

The Book on Purification

1. Ibn 'Umar narrated that:the Prophet said: "Salat will not be accepted without purification, nor Charity from Ghulul." Hannad said in his narration, "except with purification" [Abu `Eisa said: This Hadith is the most correct thing on this topic, and the best. There are also narrations on this topic from Abu Al-Malih, from his father; and Abu Hurairah and Anas. And Abu Al-Malih bin Usamah's name is `Amir, and they also say it was Zaid bin Usamah bin `Umair Al-Hudhali]
2. Abu Hurairah narrated that :Allah's Messenger said: "When a Muslim, or believer, performs Wudu', washing his face, every evil that he looked at with his eyes leaves with the water - or with the last drop of water, or an expression similar to that - and when he washes his hands, every evil he did with his hands leaves with the water - or with the last drop of water - until he becomes free of sin
3. Ali narrated that :the Prophet, said: "The key to Salat is the purification, its Tahrlm is the Takblr, and its Tahlil is the Taslim
4. Jabir bin 'Abdullah, may Allah be pleased with them, narrated that :Allah's Messenger said: "The key to Paradise is Salat, and the key to Salat is Wudu
5. Anas bin Malik said:"When the Prophet entered the toilet he would say: 'O Allah Indeed I seek refuge in You.'" Shu'bah (one of the narrators) said: "Another time he said: 'I seek refuge in You from Al-Khubthi and al-Khablth.' Or: 'Al-Khubthi and Al-Khaba'ith
6. Anas bin Malik said:"When the Prophet would enter the toilet 'He said: "O Allah! Indeed I seek refuge in You from Al-Khubith and Al- Khaba'ith
7. Aishah, [may Allah be pleased with her] said:"When the Prophet would exit the toilet he would say: 'Ghufranak
8. Abu Ayyub Al-Ansari narrated that :Allah's Messenger said: "When one of you arrives to defecate, then let none of you face the Qiblah while defecating, nor while urinating. And do not have your back towards it, but have it east of you or west of you
9. Jabir bin Abdullah said:"The Prophet prohibited us from facing the Qiblah while urinating. Then i saw him facing it a year before he died
10. Abu Qatadah narrated that :he saw the Prophet urinating while facing the Qiblah. Qutaibah narrated that to us, he said: "Ibn Lahi'ah informed us." Jabir's Hadlth about the Prophet is more correct than the Hadith of Ibn Lahi'ah. Ibn Lahi'ah is weak according to the scholars of Hadith. He was graded weak by Yahya bin Sa'eed Al-Qattan, and others, [due to his memorization]
11. Ibn 'Umar said:"One day I climbed on Hafsah's house, and I saw the Prophet relieving himself while facing Ash-Sham, with his back toward the Ka'bah
12. Aishah said:"Whoever narrated to you that the Prophet would urinate while standing; then do not believe him. He would not urinate except while squatting." [He said:] There are narrations on this topic from Umar, Buraidah, [and Abdur-Rahman bin Hasanah]
13. Hudhaifah narrated:"Allah's Messenger came to a waste area used by people, so he urinated on it while standing. I brought him the (water for) Wudu. Then I left to be away from him, but he called me until I was behind him. So he performed Wudu and wiped (Masaba) over his Khuff
14. Anas, may Allah Most High be pleased with him, said:"When the Prophet wanted to relieve himself, he would not raise his garment until he was close to the ground
15. Abdullah bin Abu Qatadah narrated from his father:"The Prophet prohibited that a man should touch his penis with his right hand
16. Abdur-Rahman bin Yazid said, : "They said to Salman, 'Your Prophet taught you about everything, even defecating?' So Salman said, 'Yes. He prohibited us from facing the Qiblah when defecating and urinating, performing Istinja with the right hand, using less than three stones for Istinja, and using dung or bones for Istinja
17. Abdullah said:"Allah's Messenger went out to relieve himself. So he said: 'Bring me tree stones.'" He said, "So I came with two stones and a piece of dung. So he took the two stones, and left the dung. He said: 'It is Riks (a degenerative or filthy thing)
18. Abdullah bin Mas'ud narrated that :Allah's Messenger said: "Do not perform Istinja, with dung, nor with bones. For indeed it is provisions for your brothers among the Jinn
19. Aishah said:"Encourage your Husbands to clean themselves with water, for I am too shy of them, and Allah's Messenger would do that
20. Al-Mughirah bin Shu'bah said:I was with the Prophet on a journey. The Prophet had to relieve himself, so he went far away
21. Abdullah bin Mughaffal narrated that :the Prophet prohibited that a man should urinate in his bathing area. And he said: "It will only cause misgivings." [He said:] There are narrations on This topic from "a man from among the Companions of the Prophet
22. Abu Hurairah narrated that :Allah's Messenger said: "If it were not that it would be difficult on my nation, then I would have ordered them to use the Siwak for each prayer
23. Zaid bin Khalid Al-Juhani said : 'I heard Allah's Messenger saying: 'If it were not that it would be difficult on my nation then, I would have ordered them to use the Siwak for each prayer and to delay the Isha prayer until the third of the night.'"He [Abu Salamah, one of the narrators] said: Zaid bin Khalid would attend the prayer in the Masjid and his Siwak would be on his ear in the location of the pen on the ear of a writer. He would not get up to pray without cleaning his teeth, then returning it to its location
24. Abu Hurairah reported that the :Prophet said: "When on of you awakens in the night, then let him not put his hand into the vessel until he has poured water

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on two times, or three times, for indeed he does not know where his hand has spent the night

25. Rabah bin Abdur-Rahman bin Abi Sufyan bin Huwaitib narrated from his grandmother, from her father; she said (that he said): "I heard Allah's Messenger saying: there is no Wudu for one who does not mention Allah's Name over it

26. Rabah Bin Abdur-Rahman bin Abu Sufyan bin Huwaitib narrated :the same from his grandmother the daughter of Sa'eed bin Zaid, from her father, from the Prophet

27. Salamah bin Qais narrated that :Allah's Messenger said: "When you perform Wudu then sniff water in the nose and blow it out, and when you use small stones (to remove filth) then make it odd (numbered)

28. Abdullah bin Zaid said: "I saw the Prophet rinse his mouth and sniff water in his nose using one hand, he did that thrice

29. Hassan bin Bilal said: "I saw Ammar bin Yasir performing Wudu, so he went through his beard (with his hand). It was said to him" - or he said - "I said: 'You go through your beard?' He said: 'And what is there to prevent me? Indeed I saw Allah's Messenger going through his beard

30. (In another narration) Ammar narrated :the same from the Prophet

31. Uthman bin Affan narrated that :the Prophet would go through his beard

32. Abdullah bin Zaid narrated that: "Allah's Messenger wiped over his head with his hands, going over the front with them and the rear. He began with the front of his head until they went to the nape of his neck. Then he brought them back again to the place where he began. Then he washed his feet

33. Ar-Rubay' bint Mu'awwidh bin Afra' narrated: "The Prophet wiped his head two times: He began with the rear of his head, then with the front of his head and with both of his ears, outside and inside of them

34. Ar-Rubayy bint Mu'awidh bin Afra narrated that :she saw the Prophet performing Wudu. She said: "He wiped his head, and what is in the front of it and what is in its rear, and his temples and his ears one time

35. Abdullah bin Zaid narrated that :he saw the Prophet performing Wudu, and that he wiped his head with water that was not left over from his hands

36. Ibn 'Abbas narrated: "The Prophet wiped his head and his ears: the outside and the inside of them." (Sahih)

37. Abu Umamah narrated: "The Prophet performed Wudu; so he washed his face three times, and his hands three times, and wiped his head, and he said: "The ears are part of the head

38. Asim bin Laqit bin Sabirah narrated from his father that :the Prophet Muhammad said: "When performing Wudu go between the fingers

39. Ibn Abbas narrated that :Allah's Messenger said: "When performing Wudu go between the fingers of your hands and (toes of) your feet

40. Al-Mustawrid bin Shaddad Al-Fihri said : "I saw the Prophet when he was performing Wudu doing that to the toes on his feet with his pinky

41. Abu Hurairah narrated that :the Prophet said: "Protect the heels from the Fire

42. Ibn Abbas narrated: "The Prophet performed Wudu one time (for each limb)

43. Abu Hurairah narrated: "The Prophet performed Wudu two time (for each limb)

44. Ali narrated that: "The Prophet performed Wudu three times (for each limb)

45. Thabit bin Abi Safiyyah said, : "I asked Abu Ja'far: 'Did Jabir narrate to you that: "The Prophet performed Wudu one time each, and two times, and three times?" He said: "Yes

46. Thabit bin Abi Safiyyah said, : "I asked Abu Ja'far: 'Did Jabir narrate to you that: "The Prophet performed Wudu one time each?" He said: "Yes

