abdullah bin `Abbas:That Abu Sufyan bin Harb told him that Heraclius had called him along with the members of a Quraish caravan and then said to his interpreter, "Tell them that I want to ask this (Abu Sufyan) a question, and if he tries to tell me a lie, they should contradict him." Then Abu Sufyan mentioned the whole narration and said that Heraclius said to the inter Peter, "Say to him (Abu Sufyan), 'If what you say is true, then he (the Prophet) will take over the place underneath my two feet

7197. Narrated Abu Humaid As-Sa`idi:The Prophet () employed Ibn Al-Utbiyya to collect Zakat from Bani Sulaim, and when he returned (with the money) to Allah's Messenger () the Prophet () called him to account, and he said, "This (amount) is for you, and this was given to me as a present." Allah's Messenger () said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" Then Allah's Messenger () stood up and addressed the people, and after glorifying and praising Allah, he said: Amma Ba'du (then after) I employ some men from among you for some job which Allah has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not if he was telling the truth by Allah, none of you takes anything of it (i.e., Zakat) for himself (Hisham added: unlawfully) but he will meet Allah on the Day of Resurrection carrying it on his neck! I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet () raised both his hands till I saw the whiteness of his

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armpits, and said, "(No doubt)! Haven't I conveyed Allah's Message

7198. Narrated Abu Sa'id Al-Khudri:The Prophet () said, "Allah never sends a prophet or gives the Caliphate to a Caliph but that he (the prophet or the Caliph) has two groups of advisors: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allah

7199. Narrated 'Ubada bin As-Samit:We gave the oath of allegiance to Allah's Messenger () that we would listen to and obey him both at the time when we were active and at the time when we were tired and that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allah we would not be afraid of the blame of the blamers. (See Hadith No. 178 and)

7200. Narrated 'Ubada bin As-Samit:We gave the oath of allegiance to Allah's Messenger () that we would listen to and obey him both at the time when we were active and at the time when we were tired and that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allah we would not be afraid of the blame of the blamers. (See Hadith No. 178 and)

7201. Narrated Anas:The Prophet () went out on a cold morning while the Muhajirin (emigrants) and the Ansar were digging the trench. The Prophet () then said, "O Allah! The real goodness is the goodness of the Here after, so please forgive the Ansar and the Muhajirin." They replied, "We are those who have given the Pledge of allegiance to Muhammad for to observe Jihad as long as we remain alive

7202. Narrated 'Abdullah bin 'Umar:Whenever we gave the Pledge of allegiance to Allah's Messenger () for to listen to and obey, he used to say to us, for as much as you can

7203. Narrated 'Abdullah bin Dinar:I witnessed Ibn 'Umar when the people gathered around 'Abdul Malik. Ibn 'Umar wrote: I gave the Pledge of allegiance that I will listen to and obey Allah's Slave, 'Abdul Malik, Chief of the believers according to Allah's Laws and the Traditions of His Apostle as much as I can; and my sons too, give the same pledge

7204. Narrated Jabir bin 'Abdullah:I gave the Pledge of allegiance to the Prophet () that I would listen and obey, and he told me to add: 'As much as I can, and will give good advice to every Muslim

7205. Narrated 'Abdullah bin Dinar:When the people took the oath of allegiance to 'Abdul Malik, 'Abdullah bin 'Umar wrote to him: "To Allah's Slave, 'Abdul Malik, Chief of the believers, I give the Pledge of allegiance that I will listen to and obey Allah's Slave, 'Abdul Malik, Chief of the believers, according to Allah's Laws and the Traditions of His Apostle in whatever is within my ability; and my sons too, give the same pledge

7206. Narrated Yazid:I said to Salama, "For what did you give the Pledge of allegiance to the Prophet () on the Day of Hudaibiya?" He replied, "For death

7207. Narrated Al-Miswar bin Makhrama:The group of people whom 'Umar had selected as candidates for the Caliphate gathered and consulted each other. 'Abdur-Rahman said to them, "I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you." So all of them agreed to let 'Abdur-Rahman decide the case. So when the candidates placed the case in the hands of 'Abdur-Rahman, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed 'Abdur-Rahman and consulted him all those nights till there came the night we gave the oath of allegiance to 'Uthman. Al-Miswar (bin Makhrama) added: 'Abdur-Rahman called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allah, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa'd." So I called them for him and he consulted them and then called me saying, 'Call 'Ali for me." I called 'Ali and he held a private talk with him till very late at night, and then 'Ali, got up to leave having had much hope (to be chosen as a Caliph) but 'Abdur-Rahman was afraid of something concerning 'Ali. 'Abdur-Rahman then said to me, "Call 'Uthman for me." I called him and he kept on speaking to him privately till the Mu'adh-dhin put an end to their talk by announcing the Adhan for the Fajr prayer. When the people finished their morning prayer and that (six men) group gathered near the pulpit, 'Abdur-Rahman sent for all the Muhajirin (emigrants) and the Ansar present there and sent for the army chief who had performed the Hajj with 'Umar that year. When all of them had gathered, 'Abdur-Rahman said, "None has the right to be worshipped but Allah," and added, "Now then, O 'Ali, I have looked at the people's tendencies and noticed that they do not consider anybody equal to 'Uthman, so you should not incur blame (by disagreeing)." Then 'Abdur-Rahman said (to 'Uthman), "I gave the oath of allegiance to you on condition that you will follow Allah's Laws and the traditions of Allah's Apostle and the traditions of the two Caliphs after him." So 'Abdur-Rahman gave the oath of allegiance to him, and so did the people including the Muhajirin (emigrants) and the Ansar and the chiefs of the army staff and all the Muslims

7208. Narrated Salama:We gave the oath of allegiance to the Prophet () under the tree. He said to me, "O Salama! Will you not give the oath of allegiance?" I replied, "O Allah's Messenger ()! I have already given the oath of allegiance for the first time." He said, (Give it again) for the second time

7209. Narrated Jabir bin 'Abdullah:A bedouin gave the Pledge of allegiance to Allah's Messenger () for Islam and the bedouin got a fever where upon he said to the Prophet () "Cancel my Pledge." But the Prophet () refused. He came to him (again) saying, "Cancel my Pledge." But the Prophet () refused. Then (the bedouin) left (Medina). Allah's Apostle said: "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good

7210. Narrated 'Abdullah bin Hisham:who was born during the lifetime of the Prophet () that his mother, Zainab bint Humaid had taken him to Allah's Messenger () and said, "O Allah's Messenger ()! Take his Pledge of allegiance (for Islam)." The Prophet () said, "He ('Abdullah bin Hisham) is a little child," and passed his hand over his head and invoked Allah for him. 'Abdullah bin Hisham used to slaughter one sheep as a sacrifice on behalf of all of his family

7211. Narrated Jabir bin `Abdullah: A bedouin gave the Pledge of allegiance to Allah's Messenger (ﷺ) for Islam. Then the bedouin got fever at Medina, came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Cancel my Pledge," But Allah's Apostle refused. Then he came to him (again) and said, "O Allah's Messenger (ﷺ)! Cancel my Pledge." But the Prophet (ﷺ) refused. Then he came to him (again) and said, "O Allah's Messenger (ﷺ)! Cancel my Pledge." But the Prophet (ﷺ) refused. The bedouin finally went out (of Medina) whereupon Allah's Messenger (ﷺ) said, "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good

7212. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "There will be three types of people whom Allah will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: They are, (1) a man possessed superfluous water (more than he needs) on a way and he withholds it from the travelers. (2) a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge; (3) and a man who sells something to another man after the `Asr prayer and swears by Allah (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price." (See Hadith No. 838, Vol)

7213. Narrated 'Ubada bin As-Samit: Allah's Messenger (ﷺ) said to us while we were in a gathering, "Give me the oath (Pledge of allegiance for: (1) Not to join anything in worship along with Allah, (2) Not to steal, (3) Not to commit illegal sexual intercourse, (4) Not to kill your children, (5) Not to accuse an innocent person (to spread such an accusation among people), (6) Not to be disobedient (when ordered) to do good deeds. The Prophet (ﷺ) added: Whoever amongst you fulfill his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin, and whoever commits any of those sins and Allah does not expose him, then it is up to Allah if He wishes He will punish him or if He wishes, He will forgive him." So we gave the Pledge for that. (See Hadith No. 17, Vol)

7214. Narrated `Aisha: The Prophet (ﷺ) used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse:--(60.12) "...that they will not associate anything in worship with Allah." (60.12) And the hand of Allah's Messenger (ﷺ) did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves)

7215. Narrated Um Atiyya: We gave the Pledge of allegiance to the Prophet (ﷺ) and he recited to me the verse (60.12). That they will not associate anything in worship with Allah (60.12). And he also prevented us from wailing and lamenting over the dead. A woman from us held her hand out and said, "Such-and-such a woman cried over a dead person belonging to my family and I want to compensate her for that crying" The Prophet did not say anything in reply and she left and returned. None of those women abided by her pledge except Um Sulaim, Um Al-`Ala', and the daughter of Abi Sabra, the wife of Al-Mu`adh or the daughter of Abi Sabra, and the wife of Mu`adh

7216. Narrated Jabir: A bedouin came to the Prophet (ﷺ) and said, "Please take my Pledge of allegiance for Islam." So the Prophet took from him the Pledge of allegiance for Islam. He came the next day with a fever and said to the Prophet (ﷺ) "Cancel my pledge." But the Prophet (ﷺ) refused and when the bedouin went away, the Prophet said, "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good

7217. Narrated Al-Qasim bin Muhammad: `Aisha said, "O my head!" Allah's Messenger (ﷺ) said, "If that (i.e., your death) should happen while I am still alive, I would ask Allah to forgive you and would invoke Allah for you." `Aisha said, "O my life which is going to be lost! By Allah, I think that you wish for my death, and if that should happen then you would be busy enjoying the company of one of your wives in the last part of that day." The Prophet said, "But I should say, 'O my head!' I feel like calling Abu Bakr and his son and appoint (the former as my successors lest people should say something or wish for something. Allah will insist (on Abu Bakr becoming a Caliph) and the believers will prevent (anyone else from claiming the Caliphate)," or "...Allah will prevent (anyone else from claiming the Caliphate) and the believers will insist (on Abu Bakr becoming the Caliph)

7218. Narrated `Abdullah bin `Umar: It was said to `Umar, "Will you appoint your successor?" `Umar said, "If I appoint a Caliph (as my successor) it is true that somebody who was better than I (i.e., Abu Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allah's Messenger (ﷺ)) did so." On this, the people praised him. `Umar said, "People are of two kinds: Either one who is keen to take over the Caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution I won't bear the burden of the caliphate in my death as I do in my life

7219. Narrated Anas bin Malik: That he heard `Umar's second speech he delivered when he sat on the pulpit on the day following the death of the Prophet (ﷺ) `Umar recited the Tashahhud while Abu Bakr was silent. `Umar said, "I wish that Allah's Messenger (ﷺ) had outlived all of us, i.e., had been the last (to die). But if Muhammad is dead, Allah nevertheless has kept the light amongst you from which you can receive the same guidance as Allah guided Muhammad with that. And Abu Bakr is the companion of Allah's Messenger (ﷺ) He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and swear allegiance to him." Some people had already taken the oath of allegiance to him in the shed of Bani Sa`ida but the oath of allegiance taken by the public was taken at the pulpit. I heard `Umar saying to Abu Bakr on that day. "Please ascend the pulpit," and kept on urging him till he ascended the pulpit whereupon, all the people swore allegiance to him

7220. Narrated Jubair bin Mut'im: A woman came to the Prophet (ﷺ) and spoke to him about something and he told her to return to him. She said, "O Allah's Messenger (ﷺ)! If I come and do not find you?" (As if she meant, "...if you die?") The Prophet said, "If you should not find me, then go to Abu Bakr

7221. Narrated Tariq bin Shihab: Abu Bakr said to the delegate of Buzakha. "Follow the tails of the camels till Allah shows the Caliph (successor) of His Prophet and

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Al-Muhajirin (emigrants) something because of which you may excuse yourselves

7222. Narrated Jabir bin Samura:I heard the Prophet () saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish

7223. Narrated Jabir bin Samura:I heard the Prophet () saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish

7224. Narrated Abu Huraira:Allah's Messenger () said, "By Him in Whose Hands my life is, I was about to order for collecting fire wood and then order someone to pronounce the Adhan for the prayer and then order someone to lead the people in prayer and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him in Whose Hands my life is, if anyone of you had known that he would receive a bone covered with meat or two (small) pieces of meat present in between two ribs, he would come for 'Isha' prayer." (See Hadith No. 617, Vol)

7225. Narrated `Abdullah bin Ka'b bin Malik:Who was Ka'b's guide from among his sons when Ka'b became blind: I heard Ka'b bin Malik saying, "When some people remained behind and did not join Allah's Messenger () in the battle of Tabuk.." and then he described the whole narration and said, "Allah's Messenger () forbade the Muslims to speak to us, and so we (I and my companions) stayed fifty nights in that state, and then Allah's Messenger () announced Allah's acceptance of our repentance

Wishes

7226. Narrated Abu Huraira:I heard Allah's Messenger () saying, "By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred

7227. Narrated Al-A'raj:Abu Huraira said, Allah's Messenger () said, "By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life)." Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath

7228. Narrated Abu Huraira:The Prophet () said, "If I had gold equal to the mountain of Uhud, I would love that, before three days had passed, not a single Dinar thereof remained with me if I found somebody to accept it excluding some amount that I would keep for the payment of my debts

7229. Narrated `Aisha:Allah's Messenger () said, "If I had formerly known what I came to know recently, I would not have driven the Hadi with me and would have finished the state of Ihram along with the people when they finished it

7230. Narrated Jabir bin `Abdullah:We were in the company of Allah's Messenger () and we assumed the state of Ihram of Hajj and arrived at Mecca on the fourth of Dhul-Hijja. The Prophet () ordered us to perform the Tawaf around the Ka'ba and (Sa'i) between As-Safa and Al-Marwa and use our Ihram just for `Umra, and finish the state of Ihram unless we had our Hadi with us. None of us had the Hadi with him except the Prophet () and Talha. `Ali came from Yemen and brought the Hadi with him. `Ali said, 'I had assumed the state of Ihram with the same intention as that with which Allah's Messenger () had assumed it. The people said, "How can we proceed to Mina and our male organs are dribbling?" Allah's Messenger () said, "If I had formerly known what I came to know latterly, I would not have brought the Hadi, and had there been no Hadi with me, I would have finished my Ihram." Suraqa (bin Malik) met the Prophet () while he was throwing pebbles at the Jamrat-Al-`Aqaba, and asked, "O Allah's Messenger (! Is this (permitted) for us only?" The Prophet () replied. "No, it is forever" `Aisha had arrived at Mecca while she was menstruating, therefore the Prophet () ordered her to perform all the ceremonies of Hajj except the Tawaf around the Ka'ba, and not to perform her prayers unless and until she became clean . When they encamped at Al-Batha, `Aisha said, "O Allah's Messenger (! You are proceeding after performing both Hajj and `Umra while I am proceeding with Hajj only?" So the Prophet () ordered `Abdur-Rahman bin Abu Bakr As-Siddiq to go with her to at-Tan'im, and so she performed the `Umra in Dhul-Hijja after the days of the Hajj

7231. Narrated Aisha:One night the Prophet () was unable to sleep and said, "Would that a righteous man from my companions guarded me tonight." Suddenly we heard the clatter of arms, whereupon the Prophet () said, "Who is it?" It was said, "I am Sa'd, O Allah's Messenger (! I have come to guard you." The Prophet () then slept so soundly that we heard him snoring. Abu `Abdullah said: `Aisha said: Bilal said, "Would that I but stayed overnight in a valley with Idhkhair and Jalil (two kinds of grass) around me (i.e., in Mecca)." Then I told that to the Prophet ()

7232. Narrated Abu Huraira:Allah's Messenger () said, "Not to wish to be the like except of two men. A man whom Allah has given the (knowledge of the) Qur'an and he recites it during the hours of night and day and the one who wishes says: If I were given the same as this (man) has been given, I would do what he does, and a man whom Allah has given wealth and he spends it in the just and right way, in which case the one who wishes says, 'If I were given the same as he has been given, I would do what he does.' " (See Hadith 5025 and)

7233. Narrated Anas:If I had not heard the Prophet () saying, "You should not long for death," I would have longed (for it)

7234. Narrated Qais:We went to pay a visit to Khabbab bin Al-Art and he had got himself branded at seven spots over his body. He said, "If Allah's Messenger () had not forbidden us to invoke Allah for death, I would have invoked for it

7235. Narrated Sa'd bin Ubaid:(the Maula of `Abdur-Rahman bin Azhar) Allah's Messenger () said, "None of you should long for death, for if he is a good man, he

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may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent

7236. Narrated Al-Bara' bin `Azib:The Prophet (ﷺ) was carrying earth with us on the day of the battle of Al-Ahzab (confederates) and I saw that the dust was covering the whiteness of his `Abdomen, and he (the Prophet (ﷺ)) was saying, "(O Allah)! Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah!) please send tranquility (Sakina) upon us as they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. want to frighten us and fight against us) then we would not (flee but withstand them). And the Prophet (ﷺ) used to raise his voice with it. (See Hadith No. 430 and 432, Vol)

7237. Narrated `Abdullah bin Abi `Aufa:Allah's Messenger (ﷺ) said, "Do not long for meeting your enemy, and ask Allah for safety (from all sorts of evil)." (See Hadith No. 266, Vol)

7238. Narrated Al-Qasim bin Muhammad:Ibn `Abbas mentioned the case of a couple on whom the judgment of Lian has been passed. `Abdullah bin Shaddad said, "Was that the lady in whose case the Prophet (ﷺ) said, "If I were to stone a lady to death without a proof (against her)?" Ibn `Abbas said, "No! That was concerned with a woman who though being a Muslim used to arouse suspicion by her outright misbehavior." (See Hadith No. 230, Vol)

7239. Narrated `Ata:One night the Prophet (ﷺ) delayed the `Isha' prayer whereupon `Umar went to him and said, "The prayer, O Allah's Messenger (ﷺ)! The women and children had slept." The Prophet (ﷺ) came out with water dropping from his head, and said, "Were I not afraid that it would be hard for my followers (or for the people), I would order them to pray `Isha prayer at this time." (Various versions of this Hadith are given by the narrators with slight differences in expression but not in content)

7240. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "Were I not afraid that it would be hard on my followers, I would order them to use the siwak (as obligatory, for cleaning the teeth)

7241. Narrated Anas:The Prophet (ﷺ) fasted Al-Wisal on the last days of the month. Some people did the same, and when the news reached the Prophet (ﷺ) he said, "If the month had been prolonged for me, then I would have fasted Wisal for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord always makes me eat and drink

7242. Narrated Abu Huraira:Allah's Messenger (ﷺ) forbade Al-Wisal. The people said (to him), "But you fast Al-`Wisal," He said, "Who among you is like me? When I sleep (at night), my Lord makes me eat and drink. But when the people refused to give up Al-Wisal, he fasted Al-Wisal along with them for two days and then they saw the crescent whereupon the Prophet (ﷺ) said, "If the crescent had not appeared I would have fasted for a longer period," as if he intended to punish them herewith

7243. Narrated `Aisha:I asked the Prophet (ﷺ) about the wall (outside the Ka`ba). "Is it regarded as part of the Ka`ba?" He replied, "Yes." I said, "Then why didn't the people include it in the Ka`ba?" He said, "(Because) your people ran short of money." I asked, "Then why is its gate so high?" He replied, "Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the period of ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka`ba and make its gate touch the ground

7244. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "But for the emigration, I would have been one of the Ansar: and if the people took their way in a valley (or a mountain pass), I would take the Ansar's valley or the mountain pass

7245. Narrated `Abdullah bin Zaid:The Prophet (ﷺ) said, "But for the emigration, I would have been one of the Ansar; and if the people took their way in a valley (or a mountain pass), I would take Ansar's valley or their mountain pass

Accepting Information Given by a Truthful Person

7246. Narrated Malik:We came to the Prophet (ﷺ) and we were young men nearly of equal ages and we stayed with him for twenty nights. Allah's Messenger (ﷺ) was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said, "Go back to your families and stay with them and teach them (religion) and order them (to do good deeds). The Prophet (ﷺ) mentioned things some of which I remembered and some I did not. Then he said, "Pray as you have seen me praying, and when it is the time of prayer, one of you should pronounce the call (Adhan) for the prayer and the eldest of you should lead the prayer

7247. Narrated Ibn Mas`ud:Allah's Messenger (ﷺ) said, "The (call for prayer) Adhan of Bilal should not stop anyone of you from taking his Suhur for he pronounces the Adhan in order that whoever among you is praying the night prayer, may return (to eat his Suhur) and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this)." (Yahya, the sub-narrator stretched his two index fingers side ways)

7248. Narrated `Abdullah bin `Umar:The Prophet (ﷺ) said, "Bilal pronounces the Adhan at night so that you may eat and drink till Ibn Um Maktum pronounces the Adhan (for the Fajr prayer)

7249. Narrated `Abdullah:The Prophet (ﷺ) led us in Zuhr prayer and prayer five rak`at. Somebody asked him whether the prayer had been increased." He (the Prophet (ﷺ)) said, "And what is that?" They (the people) replied, "You have prayed five rak`at." Then the Prophet (ﷺ) offered two prostrations (of Sahu) after he had finished his prayer with the Taslim

7250. Narrated Abu Huraira:Allah's Messenger (ﷺ) finished his prayer after offerings two rak`at only. Dhul-Yaddain asked him whether the prayer had been

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reduced, or you had forgotten?" The Prophet () said, "Is Dhul-Yaddain speaking the truth?" The people said, "Yes." Then Allah's Messenger () stood up and performed another two rak'at and then finished prayer with Taslim, and then said the Takbir and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said Takbir and prostrated and then raised his head (Sahu prostrations)

7251. Narrated `Abdullah bin `Umar:While the people were at Quba offering the morning prayer, suddenly a person came to them saying, "Tonight Divine Inspiration has been revealed to Allah's Messenger () and he has been ordered to face the Ka'ba (in prayers): therefore you people should face it." There faces were towards Sham, so they turned their faces towards the Ka'ba (at Mecca)

7252. Narrated Al-Bara':When Allah's Messenger () arrived at Medina, he prayed facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka'ba. So Allah revealed: -- 'Verily! We have seen the turning of your face towards the heaven; surely we shall turn you to a prayer direction (Qibla) that shall please you.' (2.144) Thus he was directed towards the Ka'ba. A man prayed the `Asr prayer with the Prophet () and then went out, and passing by some people from the Ansar, he said, "I testify. that I have prayed with the Prophet () and he (the Prophet) has prayed facing the Ka'ba." Thereupon they, who were bowing in the `Asr prayer, turned towards the Ka'ba

7253. Narrated Anas bin Malik:I used to offer drinks prepared from infused dates to Abu Talha Al-Ansari, Abu 'Ubada bin Al Jarrah and Ubai bin Ka'b. Then a person came to them and said, "All alcoholic drinks have been prohibited." Abu Talha then said, "O Anas! Get up and break all these jars." So I got up and took a mortar belonging to us, and hit the jars with its lower part till they broke

7254. Narrated Hudhaifa:The Prophet () said to the people of Najran, "I will send to you an honest person who is really trustworthy." The Companion, of the Prophet () each desired to be that person, but the Prophet () sent Abu 'Ubaida

7255. Narrated Anas:The Prophet () said, "For every nation there is an Amin (honest, trustworthy person) and the Amin of this nation is Abu 'Ubaida

7256. Narrated `Umar:There was a man from the Ansar (who was a friend of mine). If he was not present in the company of Allah's Messenger () I used to be present with Allah's Messenger (), I would tell him what I used to hear from Allah's Messenger (), and when I was absent from Allah's Messenger () he used to be present with him, and he would tell me what he used to hear from Allah's Messenger ()

7257. Narrated `Ali:The Prophet () , sent an army and appointed some man their commander The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while some others said, 'We have run away from it (i.e., embraced Islam to save ourselves from the 'fire').' They mentioned that to the Prophet, and he said about people who had intended to enter the fire. "If they had entered it, they would have remained In it till the Day of Resurrection." Then he said to others, "No obedience for evil deeds, obedience is required only in what is good

7258. Narrated Abu Huraira and Zaid bin Khalid:Two men sued each other before the Prophet

7259. Narrated Abu Huraira and Zaid bin Khalid:Two men sued each other before the Prophet

7260. Narrated Abu Huraira:While we were with Allah's Messenger () a bedouin got up and said, "O Allah's Messenger (!) Settle my case according to Allah's Book (Laws)." Then his opponent got up and said, "O Allah's Messenger (!) He has said the truth! Settle his case according to Allah's Book (Laws.) and allow me to speak," He said, "My son was a laborer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one-hundred sheep and a slave girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one-hundred lashes and be sentenced to one year of exile.' The Prophet () said, "By Him in Whose Hands my life is, I will judge between you according to Allah's Book (Laws): As for the slave girl and the sheep, they are to be returned; and as for your son, he shall receive onehundred lashes and will be exiled for one year. You, O Unais!" addressing a man from Bani Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death

7261. Narrated Jabir bin `Abdullah:On the day of (the battle of) the Trench, the Prophet () called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet said, "Every prophet has his Hawairi (helper), and Az-Zubair is my Hawari

7262. Narrated Abu Musa:The Prophet () entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet, said, "Permit him and give him the good news that he will enter Paradise." Behold! It was Abu Bakr. Then `Umar came, and the Prophet () said, "Admit him and give him the good news that he will enter Paradise." Then `Uthman came and the Prophet () said, "Admit him and give him the good news that he will enter Paradise

7263. Narrated `Umar:I came and behold, Allah's Messenger () was staying on a Mashroba (attic room) and a black slave of Allah's Messenger () was at the top if its stairs. I said to him, "(Tell the Prophet) that here is `Umar bin Al- Khattab (asking for permission to enter)." Then he admitted me

7264. Narrated `Abdullah bin `Abbas:Allah's Messenger () sent a letter to Khosrau and told his messenger to give it first to the ruler of Bahrain, and tell him to deliver it to Khosrau. When Khosrau had read it, he tore it into pieces. (Az-Zuhri said: I think Ibn Al-Musaiyab said, "Allah's Messenger () invoked Allah to tear them (Khosrau and his followers) into pieces

7265. Narrated Salama bin Al-Akwa':Allah's Messenger () said to a man from the tribe of Al-Aslam, "Proclaim among your people (or the people) on the day of 'Ashura' (tenth of Muharram), 'Whosoever has eaten anything should fast for the rest of the day; and whoever has not eaten anything, should complete his fast

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7266. Narrated Ibn `Abbas:When the delegate of `Abd Al-Qais came to Allah's Messenger (), he said, "Who are the delegate?" They said, "The delegate are from the tribe of Rabi'a." The Prophet () said, "Welcome, O the delegate, and welcome! O people! Neither you will have any disgrace nor will you regret." They said, "O Allah's Apostle! Between you and us there are the infidels of the tribe of Mudar, so please order us to do something good (religious deeds) that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind, about it." They also asked (the Prophet) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allah, and asked them, "Do you know what is meant by belief in Allah?" They said, "Allah and His Apostle know best." He said, "To testify that none has the right to be worshipped except Allah, the One, Who has no partners with Him, and that Muhammad is Allah's Messenger (); and to offer prayers perfectly and to pay Zakat." (the narrator thinks that fasting in Ramadan is included), "and to give one-fifth of the war booty (to the state)." Then he forbade four (drinking utensils): Ad-Duba', Al56 Hantam, Al-Mazaffat and An-Naqir, or probably, Al-Muqaiyar. And then the Prophet () said, "Remember all these things by heart and preach it to those whom you have left behind

7267. Narrated Tauba Al-Anbari:Ash-'Shu'bi asked me, "Did you notice how Al-Hasan used to narrate Hadiths from the Prophets? I stayed with Ibn `Umar for about two or one-and-half years and I did not hear him narrating any thing from the Prophet () except his (Hadith): He (Ibn `Umar) said, "Some of the companions of the Prophet () including Sa'd, were going to eat meat, but one of the wives of the Prophet () called them, saying, 'It is the meat of a Mastigure.' The people then stopped eating it. On that Allah's Messenger () said, 'Carry on eating, for it is lawful.' Or said, 'There is no harm in eating it, but it is not from my meals

Holding Fast to the Qur'an and Sunnah

7268. Narrated Tariq bin Shihab:A Jew said to `Umar, "O Chief of the Believers, if this verse: 'This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.' (5.3) had been revealed upon us, we would have taken that day as an `Id (festival) day." `Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the day of `Arafat, on a Friday

7269. Narrated Anas bin Malik:That he heard `Umar speaking while standing on the pulpit of the Prophet () in the morning (following the death of the Prophet), when the people had sworn allegiance to Abu Bakr. He said the Tashah-hud before Abu Bakr, and said, "Amma Ba'du (then after) Allah has chosen for his Apostle what is with Him (Paradise) rather than what is with you (the world). This is that Book (Qur'an) with which Allah guided your Apostle, so stick to it, for then you will be guided on the right path as Allah guided His Apostle with it

7270. Narrated Ibn `Abbas:The Prophet () embraced me and said, "O Allah! Teach him (the knowledge of) the Book (Qur'an)

7271. Narrated Abal Minhal:Abu Barza said, "(O people!) Allah makes you self-sufficient or has raised you high with Islam and with Muhammad

7272. Narrated `Abdullah bin Dinar:`Abdullah Bin `Umar wrote to `Abdul Malik bin Marwan, swearing allegiance to him: 'I swear allegiance to you in that I will listen and obey what is in accordance with the Laws of Allah and the Tradition of His Apostle as much as I can

7273. Narrated Sa'id bin Al-Musaiyab:Abu Huraira said that Allah's Messenger () said, "I have been sent with 'Jawami-al-Kalim ' (the shortest expression with the widest meaning) and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abu Huraira added: Allah's Messenger () has gone, and you people are utilizing those treasures, or digging those treasures out." or said a similar sentence

7274. Narrated Abu Huraira:The Prophet () said, "There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection

7275. Narrated Abu Wail:I sat with Shaiba in this Mosque (Al-Masjid-Al-Haram), and he said, "'Umar once sat beside me here as you are now sitting, and said, 'I feel like distributing all the gold and silver that are in it (i.e., the Ka'ba) among the Muslims'. I said, 'You cannot do that.' `Umar said, 'Why?' I said, 'Your two (previous) companions (the Prophet () and Abu Bakr) did not do it. `Umar said, 'They are the two persons whom one must follow.'" (See Hadith No. 664, Vol)

7276. Narrated Hudhaifa:Allah's Messenger () said to us, "Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunna." Both Qur'an and Sunna strengthened their (the faithful believers') honesty. (See Hadith No)

7277. Narrated `Abdullah:The best talk (speech) is Allah's Book 'Qur'an), and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it)

7278. Narrated Abu Huraira and Zaid bin Khalid:We were with the Prophet () when he said (to two men), "I shall judge between you according to Allah's Book (Laws)

7279. Narrated Abu Huraira and Zaid bin Khalid:We were with the Prophet () when he said (to two men), "I shall judge between you according to Allah's Book (Laws)

7280. Narrated Abu Huraira:Allah's Messenger () said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger ()! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)

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7281. Narrated Jabir bin `Abdullah:Some angels came to the Prophet () while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this example to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The houses stands for Paradise and the call maker is Muhammad; and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)

7282. Narrated Hammam:Hudhaifa said, "O the Group of Al-Qurra! Follow the straight path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away

7283. Narrated Abu Musa:The Prophet () said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely So this is the example of that person who obeys me and follows what I have brought (the Qur'an and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought

7284. Narrated Abu Huraira:When Allah's Messenger () died and Abu Bakr was elected as a Caliph after him, some of the Arabs reverted to disbelief, `Umar said to Abu Bakr, "How dare you fight the people while Allah's Messenger () said, I have been ordered to fight 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.' waves his wealth and his life from me unless he deserves a legal punishment lusty, and his account will be with Allah! Abu Bakr said, "By Allah, I will fight him who discriminates between Zakat and prayers, for Zakat is the Compulsory right to be taken from the wealth By Allah, if they refuse to give me even a tying rope which they use to give to Allah's Messenger (), I would fight them for withholding it." `Umar said, 'By Allah, It was nothing, except I saw that Allah had opened the chest of Abu Bakr to the fight, and I came to know for certain that was the truth

7285. Narrated Abu Huraira:When Allah's Messenger () died and Abu Bakr was elected as a Caliph after him, some of the Arabs reverted to disbelief, `Umar said to Abu Bakr, "How dare you fight the people while Allah's Messenger () said, I have been ordered to fight 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.' waves his wealth and his life from me unless he deserves a legal punishment lusty, and his account will be with Allah! Abu Bakr said, "By Allah, I will fight him who discriminates between Zakat and prayers, for Zakat is the Compulsory right to be taken from the wealth By Allah, if they refuse to give me even a tying rope which they use to give to Allah's Messenger (), I would fight them for withholding it." `Umar said, 'By Allah, It was nothing, except I saw that Allah had opened the chest of Abu Bakr to the fight, and I came to know for certain that was the truth

7286. Narrated `Abdullah bin `Abbas:Uyaina bin Hisn bin Hudhaifa bin Badr came and stayed (at Medina) with his nephew Al-Hurr bin Qais bin Hisn who was one of those whom `Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O my nephew! Have you an approach to this chief so as to get for me the permission to see him?" His nephew said, "I will get the permission for you to see him." (Ibn `Abbas added:) So he took the permission for 'Uyaina, and when the latter entered, he said, "O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." On that `Umar became so furious that he intended to harm him. Al-Hurr, said, "O Chief of the Believers!" Allah said to His Apostle 'Hold to forgiveness, command what is good (right), and leave the foolish (i.e. do not punish them).' (7.199) and this person is among the foolish." By Allah, `Umar did not overlook that Verse when Al-Hurr recited it before him, and `Umar said to observe (the orders of) Allah's Book strictly." (See Hadith No. 166, Vol)