47. Abdullah bin Zaid narrated that: "The Prophet performed Wudu. So he washed his face three times, and washed his hands two times each, and wiped his head, and washed his feet [two times]

48. Abu Hayyah narrated: "I saw Ali performing Wudu. He washed his hands until he cleaned them, then he rinsed out his mouth three times, sniffed water into his nose and blew it out three times, washed his face three times, and his forearms three times. He wiped his head once, then he washed his feet up to the ankles. Then he stood up, taking what was left over from his purification (water) and drank it while he was standing. Then he said, 'I wanted to show you how Allah's Messenger purified himself

49. Abd Khair related a narration similar to that of Abu Hayyah, :from Ali (no. 48). Except that Abd Khair's version includes the following additions: "When he was finished from his purification, he would take what was left over from his purification with his hand to drink it

50. Abu Hurairah narrated that :the Prophet said: "Jibril came to me and he said: 'O Muhammad! When you perform wudu then perform Nadh

51. Abu Hurairah narrated that :Allah's Messenger said: "Shall I tell you that for which Allah will wipe out your sins, and raise your ranks?" They said, "Of course Allah's Messenger!" He said: "Performing Wudu well in difficulty, and taking many steps to the Masajid, and waiting for Salat after Salat, That is the Ribat

52. Qutaibah said in his narration: "For that is the Ribat, that is the Ribat, that is the Ribat" three times

53. Aishah narrated: "Allah's Messenger had a cloth that he would use to dry off with after Wudu

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54. Muadh bin Jabal narrated:"I saw the Prophet when he performed Wudu, he wiped his face with the edge of his garment." Abu Eisa said: This Hadith is gharib, and its chain is weak. Rishdin bin Sa'd and Abdur- Rahman bin Ziyad bin An'um Al Ifriqi [narrators in the chain of this Hadith] are weak in Hadith. Some people of knowledge among the Companions of the Prophet and those after them, permitted using a towel after Wudu. Those who disliked it, only disliked it from the view of the saying: "Wudu is weighed." That as reported from Sa'eed bin Al- Musayyab and Az-Zuhri. Muhammad bin Humaid [Ar-Razi] narrated to us, Jarir narrated to us, he said: Ali bin Mujahid narrated to me, and he is trustworthy to me, from me, from: Tha'labah from Az-Zuhri, he said: "The towel is only disliked after Wudu because Wudu is weighed
55. Umar bin Al-Khattab narrated that :Allah's Messenger said: 'Whoever performs Wudu, making Wudu well, then says: (Ashhadu an la ilaha illallah, wahdahu la sharika lahu, wa ashhadu anna Muhammadan-abduhu wa rasuluhu, Allahummajalni minat tawwabin, waj'alni minal mutatahhirin) 'I testify that none has the right to be worshipped but Allah Alone, there are no partners for Him. And I testify that Muhammad is His servant and Messenger. O Allah! Make me among the repentant, and make me among those who purify themselves.' Then eight gates of Paradise are opened for him, that may enter by whichever of them wishes
56. Safinah narrated:"The Prophet would perform Wudu with a Mudd, and he would perform Ghushl with a Sa
57. Ubayy bin Ka'b narrated that :the Prophet said: "Indeed there is a Shaitan for Wudu' who is called "AI-Walahan." So beware of having misgivings about water
58. Anas narrated that : "The Prophet would perform wudu for every Salat, whether he was in state of purity or not in a state of purity
59. It has been related in a narration from Ibn Umar that :the Prophet said: "Whoever performs Wudu while in a state of purity, Allah writes for him on account of it ten good merits
60. Amr bin Amir Al-Ansari narrated that he heard Anas bin Malik saying:"The Prophet would perform Wudu for every Salat." I said, "So what about you, what would you do?" He said I would pray all of the prayers with one Wudu, as long as we had not committed Hadath (anything that invalidates Wudu)
61. Sulaiman bin Buraidah narrated that his father said:"The Prophet would perform Wudu for every Salat. So during the year of the Conquest, he performed all of the prayers with one Wudu, and he wiped over his Khuff. So Umar said, 'You did something that you have not done before?' He replied: "I did it on purpose
62. Maimunah said:"I and Allah's Messenger would perform Ghushl for Janabah from one vessel
63. Abu Hajib narrated from a man from Banu Ghifar who said:"The Prophet prohibited using the leftover (water) of a woman's Purification
64. A1-Hakim bin Amr Al-Ghifari narrated that:"The Prophet forbade that a man should perform Wudu with the leftover (water) from a woman's purification." Or, he said: "from her drinking
65. [Ibn Abbas narrated:"One of the wives of the Prophet performed Ghushl with a bowl. Allah's Messenger wanted to perform Wudu with it, so she said: 'O Messenger of Allah! Indeed I am Junub.' So he said: 'Indeed, water does not become Junub
66. Abu Sa'eed Al-Khudri narrated:"It was said, 'O Allah's Messenger! Shall we use the water of Buda'ah well to perform ablution while it is a well in which menstruation rags, flesh of dogs and the putrid are dumped?' Allah's Messenger said: 'Indeed water is pure, nothing makes it impure
67. Ibn Umar narrated:"I heard Allah's Messenger while he was being asked about water in open areas of the land, and predators and beasts come to it." He said: 'So Allah's Messenger said: 'When the water is two Qullah it does not carry filth
68. Abu Hurairah narrated that :the Prophet said: "Let none of you urinate [in still water, then perform Wudu with it]
69. Abu Hurairah narrated:"A man asked Allah's Messenger 'O Messenger of Allah! We sail the seas, and we only carry a little water with us. If we use it for Wudu then we will go thirsty. So shall we perform Wudu from the (water of the) sea?' Allah's Messenger said: 'Its water is pure, and its dead are lawful
70. Ibn Abbas narrated:"The Prophet passed by two graves. He said: 'These two are being punished. And they are not being punished for something major. As for this one, he would not protect himself from his urine. As for this one, he used to spread Namimah (slander)
71. Umm Qais bin Mihsan narrated:"I entered upon the Prophet with a son of mine who was not yet eating food. He urinated on him, so he called for water which he sprinkled over it
72. Anas narrated:"Some people from Urainah arrived in Al-Madinah, and they were uncomfortable (and ill from the climate). So Allah's Messenger sent them some camels from charity. He told them: "Drink from their milk and urine." So they killed the camel driver that Allah's Messenger sent, and they violently drove off the camels, and apostatized from Islam. So the Prophet came to them, he cut off their hands and feet on opposite side, and branded their eyes, and threw them in Al-Harrah." Anas said, "So I saw one of them working over the ground with his mouth, until they died
73. Anas bin Malik narrated:"Allah's Messenger only poked out their eyes because they had poked out the eyes of the camel driver." Abu 'Eisa said: This Hadith is Gharib. We do not know anyone who mentioned it other than this shaikh, from Yazid bin Zurai. And it is in accordance with the meaning of Allah's saying: "And wounds equal for equal" It has been reported that Muhammad bin Sirin said: "The Prophet only did this to them before the legislated punishments were revealed
74. Abu Hurairah narrated that :Allah's Messenger said: "There no Wudu except for a sound or a smell
75. Abu Hurairah narrated that :Allah's Messenger said: "When one of you is in the Masjid, and he senses wind between his buttocks then he should not exit until he hears a sound or smells an odor