7287. Narrated Asma' bint Abu Bakr:I came to `Aisha during the solar eclipse. The people were standing (offering prayer) and she too, was standing and offering prayer. I asked, "What is wrong with the people?" She pointed towards the sky with her hand and said, Subhan Allah!" I asked her, "Is there a sign?" She nodded with her head meaning, yes. When Allah's Messenger () finished (the prayer), he glorified and praised Allah and said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the sub-narrator is not sure as to which of the two (words Asma' had said) he will say, 'Muhammad came with clear signs from Allah, and we responded to him (accepted his teachings) and believed (what he said)' It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the sub-narrator is not sure as to which word Asma' said) he will say, 'I do not know, but I heard the people saying something and so I said the same

7288. Narrated Abu Huraira:The Prophet () said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can

7289. Narrated Sa'd bin Abi Waqqas:The Prophet () said, "The most sinful person among the Muslims is the one who asked about something which had not been

prohibited, but was prohibited because of his asking

7290. Narrated Zaid bin Thabit: The Prophet (ﷺ) took a room made of date palm leaves mats in the mosque. Allah's Messenger (ﷺ) prayed in it for a few nights till the people gathered (to pray the night prayer (Tarawih) (behind him.) Then on the 4th night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet (ﷺ) then said, "You continued doing what I saw you doing till I was afraid that this (Tarawih prayer) might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory congregational prayer." (See Hadith No. 229, Vol. 3) (See Hadith No. 134, Vol)

7291. Narrated Abu Musa Al-Ash'ari: Allah's Messenger (ﷺ) was asked about things which he disliked, and when the people asked too many questions, he became angry and said, "Ask me (any question)." A man got up and said, "O Allah's Apostle! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." Then another man got up and said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) said, "Your father is Salim, Maula Shaiba." When `Umar saw the signs of anger on the face of Allah's Messenger (ﷺ), he said, "We repent to Allah

7292. Narrated Warrad: (The clerk of Al-Mughira) Muawiya wrote to Al-Mughira 'Write to me what you have heard from Allah's Messenger (ﷺ).' So he (Al-Mughira) wrote to him: Allah's Prophet used to say at the end of each prayer: "La ilaha illalla-h wahdahu la sharika lahu, la hul Mulku, wa la hul Hamdu wa hula ala kulli shai'in qadir. 'Allahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd." He also wrote to him that the Prophet (ﷺ) used to forbid (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) Asking too many questions (in disputed Religious matters); (3) And wasting one's wealth by extravagance; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence to others (i.e. not to pay the rights of others (7) And asking others for something (except when it is unavoidable)

7293. Narrated Anas: We were with `Umar and he said, "We have been forbidden to undertake a difficult task beyond our capability (i.e. to exceed the religious limits e.g., to clean the inside of the eyes while doing ablution)

7294. Narrated Anas bin Malik: The Prophet (ﷺ) came out after the sun had declined and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allah, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the Ansar wept violently, and Allah's Messenger (ﷺ) kept on saying, "Ask Me! " Then a man got up and asked, "Where will my entrance be, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "(You will go to) the Fire." Then `Abdullah bin Hudhaifa got up and asked, "Who is my father, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) replied, "Your father is Hudhaifa." The Prophet (ﷺ) then kept on saying (angrily), "Ask me! Ask me!" `Umar then knelt on his knees and said, "We have accepted Allah as our Lord and Islam as our religion and Muhammad as an Apostle." Allah's Messenger (ﷺ) became quiet when `Umar said that. Then Allah's Messenger (ﷺ) said, "By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while I was praying, and I never saw such good and evil as I have seen today

7295. Narrated Anas bin Malik: A man said, "O Allah's Prophet! Who is my father?" The Prophet (ﷺ) said, "Your father is so-and-so." And then the Divine Verse:-- 'O you who believe! Ask not questions about things

7296. Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "People will not stop asking questions till they say, 'This is Allah, the Creator of everything, then who created Allah?

7297. Narrated Ibn Masud: I was with the Prophet (ﷺ) at one of the farms of Medina while he was leaning on a date palm leaf-stalk. He passed by a group of Jews and some of them said to the other, Ask him (the Prophet) about the spirit. Some others said, "Do not ask him, lest he should tell you what you dislike" But they went up to him and said, "O Abal Qasim! Inform us bout the spirit." The Prophet (ﷺ) stood up for a while, waiting. I realized that he was being Divinely Inspired, so I kept away from him till the inspiration was over. Then the Prophet (ﷺ) said, "(O Muhammad) they ask you regarding the spirit, Say: The spirit its knowledge is with my Lord (i.e., nobody has its knowledge except Allah)" (17.85) (This is a miracle of the Qur'an that all the scientists up till now do not know about the spirit, i.e, how life comes to a body and how it goes away at its death) (See Hadith No. 245, Vol)

7298. Narrated Ibn `Umar: The Prophet (ﷺ) wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet said, "I had this golden ring made for myself. He then threw it away and said, "I shall never put it on." Thereupon the people also threw their rings away

7299. Narrated Abu Huraira: The Prophet (ﷺ) said (to his companions), "Do not fast Al-Wisal." They said, "But you fast Al-Wisal." He said, "I am not like you, for at night my Lord feeds me and makes me drink." But the people did not give up Al-Wisal, so the Prophet (ﷺ) fasted Al-Wisal with them for two days or two nights, and then they saw the crescent whereupon the Prophet (ﷺ) said, "If the crescent had delayed, I would have continued fasting (because of you)," as if he wanted to vanquish them completely (because they had refused to give up Al Wisal)

7300. Narrated Ibrahim At Taimi's father: `Ali addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll He said "By Allah, we have no book to read except Allah's Book and whatever is on this scroll," And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood money, and there was also written in it: 'Medina is a sanctuary form `Air (mountain) to such and such place so whoever innovates in it an heresy or commits a sin therein, he will incur the curse of Allah, the angels, and all the people and Allah will not accept his compulsory or optional good deeds.' There was also written in it: 'The asylum (pledge of protection) granted by any Muslims is one and the same, (even a Muslim of the lowest status is to be secured

and respected by all the other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the curse of Allah, the angels, and all the people, and Allah will not accept his compulsory or optional good deeds.' There was also written in it: 'Whoever (freed slave) befriends (takes as masters) other than his real masters (manumitters) without their permission will incur the curse of Allah, the angels, and all the people, and Allah will not accept his compulsory or optional good deeds.' (See Hadith No. 94, Vol)

7301. Narrated `Aisha:The Prophet () did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet () heard of that, he, after glorifying and praising Allah, said, "Why do some people refrain from doing something which I do? By Allah, I know Allah more than they

7302. Narrated Ibn Abi Mulaika:Once the two righteous men, i.e., Abu Bakr and `Umar were on the verge of destruction (and that was because): When the delegate of Bani Tamim came to the Prophet, one of them (either Abu Bakr or `Umar) recommended Al-Aqra' bin H'Abis at-Tamimi Al-Hanzali, the brother of Bani Majashi (to be appointed as their chief), while the other recommended somebody else. Abu Bakr said to `Umar, "You intended only to oppose me." `Umar said, "I did not intend to oppose you!" Then their voices grew louder in front of the Prophet () whereupon there was revealed: 'O you who believe! Do not raise your voices above the voice of the Prophet..a great reward.' (49.2-3) Ibn Az-Zubair said, 'Thence forward when `Umar talked to the Prophet, he would talk like one who whispered a secret and would even fail to make the Prophet () hear him, in which case the Prophet () would ask him (to repeat his words)

7303. Narrated `Aisha:(the mother of believers) Allah's Messenger () during his fatal ailment said, "Order Abu Bakr to lead the people in prayer." I said, "If Abu Bakr stood at your place (in prayers, the people will not be able to hear him because of his weeping, so order `Umar to lead the people in prayer." He again said, "Order Abu Bakr to lead the people in prayer " Then I said to Hafsa, "Will you say (to the Prophet), 'If Abu Bakr stood at your place, the people will not be able to hear him be cause of his weeping, so order `Umar to lead the people in prayer?" Hafsa did so, whereupon Allah's Messenger () said, "You are like the companions of Joseph (See Qur'an, 12:30-32). Order Abu Bakr to lead the people in prayer." Hafsa then said to me, "I have never received any good from you

7304. Narrated Sahl bin Sa'd As-Sa'idi:Uwaimir Al-Ajlani came to `Asim bin `Adi and said, "If a man found another man with his wife and killed him, would you sentence the husband to death (in Qisas,) i.e., equality in punishment)? O `Asim! Please ask Allah's Messenger () about this matter on my behalf." `Asim asked the Prophet () but the Prophet disliked the question and disapproved of it. `Asim returned and informed 'Uwaimir that the Prophet disliked that type of question. 'Uwaimir said, "By Allah, I will go (personally) to the Prophet." 'Uwaimir came to the Prophet () when Allah had already revealed Qur'anic Verses (in that respect), after `Asim had left (the Prophet ()). So the Prophet () said to 'Uwaimir, "Allah has revealed Qur'anic Verses regarding you and your wife." The Prophet () then called for them, and they came and carried out the order of Lian. Then 'Uwaimir said, "O Allah's Messenger ()! Now if I kept her with me, I would be accused of telling a lie." So 'Uwaimir divorced her although the Prophet () did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of Li'an. The Prophet () said (to the people). "Wait for her! If she delivers a red short (small) child like a Wahra (a short red animal). then I will be of the opinion that he (Uwaimir) has told a lie but if she delivered a black big-eyed one with big buttocks, then I will be of the opinion that he has told the truth about her." 'Ultimately she gave birth to a child that proved the accusation. (See Hadith No. 269, Vol)

7305. Narrated Malik bin Aus An-Nasri:I proceeded till I entered upon `Umar (and while I was sitting there), his gate-keeper Yarfa came to him and said, " `Uthman, `Abdur-Rahman, Az-Zubair and Sa'd ask your permission to come in." `Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit `Ali and `Abbas?" `Umar allowed them to enter. Al-`Abbas said "O Chief of the believers! Judge between me and the oppressor (`Ali)." Then there was a dispute (regarding the property of Bani Nadir) between them (`Abbas and `Ali). `Uthman and his companions said, "O Chief of the Believers! Judge between them and relieve one from the other." `Umar said, "Be patient! beseech you by Allah, with Whose permission the Heaven and the Earth Exist! Do you know that Allah's Messenger () said, 'Our property is not to be inherited, and whatever we leave is to be given in charity,' and by this Allah's Messenger () meant himself?" On that the group said, "He verily said so." `Umar then faced `Ali and `Abbas and said, "I beseech you both by Allah, do you both know that Allah's Messenger () said so?" They both replied, "Yes". `Umar then said, "Now I am talking to you about this matter (in detail) . Allah favored Allah's Messenger () with some of this wealth which He did not give to anybody else, as Allah said: 'What Allah bestowed as Fai (Booty on His Apostle for which you made no expedition...' (59.6) So that property was totally meant for Allah's Messenger (), yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it was left behind, and the Prophet, used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allah's wealth. The Prophet () did so during all his lifetime, and I beseech you by Allah, do you know that?" They replied, "Yes." `Umar then addressed `Ali and `Abbas, saying, "I beseech you both by Allah, do you know that?" Both of them replied, "Yes." `Umar added, "Then Allah took His Apostle unto Him. Abu Bakr then said 'I am the successor of Allah's Messenger ()' and took over all the Prophet's property and disposed of it in the same way as Allah's Messenger () used to do, and you were present then." Then he turned to `Ali and `Abbas and said, "You both claim that Abu Bakr did so-and-so in managing the property, but Allah knows that Abu Bakr was honest, righteous, intelligent, and a follower of what is right in managing it. Then Allah took Abu Bakr unto Him, 'I said: I am the successor of Allah's Messenger () and Abu Bakr.' So I took over the property for two years and managed it in the same way as Allah's Messenger (), and Abu Bakr used to do. Then you both (`Ali and `Abbas) came to me and asked for the same thing! (O `Abbas! You came to me to ask me for your share from nephew's property; and this (`Ali) came to me asking for his wives share from her father's property, and I said to you both, 'If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allah's Messenger () and Abu Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.' Then you both said, 'Give it to us on that (condition).' So I gave it to you on that condition. Now I beseech you by Allah, did I not give it to them on that condition?" The group (whom he had been addressing) replied, "Yes." `Umar then addressed `Abbas and `Ali saying, "I beseech you both by Allah, didn't I give you all that property on that condition?" They

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said, "Yes." `Umar then said, "Are you now seeking a verdict from me other than that? By Him with Whose Permission the Heaven and the Earth exists I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf." (See, Hadith No. 326, Vol)

7306. Narrated `Asim:I said to Anas, "Did Allah's Messenger () make Medina a sanctuary?" He replied, "Yes, (Medina is a sanctuary from such-and-such place to such-and-such place. It is forbidden to cut its trees, and whoever innovates an heresy in it or commits a sin therein, will incur the curse of Allah, the angels, and all the people." Then Musa bin Anas told me that Anas added, "..... or gives refuge to such an heretic or a sinner)

7307. Narrated `Abdullah bin `Amr:I heard the Prophet () saying, "Allah will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray

7308. Narrated Al-A`mash:I asked Abu Wail, "Did you witness the battle of Siffin between `Ali and Muawiya?" He said, "Yes," and added, "Then I heard Sahl bin Hunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abi Jandal; if I had the power to refuse the order of Allah's Messenger (), I would have refused it. We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.' " Abu Wail said, "I witnessed the battle of Siffin, and how nasty Siffin was

7309. Narrated Jabir bin `Abdullah:I fell ill, Allah's Messenger () and Abu Bakr came to visit me on foot. The Prophet () came to me while I was unconscious. Allah's Messenger () performed ablution and poured the Remaining water of his ablution over me whereupon I became conscious and said, 'O Allah's Messenger ()! How should I spend my wealth? Or how should I deal with my wealth?' But the Prophet () did not give me any reply till the Verse of the laws of inheritance was revealed

7310. Narrated Abu Sa'id:A woman came to Allah's Messenger () and said, "O Allah's Messenger ()! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Messenger () said, "Gather on such-and-such a day at suchand- such a place." They gathered and Allah's Messenger () came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Messenger ()! If she lost two children?" She repeated her question twice, whereupon the Prophet () said, "Even two, even two, even two!" (See Hadith No. 341, Vol)

7311. Narrated Al-Mughira bin Shu'ba:The Prophet () said, "A group of my follower swill remain predominant (victorious) till Allah's Order (the Hour) comes upon them while they are still predominant (victorious)

7312. Narrated Humaid:I heard Muawiya bin Abi Sufyan delivering a sermon. He said, "I heard the Prophet () saying, "If Allah wants to do a favor to somebody, He bestows on him, the gift of understanding the Qur'an and Sunna. I am but a distributor, and Allah is the Giver. The state of this nation will remain good till the Hour is established, or till Allah's Order comes

7313. Narrated Jabir bin `Abdullah:When the (following) Verse was revealed to Allah's Messenger (): 'Say: He has power to send torment on you from above,'..(6.65) he said, "O Allah! I seek refuge with Your Face (from that punishment)." And when this was revealed: '..or from beneath your feet.' (6.65) he said, "O Allah! I seek refuge with Your Face (from that)." And when this Verse was revealed: '..or to cover you with confusion in partystrife, and make you to taste the violence of one another,'...(6.65) he said: "These two warnings are easier (than the previous ones)

7314. Narrated Abu Huraira:A bedouin came to Allah's Messenger () and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Messenger () said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet said, "What color are they?" The bedouin said, "They are red." The Prophet () said, "Are any of them Grey?" He said, "There are Grey ones among them." The Prophet () said, "Whence do you think this color came to them?" The bedouin said, "O Allah's Messenger ()! It resulted from hereditary disposition." The Prophet () said, "And this (i.e., your child) has inherited his color from his ancestors." The Prophet () did not allow him to deny his paternity of the child

7315. Narrated Ibn `Abbas:A woman came to the Prophet () and said, "My mother vowed to perform the Hajj but she died before performing it. Should I perform the Hajj on her behalf?" He said, "Yes! Perform the Hajj on her behalf. See, if your mother had been in debt, would you have paid her debt?" She said, "Yes." He said, "So you should pay what is for Him as Allah has more right that one should fulfill one's obligations to Him

7316. Narrated `Abdullah:Allah's Messenger () said, "Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way, and that of a man whom Allah has given religious wisdom (i.e., Qur'an and Sunna) and he gives his verdicts according to it and teaches it." (to others i.e., religious knowledge of Qur'an and Sunna (Prophet's Traditions)

7317. Narrated Al-Mughira bin Shu'ba:`Umar bin Al-Khattab asked (the people) about the Imlas of a woman, i.e., a woman who has an abortion because of having been beaten on her `Abdomen, saying, "Who among you has heard anything about it from the Prophet?" I said, "I did." He said, "What is that?" I said, "I heard the Prophet saying, 'Its Diya (blood money) is either a male or a female slave.' " `Umar said, "Do not leave till you present witness in support of your statement." So I went out, and found Muhammad bin Maslama. I brought him, and he bore witness with me that he had heard the Prophet () saying, "Its Diya (blood money) is either a male slave or a female slave

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7318. Narrated Al-Mughira bin Shu'ba: Umar bin Al-Khattab asked (the people) about the Imlas of a woman, i.e., a woman who has an abortion because of having been beaten on her abdomen, saying, "Who among you has heard anything about it from the Prophet?" I said, "I did." He said, "What is that?" I said, "I heard the Prophet saying, 'Its Diya (blood money) is either a male or a female slave.'" Umar said, "Do not leave till you present witness in support of your statement." So I went out, and found Muhammad bin Maslama. I brought him, and he bore witness with me that he had heard the Prophet () saying, "Its Diya (blood money) is either a male slave or a female slave"

7319. Narrated Abu Huraira: The Prophet () said, "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch)." It was said, "O Allah's Messenger (!) Do you mean by those (nations) the Persians and the Byzantines?" The Prophet said, "Who can it be other than they?"

7320. Narrated Abu Sa'id Al-Khudri: The Prophet () said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Messenger (!) (Do you mean) the Jews and the Christians?" He said, "Whom else?"

7321. Narrated Abdullah: The Prophet () said, "None is killed unjustly, but the first son of Adam will have a part of its burden." Sufyan said, "...a part of its blood because he was the first to establish the tradition of murdering"

7322. Narrated Jabir bin Abdullah As-Salami: A bedouin gave the Pledge of allegiance for embracing Islam to Allah's Messenger (), and then he got an attack of fever in Medina and came to Allah's Messenger (): and said, "O Allah's Messenger (!) Cancel my pledge." Allah's Messenger () refused to do so. The bedouin came to him again and said, "Cancel my pledge," but he refused again, and then again, the bedouin came to him and said, "Cancel my pledge," and Allah's Messenger () refused. The bedouin finally went away, and Allah's Messenger () said, "Medina is like a pair of bellows (furnace), it expels its impurities while it brightens and clears its good"

7323. Narrated Ibn 'Abbas: I used to teach Qur'an to 'Abdur-Rahman bin Auf. When Umar performed his last Hajj, 'Abdur-Rahman said (to me) at Mina, "Would that you had seen Chief of the believers today! A man came to him and said, 'So-and-so has said, 'If Chief of the Believers died, we will give the oath of allegiance to such-and-such person,' 'Umar said, 'I will get up tonight and warn those who want to usurp the people's rights.' I said, 'Do not do so, for the season (of Hajj) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Medina, the place of migration and the place of the Sunna (the Prophet's Traditions). There you will meet the companions of Allah's Messenger () from the Muhajirin and the Ansar who will understand your statement and place it in its proper position' 'Umar said, 'By Allah, I shall do so the first time I stand (to address the people) in Medina.' When we reached Medina, 'Umar (in a Friday Khutba-sermon) said, 'No doubt, Allah sent Muhammad with the Truth and revealed to him the Book (Quran), and among what was revealed, was the Verse of Ar-Rajm (stoning adulterers to death).'" (See Hadith No. 817, Vol)

7324. Narrated Muhammad: We were with Abu Huraira while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying, "Bravo! Bravo! Abu Huraira is cleaning his nose with linen! There came a time when I would fall senseless between the pulpit of Allah's Messenger () and 'Aisha's dwelling whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness, I suffered nothing but hunger"

7325. Narrated 'Abdur-Rahman bin 'Abis: Ibn 'Abbas was asked, "Did you offer the Id prayer with the Prophet?" He said, "Yes, had it not been for my close relation to the Prophet, I would not have performed it (with him) because of my being too young. The Prophet () came to the mark which is near the home of Kathir bin As-Salt and offered the Id prayer and then delivered the sermon. I do not remember if any Adhan or Iqama were pronounced for the prayer. Then the Prophet () ordered (the women) to give alms, and they started stretching out their hands towards their ears and throats (giving their ornaments in charity), and the Prophet () ordered Bilal to go to them (to collect the alms), and then Bilal returned to the Prophet"

7326. Narrated Ibn 'Umar: The Prophet () used to go to the Quba' mosque, sometimes walking, sometimes riding

7327. Narrated Hisham's father: 'Aisha said to 'Abdullah bin Az-Zubair, "Bury me with my female companions (i.e. the wives of the Prophet) and do not bury me with the Prophet () in the house, for I do not like to be regarded as sanctified (just for being buried there)." Narrated Hisham's father: 'Umar sent a message to 'Aisha, saying, "Will you allow me to be buried with my two companions (the Prophet () and Abu Bakr)?" She said, "Yes, by Allah." though it was her habit that if a man from among the companions (of the Prophet ()) sent her a message asking her to allow him to be buried there, she would say, "No, by Allah, I will never give permission to anyone to be buried with them"

7328. Narrated Hisham's father: 'Aisha said to 'Abdullah bin Az-Zubair, "Bury me with my female companions (i.e. the wives of the Prophet) and do not bury me with the Prophet () in the house, for I do not like to be regarded as sanctified (just for being buried there)." Narrated Hisham's father: 'Umar sent a message to 'Aisha, saying, "Will you allow me to be buried with my two companions (the Prophet () and Abu Bakr)?" She said, "Yes, by Allah." though it was her habit that if a man from among the companions (of the Prophet ()) sent her a message asking her to allow him to be buried there, she would say, "No, by Allah, I will never give permission to anyone to be buried with them"

7329. Narrated Anas bin Malik: Allah's Messenger () used to perform the 'Asr prayer and then one could reach the 'Awali (a place in the outskirts of Medina) while

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the sun was still quite high. Narrated Yunus: The distance of the `Awali (from Medina) was four or three miles

7330. Narrated As-Sa'ib bin Yazid: The Sa' (a kind of measure) during the lifetime of the Prophet (ﷺ) used to be equal to the one Mudd (another kind of measure) and one third of a Mudd which we use today, but the Sa' of today has become large

7331. Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "O Allah! Bestow Your Blessings on their measures, and bestow Your Blessings on their Sa' and Mudd." He meant those of the people of Medina

7332. Narrated Ibn `Umar: The Jews brought a man and a woman who had committed illegal sexual intercourse, to the Prophet (ﷺ) and the Prophet (ﷺ) ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed

7333. Narrated Anas bin Malik: The Mountain of Uhud came in sight of Allah's Messenger (ﷺ) who then 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 between its (Medina's) two mountains a sanctuary

7334. Narrated Sahl: The distance between the pulpit and the wall of the mosque on the side of the Qibla was just sufficient for a sheep to pass through

7335. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Between my house and my pulpit there is a garden from one of the gardens of Paradise, and my pulpit is over my Lake-Tank. (Kauthar);

7336. Narrated Nafi': `Abdullah said, "The Prophet (ﷺ) arranged for a horse race, and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Hafya to Thaniyat-al-Wada', and the unprepared horses were allowed to run between Thaniyat-al-Wada' and the mosque of Bani Zuraiq," `Abdullah was one of those who participated in the race

7337. Narrated Ibn `Umar: I heard `Umar (delivering a sermon) on the pulpit of the Prophet

7338. Narrated As-Sa'ib bin Yazid: That he heard `Uthman bin `Affan delivering a sermon on the pulpit of the Prophet

7339. Narrated `Aisha: This big copper vessel used to be put for me and Allah's Messenger (ﷺ) and we would take water from it together (on taking a bath)

7340. Narrated Anas: The Prophet (ﷺ) brought the Ansar and the Quraish people into alliance in my house at Medina, and he invoked Allah for one month against the tribe of Bani Sulaim in (the last rak'a of each compulsory) prayer

7341. Narrated Anas: The Prophet (ﷺ) brought the Ansar and the Quraish people into alliance in my house at Medina, and he invoked Allah for one month against the tribe of Bani Sulaim in (the last rak'a of each compulsory) prayer

7342. Narrated Abu Burda: When I arrived at Medina, `Abdullah bin Salam met me and said to me, "Accompany me to my house so that I may make you drink from a bowl from which Allah's Messenger (ﷺ) used to drink, and that you may offer prayer in the mosque in which the Prophet (ﷺ) used to pray." I accompanied him, and he made me drink Sawiq and gave me dates to eat, and then I prayed in his mosque

7343. Narrated `Umar: The Prophet (ﷺ) said to me, "Someone came to me tonight from my Lord while I was in the 'Aqiq (valley), and said to me, "Offer prayer in this blessed valley and say: 'Labbaik' for the (performance of) `Umra and Hajj

7344. Narrated `Abdullah bin Dinar: Ibn `Umar said, "The Prophet (ﷺ) fixed Qarn as the Miqat (for assuming the Ihram) for the people of Najd, and Al-Juhfa for the people of Sham, and Dhul-Hulaifa for the people of Medina." Ibn `Umar added, "I heard this from the Prophet, and I have been informed that the Prophet (ﷺ) said, 'The Miqat for the Yemenites is Yamamlam.' "When Iraq was mentioned, he said, "At that time it was not a Muslim country

7345. Narrated `Abdullah bin `Umar: The Prophet (ﷺ) had a dream in the last portion of the night when he was sleeping at Dhul-Hulaifa. (In the dream) it was said to him, "You are in a blessed Batha' (i.e., valley)

7346. Narrated Ibn `Umar: That he heard the Prophet, after raising his head from the bowing in morning prayer, saying, "O Allah, our Lord! All the praises are for you." And in the last (rak'a) he said, "O Allah! Curse so-and-so and so--and-so." And then Allah revealed:-- 'Not for you (O Muhammad) is the decision, (but for Allah), whether He turns in mercy to them or punish them, for they are indeed wrongdoers

7347. Narrated `Ali bin Abi Talib: That Allah's Messenger (ﷺ) came to him and Fatima the daughter of Allah's Messenger (ﷺ) at their house at night and said, "Won't you pray?" `Ali replied, "O Allah's Messenger (ﷺ)! Our souls are in the Hands of Allah and when he wants us to get up, He makes us get up." When `Ali said that to him, Allah's Messenger (ﷺ) left without saying anything to him. While the Prophet (ﷺ) was leaving, `Ali heard him striking his thigh (with his hand) and saying, "But man is quarrelsome more than anything else

7348. Narrated Abu Huraira: While we were in the mosque, Allah's Messenger (ﷺ) came out and said, "Let us proceed to the Jews." So we went out with him till we came to Bait-al-Midras. The Prophet (ﷺ) stood up there and called them, saying, "O assembly of Jews! Surrender to Allah (embrace Islam) and you will be safe!" They said, "You have conveyed Allah's message, O Aba-al-Qasim" Allah's Messenger (ﷺ) then said to them, "That is what I want; embrace Islam and you will be safe." They said, "You have conveyed the message, O Aba-al-Qasim." Allah's Messenger (ﷺ) then said to them, "That is what I want," and repeated his words for the third time and added, "Know that the earth is for Allah and I want to exile you from this land, so whoever among you has property he should sell it, otherwise, know that the land is for Allah and His Apostle

7349. Narrated Abu Sa'id Al-Khudri: Allah's Messenger (ﷺ) said, "Noah will be brought (before Allah) on the Day of Resurrection, and will be asked, 'Did you convey the message of Allah?' He will reply, 'Yes, O Lord.' And then Noah's nation will be asked, 'Did he (Noah) convey Allah's message to you?' They will reply, 'No warner

came to us.' Then Noah will be asked, 'Who are your witnesses?' He will reply, '(My witnesses are) Muhammad and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet (ﷺ) recited: 'And thus We have made of you (Muslims) a just and the best nation, that you might be witness over the nations, and the Apostle a witness over you

7350. Narrated Abu Sa'id Al-Khudri and Abu Huraira:Allah's Messenger (ﷺ) sent the brother of the tribe of Bani Adi Al-Ansari as governor of Khaibar. Then the man returned, bringing Janib (a good kind of date). Allah's Messenger (ﷺ) asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allah, O Allah's Messenger (ﷺ)! We take one Sa' of these (good) dates for two Sas of mixed dates." Allah's Messenger (ﷺ) then said, "Do not do so. You should either take one Sa of this (kind) for one Sa' of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing

7351. Narrated Abu Sa'id Al-Khudri and Abu Huraira:Allah's Messenger (ﷺ) sent the brother of the tribe of Bani Adi Al-Ansari as governor of Khaibar. Then the man returned, bringing Janib (a good kind of date). Allah's Messenger (ﷺ) asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allah, O Allah's Messenger (ﷺ)! We take one Sa' of these (good) dates for two Sas of mixed dates." Allah's Messenger (ﷺ) then said, "Do not do so. You should either take one Sa of this (kind) for one Sa' of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing

7352. Narrated `Amr bin Al-`As:That he heard Allah's Messenger (ﷺ) saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward

7353. Narrated `Ubai bin `Umar:Abu Musa asked permission to enter upon `Umar, but seeing that he was busy, he went away. `Umar then said, "Didn't I hear the voice of `Abdullah bin Qais? Allow him to come in." He was called in and `Umar said to him, "What made you do what you did." He replied, "We have been instructed thus by the Prophet" `Umar said, "Bring proof (witness) for this, other wise I will do so-and-so to you." Then `Abdullah bin Qais went to a gathering of the Ansar who then said, "None but the youngest of us will give the witness for it." So Abu Sa'id Al-Khudri got up and said, "We used to be instructed thus (by the Prophet)." `Umar said, "This tradition of the Prophet (ﷺ) remained hidden from me. Business in the market kept me busy

7354. Narrated Al-A'raj:Abu Huraira said, "You people claim that Abu Huraira narrates many narrations of Allah's Messenger (ﷺ). (Anyhow) with Allah will be our appointment. I was a poor man, and used to stick to Allah's Messenger (ﷺ) contented with what will fill my stomach, and the Muhajirin (emigrants) used to be busy trading in the markets, and the Ansar used to be busy looking after their properties. One-day I heard Allah's Messenger (ﷺ) saying, 'Who will spread his Rida' (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e. wrap it over your body), in which case he will never forget anything he had heard from me." So I spread my garment which I was wearing; and by Him Who sent Muhammad with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet)" (See, Hadith No. 119, Vol)

7355. Narrated Muhammad bin Al-Munkadir:I saw Jabir bin `Abdullah swearing by Allah that Ibn Sayyad was the Dajjal. I said to Jabir, "How can you swear by Allah?" Jabir said, "I have heard `Umar swearing by Allah regarding this matter in the presence of the Prophet (ﷺ) and the Prophet (ﷺ) did not disapprove of it

7356. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for Allah's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two rounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allah's right of what he earns through them and of their backs (that he presents it to be used in Allah's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin." Then Allah's Messenger (ﷺ) was asked about donkeys. He said, "Allah has not revealed anything to me regarding them except this comprehensive Verse: "Then anyone who has done good, equal to the weight of an atom (or a small ant) shall see it, and any one who has done evil, equal to the weight of an atom (or a small ant) shall see it

7357. Narrated `Aisha:A woman asked the Prophet (Hadith 456). Narrated `Aisha: A woman asked the Prophet (ﷺ) about the periods: How to take a bath after the periods. He said, "Take a perfumed piece of cloth and clean yourself with it." She said, ' "How shall I clean myself with it, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "Clean yourself" She said again, "How shall I clean myself, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "Clean yourself with it." Then I knew what Allah's Messenger (ﷺ) meant. So I pulled her aside and explained it to her

7358. Narrated Ibn `Abbas:Um Hufaid bint Al-Harith bin Hazn presented the Prophet (ﷺ) with some butter, dried yoghurt (curd milk) and mastigures as a gift. The Prophet (ﷺ) then asked for a meal (mastigures etc. to be put) and it was eaten over his table cloth, but the Prophet (ﷺ) did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten over his table cloth nor would he have ordered that (mastigures meat) to be eaten

7359. Narrated Jabir bin `Abdullah:The Prophet (ﷺ) said, "Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at home." Ibn Wahb said, "Once a plate full of cooked vegetables was brought to the Prophet (ﷺ) at Badr. Detecting a bad smell from it, he asked about the dish and was informed of the kinds of vegetables in contained. He then said, "Bring it near," and so it was brought near to one of his companions who was with him. When the Prophet (ﷺ) saw it, he disliked eating it and said (to his companion), "Eat, for I talk in secret to ones whom you do not talk to

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7360. Narrated Jubair bin Mut'im: A lady came to Allah's Messenger () and she talked to him about something, and he gave her some order. She said, "O Allah's Messenger ()! If I should not find you?" He said, "If you should not find me, then go to Abu Bakr." Ibrahim bin Sa'd said, "As if she meant the death (of the Prophet)

7361. Narrated Humaid bin 'Abdur-Rahman that he heard Mu'awiya talking to a group of people from Quraish at Al-Madina, and on mentioning Ka'b Al-Ashbar, he said, "He was one of the most truthful of those who used to talk about the people of the Scripture, yet we used to detect certain faults in his information

7362. Narrated Abu Huraira: The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Messenger () said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you

7363. Narrated Ubaidullah: Ibn 'Abbas said, "Why do you ask the people of the scripture about anything while your Book (Qur'an) which has been revealed to Allah's Messenger () is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you

7364. Narrated Jundab bin 'Abdullah: Allah's Messenger () said, "Recite (and study) the Qur'an as long as you are in agreement as to its interpretation and meanings, but when you have differences regarding its interpretation and meanings, then you should stop reciting it (for the time being.) (See Hadith No 581, Vol)

7365. Narrated Jundab bin 'Abdullah: Allah's Messenger () said, "Recite (and study) the Qur'an as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, stop reading it then