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76. Abu Hurairah narrated that :the Prophet said: "Indeed Allah does not accept the prayer of one of you when he commits Hadath, until he performs Wudu
77. Ibn Abbas narrated that :he saw the Prophet sleeping, while in the prostration position, until he snored or snorted. Then he stoodup to pray. So I said: "O Messenger of Allah! You were sleeping?" He said: "Wudu is not required except for sleeping while reclining. For when one reclines, joints relax
78. Anas bin Malik narrated:"The companions of Allah's Messenger would sleep, then stand to pray, They would not perform Wudu
79. Abu Hurairah narrated that :Allah's Messenger said: "Wudu is (required) from what fire has touched, even if it be a piece of cheese
80. Jabir narrated:"Allah's Messenger went out and I went with him. He entered upon a woman from the Ansar. She slaughtered a sheep and he ate from it; and she brought a basket with ripe dates and he ate from it. Then he performed Wudu for Zuhr and prayed. Then he finished, so she brought him something from the remainder of the sheep. So he ate it, then prayed Asr and did not perform Wudu
81. Al-Bara bin Azib narrated:Allah's Messenger was asked about performing Wudu for camel meat. He said: "Perform Wudu for it." He Was asked about Wudu after eating goat meat. So he said: "Do not perform Wudu for it
82. Busrah bint Safwan narrated that :the Prophet said: "Whoever touches his penis, then he is not to pray until he performs Wudu
83. Busrah narrated :a similar report (as no. 82) from the Prophet
84. Busrah narrated that :the Prophet said a similar Hadith
85. Qais bin Talq bin Ali - [and he is] Al-Hanafi narrated from his father, that:the Prophet said: 'Is it other than a piece of his flesh?' Or: "part of him?
86. Urwah narrated from Aishah that:"The Prophet kissed one of his wives, then he went to the prayer and did not perform Wudu." He (Urwah) said: "I said 'Who was it except you?'" [He said:] "So she laughed
87. Madan bin Abi Talhah narrated from Abu Ad-Darda that : "Allah's Messenger vomited [so he broke fast] so he performed Wudu." So I met Thawban in a Masjid in Damascus, and I mentioned that to him. He said: 'He told the truth, I poured the water for his Wudu
88. Abdullah bin Mas'ud narrated:"The Prophet asked me: "What is in your Idawah (water skin)?" I said: "Nabidh." He said: "Dates are wholesome and water is pure." He said: "So he performed Wudu with it
89. Ibn Abbas narrated :the Prophet drank milk. Then he called for water to rinse out his mouth. Then he said: "Indeed it has fat." [He said:] There are narrations on this topic from Sahl bin Sa'd As-Sa'idi and Umm Salamah. Abu Eisa said: [And] this Hadith is Hasan Sahih. Some of the people of knowledge held the view that one is to wash the mouth after drinking milk and this is recommended according us. Some others did not hold the view that one is to wash out the mouth after drinking milk
90. Ibn Umar narrated:"A man greeted the Prophet (with Salam), and he was urinating, so he did not respond to him
91. Abu Hurairah narrated that :the Prophet said: "Wash the vessel the dog has drunk from seven times: the first or the last of them with dirt. And when the cat drinks out of it, wash it once
92. Humaidah bint Ubaid bin Rifa'ah narrated:"Kabshah bint Ka'b bin Malik - she was (married) with Ibn Abi Qatadah - narrated "That Abu Qatadah visited her, [so she said:] 'So I poured water for him to use for Wudu.' She said: 'A cat came to drink, so he lowered he container until it drank.' Kabshah said: 'So he saw me looking at it and said, "O my niece! Are you surprised at that?" So I said yes. He said: "Indeed Allah's Messenger said 'It is not impure, it is only one of those roam around among you
93. Hammam bin AI-Harith narrated:"Jarir bin Abdullah urinated, then he performed Wudu, wiping over his Khuff. So he was asked, 'You do this?' He replied, 'What prevents me, when I have seen Allah's Messenger doing it?' He [Ibrahim] said "And they were impressed by the narration of Jarir since he accepted Islam after the revelation Sural Al-Ma'idah." [This is the saying of Ibrahim, that is, "They were impressed."] [He said:] There are narrations on this topic from Umar, Ali, Hudhaifah, AI-Mughirah, Bilil, Sa'd, Abu Ayyub, Salman, Buraidah, Amr bin Umayyah, Anas, Sahl bin Sa'd, Ya'la bin Murrah, Ubadah bin As-Samit, Usamah bin Shank, Abu Umamah, Jabir, Usamah bin Zaid, and Ibn Ubadah. They call him Ibn Imarah and Ubayy bin Imarah
94. It has been related from Sahr bin Hawshah that he said:"I saw Jarir bin 'Abdullah performing Wudu and he wiped over his Khuff. I asked him about that. He replied, 'I saw 'I saw Allah's Messenger performing Wudu and he wiped over his Khuff.' So I said to him, before Surah AI-Ma'idah (was revealed) or after AI-Ma'idah?' So he replied, 'I did not acceot Islam until after Al-Ma'idah.'" Qutaibah narrated this to us; (saying) Khalid bin Ziyad At-Tirmidhi narrated it to us, from Muqatil bin Hayyan, from Shahr bin Hawshah, from Jarir. He said: Baqiyyah related it from Ibrahim bin Adham from Muqatil bin Hayyan, from Shahr bin Hawshah, from Jarir. This Hadith is explanatory, because some who dislike wiping over the Khuff give the interpretation that the Prophet's wiping over the two Khuff was before the revelation of Sural Al-Ma'idah. But in his Hadlth, Jarir mentions that he saw the Prophet wiping over his Khuff after the revelation of Surat Al-Ma'idah
95. Khuzaimah bin Thabit narrated:"The Prophet was asked about wiping over the Khuff. So he said: "Three (days) for the traveler, and one day for the resident
96. Safwan bin Assal narrated:"When we were traveling, Allah's Messenger would order us not to remove our Khuff for three days and nights, except for Janabah, but not for defecating, urinating, and sleep
97. AI-Mughirah bin Shu'bah narrated:"The Prophet wiped over the Khuff and its bottom

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98. Al-Mughirah bin Shu'bah narrated:"I saw the Prophet wiping over the Khuff: on the tops of them

99. Al-Mughirah bin Shu'bah narrated:"The Prophet performed Wudu' and wiped over his socks and sandals

100. Ibn Al-Mughirah bin Shu'bah narrated from his father:"The Prophet performed Wudu and wiped over the Khuff and 'Imamah." Abu Bakr (one of the narrators) said: "And indeed I heard it from Ibn Al Mughirah

101. Bilal narrated:"The Prophet wiped over the Khuff and the Khimar

102. Abu Ubaidah bin Muttammad bin Ammar bin Yasir said:"I asked Jabir bin Abdullah about wiping over the Khuff. He said, 'O my nephew! It is the Sunnah.'" [He said:] "And I asked him about wiping over the Imamah. He said, '[Wipe1 the hair [with water]

103. Ibn 'Abbas narrated that his maternal aunt Maimunah said:"I prepared some water for the Prophet to perform Ghusl for Janabah with. So he turned the vessel with his left hand, (pouring some water) over his right. Then he washed his hands. Then he entered his hand into the vessel to pour water over his private area, then he rubbed his hands on the wall, or the ground. Then he rinsed out his mouth and washed his nose by putting water in and blowing it out, and washed his face and forearms. Then he poured water over his head three times, then he poured water over the remainder of his body, then he moved from where he was and washed his feet

104. Aishah narrated:"When Allah's Messenger wanted to perform Ghusl for Janabah, he would begin by washing his hands before putting them into the vessel. Then he would wash his private area, and perform the Wudu (as one does) for Salat. Then he would wet his hair with the water, then he would pour water over his head with his hands three times

105. Umm Salamah narrated : "I said: 'O Messenger of Allah! I am woman with tight braids on my head, should I undo it to perform Ghusl for Janabah? He said: 'No. It is sufficient that you only pour three scoops of water (with hands held together) over your head, then pour water over the rest of your body, to be purified.'" Or he said: "Then you will be purified

106. Abu Hurairah narrated that :the Prophet said: "Under every hair is sexual impurity so wash (all of) the hair and cleanse the skin

107. Aishah narrated:"The Prophet would not perform Wudu after the Ghusl

108. Aishah narrated:"When the circumcised meets the circumcised, then indeed Ghusl is required. Myself and Allah's Messenger did that, so we performed Ghusl

109. Aishah narrated that :the Prophet said: "When the circumcised meets the circumcised then Ghusl is required

110. Ubayy bin Ka'b narrated:"Water is for water,' was only permitted in the beginning of Islam. Then it was prohibited

111. Ma'mar narrated :a similar narration (as Hadith no. 110) from, Az-Zuhri, with this chain

112. Ibn 'Abbas said:"Water is for water' is only about the wet dream

113. Aishah narrated:"The Prophet was asked about a man who finds wetness and he does not remember having a wet dream. So he said: 'He is to perform Ghusl. And (he was asked) about a man who had a wet dream but does not find any wetness, so he said: 'No Ghusl is required of him.' Umm Salamah said: 'O Messenger of Allah! Is the woman required to perform Ghusl if she sees that?' He replied: 'Yes. Indeed women are the partners of men

114. Ali narrated:"I asked the Prophet about Al-Madhi. He said: "For Al-Madhi is Wudu, and for Al-Mani is Ghusl

115. Sahl bin Hunaif said:"I suffered from a severe and troubling case of Al-Madhi. I was performing Ghusl often because of it. So I mentioned that to Allah's Messenger and asked him about it. He said: "You only need to perform Wudu for that." I said: "O Messenger of Allah! How about when it gets on my clothes?" He said: "It is sufficient for you to take a handful of water and sprinkle it n your garment wherever you see that it has touched it

116. Hammam bin Al-Harith narrated:"Aishah had a guest to whom she lent a yellow wrap for him to sleep in. He had a wet dream, and was too embarrassed to send it to her while the traces of the wet dream were present on it. So he submerged it (washing it) in water, then he sent it to her. Aishah said, "Why did he ruin our garment? It would have been sufficient for him to scrape it off with his fingers. Sometimes I would scrape it off of the garment of Allah's Messenger with my fingers