7366. Narrated Ibn 'Abbas: When the time of the death of the Prophet () approached while there were some men in the house, and among them was 'Umar bin Al-Khattab, the Prophet () said, "Come near let me write for you a writing after which you will never go astray." 'Umar said, "The Prophet () is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allah's Messenger () may write for you a writing after which you will not go astray," while some of them said what 'Umar said. When they made much noise and differed greatly before the Prophet, he said to them, "Go away and leave me." Ibn 'Abbas used to say, "It was a great disaster that their difference and noise prevented Allah's Messenger () from writing that writing for them

7367. Narrated Ata: I heard Jabir bin 'Abdullah in a gathering saying, "We, the companions of Allah's Messenger () assumed the state of Ihram to perform only Hajj without 'Umra." Jabir added, "The Prophet () arrived (at Mecca) on the fourth of Dhul-Hijja. And when we arrived (in Mecca) the Prophet () ordered us to finish the state of Ihram, saying, "Finish your Ihram and go to your wives (for sexual relation)." Jabir added, "The Prophet did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, "When there remains only five days between us and the Day of 'Arafat he orders us to finish our Ihram by sleeping with our wives in which case we will proceed to 'Arafat with our male organs dribbling with semen?" (Jabir pointed out with his hand illustrating what he was saying). Allah's Messenger () stood up and said, "You (People) know that I am the most Allah-fearing, the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the Hadi with me, I would have finished my Ihram as you will do, so finish your Ihram. If I had formerly known what I came to know lately, I would not have brought the Hadi with me." So we finished our Ihram and listened to the Prophet () and obeyed him." (See Hadith No. 713, Vol)

7368. Narrated 'Abdullah Al Muzam: The Prophet () said, "Perform (an optional) prayer before Maghrib prayer." (He repeated it thrice) and the third time he said, "Whoever wants to offer it can do so," lest the people should take it as a Sunna (tradition). (See Hadith No. 277, Vol)

7369. Narrated 'Aisha: After the slanderers had given a forged statement against her, Allah's Messenger () called 'Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration was delayed. He wanted to ask them and consult them about the question of divorcing me. Usama gave his evidence that was based on what he knew about my innocence, but 'Ali said, "Allah has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave girl who will tell you the truth." So the Prophet () asked Barira (my slave girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a little girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet () stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allah, I know nothing about my family except good." The narrator added: Then the Prophet () mentioned the innocence of 'Aisha. (See Hadith No. 274, Vol)

7370. Narrated Aisha: Allah's Messenger () addressed the people, and after praising and glorifying Allah, he said, "What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her." The sub-narrator, 'Urwa, said: When 'Aisha was told of the slander, she said, "O Allah's Apostle! Will you allow me to go to my parents' home?" He allowed her and sent a slave along with her. An Ansari man said, "Subhanaka! It is not right for us to speak about this. Subhanaka! This is a great lie

Oneness, Uniqueness of Allah (Tawheed)

7371. Narrated Ibn 'Abbas (ra): The Prophet () sent Mu'adh to Yemen

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7372. Narrated Ibn `Abbas:When the Prophet () sent Mu`adh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people

7373. Narrated Mu`adh bin Jabal:The Prophet () said, "O Mu`adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet () said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet () said, "Not to punish them (if they do so)

7374. Narrated Abu Sa`id Al-Khudri:A man heard another man reciting (in the prayers): 'Say (O Muhammad): "He is Allah, the One." ' (112.1) And he recited it repeatedly. When it was morning, he went to the Prophet () and informed him about that as if he considered that the recitation of that Sura by itself was not enough. Allah's Messenger () said, "By Him in Whose Hand my life is, it is equal to one-third of the Qur'an

7375. Narrated `Aisha:The Prophet () sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sura 112): 'Say (O Muhammad): "He is Allah, the One." ' (112.1) When they returned (from the battle), they mentioned that to the Prophet. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet; said (to them), "Tell him that Allah loves him

7376. Narrated Jarir bin `Abdullah:Allah's Messenger () said, "Allah will not be merciful to those who are not merciful to mankind

7377. Narrated Usama bin Zaid:We were with the Prophet () when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying. The Prophet () said (to the messenger), "Go back and tell her that whatever Allah takes is His, and whatever He gives is His, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allah's reward." But she sent the messenger to the Prophet () again, swearing that he should come to her. So the Prophet got up, and so did Sa`d bin 'Ubada and Mu`adh bin Jabal (and went to her). When the child was brought to the Prophet () his breath was disturbed in his chest as if it were in a water skin. On that the eyes of the Prophet () became flooded with tears, whereupon Sa`d said to him, "O Allah's Messenger (!) What is this?" The Prophet () said, "This is mercy which Allah has put in the heart of His slaves, and Allah bestows His mercy only on those of His slaves who are merciful (to others)

7378. Narrated Abu Musa Al-Ash`ari:The Prophet () said, "None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe children to Him, yet He bestows upon them health and provision

7379. Narrated Ibn `Umar:The Prophet () said, "The keys of the unseen are five and none knows them but Allah: (1) None knows (the sex) what is in the womb, but Allah: (2) None knows what will happen tomorrow, but Allah; (3) None knows when it will rain, but Allah; (4) None knows where he will die, but Allah (knows that); (5) and none knows when the Hour will be established, but Allah

7380. Narrated Masruq:`Aisha said, "If anyone tells you that Muhammad has seen his Lord, he is a liar, for Allah says: 'No vision can grasp Him.' (6.103) And if anyone tells you that Muhammad has seen the Unseen, he is a liar, for Allah says: "None has the knowledge of the Unseen but Allah

7381. Narrated `Abdullah:We used to pray behind the Prophet () and used to say: "As-Salamu 'Al-Allah. The Prophet () said, "Allah himself is As-Salam (Name of Allah), so you should say: 'at-Tahiyatu lil-lahi was-sala-watu wattaiyibatu, as-salamu `alaika aiyyuha-n-nabiyyu wa rahmatu-l-lahi wa barakatuhu, as-salamu `alaina wa `ala `ibadi-l-lahi as-salihin. Ashhadu an la ilaha il-lallah, wa ash-hadu anna Muhammadan `abduhu wa rasuluhu

7382. Narrated Abu Huraira:The Prophet () said, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?

7383. Narrated Ibn `Abbas:The Prophet () used to say, "I seek refuge (with YOU) by Your 'Izzat, None has the right to be worshipped but You Who does not die while the Jinns and the human beings die

7384. Narrated Anas:The Prophet () said, "(The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the worlds puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qad! Qad! (enough! enough!) By Your 'Izzat (Honor and Power) and YOUR KARAM (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allah will create some more people and let them dwell in the superfluous space of Paradise

7385. Narrated Ibn 'Abbas: The Prophet () used to invoke Allah at night, saying, "O Allah: All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)." Narrated Sufyan: (regarding the above narration) that the Prophet () added, "You are the Truth, and Your Word is the Truth

7386. Narrated Abu Musa:We were with the Prophet () on a journey, and whenever we ascended a high place, we used to say, "Allahu Akbar." The Prophet ()

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said, "Don't trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, Sees, and is very near." Then he came to me while I was saying in my heart, "La hawla wala quwwatta illa billah (There is neither might nor power but with Allah)." He said, to me, "O `Abdullah bin Qais! Say, 'La hawla wala quwwata illa billah (There is neither might nor power but with Allah), for it is one of the treasures of Paradise.'" Or said, "Shall I tell you of it?

7387. Narrated `Abdullah bin `Amr:Abu Bakr As-Siddiq said to the Prophet () "O Allah's Messenger (!) Teach me an invocation with which I may invoke Allah in my prayers." The Prophet () said, "Say: O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful

7388. Narrated `Abdullah bin `Amr:Abu Bakr As-Siddiq said to the Prophet () "O Allah's Messenger (!) Teach me an invocation with which I may invoke Allah in my prayers." The Prophet () said, "Say: O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful

7389. Narrated `Aisha:The Prophet () said, "Gabriel called me and said, 'Allah has heard the statement of your people and what they replied to you

7390. Narrated Jabir bin `Abdullah:As-Salami: Allah's Messenger () used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the Qur'an He used to say, "If anyone of you intends to do something, he should offer a two rak`at prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know It this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my this life and in the Hereafter, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You know that this matter is not good for me in my religion, in my this life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it." (See Hadith No. 391, Vol)

7391. Narrated `Abdullah:The Prophet () frequently used to swear, "No, by the One Who turns the hearts

7392. Narrated Abu Huraira:Allah's Messenger () said, "Allah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise." To count something means to know it by heart

7393. Narrated Abu Huraira:The Prophet () said, "When anyone of you goes to bed, he should dust it off thrice with the edge of his garment, and say: Bismika Rabbi Wada`tu janbi, wa bika arfa`hu. In amsakta nafsi faghfir laha, wa in arsaltaha fahfazha bima tahfaz bihi 'ibadaka-s-salihin

7394. Narrated Hudhaifah:When the Prophet () went to bed, he used to say, "Allahumma bismika ahya wa amut." And when he woke up in the mornings he used to say, "Al-hamdu li l-lahi al-ladhi ahyana ba'da ma amatana wa ilaihi-nnushur

7395. Narrated Abu Dharr:When the Prophet () went to bed at night, he used to say: "Bismika namutu wa nahya." And when he got up in the morning, he used to say, "Al hamdu li l-lahi al-ladhi ahyana ba'da ma amatana, wa ilaihi-nnushur

7396. Narrated Ibn `Abbas:Allah's Messenger () said, "If anyone of you, when intending to have a sexual relation (sleep) with his wife, says: Bismillah, Allahumma jannibna ash-Shaitan, wa Jannib ash-Shaitana ma razaqtana, Satan would never harm that child, should it be ordained that they will have one. (Because of that sleep)

7397. Narrated `Adi bin Hatim:I asked the Prophet, "I send off (for a game) my trained hunting dogs; (what is your verdict concerning the game they hunt?" He said, "If you send off your trained hunting dogs and mention the Name of Allah, then, if they catch some game, eat (thereof). And if you hit the game with a mi'rad (a hunting tool) and it wounds it, you can eat (it)

7398. Narrated `Aisha:The people said to the Prophet () , "O Allah's Messenger (!) Here are people who have recently embraced Islam and they bring meat, and we do not know whether they had mentioned Allah's Name while slaughtering the animals or not." The Prophet () said, "You should mention Allah's Name and eat

7399. Narrated Anas:The Prophet () slaughtered two rams as sacrifice and mentioned Allah's Name and said, "Allahu-Akbar" while slaughtering

7400. Narrated Jundab:That he witnessed the Prophet () on the Day of Nahr. The Prophet () offered prayer and then delivered a sermon saying, "Whoever slaughtered his sacrifice before offering prayer, should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allah's Name while doing so

7401. Narrated Ibn `Umar:The Prophet () said, "Do not swear by your fathers; and whoever wants to swear should swear by Allah

7402. Narrated Abu Huraira:Allah's Messenger () sent ten persons to bring the enemy's secrets and Khubaib Al-Ansari was one of them. 'Ubaidullah bin 'Iyad told me that the daughter of Al-Harith told him that when they gathered (to kill Khubaib Al Ansari) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary of Mecca in order to kill him, he said in verse, "I don't care if I am killed as a Muslim, on any side (of my body) I may be killed in Allah's Cause; for that is for the sake of Allah's very Self; and if He will, He will bestow His Blessings upon the torn pieces of my body." Then Ibn Al-Harith killed him, and the Prophet () informed his companions of the death of those (ten men) on the very day they were killed

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7403. Narrated `Abdullah:The Prophet () said, "There is none having a greater sense of Ghira than Allah, and for that reason He has forbidden shameful deeds and sins (illegal sexual intercourse etc.) And there is none who likes to be praised more than Allah does." (See Hadith No. 147, Vol)
7404. Narrated Abu Huraira:The Prophet () said, "When Allah created the Creation, He wrote in His Book--and He wrote (that) about Himself, and it is placed with Him on the Throne--'Verily My Mercy overcomes My Anger
7405. Narrated Abu Huraira:The Prophet () said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running
7406. Narrated Jabir bin `Abdullah:when this Verse:--'Say (O Muhammad!): He has Power to send torments on you from above,' (6.65) was revealed; The Prophet () said, "I take refuge with Your Face." Allah revealed:-- '...or from underneath your feet.' (6.65) The Prophet () then said, "I seek refuge with Your Face!" Then Allah revealed:--'...or confuse you in party-strife.' (6.65) Oh that, the Prophet () said, "This is easier
7407. Narrated `Abdullah:Ad-Dajjal was mentioned in the presence of the Prophet. The Prophet () said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While Al-Masih Ad- Dajjal is blind in the right eye and his eye looks like a protruding grape
7408. Narrated Anas:The Prophet () said, "Allah did not send any prophet but that he warned his nation of the one-eyed liar (Ad-Dajjal). He is one-eyed while your Lord is not one-eyed, The word 'Kafir' (unbeliever) is written between his two eyes
7409. Narrated Abu Sa`id Al-Khudri:That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet () about coitus interruptus. The Prophet () said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza'a said, "I heard Abu Sa`id saying that the Prophet () said, 'No soul is ordained to be created but Allah will create it
7410. Narrated Anas:The Prophet () said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, "But you'd better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, but you'd better go to Muhammad whose sins of the past and the future had been forgiven (by Allah):' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.' " The Prophet () added, "There will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: ' La ilaha illal-lah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant)
7411. Narrated Abu Huraira:Allah's Messenger () said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He will)." (See Hadith No. 206, Vol)
7412. Narrated Ibn `Umar:Allah's Messenger () said, "On the Day of Resurrection, Allah will grasp the whole Earth by His Hand, and all the Heavens in His right, and then He will say, 'I am the King.'" Abu Huraira said, "Allah's Messenger () said," Allah will grasp the Earth

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7413. Narrated Ibn `Umar:Allah's Messenger () said, "On the Day of Resurrection, Allah will grasp the whole Earth by His Hand, and all the Heavens in His right, and then He will say, 'I am the King.'" Abu Huraira said, "Allah's Messenger () said," Allah will grasp the Earth
7414. Narrated `Abdullah:A Jew came to the Prophet () and said, "O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, 'I am the King.' " On that Allah's Messenger () smiled till his premolar teeth became visible, and then recited:-- 'No just estimate have they made of Allah such as due to him....(39.67) `Abdullah added: Allah's Apostle smiled (at the Jew's statement) expressing his wonder and belief in what was said
7415. Narrated `Abdullah:A man from the people of the scripture came to the Prophet () and said, "O Abal-Qasim! Allah will hold the Heavens upon a Finger, and the Earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, 'I am the King! I am the King!' " I saw the Prophet (after hearing that), smiling till his premolar teeth became visible, and he then recited: -- 'No just estimate have they made of Allah such as due to him
7416. Narrated Al-Mughira:Sa'd bin 'Ubada said, "If I saw a man with my wife, I would strike him (behead him) with the blade of my sword." This news reached Allah's Messenger () who then said, "You people are astonished at Sa'd's Ghira. By Allah, I have more Ghira than he, and Allah has more Ghira than I, and because of Allah's Ghira, He has made unlawful Shameful deeds and sins (illegal sexual intercourse etc.) done in open and in secret. And there is none who likes that the people should repent to Him and beg His pardon than Allah, and for this reason He sent the warners and the givers of good news. And there is none who likes to be praised more than Allah does, and for this reason, Allah promised to grant Paradise (to the doers of good)." `Abdul Malik said, "No person has more Ghira than Allah
7417. Narrated Sahl bin Sa'd:The Prophet () said to a man, "Have you got anything of the Qur'an?" The man said, "Yes, such-and-such Sura, and such-and-such Sura," naming the Suras
7418. Narrated `Imran bin Hussain:While I was with the Prophet () , some people from Bani Tamim came to him. The Prophet () said, "O Bani Tamim! Accept the good news!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the good news, as Bani Tamim have refused it. " They said, "We accept it, for we have come to you to learn the Religion. So we ask you what the beginning of this universe was." The Prophet () said "There was Allah and nothing else before Him and His Throne was over the water, and He then created the Heavens and the Earth and wrote everything in the Book." Then a man came to me and said, 'O `Imran! Follow your she-camel for it has run away!' So I set out seeking it, and behold, it was beyond the mirage! By Allah, I wished that it (my she-camel) had gone but that I had not left (the gathering)
7419. Narrated Abu Huraira:The Prophet () said, "The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (See Hadith No)
7420. Narrated Anas:Zaid bin Haritha came to the Prophet () complaining about his wife. The Prophet () kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If Allah's Messenger () were to conceal anything (of the Qur'an he would have concealed this Verse." Zainab used to boast before the wives of the Prophet () and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse:-- 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha
7421. Narrated Anas bin Malik:The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet () gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet () and used to say, "Allah married me (to the Prophet ()) in the Heavens
7422. Narrated Abu Huraira:The Prophet () said, "When Allah had finished His creation, He wrote over his Throne: 'My Mercy preceded My Anger
7423. Narrated Abu Huraira:The Prophet () said, "Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born." They (the companions of the Prophet) said, "O Allah's Messenger (!) Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise
7424. Narrated Abu Dharr:I entered the mosque while Allah's Messenger () was sitting there. When the sun had set, the Prophet () said, "O Abu Dharr! Do you know where this (sun) goes?" I said, "Allah and His Apostle know best." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet () recited, "That: "And the sun runs on its fixed course (for a term decreed)," (36.38) as it is recited by `Abdullah
7425. Narrated Zaid bin Thabit:Abu Bakr sent for me, so I collected the Qur'an till I found the last part of Surat-at-Tauba with Abi Khuza`ima Al-Ansari and did not find it with anybody else. (The Verses are): -- 'Verily, there has come to you an Apostle (Muhammad) from amongst yourselves..(till the end of Surat Bara'a) (i.e., at-Tauba).' (9.128-129) Yunus also narrated as above

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7426. Narrated Ibn `Abbas:The Prophet () used to say at the time of difficulty, 'La ilaha il-lallah Al-`Alimul-Halim. La-ilaha illallah Rabul- Arsh-al-Azim, La ilaha-il-lallah Rabus-Samawati Rab-ul-Ard; wa Rab-ul-Arsh Al- Karim.' (See Hadith No. 356 and 357, Vol)
7427. Narrated Abu Sa`id Al-Khudri:The Prophet () said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne." Abu Huraira said: The Prophet () said, "I will be the first person to be resurrected and will see Moses holding the Throne
7428. Narrated Abu Sa`id Al-Khudri:The Prophet () said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne." Abu Huraira said: The Prophet () said, "I will be the first person to be resurrected and will see Moses holding the Throne
7429. Narrated Abu Huraira: Allah's Messenger () said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to Heaven) and Allah asks them (about you) ---- and He knows everything about you. "In what state did you leave My slaves?" The angels reply, 'When we left them, they were praying, and when we reached them they were praying
7430. Narrated Abu Huraira: Allah's Messenger () said, "If somebody gives in charity something equal to a date from his honestly earned money ----for nothing ascends to Allah except good---- then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain." Abu Huraira said: The Prophet. said, "Nothing ascends to Allah except good
7431. Narrated Ibn `Abbas:Allah's Messenger () used to say at the time of difficulty, "None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honourable Throne. (See Hadith No. 357, Vol)
7432. Narrated Abu Sa`id Al-Khudri:When `Ali was in Yemen, he sent some gold in its ore to the Prophet. The Prophet () distributed it among Al-Aqra' bin H`Abis Al-Hanzali who belonged to Bani Mujashi, 'Uyaina bin Badr Al-Fazari, 'Alqama bin 'Ulatha Al-`Amiri, who belonged to the Bani Kilab tribe and Zaid Al-Khail at-Ta'i who belonged to Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet () said, "I just wanted to attract and unite their hearts (make them firm in Islam)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muhammad! Be afraid of Allah! " The Prophet () said, "Who would obey Allah if I disobeyed Him? (Allah). He trusts me over the people of the earth, but you do not trust me?" A man from the people (present then), who, I think, was Khalid bin Al- Walid, asked for permission to kill him, but the Prophet () prevented him. When the man went away, the Prophet said, "Out of the offspring of this man, there will be people who will recite the Qur'an but it will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, and they will kill the Muslims and leave the idolators. Should I live till they appear, I would kill them as the Killing of the nation of 'Ad
7433. Narrated Abu Dharr:I asked the Prophet () regarding the Verse:--'And the sun runs on its fixed course for a term decreed for it.' (36.28) He said, "Its fixed course is underneath Allah's Throne
7434. Narrated Jarir:We were sitting with the Prophet () and he looked at the moon on the night of the full-moon and said, "You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset ('Asr) you must do so." (See Hadith No. 529, Vol)
7435. Narrated Jarir bin `Abdullah:The Prophet () said, "You will definitely see your Lord with your own eyes
7436. Narrated Jarir:Allah's Messenger () came out to us on the night of the full moon and said, "You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him
7437. Narrated 'Ata' bin Yazid Al-Laithi: On the authority of Abu Huraira: The people said, "O Allah's Messenger (!) Shall we see our Lord on the Day of Resurrection?" The Prophet () said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allah's Messenger ()." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allah's Messenger ()." He said, "So you will see Him, like that. Allah will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrahim is in doubt.) Allah will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allah will come to them in His appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him. Then a bridge will be laid across Hell (Fire)' I and my followers will be the first ones to go across it and none will speak on that Day except the Apostles. And the invocation of the Apostles on that Day will be, 'O Allah, save! Save!' In Hell (or over The Bridge) there will be hooks like the thorns of As-Sa'dan (thorny plant). Have you seen As-Sa'dan? " They replied, "Yes, O Allah's Messenger (!)" He said, "So those hooks look like the thorns of As-Sa'dan, but none knows how big they are except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allah has finished His Judgments among the people, He will take whomever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allah from among those whom Allah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allah. The angels will recognize them in the Fire by the marks of

prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent. Then Allah will finish the judgments among the people, and there will remain one man facing the (Hell) Fire and he will be the last person among the people of Hell to enter Paradise. He will say, 'O my Lord! Please turn my face away from the fire because its air has hurt me and its severe heat has burnt me.' So he will invoke Allah in the way Allah will wish him to invoke, and then Allah will say to him, 'If I grant you that, will you then ask for anything else?' He will reply, 'No, by Your Power, (Honor) I will not ask You for anything else.' He will give his Lord whatever promises and covenants Allah will demand. So Allah will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allah will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allah will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Adam's son! How treacherous you are!' He will say, 'O my lord,' and will keep on invoking Allah till He says to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your (Honor) Power, I will not ask for anything else.' Then he will give covenants and promises to Allah and then Allah will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendor and pleasures whereupon he will remain quiet as long as Allah will wish him to remain quiet, and then he will say, 'O my Lord! Admit me into Paradise.' Allah will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had been given?' Allah will say, 'Woe on you, O Adam's son! How treacherous you are!' The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allah till Allah will laugh because of his sayings, and when Allah will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allah will say to him, 'Wish for anything.' So he will ask his Lord, and he will wish for a great number of things, for Allah Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allah will say, 'This is for you, and its equal (is for you) as well.' 'Ata' bin Yazid added: Abu Sa'id Al-Khudri who was present with Abu Huraira, did not deny whatever the latter said, but when Abu Huraira said that Allah had said, "That is for you and its equal as well," Abu Sa'id Al-Khudri said, "And ten times as much, O Abu Huraira!" Abu Huraira said, "I do not remember, except his saying, 'That is for you and its equal as well.'" Abu Sa'id Al-Khudri then said, "I testify that I remember the Prophet () saying, 'That is for you, and ten times as much.' " Abu Huraira then added, "That man will be the last person of the people of Paradise to enter Paradise

7438. Narrated 'Ata' bin Yazid Al-Laithi: On the authority of Abu Huraira: The people said, "O Allah's Messenger (!) Shall we see our Lord on the Day of Resurrection?" The Prophet () said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allah's Messenger ()." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allah's Messenger ()." He said, "So you will see Him, like that. Allah will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrahim is in doubt.) Allah will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allah will come to them in His appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him. Then a bridge will be laid across Hell (Fire)' I and my followers will be the first ones to go across it and none will speak on that Day except the Apostles. And the invocation of the Apostles on that Day will be, 'O Allah, save! Save!' In Hell (or over The Bridge) there will be hooks like the thorns of As-Sa'dan (thorny plant). Have you seen As-Sa'dan? " They replied, "Yes, O Allah's Messenger (!)" He said, "So those hooks look like the thorns of As-Sa'dan, but none knows how big they are except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allah has finished His judgments among the people, He will take whomever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allah from among those whom Allah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allah. The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent. Then Allah will finish the judgments among the people, and there will remain one man facing the (Hell) Fire and he will be the last person among the people of Hell to enter Paradise. He will say, 'O my Lord! Please turn my face away from the fire because its air has hurt me and its severe heat has burnt me.' So he will invoke Allah in the way Allah will wish him to invoke, and then Allah will say to him, 'If I grant you that, will you then ask for anything else?' He will reply, 'No, by Your Power, (Honor) I will not ask You for anything else.' He will give his Lord whatever promises and covenants Allah will demand. So Allah will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allah will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allah will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Adam's son! How treacherous you are!' He will say, 'O my lord,' and will keep on invoking Allah till He says to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your (Honor) Power, I will not ask for anything else.' Then he will give covenants and promises to Allah and then Allah will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendor and pleasures whereupon he will remain quiet as long as Allah will wish him to remain quiet, and then he will say, 'O my Lord! Admit me into Paradise.' Allah will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had been given?' Allah will say, 'Woe on you, O Adam's son! How treacherous you are!' The man will say, 'O my Lord! Do not make

me the most miserable of Your creation,' and he will keep on invoking Allah till Allah will laugh because of his sayings, and when Allah will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allah will say to him, 'Wish for anything.' So he will ask his Lord, and he will wish for a great number of things, for Allah Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allah will say, 'This is for you, and its equal (is for you) as well.' 'Ata' bin Yazid added: Abu Sa'id Al-Khudri who was present with Abu Huraira, did not deny whatever the latter said, but when Abu Huraira said that Allah had said, "That is for you and its equal as well," Abu Sa'id Al-Khudri said, "And ten times as much, O Abu Huraira!" Abu Huraira said, "I do not remember, except his saying, 'That is for you and its equal as well.'"" Abu Sa'id Al-Khudri then said, "I testify that I remember the Prophet () saying, 'That is for you, and ten times as much.' ' Abu Huraira then added, "That man will be the last person of the people of Paradise to enter Paradise

7439. Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Messenger (!) Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet () said, "O Allah's Messenger (!) What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet () said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:-- 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4:40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well

7440. Narrated Anas: The Prophet () said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, "Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place. Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this

undertaking. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.' They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise." (Qatada said: I heard Anas saying that), the Prophet () said, "I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' " The Prophet () added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada added: I heard Anas saying that) the Prophet said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter. When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada said: I heard Anas saying that) the Prophet () said, "So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire)." The narrator then recited the Verse:-- "It may be that your Lord will raise you to a Station of Praise and Glory." (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet

7441. Narrated Anas bin Malik:Allah's Messenger () sent for the Ansar and gathered them in a tent and said to them, "Be patient till you meet Allah and His Apostle, and I will be on the lake-Tank (Al-Kauthar)

7442. Narrated Ibn `Abbas:Whenever the Prophet () offered his Tahajjud prayer, he would say, "O Allah, our Lord! All the praises are for You; You are the Keeper (Establisher or the One Who looks after) of the Heavens and the Earth. All the Praises are for You; You are the Light of the Heavens and the Earth and whatever is therein. You are the Truth, and Your saying is the Truth, and Your promise is the Truth, and the meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth. O Allah! I surrender myself to You, and believe in You, and I put my trust in You (solely depend upon). And to You I complain of my opponents and with Your Evidence I argue. So please forgive the sins which I have done in the past or I will do in the future, and also those (sins) which I did in secret or in public, and that which You know better than I. None has the right to be worshipped but You

7443. Narrated `Adi bin Hatim:Allah's Messenger () said, "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him

7444. Narrated `Abdullah bin Qais:The Prophet () said, "(There will be) two Paradises of silver and all the utensils and whatever is therein (will be of silver); and two Paradises of gold, and its utensils and whatever therein (will be of gold), and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden (eternal bliss)

7445. Narrated `Abdullah:The Prophet () said, "Whoever takes the property of a Muslim by taking a false oath, will meet Allah Who will be angry with him." Then the Prophet () recited the Verse:-- 'Verily those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter, neither will Allah speak to them, nor look at them

7446. Narrated Abu Huraira:The Prophet () said, "(There are) three (types of persons to whom) Allah will neither speak to them on the Day of Resurrections, nor look at them (They are):--(1) a man who takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered; (2) and a man who takes a false oath after the `Asr (prayer) in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining superfluous water. To such a man Allah will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the superfluous part of that (water) which your hands did not create

7447. Narrated Abu Bakra:The Prophet () said, "Time has come back to its original state which it had when Allah created the Heavens and the Earth, the year is twelve months, of which four are sacred; (and out of these four) three are in succession, namely, Dhul-Qa'da, Dhul-Hijja and Muharram, and (the fourth one) Rajab Mudar which is between Jumad (Ath-Tham) and Sha'ban." The Prophet () then asked us, "Which month is this?" We said, "Allah and His Apostle know (it) better." He kept quiet so long that we thought he might call it by another name. Then he said, "Isn't it Dhul-Hijja?" We said, "Yes." He asked "What town is this?" We said, "Allah and His Apostle know (it) better." Then he kept quiet so long that we thought he might call it by another name. He then said, "Isn't it the (forbidden) town (Mecca)?" We said, "Yes." He asked, "What is the day today?" We said, "Allah and His Apostle know (it) better. Then he kept quiet so long that we thought that he might call it by another name. Then he said, "Isn't it the Day of An-Nahr (slaughtering of sacrifices)?" We said, "Yes." Then he said, "Your blood (lives), your

properties," (the sub narrator Muhammad, said: I think he also said): "...and your honor) are as sacred to one another like the sanctity of this Day of yours, in this town of yours, in this month of yours. You shall meet your Lord and He will ask you about your deeds. Beware! Don't go astray after me by striking the necks of one another. Lo! It is incumbent upon those who are present to inform it to those who are absent for perhaps the informed one might comprehend it (understand it) better than some of the present audience." Whenever the sub-narrator Muhammad mentioned that statement, he would say, "The Prophet () said the truth.") And then the Prophet () added, "No doubt! Haven't I conveyed Allah's Message to you! No doubt! Haven't I conveyed Allah's Message to you?"

7448. Narrated Usama: A son of one of the daughters of the Prophet () was dying, so she sent a person to call the Prophet. He sent (her a message), "What ever Allah takes is for Him, and whatever He gives is for Him, and everything has a limited fixed term (in this world) so she should be patient and hope for Allah's reward." She then sent for him again, swearing that he should come. Allah's Messenger () got up, and so did Mu'adh bin Jabal, Ubai bin Ka'b and 'Ubada bin As-Samit. When he entered (the house), they gave the child to Allah's Messenger () while its breath was disturbed in his chest. (The sub-narrator said: I think he said, "...as if it was a water skin.") Allah's Messenger () started weeping whereupon Sa'd bin 'Ubada said, "Do you weep?" The Prophet () said, "Allah is merciful only to those of His slaves who are merciful (to others)

7449. Narrated Abu Huraira: The Prophet () said, "Paradise and Hell (Fire) quarrelled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell (Fire) said, 'I have been favored with the arrogant people.' So Allah said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.'" The Prophet added, "As for Paradise, (it will be filled with good people) because Allah does not wrong any of His created things, and He creates for Hell (Fire) whomever He will, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allah (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough)

7450. Narrated Anas: The Prophet () said, "Some people will be scorched by Hell (Fire) as a punishment for sins they have committed, and then Allah will admit them into Paradise by the grant of His Mercy. These people will be called, 'Al-Jahannamiyyin' (the people of Hell)

7451. Narrated `Abdullah: A Jewish Rabbi came to Allah's Messenger () and said, "O Muhammad! Allah will put the Heavens on one finger and the earth on one finger, and the trees and the rivers on one finger, and the rest of the creation on one finger, and then will say, pointing out with His Hand, 'I am the King.' "On that Allah's Apostle smiled and said, "No just estimate have they made of Allah such as due to Him

7452. Narrated Ibn `Abbas: Once I stayed overnight at the house of (my aunt) Maimuna while the Prophet () was with her, to see how was the night prayer of Allah's Apostle Allah's Messenger () talked to his wife for a while and then slept. When it was the last third of the night (or part of it), the Prophet () got up and looked towards the sky and recited the Verse:-- 'Verily! In the creation of the Heavens and the Earth....there are indeed signs for the men of understanding.' (3.190) Then He got up and performed the ablution, brushed his teeth and offered eleven rak`at. Then Bilal pronounced the Adhan whereupon the Prophet () offered a two-rak`at (Sunna) prayer and went out to lead the people in Fajr (morning compulsory congregational prayer)

7453. Narrated Abu Huraira: Allah's Messenger () said, "When Allah created the creations, He wrote with Him on His Throne: 'My Mercy has preceded My Anger

7454. Narrated `Abdullah bin Mas`ud: Allah's Messenger () the true and truly inspired, narrated to us, "The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do (good) deeds characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behavior and he starts doing (good) deeds characteristic of the people of Paradise and ultimately enters Paradise." (See Hadith No. 430, Vol)

7455. Narrated Ibn `Abbas: The Prophet () said, "O Gabriel, what prevents you. from visiting us more often than you do?" Then this Verse was revealed:--'And we angels descend not but by Command of your Lord. To Him belongs what is before us and what is behind us..' (19.64) So this was the answer to Muhammad

7456. Narrated `Abdullah: While I was walking with Allah's Messenger () in one of the fields of Medina and he was walking leaning on a stick, he passed a group of Jews. Some of them said to the others, "Ask him (the Prophet) about the spirit." Others said, "Do not ask him." But they asked him and he stood leaning on the stick and I was standing behind him and I thought that he was being divinely inspired. Then he said, "They ask you concerning the spirit say: The spirit, its knowledge is with My Lord. And of knowledge you (O men!) have been given only a little." ...(17.85) On that some of the Jews said to the others, "Didn't we tell you not to ask?