117. Sulaiman bin Yasar narrated from Aishah, that :she washed Mani from the garment of Allah's Messenger

118. Aishah narrated:"Allah's Messenger would sleep while he was Junub, and without touching water (performing Ghusl)

119. Abu Ishaq:There is a similar report (as no. 118) narrated via Abu Ishaq

120. Umar narrated that :he asked the Prophet: "Can one of us sleep while he is Junub?" So he replied: "Yes, when he performs Wudu

121. Abu Hurairah narrated that :the Prophet met him while he was Junub. He said: "[So I slipped away from him - meaning:] I withdrew - to perform Ghusl. Then he returned, so he said: 'Where have you been?' Or: 'Where did you go?' I replied: 'I was Junub.' So he said: 'Indeed the believer is not defiled

122. Umm Salamah narrated:Umm Sulaim bint Milhan came to the Prophet and she said: 'O Messenger of Allah! Indeed Allah is not embarrassed of the truth. So is it required of a woman - meaning Ghusl - when she sees in her sleep similar to what a man sees?' He replied: 'Yes. When she finds water (wetness), then she is perform Ghusl.'" Umm Salamah said: "I said to her: 'O Umm Sulaim! You have disgraced the women

123. Aishah narrated:"Sometimes the Prophet would perform Ghusl from Janabah then come to seek warmth from me, he would hold me and not perform Ghusl

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124. Abu Dharr narrated that :Allah's Messenger said: "Pure clean earth is a purifier for the Muslim; even if he did not find water for ten years. Then if he finds water, then let him use it (for purification) on his skin. For, that is better
125. Aishah narrated:"Fatimah bint Abi-Hubaish came to the Prophet and said: 'O Messenger of Allah! I am a woman who suffers from persistent bleeding and I do not become clean. Shall I give up Salat?' He said: 'No. That is only a blood vessel, it is not menstruation. When your menstruation begins then leave the Salat. And when it ends, then wash the blood from you and perform Salat
126. Adiy bin Thabit narrated from his father, that :the Prophet said about the Mustahadah that she should: "Leave the Salat for the days of her period which she menstruates in, then perform Ghusl, and perform Wudu for every Salat, and observe Saum and perform Salat
127. A similar narration as no. 120. :Abu Eisa said: Sharik is alone in narrating this Hadith from Abu Al Yaqzan.[He said:] I asked Muhammad (ibn Isma'il Al-Bukhari) about this Hadith. I said: "Adiy bin Thabit from his father, from his grandfather; what is the name of Adiy's grandfather?" But Muhammad did not know his name. And I mentioned to Muhammad that Yahya bin Ma'in said his name is Dinar, and he did not contradict him. Ahmad and Ishaq said about the Mustahadah: If she performs Ghusl for every prayer that is more prudent for her, and if she performs Wudu for each prayer, then that is acceptable from her, and if she combines between two prayers with (one) Ghusl then that is acceptable
128. Hamnah bint Jahsh narrated:"I had a case of blood flow that was severe and excessive. So I went to the Prophet to inform him and ask him about it. I found him in the house of my sister Zainab bint Jahsh. I said, 'O Messenger of Allah! I suffer from a case of severe and excessive blood flow. So what do you order me to do for it, and does this prevent me from fasting and performing Salat?' He said: 'Tie a cotton rag around yourself and the blood will go away.' I said, 'It is more than that.' He said: 'Make it tight.' I said, 'It is more than that.' He said: 'Then use a cloth (to bind it).' I said, it is more than that. It flows too much.' So the Prophet said: 'I will order you to do one of two things, which ever of them you do, it will be acceptable for you. You should know which of them you are able to do.' Then he said: 'This is only a blow from Shaitan. Menstruate for six or seven days, which Allah knows, then perform Ghusl. When you see that you have become pure and clean, then perform Salat for twenty-three or twenty-four nights and their days. Perform Salat and fast, and that will be acceptable for you. So do this (if you can) just as (other) women who menstruate and become pure during their periods of menstruation and purity. If (not, and) you are able to delay Zuhr and hasten Asr then perform Ghusl when you have become pure, and pray Zuhr and Asr together. Then delay Maghrib and hasten Isha, then perform Ghusl and combine the two prayers. So do this (if you are able). Then perform Ghusl with the dawn and pray. Do this, and fast if you are able to do so.' Then Allah's Messenger said: 'That is what is preferable to me of the two
129. Aishah narrated:"Umm Habibah bint Jahsh sought a verdict from Allah's Messenger. She said 'I suffer from persistent bleeding such that I do not become pure. Shall I give up the Salat?' He said: 'No, that is only a blood vessel. So perform Ghusl then pray.' So she would perform Ghusl for each prayer
130. Mu'adhah narrated that :a woman asked Aishah: "Shouldn't one of us make up her prayers the days of her menstruation?" So she said, "Are you one of the Haruriyyah? Indeed we would menstruate, and we were not ordered to make up
131. Ibn Umar narrated that :the Prophet said: "The menstruating woman does not recite - nor the Junub - anything from the Qur'an." [He said:] There is narration on this topic from Ali
132. Aishah narrated that:"When I would menstruate, Allah's Messenger ordered me to wear a waist wrap, then he would fondle me
133. Abdullah bin Sa'd narrated:I asked the Prophet about eating with a menstruating woman. He said: "Eat with her
134. Aishah narrated:"Allah's Messenger said to me: 'Bring me the Khumrah from the Masjid.' She said: "I said: 'I am menstruating.' He said: 'Indeed your menstruation is not in your hand
135. Abu Hurairah narrated that :the Prophet said: "Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a soothsayer, then he has disbelieved in what was revealed to Muhammad
136. Ibn Abbas narrated that :the Prophet said about a man who had sexual intercourse with his wife while she is menstruating: "He should give half a Dinar in charity
137. Ibn Abbas narrated that :the Prophet said: "When the blood is red then (give) a Dinar. And when the blood is yellow then half Dinar
138. Asma' bint Abu Bakr narrated that :a woman asked the Prophet about a garment that was touched by some menstrual blood. So Allah's Messenger said: "Remove it, and scrub it, then rinse it and pray in it
139. Umm Salamah narrated:"The time of waiting for Nifas during the time of Allah's Messenger was forty days. We used to cover our faces with reddish-brown Wars
140. Anas narrated:"Allah's Messenger would go around to his women with one Ghusl
141. Abu Sa'eed Al-Khudri narrated that :the Prophet said: When one of you comes to his wife, then he wants to repeat (it), let him perform Wudu between them
142. Hisham bin Urwah narrated from his father, (Urwah) from Abdullah bin Al-Arqam. :He (Urwah) said: "While standing for the prayer he (Abdullah bin Al-Arqam) took a man by the hand leading him forward, he (Abdullah) was in front of the people, and he said: 'I heard Allah's Messenger say: "When standing for the prayer and one of you finds that he has to relieve himself then let him relieve himself first

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143. Abdur-Rahman bin Awf's Umm Walad said, "I said to Umm Salamah: 'Indeed I am a woman with lengthy hems, and I walk in places of filth.' So she said: 'Allah's Messenger said: "It is purified by what comes after it

144. Ammar bin Yasir narrated that :the Prophet ordered him to perform Tayammum by rubbing his face and two palms

145. Ikrimah narrated that :Ibn Abbas was asked about Tayammum. He said: "When Allah mentioned Wudu in His Book, He said: "So wash your faces and your hands (forearms) up to the elbows." And He said about Tayammum: "And rub therewith your faces and hands" And He said: "And the male thief and the female thief; cut off their hands." So the Sunnah for cutting is the two hands. So it is only the face and the hands, meaning, Tayammum

146. Ali narrated:"Allah's Messenger would recite the Qur'an in all conditions, as long as he was not Junub

147. Abu Hurairah narrated:"A Bedouin entered the Masjid while the Prophet was sitting. He prayed, then when he was finished, he said: 'O Allah! Have mercy upon me and Muhammad, and do not have mercy on anyone along with us.' The Prophet turned, towards him and said: 'You have restricted something that is unrestricted.' It was not long before he was urinating in the Masjid. So the people rushed to him. But Prophet said: 'Pour a bucket of water over it - or - a tumbler of water over it.' Then he said: 'You have been sent to make things easy (for the people); you have not been sent to make things difficult for them

148. Anas bin Malik narrated similar to this (no. 147).:[He said:] There are narrations on this topic from 'Abdullah bin Mas'ud, Ibn Abbas, and Wathilah bin Al-Asqa