7457. Narrated Abu Huraira: Allah's Messenger () said, "Allah guarantees to the person who carries out Jihad for His Cause and nothing compelled him to go out but the Jihad in His Cause, and belief in His Words, that He will either admit him into Paradise or return him with his reward or the booty he has earned to his residence from where he went out." (See Hadith No)

7458. Narrated Abu Musa: A man came to the Prophet () and said, "A man fights for pride and haughtiness another fights for bravery, and another fights for

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showing off; which of these (cases) is in Allah's Cause?" The Prophet () said, "The one who fights that Allah's Word (Islam) should be superior, fights in Allah's Cause." (See Hadith No. 65, Vol)

7459. Narrated Al-Mughira bin Shu'ba:I heard the Prophet () saying, "Some people from my followers will continue to be victorious over others till Allah's Order (The Hour) is established." (See Hadith No)

7460. Narrated Muawiya:I heard the Prophet () saying, "A group of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order (The Hour) will come while they will be in that state

7461. Narrated Ibn `Abbas:The Prophet () stood before Musailama (the liar) who was sitting with his companions then, and said to him, "If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allah has ordained for you, and if you turn away from Islam, Allah will surely ruin you

7462. Narrated Ibn Mas`ud:While I was walking in company with the Prophet () in one of the fields of Medina, the Prophet () was reclining on a palm leave stalk which he carried with him. We passed by a group of Jews. Some of them said to the others, "Ask him about the spirit." The others said, "Do not ask him, lest he would say something that you hate." Some of them said, "We will ask him." So a man from among them stood up and said, 'O Abal-Qasim! What is the spirit?' The Prophet () kept quiet and I knew that he was being divinely inspired. Then he said: "They ask you concerning the Spirit, Say: The Spirit; its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little

7463. Narrated Abu Huraira:Allah's Messenger () said, "Allah guarantees (the person who carries out Jihad in His Cause and nothing compelled him to go out but Jihad in His Cause and the belief in His Word) that He will either admit him into Paradise (Martyrdom) or return him with reward or booty he has earned to his residence from where he went out

7464. Narrated Anas:Allah's Messenger () said, "Whenever anyone of you invoke Allah for something, he should be firm in his asking, and he should not say: 'If You wish, give me...' for none can compel Allah to do something against His Will

7465. Narrated `Ali bin Abi Talib:That one night Allah's Messenger () visited him and Fatima, the daughter of Allah's Messenger () and said to them, "Won 't you offer (night) prayer?.. `Ali added: I said, "O Allah's Messenger (! Our souls are in the Hand of Allah and when He Wishes to bring us to life, He does." Then Allah's Messenger () went away when I said so and he did not give any reply. Then I heard him on leaving while he was striking his thighs, saying, 'But man is, more quarrelsome than anything

7466. Narrated Abu Huraira:Allah's Messenger () said, "The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stand straight. Such is the similitude of the believer: He is disturbed by calamities (but is like the fresh plant he regains his normal state soon). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allah cuts it down when He will." (See Hadith No. 546 and 547, Vol)

7467. Narrated `Abdullah bin `Umar:I heard Allah's Messenger () while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the `Asr prayer and sunset. The people of the Torah were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labor, one Qirat each. Then the people of the Gospel were given the Gospel and they acted upon it till the time of the `Asr prayer, and then they were worn out and were given (for their labor), one Qirat each. Then you people were given the Qur'an and you acted upon it till sunset and so you were given two Qirats each (double the reward of the previous nations)." Then the people of the Torah said, 'O our Lord! These people have done a little labor (much less than we) but have taken a greater reward.' Allah said, 'Have I withheld anything from your reward?' They said, 'No.' Then Allah said, 'That is My Favor which I bestow on whom I wish

7468. Narrated 'Ubada bin As-Samit:I, along with a group of people, gave the pledge of allegiance to Allah's Messenger (). He said, "I take your Pledge on the condition that you (1) will not join partners in worship with Allah, (2) will not steal, (3) will not commit illegal sexual intercourse, (4) will not kill your offspring, (5) will not slander, (6) and will not disobey me when I order you to do good. Whoever among you will abide by his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allah screens him, then it will be up to Allah to punish him if He will or excuse Him, if He will

7469. Narrated Abu Huraira:Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause." (See Hadith No. 74 A, Vol)

7470. Narrated Ibn `Abbas:Allah's Messenger () entered upon a sick bedouin in whom he went to visit and said to him, "Don't worry, Tahir (i.e., your illness will be a means of cleansing of your sins), if Allah Will." The bedouin said, "Tahir! No, but it is a fever that is burning in the body of an old man and it will make him visit his grave." The Prophet () said, "Then it is so

7471. Narrated Abu Qatada:When the people slept till so late that they did not offer the (morning) prayer, the Prophet () said, "Allah captured your souls (made you sleep) when He willed, and returned them (to your bodies) when He willed." So the people got up and went to answer the call of nature, performed ablution,

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till the sun had risen and it had become white, then the Prophet () got up and offered the prayer

7472. Narrated Abu Huraira:"A man from the Muslims and a man from the Jews quarrelled, and the Muslim said, "By Him Who gave superiority to Muhammad over all the people!" The Jew said, "By Him Who gave superiority to Moses over all the people!" On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allah's Messenger () and informed him of all that had happened between him and the Muslim. The Prophet () said, "Do not give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection, I will be the first to regain consciousness and behold, Moses will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allah (from falling unconscious)." (See Hadith No. 524, Vol)

7473. Narrated Anas bin Malik:Allah's Messenger () said, "Ad-Dajjal will come to Medina and find the angels guarding it. If Allah will, neither Ad-Dajjal nor plague will be able to come near it

7474. Narrated Abu Huraira:Allah's Messenger () said, "For every Prophet there is one invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection

7475. Narrated Abu Huraira:Allah's Messenger () said, "While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allah wished me to draw, and then Ibn Quhafa (Abu Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his drawing----may Allah forgive him! Then `Umar took the bucket which turned into something like a big drum. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that knelt down there. (See Hadith No. 16, Vol)

7476. Narrated Abu Musa:Whenever a beggar or a person in need of something came to the Prophet () , he used to say (to his companions), "Intercede (for him) and you will be rewarded for that, and Allah will fulfill what He will through His Apostle's tongue

7477. Narrated Abu Huraira:The Prophet () said, "None of you should say: 'O Allah! Forgive me if You wish,' or 'Bestow Your Mercy on me if You wish,' or 'Provide me with means of subsistence if You wish,' but he should be firm in his request, for Allah does what He will and nobody can force Him (to do anything)

7478. Narrated Ibn `Abbas:That he differed with Al-Hurr bin Qais bin Hisn Al-Fazari about the companion of Moses, (i.e., whether he was Kha,dir or not). Ubai bin Ka'b Al-Ansari passed by them and Ibn `Abbas called him saying, 'My friend (Hur) and I have differed about Moses' Companion whom Moses asked the way to meet. Did you hear Allah's Messenger () mentioning anything about him?' Ubai said, "Yes, I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites a man came to him and asked, 'Do you know Someone who is more learned than you (Moses)?' Moses said, 'No.' So Allah sent the Divine inspiration to Moses:-- 'Yes, Our Slave Khadir is more learned than you' Moses asked Allah how to meet him (Khadir) So Allah made the fish as a sign for him and it was said to him, 'When you lose the fish, go back (to the place where you lose it) and you will meet him.' So Moses went on looking for the sign of the fish in the sea. The boy servant of Moses (who was accompanying him) said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget to tell you (about) the fish. None but Satan made me forget to tell you about it' (18.63) Moses said: 'That is what we have been seeking." Sa they went back retracing their footsteps. (18.64). So they both found Kadir (there) and then happened what Allah mentioned about them (in the Qur'an)!" (See)

7479. Narrated Abu Huraira:Allah's Messenger () said, "If Allah wills, tomorrow we will encamp in Khaif Bani Kinana, the place where the pagans took the oath of Kufr (disbelief) against the Prophet. He meant Al-Muhassab. (See Hadith)

7480. Narrated `Abdullah bin `Umar:The Prophet () besieged the people of Ta'if, but he did not conquer it. He said, "Tomorrow, if Allah will, we will return home. On this the Muslims said, "Then we return without conquering it?" He said, 'Then carry on fighting tomorrow.'" The next day many of them were injured. The Prophet () said, "If Allah will, we will return home tomorrow." It seemed that statement pleased them whereupon Allah's Apostle smiled

7481. Narrated Abu Huraira:The Prophet () said, "When Allah ordains something on the Heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said?' 'They reply, '(He has said) the Truth. And He is the Most High, The Great

7482. Narrated Abu Huraira:Allah's Messenger () said, "Allah never listens to anything as He listens to the Prophet () reciting Qur'an in a pleasant sweet sounding voice." A companion of Abu Huraira said, "He means, reciting the Qur'an aloud

7483. Narrated Abu Sa'id Al-Khudri:The Prophet () said, "Allah will say (on the Day of Resurrection), 'O Adam!' Adam will reply, 'Labbaik wa Sa`daik! ' Then a loud Voice will be heard (Saying) 'Allah Commands you to take out the mission of the Hell Fire from your offspring

7484. Narrated `Aisha:I never felt so jealous of any woman as I felt of Khadija, for Allah ordered him (the Prophet ()) to give Khadija the glad tidings of a palace in Paradise (for her)

7485. Narrated Abu Huraira:Allah's Messenger () said, "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (See Hadith No. 66, Vol)

7486. Narrated Abu Huraira:Allah's Messenger () said, "There are angels coming to you in succession at night, and others during the day, and they all gather at the time of `Asr and Fajr prayers. Then the angels who have stayed with you overnight ascend (to the heaven) and He (Allah) asks them though He perfectly knows

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their affairs. 'In what state have you left my slaves?' They say, 'When we left them, they were praying and when we came to them they were praying

7487. Narrated Abu Dharr: The Prophet () said, Gabriel came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allah, would enter Paradise. I asked (Gabriel), 'Even if he committed theft, and even if he committed illegal sexual intercourse?' He said, '(Yes), even if he committed theft, and even if he committed illegal sexual intercourse

7488. Narrated Al-Bara' bin 'Azib: Allah's Messenger () said, "O so-and-so, whenever you go to your bed (for sleeping) say, 'O Allah! I have surrendered myself over to you and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You expecting Your reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent.' If you then die on that night, then you will die as a Muslim, and if you wake alive in the morning then you will receive the reward." (See Hadith No. 323, Vol)

7489. Narrated 'Abdullah bin Abi 'Aufa: Allah's Messenger () said on the Day of (the battle of) the Clans, "O Allah! The Revealer of the Holy Book, The Quick Taker of Accounts! Defeat the clans and shake them

7490. Narrated Ibn 'Abbas: (regarding the Verse):-- 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Messenger () was hiding himself in Mecca, and when he raised his voice while reciting the Qur'an, the pagans would hear him and abuse the Qur'an and its Revealer and to the one who brought it. So Allah said:-- 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) That is, 'Do not say your prayer so loudly that the pagans can hear you, nor say it in such a low tone that your companions do not hear you.' But seek a middle course between those (extremes), i.e., let your companions hear, but do not relate the Qur'an loudly, so that they may learn it from you

7491. Narrated Abu Huraira: The Prophet () said, "Allah said: "The son of Adam hurts Me by abusing Time, for I am Time; in My Hands are all things and I cause the revolution of night and day." (See Hadith No. 351, Vol)

7492. Narrated Abu Huraira: The Prophet () said, "Allah said: The Fast is for Me and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My Sake. Fasting is a screen (from Hell) and there are two pleasures for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord. And the smell of the mouth of a fasting person is better in Allah's Sight than the smell of musk." (See Hadith No. 128, Vol)

7493. Narrated Abu Huraira: The Prophet () said, "Once while Job (Aiyub) was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, 'O Job! Didn't I make you rich enough to dispense with what you see now?' Job said, 'Yes, O Lord! But I cannot dispense with Your Blessings

7494. Narrated Abu Huraira: Allah's Messenger () said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?. " (See Hadith No. 246, Vol)

7495. Narrated Abu Huraira: Allah's Messenger () said, "We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection." The narrators of this Hadith said: Allah said (to man), 'Spend (in charity), for then I will compensate you (generously)

7496. Narrated Abu Huraira: Allah's Messenger () said, "We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection." The narrators of this Hadith said: Allah said (to man), 'Spend (in charity), for then I will compensate you (generously)

7497. Narrated Abu Huraira: The Prophet () said that Gabriel said, "Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of Qasab wherein there will be neither any noise nor any fatigue (trouble)." (See Hadith No. 168, Vol)

7498. Narrated Abu Huraira: the Prophet () said, "Allah said, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of

7499. Narrated Ibn 'Abbas: Whenever the Prophet () offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You ." (See Hadith No. 329, Vol)

7500. Narrated 'Urwa bin Az-Zubair: Sa'id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah regarding the narrating of the forged statement against 'Aisha, the wife of the Prophet, when the slanderers said what they said and Allah revealed her innocence. 'Aisha said, "But by Allah, I did not think that Allah, (to confirm my innocence), would reveal Divine Inspiration which would be recited, for I consider myself too unimportant to be talked about by Allah through Divine Inspiration revealed for recitation, but I hoped that Allah's Messenger () might have a dream in which Allah would reveal my innocence. So Allah revealed:-- 'Verily! Those who spread the slander are a gang among you...' (The ten Verses in Suratan- Nur)

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7501. Narrated Abu Huraira:Allah's Messenger () said, "Allah says, 'If My slave intends to do a bad deed then (O Angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My Sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven-hundred times

7502. Narrated Abu Huraira:Allah's Messenger () said, "Allah created the creation, and when He finished from His creation the Rahm (womb) got up, and Allah said (to it). "Stop! What do you want? It said; "At this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kinship.)" Allah said: "Would you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you. It said: 'Yes, 'O my Lord.' Allah said (to it), 'That is for you.'" And then Abu Huraira recited the Verse:-- "Would you then if you were given the authority, do mischief in the land, and sever your ties of kinship

7503. Narrated Zaid bin Khalid:It rained (because of the Prophet's invocation for rain) and the Prophet () said, "Allah said, 'Some of My slaves have become disbelievers in Me, and some others, believers in Me

7504. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, 'If My slaves loves the meeting with Me, I too love the meeting with him; and if he dislikes the meeting with Me, I too dislike the meeting with him.' " (See Hadith No. 514, Vol)

7505. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him). (See Hadith No)

7506. Narrated Abu Huraira:Allah's Messenger () said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allah forgave him

7507. Narrated Abu Huraira:I heard the Prophet () saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sin). Then he remains without Committing any another sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord Who forgives sins and punishes for it I therefore have forgiven My slave (his sin), he can do whatever he likes

7508. Narrated Abu Sa'id:The Prophet () mentioned a man from the people of the past or those who preceded you. The Prophet () said a sentence meaning: Allah had given him wealth and children. When his death approached, he said to his sons, "What kind of father have I been to you?" They replied, "You have been a good father." He told them that he had not presented any good deed before Allah, and if Allah should get hold of him He would punish him.' "So look!" he added, "When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind." The Prophet () added, "Then by Allah, he took a firm promise from his children to do so, and they did so. (They burnt him after his death) and threw his ashes on a windy day. Then Allah commanded to his ashes. "Be," and behold! He became a man standing! Allah said, "O My slave! What made you do what you did?" He replied, "For fear of You." Nothing saved him then but Allah's Mercy (So Allah forgave him)

7509. Narrated Anas:I heard the Prophet () saying, "On the Day of Resurrection I will intercede and say, "O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts." Such people will enter Paradise, and then I will say, 'O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts." Anas then said: As if I were just now looking at the fingers of Allah's Apostle

7510. Narrated Ma'bad bin Hilal Al-'Anzi:We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, "Do not ask him about anything else first but the Hadith of Intercession." He said, "O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession." Anas then said, "Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but you'd better go to Muhammad.' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O

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Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.'" When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Sa'id! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Sa'id ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and said that the Prophet () added, 'I then return for a fourth time and praise Him similarly and prostrate before Him me the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted . ' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah

7511. Narrated `Abdullah:Allah's Messenger () said, "The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.' He will reply, 'O Lord, Paradise is full.' Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allah will say (to him), 'Ten times of the world is for you

7512. Narrated `Adi bin Hatim:Allah's Messenger () said, "There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)." Al-A'mash said: `Amr bin Murra said, Khaithama narrated the same and added, '...even with a good word

7513. Narrated `Abdullah:A priest from the Jews came (to the Prophet) and said, "On the Day of Resurrection, Allah will place all the heavens on one finger, and the Earth on one finger, and the waters and the land on one finger, and all the creation on one finger, and then He will shake them and say. 'I am the King! I am the King!'" I saw the Prophet () smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet () recited: 'No just estimate have they made of Allah such as due to Him (up to)...; High is He above the partners they attribute to Him

7514. Narrated Safwan bin Muhriz:A man asked Ibn `Umar, "What have you heard from Allah's Messenger () regarding An-Najwa?" He said, "Everyone of you will come close to His Lord Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allah will say, 'Did you do so-and-so?' He will reply, 'Yes.' So Allah will question him and make him confess, and then Allah will say, 'I screened your sins in the world and forgive them for you today

7515. Narrated Abu Huraira:The Prophet () said, "Adam and Moses debated with each other and Moses said, 'You are Adam who turned out your offspring from Paradise.' Adam said, "You are Moses whom Allah chose for His Message and for His direct talk, yet you blame me for a matter which had been ordained for me even before my creation?' Thus Adam overcame Moses