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149. Ibn Abbas narrated that :the Prophet said: "Jibril (peace be upon him) led me (in Salat) twice at the House. So he prayed Zuhr the first time when the shadow was similar to (the length of) the strap of a sandal. Then he prayed Asr when everything was similar (to the length of) its shadow. Then he prayed Maghrib when the sun had set and the fasting person breaks fast. Then he prayed Isha when the twilight had vanished. Then he prayed Fajr when Fajr (dawn) began, and when eating is prohibited for the fasting person. The second time he prayed Zuhr when the shadow of everything was similar to (the length of) it, at the time of Asr the day before. Then he prayed Asr when the shadow of everything was about twice as long as it. Then he prayed Maghrib at the same time as he did the first time. Then he prayed Isha, the later one, when a third of the night had gone. Then he prayed Subh when the land glowed. Then Jibril turned towards me and said: "O Muhammad! These are the times of the Prophets before you, and the (best) time is what is between these two times

150. Jabir bin Abdullah narrated that :Allah's Messenger said: "Jibril led me (in Salat)". He mentioned something similar to the Hadith of Ibn Abbas (no. 149) in meaning, but he did not mention: "At the time of Asr the day before

151. Abu Hurairah narrated that :Allah's Messenger said: "Indeed for (the time of) Salat (there is a) beginning and an end. The beginning of the time for the Zuhr prayer is when the sun passes the zenith, and the end of its time is when the time for Asr enters. The beginning of the time for the Asr [prayer] is when its time enters, and the end of its time is when the sun yellows (turns pale). The beginning of the time of Maghrib is when the sun has set, and the end of its time is when the twilight has vanished (i.e., the horizon is invisible because of darkness). The beginning of the time for Isha, the later one, is when the horizon has vanished, and the end of its time is when the night is at its half. The beginning of the time for Fajr is when Fajr begins, and its end is when the sun rises

152. Sulaiman bin Buraidah narrated that his father said:"A man came to the Prophet to ask him about the times for Salat. So he said: 'Stay with us, In sha Allah.' So he ordered Bilal to call the Iqamah when Fajr began, then he ordered him to call the Iqamah when the Sun passed the zenith, then he prayed Zuhr. Then he ordered him to call the Iqamah to pray Asr while the sun was elevated and white. Then he ordered him (to call the Iqamah for) Maghrib when the (top) edge of the sun had set. Then he ordered him to call the Iqamah for Isha when the horizon (twilight) had vanished. Then he ordered him in the morning (to give the call for Fajr prayer), when the light of Fajr glowed. Then he ordered (him to call the Iqamah for) Zuhr, so he waited well until it had cooled. Then he ordered (him to call the Iqamah for) Asr, so he called the Iqamah while the sun was later in its position than what it was (the day before). Then he ordered him to delay Maghrib until right before the twilight had disappeared. Then he ordered (him to call the Iqamah for) Isha, so he called the Iqamah when a third of the night had passed. Then he said: 'Where is the one who asked about the times for the Salat?' So the man said, 'It is I.' So he said: 'The times [or the Salat are what are between these two]

153. Aishah narrated:"Allah's Messenger would pray Subh (at such time that) the women would leave (after the prayer)" - Al-AnsarI (one of the narrators) said - the women would pass by wrapped in their Mirts and they would not be recognizable due to the darkness." And Qutaibah said: "covered." (instead of "wrapped)

154. Rafi bin Khadlj said:"I heard Allah's Messenger saying: 'Perform Fajr at Al-Isfar, for indeed its reward is greater

155. Aishah narrated:"I have not seen anyone who hastened Zuhr more than Allah's Messenger nor Abu Bakr, nor Umar

156. Anas bin Malik narrated:"Allah's Messenger prayed Zuhr when the sun had passed the zenith

157. Abu Hurairah narrated that :Allah's Messenger said: "In very hot weather, delay the (Zuhr) prayer until it becomes (a bit) cooler, because the severity of heat is from the raging of the Hell

158. Abu Dharr narrated:"Allah's Messenger was on a journey and Bilal was with him. So he wanted to call for the prayer, but he (the Prophet) said: 'Let it get cooler.' Then he wanted to call for the prayer, so Allah's Messenger said: 'Let it get to the cooler time of Zuhr.'" He (i.e., Abu Dharr) said: "Until we saw the shadows of the hillocks, then he commanded that the Iqamah be called and then led the people in prayer. Allah's Messenger said: 'The severity of heat is from the raging of Hell, so wait until it becomes cooler for the (Zuhr) prayer

159. Urwah narrated from Aishah:"Allah's Messenger prayed Asr while the sun was (shining) in her chamber, (and) no shadow appeared in her chamber

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160. Al-Ala bin Abdur-Raman narrated that :he visited Anas bin Malik in his home in Al Basrah after finishing Zuhr, and his home was next to the Masjid. So he said: 'Stand to pray Asr.'" He (Al-Ala) said: "So we stood to pray. When we were finished he (Anas) said: 'I heard Allah's Messenger saying: "That is the prayer of the hypocrite. He sits watching the sun, until when it is between the horns of the Shaitan he stands and pecks out four (units of prayer), not remembering Allah in them but a little
161. Umm Salamah narrated:"Allah's Messenger would hasten Zuhr more than you (people), while you (people) hasten Asr more than him
162. Narrator not mentioned:[And I have in my book: "Ali bin Hujr informed me from Isma'il bin Ibrahim, from Ibn Juraij]
163. Similar narration is reported by Bishr ibn Mu'adh Al-Bari who said that :Isma'il ibn Ulayyah narrated to him from Ibn Juraij. This latter chain is more correct
164. Salmah bin AI-Akwa narrated:"Allah's Messenger prayed Maghrib when the sun had set and it (the sun) had hidden in the veil (of darkness)
165. An-Nu'man bin Bashir said:"I am the most knowledgeable among the people about the prescribed time of this prayer: Allah's Messenger would pray it when the moon set on the third (of the month)
166. An-Nu'man bin Bashir said:A similar narration (from another chain linking to) this chain is also reported
167. Abu Hurairah narrated that :Allah's Messenger said: "If it were not that it would be a hardship on my Ummah, then I would have ordered you to delay Isha until the third of the night, or its half
168. Abu Barzah narrated:"The Prophet would dislike to sleep before Isha and to talk after it
169. Umar bin Al-Khattab narrated:"Allah's Messenger would talk during the night with Abu Bakr about matters concerning the Muslims while I was with them
170. Umm Farwah - and she was one of those who gave pledge of allegiance to the Prophet - narrated:"The Prophet was asked: 'Which deed is the best?' So he said: 'Salat in the beginning of its time
171. Ali bin Abi Talib narrated that :the Prophet said to him: 'Ali! Three are not to be delayed: Salat when its time comes, a funeral whet it (a prepared body) is present, and the (marriage of a) single woman when there is an equal for her
172. Ibn Umar narrated that :Allah's Messenger said: "The beginning of the time for Salat is pleasing to Allah, and the end of its time is pardoned by Allah
173. Abu Amr Ash-Shaibani narrated:"A man said to Ibn Mas'ud: 'Which deed is most virtuous?' He said: 'I asked Allah's Messenger (that). He said: "Salat at the beginning of its time." I asked him: "What is after that O Messenger of Allah?" He said: "Being dutiful to one's parents." I said: "What is after that [O Messenger of Allah]?" He said: "Jihad in the Way of Allah
174. Aishah narrated:"Allah's Messenger did not pray any Salat at the end of its time two times, until Allah took him
175. Ibn Umar narrated that :the Prophet said: "Whoever misses the Asr prayer, then it is as if he was robbed of his family and his property
176. Abu Dharr narrated that :the Prophet said: "O Abu Dharr! There will be leaders after me who cause the Salat to die; so perform the Salat during its time. If you pray (with them) during its time, then that will be voluntary Salat for you, if not, then you will have attained your Salat
177. Abu Qatadah narrated:"They asked the Prophet about when they slept past the Salat. He said: 'There is no negligence in sleep, negligence is only while one is awake. So when one of you forgets a Salat, or sleeps through it, then let him pray it when he remembers it
178. Anas (bin Malik) narrated that :Allah's Messenger said: "Whoever forgets a Salat then he is to pray it when he remembers it
179. Abdullah (bin Mas'ud) narrated:"The idolaters kept Allah's Messenger distracted from four prayers on the Day of Al-Khandaq (the battle of the Trench) until as much as Allah willed of the night had passed. So he ordered Bilal to call the Adhan, then he called the Iqamah to Zuhr, then he called the Iqamah to pray Asr, then he called the Iqamah to pray Maghrib, then he called the Iqamah to pray Isha
180. Jabir bin Abdullah narrated:"On the Day of Al-Khandaq (the battle of the Trench), Umar bin Al-Khattab came cursing the disbelievers of Quraish and said: 'O Allah's Messenger! I could not offer he Asr prayer until the sun was about to set.' The Prophet said: 'By Allah! I too have not offered the Salat.'" So he said: "We descended into Buthan, Allah's Messenger performed Wudu and we too performed Wudu. Allah's Messenger prayed Asr after the sun had set, then after it he prayed Maghrib
181. Abdullah bin Mas'ud narrated that :Allah's Messenger said: "Salatul-Wusta is the Asr prayer
182. Smurah bin Jundub narrated that :the Prophet said: "Salatul-wusta is the Asr prayer
183. Ibn Abbas narrated:"I head more than one of the Companions of the Prophet; Umar bin Al-Khattab among, and he was one of the most beloved among them to me - (narrating) that Allah's Messenger prohibited the Salat after Fajr until the sun had risen, and the Salat after Asr until the sun had set
184. Ibn Abbas narrated:"The Prophet only performed the two rak'ah (units of prayer) after Asr because some wealth came to him which distracted him from the two rak'ah after Zuhr, so he prayed them after Asr, then he did not repeat that
185. Abdullah bin Mughaffal narrated that :the Prophet said: "Between every two calls (to prayer) there is a Salat for whoever wills
186. Abu Hurairah narrated that :the Prophet said: "Whoever catches a Rak'ah of Subh before the sun has risen, then he has caught Subh. Whoever catches a

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Rak'ah of Asr before the sun has set, then he has caught Asr

187. Ibn Abbas said:"Allah's Messenger combined the Zuhri and Asr (prayers), and the Maghrib and Isha (prayers) in Al-Madinah, without being in a state of fear, nor due to rain

188. Ibn Abbas narrated that :the Prophet said: "Whoever combines two prayers without any excuse then he has committed something from the major sins

189. Albullah bin Zaid narrated:"When we awoke, we went to Allah's Messenger to inform him of the dream. He said: 'Indeed this dream is true. So go to Bilal, for he has a better and louder voice than you. Convey to him what was said to you, so that he may call (to the prayer) with that.'" He said: "When Umar bin Al-Khattab heard Bilal calling for the prayer he went to Allah's Messenger, and he was dragging his Izar, (as he was hurrying) saying: 'O Allah's Messenger! By the One Who sent you with the truth! I dreamt the same as what he said.'" He said: "So Allah's Messenger said: 'To Allah is the praise, so that confirms it even more

190. Ibn Umar narrated:"When the Muslims arrived in Al-Madinah, they used to assemble for the Salat, and guess the time for it there was no one who called for it (the prayer). One day they discussed that and some of them said that they should use a bell like the bell the Christians use. Others said they should use a trumpet like the horn the Jews use. But Umar [bin Al-Khattab] said: 'Wouldn't it better if we had a man call for the prayer?'" He said: "So Allah's Messenger said: 'O Bilal! Stand up and call for the Salat

191. Abu Mahdhurah narrated that :Allah's Messenger sat with him and taught him the Adhan word for word. Ibrahim said, "It is the same as our Adhan." Bishr said: "So I said to him, 'Repeat it to me.' So he described the Adhan with At-Tarjl

192. Abu Mahdhurah narrated that :the Prophet taught him the Adhan with nineteen phrases, and the Iqamah with seventeen phrases

193. Anas bin Malik narrated:"Bilal was ordered to make the phrases of the Adhan even, and the phrases of the Iqamah odd

194. Abdullah bin Zaid said:"Allah's Messenger would say each phrase of the call (for prayer) two times, for the Adhan and the Iqamah

195. Jabir [bin Abdullah] narrated:"Allah's Messenger said to Bilal: "O Bilal! When you call the Adhan then do so deliberately and slowly, and when you call the Iqamah then be quick. Allow enough time between your Adhan and Iqamah for the person eating to finish what he is eating, the person drinking to finish what he is drinking, and the one who needs time to relieve himself, and do not stand until you see me

196. Jabir [bin Abdullah] narrated:(Another chain for) a similar narration (as no)

197. Abu Juhaifah narrated:"I saw Bilal calling the Adhan, and turning, and his (face) was following here and there, and his (index) fingers were in his ears, and Allah's Messenger was in a small red tent" - "I think," he (one of the narrators) said, "it was made from a hide" - so Bilal went out in front of him with an Anazah which he planted (in the ground) at Batha. Allah's Messenger prayed facing it, and a dog and a donkey passed in front of him; he was wearing a red Hullah, and it is as if I am now looking at the radiance of his shins." Sufyan said: "We think that it was a Hibrah

198. Bilal narrated:"Allah's Messenger said [to me]: 'Do not say the Tathwib for any prayer except the Fajr prayer.'" [He said:] There is something on this topic from Abu Mahdhurah. Abu 'Eisa said: We do not know of the Hadith of Bilal except as a narration of Abu Isra'il Al-Mula'i. Abu Isra'il did not hear this Hadith from Al-Hakam bin 'Utaibah. He said: He only reported it from Al-Hasan bin 'Umarah, from Al-Hakam bin 'Utaibah. Abu Isra'il's name is [Isma'il bin Abi Ishaq, and he is not strong according to the people of Hadith. The people of knowledge have differed over the interpretation of At-Tathwib. Some of them say that At-Tathwib is when one says "As-Salatu Khairummin An-Nawm, (prayer is better than sleep)" for the Adhan of Fajr. This is the saying of Ibn Al-Mubarak and Ahmad. Ishaq said something different about At-Tathwib, he said: "[The disliked Tathwib] is something that the people started after the Prophet; when the Mu'adh-dhin calls the Adhan and the people are slow in coming, so between the Adhan and the Iqamah he says: 'Qad Qamatis-Salat, Hayya 'Alasalat, Hayya 'AlalFalah. (Prayer is ready, come to prayer, come to success.)" [He said:] This Tathwib, which Ishaq mentioned, is the one that the people of knowledge dislike, which they innovated after the Prophet. But Ibn Al-Mubarak and Ahmad explained that At-Tathwib is when the Mu'adh-dhin says: "As-Salatu Khairum minan-Nawm, (prayer is better than sleep)" for the Adhan of Fajr. And this is the correct saying, and it is called At-Tathawwub as well, and this is the one chosen by the people of knowledge, and it is their opinion. It has been reported from 'Abdullah bin 'Umar that he would say: "As-Salatu Khairum-minan-Nawm, (prayer is better than sleep)" for Fajr. It has been reported from Mujahid that he said: "I entered a Masjid with 'Abdullah bin 'Umar in which the Adhan was called, and we wanted to pray in it. Then the Mu'adh-dhin said the Tathwib. So 'Abdullah bin 'Umar left the Masjid and said: 'Let us leave the place of this innovator' And he did not pray in it." [He said:] 'Abdullah only disliked the Tathwib that the people invented later on

199. Ziyad bin Al-Harith As-Suda'i narrated:"Allah's Messenger ordered me to call the Adhan for the Fajr prayer. I called the Adhan, then Bilal wanted to call the Iqamah. Allah's Messenger said: 'Indeed the brother from Suda' has called the Adhan, and whoever calls the Adhan he calls the Iqamah

200. Abu Hurairah narrated that :Allah's Messenger said: "None should call the Adhan except for one with Wudu

201. Ibn Shihab narrated that :Abu Hurairah said: "None should call (for the prayer) except for one with Wudu)

202. Jabir bin Samurah narrated:The Mu'adh-dhin of Allah's Messenger would wait and he would not call the Iqamah until he saw the Allah's Messenger had come out, he would call the Iqamah when he saw him

203. Salim narrated from his father (Ibn Umar) that :the Prophet said: "Indeed Bilal calls the Adhan in the night, so eat and drink until you hear the Adhan of Ibn Umm Maktum