7516. Narrated Anas:Allah's Messenger () said, "The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.' So they will go to Adam and say, 'You are Adam, the father of mankind, and Allah created you with His Own Hands and ordered the Angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve us.' Adam will say, to them, 'I am not fit for that,' and then he will mention to them his mistake which he has committed

7517. Narrated Anas bin Malik:The night Allah's Messenger () was taken for a journey from the sacred mosque (of Mecca) Al-Ka'ba: Three persons came to him (in a dreamy while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, "Which of them is he?" The middle (second) angel said, "He is the best of them." The last (third) angel said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e. after The Divine Inspiration was revealed to him. (Fath-ul-Bari Page 258, Vol. 17) and he saw them, his eyes were asleep but his heart was not----and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zamzam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and `Abdomen and then washed it with Zamzam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors. The dwellers of the Heaven asked, 'Who is it?' He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes" They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival, and they did not know what Allah would do to the Prophet () on earth unless Allah informed them. The Prophet () met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet () greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are

these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates." Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?" Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel". They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcomed." Then he (Gabriel) ascended with the Prophet () to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heavens another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me." But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. (Fate Al-Bari Page 263, 264, Vol. 17). Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night." Then the Prophet () descended till he met Moses, and then Moses stopped him and asked, "O Muhammad! What did your Lord enjoin upon you?" The Prophet () replied, "He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." So the Prophet () turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet () turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet () said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa'daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)." The Prophet () returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allah's Messenger () said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet () then woke while he was in the Sacred Mosque (at Mecca)

7518. Narrated Abu Sa'id Al-Khudri: The Prophet () said, "Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa'daik, and all the good is in Your Hands!' Allah will say, 'Are you satisfied?' They will say, 'Why shouldn't we be satisfied, O our Lord as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My Pleasure on you and will never be angry with you after that

7519. Narrated Abu Huraira: Once the Prophet () was preaching while a bedouin was sitting there. The Prophet () said, "A man from among the people of Paradise will request Allah to allow him to cultivate the land Allah will say to him, 'Haven't you got whatever you desire?' He will reply, 'yes, but I like to cultivate the land (Allah will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be harvested and piled in heaps like mountains. On that Allah will say (to him), 'Take, here you are, O son of Adam, for nothing satisfies you.' "On that the bedouin said, "O Allah's Messenger (!) Such man must be either from Quraish or from Ansar, for they are farmers while we are not." On that Allah's Messenger () smiled

7520. Narrated `Abdullah: I asked Allah's Messenger () "What is the biggest sin in the sight of Allah?" He said, "To set up rivals unto Allah though He alone created you." I said, "In fact, that is a tremendous sin," and added, "What next?" He said, "To kill your son being afraid that he may share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor

7521. Narrated `Abdullah: Two person of Bani Thaqif and one from Quraish (or two persons from Quraish and one from Bani Thaqif) who had fat bellies but little wisdom, met near the Ka'ba. One of them said, "Did you see that Allah hears what we say?" The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly)." So Allah revealed the Verse:-- 'And you have not been screening against yourselves, lest your ears, and your eyes and your skins should testify against you

7522. Narrated `Ikrima: Ibn `Abbas said, "How can you ask the people of the Scriptures about their Books while you have Allah's Book (the Qur'an) which is the most recent of the Books revealed by Allah, and you read it in its pure undistorted form?

7523. Narrated `Ubaidullah bin `Abdullah: `Abdullah bin `Abbas said, "O the group of Muslims! How can you ask the people of the Scriptures about anything while

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your Book which Allah has revealed to your Prophet contains the most recent news from Allah and is pure and not distorted? Allah has told you that the people of the Scriptures have changed some of Allah's Books and distorted it and wrote something with their own hands and said, 'This is from Allah, so as to have a minor gain for it. Won't the knowledge that has come to you stop you from asking them? No, by Allah, we have never seen a man from them asking you about that (the Book Al-Qur'an) which has been revealed to you

7524. Narrated Musa bin Abi `Aisha:Sa'id bin Jubair reported from Ibn `Abbas (regarding the explanation of the Verse: 'Do not move your tongue concerning (the Qur'an) to make haste therewith) . He said, "The Prophet () used to undergo great difficulty in receiving the Divine Inspiration and used to move his lips.' Ibn `Abbas said (to Sa'id), "I move them (my lips) as Allah's Messenger () used to move his lips." And Sa'id said (to me), "I move my lips as I saw Ibn `Abbas moving his lips," and then he moved his lips. So Allah revealed:-- '(O Muhammad!) Do not move your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and give you (O Muhammad) the ability to recite it. (i.e., to collect it in your chest and then you recite it).' (75.16-17) But when We have recited it, to you (O Muhammad through Gabriel) then follow you its recital.' (75.18) This means, "You should listen to it and keep quiet and then it is upon Us to make you recite it." The narrator added, "So Allah's Messenger () used to listen whenever Gabriel came to him, and when Gabriel left, the Prophet () would recite the Qur'an as Gabriel had recited it to him

7525. Narrated Ibn `Abbas:regarding the explanation of the Verse:-- '(O Muhammad!) Neither say your prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Messenger () was hiding himself at Mecca. At that time, when he led his companions in prayer, he used to raise his voice while reciting the Qur'an; and if the pagans heard him, they would abuse the Qur'an, its Revealer, and the one who brought it. So Allah said to His Prophet: "Neither say your prayer aloud. i.e., your recitation (of Qur'an) lest the pagans should hear (it) and abuse the Qur'an" nor say it in a low tone, "lest your voice should fail to reach your companions, "but follow a way between

7526. Narrated `Aisha:The Verse:-- '(O Muhammad!) Neither say your prayer aloud nor say it in a low tone.' (17.110) was revealed in connection with the invocations

7527. Narrated Abu Salama:Abu Huraira said, "Allah's Messenger () said, 'Whoever does not recite Qur'an in a nice voice is not from us,' and others said extra," (that means) to recite it aloud

7528. Narrated Abu Huraira:Allah's Messenger () said, "Not to wish to be the like of except the like of two men: a man whom Allah has given the Qur'an and he recites it during the hours of the night and the hours of the day, in which case one may say, "If I were given the same as this man has been given, I would do the same as he is doing.' The other is a man whom Allah has given wealth and he spends it in the right way, in which case one may say, 'If I were given the same as he has been given, I would do the same as he is doing

7529. Narrated Salim's father:The Prophet () said, "Not to wish to be the like of except the like of two (persons): a man whom Allah has given the knowledge of the Qur'an and he recites it during the hours of the night and the hours of the day; and a man whom Allah has given wealth and he spends it (in Allah's Cause) during the hours of the night and during the hours of the day

7530. Narrated Al-Mughira:Our Prophet has informed us our Lord's Message that whoever of us is martyred, will go to Paradise

7531. Narrated `Aisha:Whoever tells you that the Prophet () concealed something of the Divine Inspiration, do not believe him, for Allah said: 'O Apostle Muhammad! Proclaim (the Message) which has been sent down to you from your Lord, and if you do it not, then you have not conveyed His Message

7532. Narrated `Abdullah:A man said, "O Allah's Messenger ()! Which sin is the biggest in Allah's Sight?" The Prophet () said, "To set up rivals unto Allah though He Alone created you." That man said, "What is next?" The Prophet () said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbor." Then Allah revealed in confirmation of that: "And those who invoke not with Allah any other god, nor kill such life as Allah has made sacred except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment

7533. Narrated Ibn `Umar:Allah's Messenger () said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between `Asr prayer and the sun set (in comparison to a whole day). The people of the Torah were given the Torah and they acted on it till midday and then they were unable to carry on. And they were given (a reward equal to) one Qirat each. Then the people of the Gospel were given the Gospel and they acted on it till `Asr Prayer and then they were unable to carry on, so they were given la reward equal to) one Qirat each. Then you were given the Qur'an and you acted on it till sunset, therefore you were given (a reward equal to) two Qirats each. On that, the people of the Scriptures said, 'These people (Muslims) did less work than we but they took a bigger reward.' Allah said (to them). 'Have I done any oppression to you as regards your rights?' They said, "No." Then Allah said, 'That is My Blessing which I grant to whomsoever I will

7534. Narrated Ibn Mas`ud:A man asked the Prophet () "What deeds are the best?" The Prophet () said: "(1) To perform the (daily compulsory) prayers at their (early) stated fixed times, (2) to be good and dutiful to one's own parents, (3) and to participate in Jihad in Allah's Cause

7535. Narrated Al-Hasan:`Amr bin Taghlib said, "Some property was given to the Prophet () and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet said, 'I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other

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people because of the content and goodness Allah has bestowed on them, and one of them is `Amr bin Taghlib." `Amr bin Taghlib said, "The sentence which Allah's Messenger () said in my favor is dearer to me than the possession of nice red camels

7536. Narrated Anas:The Prophet () said, "My Lord says, 'If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running

7537. Narrated Abu Huraira:Perhaps the Prophet () mentioned the following (as Allah's Saying): "If My slave comes nearer to Me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit; I go nearer to him for the span of outstretched arms. (See Hadith No)

7538. Narrated Abu Huraira:The Prophet () said that your Lord said, "Every (sinful) deed can be expiated; and the fast is for Me, so I will give the reward for it; and the smell which comes out of the mouth of a fasting person, is better in Allah's Sight than the smell of musk." (See Hadith No)

7539. Narrated Ibn `Abbas:The Prophet () said that his Lord said: "It does not befit a slave that he should say that he is better than Jonah (Yunus) bin Matta

7540. Narrated Shu'ba:Mu'awiya bin Qurra reported that `Abdullah bin Al-Maghaffal Al-Muzani said, "I saw Allah's Messenger () on the day of the Conquest of Mecca, riding his she-camel and reciting Surat-al-Fath (48) or part of Surat-al-Fath. He recited it in a vibrating and pleasant voice. Then Mu'awiya recited as `Abdullah bin Mughaffal had done and said, "Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet." I asked Muawiya, "How did he recite in that tone?" He said thrice, "A, A, A

7541. And Ibn 'Abbas narrated:Abu Sufyan bin Harb told me that Heraclius called for his translator and then asked for the letter of the Prophet (), and the former read it (thus): "In the Name of Allah, the Most Gracious, the Merciful. (This letter is) from Muhammad bin 'Abdullah, to Heraclius. "...O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allah..." (V.3:)

7542. Narrated Abu Huraira:The people of the Scripture used to read the Torah in Hebrew and explain it to the Muslims in Arabic. Then Allah's Messenger () said, "Do not believe the people of the Scripture, and do not disbelieve them, but say, 'We believe in Allah and whatever has been revealed

7543. Narrated Ibn `Umar:A Jew and Jewess were brought to the Prophet () on a charge of committing an illegal sexual intercourse. The Prophet () asked the Jews, "What do you (usually) do with them?" They said, "We blacken their faces and disgrace them." He said, "Bring here the Torah and recite it, if you are truthful." They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet () said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of Ar-Rajm (stoning of the adulterers to death). Then he said, "O Muhammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet () ordered that the two sinners be stoned to death and, and they were stoned to death, and I saw the man protecting the woman from the stones. (See Hadith No. 809, Vol)

7544. Narrated Abu Huraira:that he heard the Prophet () saying, "Allah does not listen to anything as He listens to the recitation of the Qur'an by a Prophet who recites it in attractive audible sweet sounding voice

7545. Narrated `Aisha:(when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allah would reveal my innocence, but by Allah, I never thought that Allah would reveal in my favor a revelation which would be recited, for I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited. So Allah revealed the ten Verses (of Surat-an-Nur). 'Those who brought a false charge

7546. Narrated Al-Bara':I heard the Prophet () reciting Surat at-Tin waz Zaitun (By the Fig and the Olive) in the `Isha' prayer and I have never heard anybody with a better voice or recitation than his

7547. Narrated Ibn `Abbas:The Prophet () was hiding himself in Mecca and used to recite the (Qur'an) in a loud voice. When the pagans heard him they would abuse the Qur'an and the one who brought it, so Allah said to His Prophet: 'Neither say your prayer aloud, nor say it in a low tone

7548. Narrated `Abdullah bin `Abdur-Rahman:that Abu Sa'id Al-Khudri said to him, "I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the Adhan, raise your voice, for no Jinn, human being or any other things hear the Mu'adh-dhin's voice but will be a witness for him on the Day of Resurrection." Abu Sa'id added, "I heard this from Allah's Messenger ()

7549. Narrated `Aisha:The Prophet () used to recite the Qur'an with his head in my lap while I used to be in my periods (having menses)

7550. Narrated `Umar bin Al-Khattab:I heard Hisham bin Hakim reciting Surat-al-Furqan during the lifetime of Allah's Messenger (), I listened to his recitation and noticed that he was reciting in a way that Allah's Messenger () had not taught me. I was about to jump over him while He was still in prayer, but I waited patiently and when he finished his prayer, I put my sheet round his neck (and pulled him) and said, "Who has taught you this Sura which I have heard you reciting?" Hisham said, "Allah's Messenger () taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you have recited it!" Then I started leading (dragged) him to Allah's Messenger () and said (to the Prophet), " I have heard this man reciting Surat-al- Furqan in a way that you have not taught me." The Prophet () said: "(O `Umar) release him! Recite, O Hisham." Hisham recited in the way I heard him reciting. Allah's Messenger () said, "It was revealed like this." Then Allah's Messenger () said, "Recite, O `Umar!" I recited in the way he had taught me, whereupon he said, "It was revealed like this," and added, "The Qur'an has been revealed to be recited in seven different ways, so recite of it whichever is easy for you ." (See Hadith No. 514, Vol)

7551. Narrated `Imran:I said, "O Allah's Messenger (!) Why should a doer (people) try to do good deeds?" The Prophet () said, "Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created

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7552. Narrated `Ali:While the Prophet () was in a funeral procession, he took a stick and started scraping the earth with it and said, "There is none of you but has his place assigned either in Hell or in Paradise." They (the people) said, "Shall we not depend upon that (and give up doing any deeds)?" He said, " Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created ." (And then the Prophet () recited the Verse):-- 'As for him who gives (in charity) and keeps his duty to Allah

7553. Narrated Abu Huraira:I heard Allah's Messenger () saying, "Before Allah created the creations, He wrote a Book (wherein He has written): My Mercy has preceded my Anger." and that (Book) is written with Him over the Throne

7554. Narrated Abu Hurairah (ra):I heard Allah's Messenger () saying: "Before Allah created the creations, He wrote a Book (wherein He has written): "My Mercy has preceded my Anger.' And that is written with Him over the Throne." (see Hadith)

7555. Narrated Zahdam:There were good relations and brotherhood between this tribe of Jurm and the Ash`ariyyin. Once, while we were sitting with Abu Musa Al-Ash`ari, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Bani Taimul-lah who looked like one of the Mawali. Abu Musa invited the man to eat but the man said, "I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken." Abu Musa said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet () with a few men from Ash`ariyyin and we asked him for mounts. The Prophet () said, By Allah, I will not mount you on anything; besides I do not have anything to mount you on.' Then a few camels from the war booty were brought to the Prophet, and he asked about us, saying, 'Where are the group of Ash`ariyyin?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allah's Messenger () took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allah's Messenger () forget his oath! By Allah, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have not provided you with the mount, but Allah has done so. By Allah, I may take an oath to do something, but on finding something else which is better, I do that which is better and make the expiation for my oath

7556. Narrated Ibn `Abbas:The delegates of `Abdul Qais came to Allah's Messenger () and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform our people whom we have left behind to observe it." The Prophet () said, "I order you to do four things and forbid you from four things: I order you to believe in Allah. Do you know what is meant by belief in Allah? It is to testify that none has the right to be worshipped except Allah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty) (in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An- Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for the preparation of alcoholic drinks)." (See Hadith No. 50, Vol)

7557. Narrated Aisha:Allah's Messenger () said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, Make alive what you have created

7558. Narrated Ibn `Umar:The Prophet () said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created

7559. Narrated Abu Huraira:I heard the Prophet () saying, "Allah said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain

7560. Narrated Abu Musa:The Prophet () said, 'The example of a believer who recites the Qur'an is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Qur'an is like a date which has a good taste but no smell. And the example of an impious person who recites the Qur'an is that of Ar-Rihana (an aromatic plant) which smells good but is bitter in taste. And the example of an impious person who does not recite the Qur'an is that of a colocynth which is bitter in taste and has no smell

7561. Narrated `Aisha:Some people asked the Prophet () regarding the soothsayers. He said, "They are nothing." They said, "O Allah's Messenger ()! Some of their talks come true." The Prophet () said, "That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies

7562. Narrated Abu Sa`id Al-Khudri:The Prophet () said, "There will emerge from the East some people who will recite the Qur'an but it will not exceed their throats and who will go out of (renounce) the religion (Islam) as an arrow passes through the game, and they will never come back to it unless the arrow, comes back to the middle of the bow (by itself) (i.e., impossible). The people asked, "What will their signs be?" He said, "Their sign will be the habit of shaving (of their beards and their heads). (Fath-ul-Bari, Page 322, Vol. 17th)

7563. Narrated Abu Huraira:The Prophet () said, "(There are) two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: "Subhan Allah wa-bi hamdihi" and "Subhan Allah Al-`Azim." (see Hadith)