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204. Abu Ash-Sha'tha said:"A man exited the Masjid after the Adhan for Asr had been called. So Abu Hurairah said: 'As for this person, he has indeed disobeyed Abul Qasim
205. Malik bin Al-Huwairih said:"A cousin of mine and I arrived as guests of Allah's Messenger. He said to us: 'When you travel then call the Adhan and Iqamah and let the eldest of you lead the prayer
206. Ibn Abbas narrated:"The Prophet said: 'Whoever calls the Adhan for seven years, seeking reward for it, salvation from the Fire is written for him
207. Abu Hurairah narrated that :Allah's Messenger said: "The Imam is answerable and the Mu'adh-dhin is entrusted. O Allah! Guide the Imams and pardon the Mu'adh-dhins
208. Abu Sa'eed narrated that :Allah's Messenger said: "Whenyou hear the call (to prayer) then say the similar to what the Mu'adh-dhin says
209. Uthman bin Abi Al-As narrated:"Indeed, amount the last (of orders) Allah's Messenger ordered me with was to employ a Mu'adh-dhin who would not take a wage for his Adhan
210. Sa'd bin Abi Waqqas narrated that :Allah's Messenger said: "Whoever says, when he hears the Mu'adh-dhin: (Wa Ana Ashadu An La Ilaha Illallah, Wahdahu La Sharika Lahu, Wa Anna Muhammadan Abduhu Wa Rasuluhu, Radittu Billahi Rabban Wa Bil-Islam Dinan, Wa Bi Muhammadin Rasulan) 'I too testify that none has the right to be worshiped but Allah, Alone without partners, and that Muhammad is His slave and Messenger, I am pleased with Allah as my Lord, with Islam as my religion and Muhammad as a Messenger.' - Allah will pardon his sins for him
211. Jabir bin Abdullah narrated that :Allah's Messenger said: "Whoever says, when he hears the call: (Allahumma, rabba hadhihidda 'watit-tammati was Salatilqa'imah, ati Muhammadanil wasilata wal-Fadilata, wab'athhu Maqamun Mahmudan alladhi wa'adtahu) 'O Allah! Lord of this perfect call and established prayer, grant Muhammad Al-Wasilah and Al-Fadilah, and raise him to the praised station that you promised him' - then intercession on the Day of Resurrection is made lawful for him
212. Anas bin Malik narrated that :Allah's Messenger said: "The supplication made between the Adhan and Iqamah is not rejected
213. Anas bin Malik narrated:"On the Night of Isra, fifty prayers were made obligatory upon the Prophet. Then it was decreased until it was made five. Then it was called out: 'O Muhammad! Indeed My Word does not change; these five prayers will be recorded for you as fifty
214. Abu Hurairah narrated that :Allah's Messenger said: "The five prayers, and Al-Jumuah (the Friday prayer) to Al-Jumuah are atonement for what is between them, as long as the major sins have not been committed
215. Ibn Umar narrated that :Allah's Messenger said: "Salat in congregation is twenty-seven degrees more virtuous than a man's Salat alone
216. Abu Hurairah narrated that :Allah's Messenger said: "Indeed a man's Salat in the congregation is increased by twenty five rewards over his Salat alone
217. Abu Hurairah narrated that :the Prophet said: "I was about to order my boys to collect bundles of firewood, then order Salat to be held, then burn (the homes) of the people who did not attend the Salat
218. Mujahid said:"Ibn Abbas was asked about a man who fasted during the day and stood (in prayers) during the night, but he did not attend the Friday prayer nor congregational prayer. He replied: 'He is in the Fire
219. Jabir hin Yazid hin Al-Aswad [Al-Amir] narrated that his father said:"I attended Hajj with the Prophet. I prayed the Subh (Fajr) prayer with him in Masjid AI-Khaif." He said: "When the Prophet finished, he turned (from the Qiblah) and saw two men at the back of the people who had not prayed with him. He said, 'Bring them to me.' So I brought them while they were shuddering with fear. He said: 'What prevented you from praying with us?" They said: 'O Messenger of Allah! We prayed at our camp.' So he said: 'Do not do that; when you pray in your camp then you come to a Masjid with a congregation, then pray with them. That will be a voluntary prayer for you
220. Abu Sa'eed narrated:"A man came when Allah's Messenger had already prayed, so he said: 'Which of you will give some reward to this person?' So a man stood to pray with him
221. Uthman bin Affan narrated that :Allah's Messenger said: "Whoever attends Isha (prayer) in congregation, then he has (the reward as if he had) stood half of the night. And whoever prays Isha and Fajr in congregation, then he has (the reward as if he had) spend the entire night standing (in prayer)
222. Jundub bin Sufyan narrated that :the Prophet said: "Whoever prays the Subh then he is under the protection of Allah's covenant, so do not be treacherous with Allah in his covenant
223. Buraidah Al-Aslami narrated that :the Prophet said: "Give glad tiding to those who walk to the Masajid in the dark; of a complete light on the Day of Resurrection
224. Abu Hurairah narrated that :Allah's Messenger said: "The best rows for the men are the first of them, and the worst are the last of them. And the best rows for the women are the last of them, and the worst are the first of them
225. Narrator not mentioned:And the Prophet said: "If the people knew what (reward) is in the call (Adhan) and the first row, and they found no other way to get that except drawing lots, then they would draw lots

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226. Narrator not mentioned: A Similar narration

227. An-Nu'man bin Bashir said: "Allah's Messenger would straighten our lines. One day he came out and saw a man whose chest was protruding from the people, so he said: 'You must straighten your lines, or Allah will cause disagreement to occur among your faces'

228. Abdullah (Ibn Masud) narrated that :the Prophet said: "Let those among you with understanding and reason be close to me, then those after them, then those after them. And do not separate or dissention will occur among your hearts, and beware of the commotion of the markets"

229. Abdul-Hamid bin Mahmud said: "We prayed behind one of the Amirs, the people compelled us such that we prayed between two columns. When we had prayed, Anas bin Malik said: 'We would be prevented from this during the time of Allah's Messenger"

230. Hilal bin Yasar said: "Ziyad bin Abi Al-Ja'd took me by the hand while we were in Ar Raqqa, he made me stand before a Shaikh who was called Wabisah bin Ma'bad, from Bani Asad. Ziyad said: 'This Shaikh narrated to me that a prayed alone behind the row' - and the Shaikh was listening - 'so Allah's Messenger ordered him to repeat the Salat"

231. Wabisah bin Ma'bad narrated: "A man prayed alone behind the row s the Prophet ordered him to repeat the Salat"

232. Ibn Abbas narrated: "I prayed with the Prophet one night. I stood at his left, so Allah's Messenger took me by my head, from behind me, to put me on his right (side)"

233. Samurah bin Jundub narrated: "Allah's Messenger ordered us that when we were three, then one of us should stand forward"

234. Anas bin Malik narrated: "My grandmother Mutalikah invited Allah's Messenger to a meal that she prepared. He ate from it, then said: 'Stand so tht we may lead you in prayer.'" He said: "I got a Hasir of our which had become dark because of prolonged use, so I washed it with water. Allah's Messenger stood on it, and the orphan and I aligned behind him and the only lady stood behind us. He (Allah's Messenger) led us in two Rak'ah of prayer and then left"

235. Abu Mas'ud narrated that :Allah's Messenger said: "The one who recites most of the Book of Allah is to lead the people (in prayers). If they are equal in recitation, then the most knowledgeable in the Sunnah among them. If they are equal regarding the Sunnah, then the earliest of them to emigrate. If they are equal in their emigration then the eldest among them. And a man is not to be led in prayer in the place of his authority, and his spot of esteem in his home is not to be sat on without his permission"

236. Abu Hurairah narrated that :the Prophet said: "When one of you leads the people in prayer then let him be brief, for indeed here are among them the young and the old, the weak and the ill. When one of you prays alone, then let him pray as he wishes"

237. Anas [bin Malik] narrated: "Allah's Messenger was among the lightest of people in Salat with its completeness"

238. Abu Sa'eed narrated that :Allah's Messenger said: "the key to Salat is the purification, its Tahrim is the Takbir, and its Tahlilis the Taslim, and there is no Salat for one who did not recite Al-Hamd and a Surah in the obligatory (prayer) or other prayers"

239. Abu Hurairah narrated: "When Allah's Messenger performed the Takbir for Salat he would spread his fingers"

240. Abu Hurairah narrated: "When Allah's Messenger would enter the Salat he would raise his hands while they were extended"

241. Anas bin Malik narrated that :Allah's Messenger said: "Whoever performs Salat for Allah for forty days in congregation, catching the first Takbir, two absolutions are written for him: absolution from the Fire, and absolution from the Fire, and absolution from hypocrisy"

242. Abu Sa'eed Al Khudri narrated: "When Allah;s Messenger stood for Salat during the night, he would say the Takbir (Allahu Akbar), then say: (Subhanaka Allahumma wa bihamdika wa Tabarakasmuka wa Ta'ala Jadduka wa la ilaha ghairuk.) 'Glorious You are O Allah, and with Your praise, and blesses is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You' Then he would say: (A'udhu Bilahi As-Sami'il-Alimi min Ash-Shaitanir-Rajimi, min Hamzihi Wa Nafkhihi wa Nafthihi.) 'Allah is undoubtedly the greatest.' (Allahu Akbaru Kabira). Then he would say: 'I seek refuge in Allah the All-Hearing, the All-Knowing, from the cursed Shaitan, from his madness, his arrogance, and his poetry"

243. Aishah narrated: "When the Prophet opened the Salat he would say: (Subhanaka Allahumma wa bihamdika wa tabarakasmuka, wa ta'ala jadduka wa la ilaha ghairuk)" 'Glorious You are O Allah, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You"

244. Ibn Abdullah bin Mughaffal narrated: "While I was praying, I said: Bismillahir-Rahmanir-Rahim "In the Name of Allah, the Merciful, the Beneficent." My father heard me and said: "O my son this is a newly invented matter, beware of the newly-invented." He (Ibn Abdullah) said: "I have not seen any one of the Companions of Allah's Messenger who hated a newly invented matter in Islam more than him. And he said: 'I have performed Salat with the Prophet, and with Abu Bakr, and Umar, and with Uthman. I did not hear any one of them saying it. So do not say it. When you are performing Salat say: Al-Hamdu lilahi Rabbil-Alamin "All praise is due to Allah the Lord of all that exists"

245. Ibn Abbas narrated: "The Prophet would open his Salat with (Bismillahir-Rahmanir-Rahim)"

246. Anas narrated: "Allah's Messenger, Abu Bakr, Umar and Uthman opened the Salat with (Al-Hamdu-lillahi rabbil-amin)"

247. Ubadah bin As-Samil narrated that :the Prophet said: "There is no Salat for the one who does not recite Fatihatil-Kitab"

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248. Wa'il bin Hujr narrated:"I heard the Prophet recite: (Not (the way) of those who earned Your anger, nor those who went astray) and he said: 'Amin.' And he stretched it out with his voice
249. (Another chain) from Wa'il bin Hujr who narrated it from :the Prophet, and it is similar to the narrations of Sufyan from Salamah bin Kuhail
250. Abu Hurairah narrated that :the Prophet said "When the Imam says 'Amin' then (all of you) say 'Amin.' For whoever's 'Amin' concurs with the 'Amin' of the angels, then his past sins will be forgiven
251. Al-Hasan narrated that :Samurah said: "there are two pauses that I preserved from Allah's Messenger." But Imran bin Husain rejected that and said: "We preserved one pause." "So we wrote to Ubayy bin Ka'b in Al-Madinah. Ubayy wrote that Samurah was correct." Sa'eed said: "We said to Qatadah: 'What are those two pauses?' He said: 'When he entered into his Salat, and when he finished his recitation.' Then he (Qatadah) said after that: 'And when he recited (Nor those who went astray.)' And he said: 'He liked to pause when he finished the recitation until he caught his breath
252. Qabisah bin Hulb narrated from :his father who said: "Allah's Messenger lead us in prayer and hold his left hand with his right
253. Abdullah bin Mas'ud narrated:"Allah's Messenger would say the Takbir for every lowering and raising, standing and sitting, and (so did) Abu Bakr and Umar
254. Abu Hurairah narrated:"Allah's Messenger would say the Takhir while he was going down
255. Salim narrated from :his father (Ibn Umar) who said: "I saw Allah's Messenger when he opened the Salat, raising his hands to the level of his shoulders, and (again) when he bowed, and when he raised his head from bowing." In his narration, Ibn Abi Umar added: "And he would not raise them between the two prostrations
256. Salim narrated:Same as 255 (above) with a different chain
257. Alqamah narrated that :Abdullah bin Mas'ud said: "Shall I not demonstrate the Salat of Allah's Messenger to you?" Then he offered Salat and he did not raise his hands except while saying the first Takbir
258. Abu Abdur-Rahman As-Sulami said:"Umar bin Al-Khattab [may Allah be pleased with him] said to us: 'The knees are the Sunnah for you, so hold the knees
259. Sa'd bin Abi Waqas said:"We would do that, but then we were prohibited from it, and we were ordered to put our hands on our knees
260. Abbas bin Sahl [bin Sa'd] narrated:"Abu Humaid, Abu Usaid, Sahl bin Sa'd, and Muhammad bin Maslamah were once together and they were mentioning the Salat of Allah's Messenger. Abu Humaid said: 'I am the most knowledgeable among you of the Salat of Allah's Messenger: Allah's Messenger would bow and place his hands on his knees as if he was grasping them, and he would draw his forearms to hold them away from his sides
261. Ibn Mas'ud narrated that :the Prophet said: "When one of you bows then says while he is bowing: (Subhana Rabbiyal Azim) 'Glorious is my Lord the Magnificent' three times, then he has completed his bowing. And that is the least of it. And when he prostrates and says while prostrating: (Subhana Rabbiyal A'la) 'Glorious is my Lord the Most High' three times, then he has completed his prostrations, and that is the least of it
262. Hudhaifah narrated that :he performed Salat with the Prophet, and that while he was bowing he would say: (Subhana Rabbiyal Azim); "Glorious is my Lord the Magnificent" and while prostrating: (Subhana Rabbiyal A'la) 'Glorious is my Lord the Most High.' And he would not recite an Ayah mentioning mercy, except that he would stop and ask (for mercy), and he would not recite an Ayah mentioning punishment, except that he would stop and seek refuge (with Allah from it)
263. (Another similar narration) This Hadith has been narrated from Hudhaifah :from another route: "That he performed Salat during the night with the Prophet" and he mentioned the Hadith
264. Ali bin Abi Talib narrated:"The Prophet prohibited wearing Qassi, and that which is dyed with safflower, and from the gold ring, and from reciting the Quran while bowing
265. Abu Mas'ud Al-Ansari [Al-Badri] narrated that :Allah's Messenger said: "The Salat is not acceptable if a man is not at rest - meaning his back - while bowing and prostrating
266. Ali bin Abi Talib narrated:"When Allah's Messenger would raise his head from bowing he would say: (Sami Allahu liman hamidal. Rabba na lakal-hamd, mil'as-samawati wa mil'al-ardi wa mil'a ma bainahuma wa mil'a ma shi'ia min shay'in ba'd) 'Allah listens to those who praise Him. O our Lord! And to You is the praise that fills the heavens and fills the earth, and fills what is between them, and fills whatever there is beyond that You will.' He said: There are narrations on this topic from Ibn Umar, Ibn Abbas, Ibn Abi Awfa, Abu Juhaifa, and Abu Sa'eed
267. Abu Hurairah narrated that :Allah's Messenger said: "When the Imam says: (Sami Allahu liman hamidah) 'Allah listens to those who praise Him. Then (all of you) say: (Rabbana wa lakal-hamd) 'O our Lord! And to You is the praise for whoever's saying concurs with the saying of the angels, then his past sins will be forgiven
268. Wa'il bin Hujr narrated:"I saw Allah's Messenger when he prostrated placing his knees (on the ground) before his hands, and when he got up, he raised his hands before his knees
269. Abu Hurairah narrated that :the Prophet said; "Is it that one of you intends to kneel in his Salat with the kneeling of the camel?
270. Abu Humaid As-Sa'idi narrated:"When the Prophet would prostrate, he placed his nose and his forehead on the ground, and he held his forearms away from

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his sides, and he placed his hands parallel to his shoulders

271. Abu Ishaq narrated:"I said to Al-Bara bin Azib: 'Where would the Prophet place his face when he prostrated?' He said: 'Between his hands

272. Al-Abbas bin Abdul-Muttalib narrated that he heard :Allah's Messenger Saying: "When the worshipper prostrates with him: His face, his hands, his knees, and his feet

273. Ibn Abbas narrated:"The Prophet ordered that one prostrate on seven bones and that he not gather his hair nor his garment

274. Ubaidallah bin Abdullah bin Arqam Al-Khuza'i narrated from his father (Abdullah bin Arqam), who said:"I was with my father at the plains of Namirah. I passed by a mount and saw Allah's Messenger standing in Salat." He said: "I was looking at the earthiness of his armpits when he prostrated." [That is]: "Whiteness

275. Jabir narrated that :the Prophet said: "When one of you prostrates, then let him be balanced, and let him not lay his forearms down like the lying of the dog

276. Anas narrated that :Allah's Messenger said: "Be balanced in the prostration, and let one of you not spread his forearms (on the ground) in the Salat like the spreading of the dog

277. Amir bin Sa'd [bin Abi Waqqas] narrated from his father:"The Prophet ordered placing the hands (on the ground) keeping the feet erect. (by resting feet on the toes and making the tips of the toes facing the Qiblah)

278. (Another chain that) Amir bin Sa'd narrated:"The Prophet ordered placing the hands (on the ground)." And he mentioned in it: "From his father

279. Al-Bara bin Azib narrated:"The Salat of Allah's Messenger (was such that) when he bowed, and when he raised his head from bowing, and when he prostrated, and when he raised his head from prostration it (all) was nearly the same

280. Al-Bara bin Azib narrated:(Another chain) which is similar

281. Al-Bara said:"When we performed Salat behind Allah's Messenger, he would raise his head from bowing, and no man among us would bend his back until Allah's Messenger prostrated, then we prostrated

282. Ali narrated:"Allah's Messenger said to me: 'O Ali! I love for you what I love for myself, and I dislike for you what I dislike for myself. Do not squat between prostrations

283. Tawus said:"We asked Ibn Abbas about squatting (sitting) on the heels. He said: 'It is the Sunnah.' We said: 'We think that it is difficult for a man.' He said: 'Rather, it is Sunnah of your Prophet

284. Ibn Abbas narrated:"Between the two prostrations, the Prophet would say: (Allahummaghfir li, warhamni, wajburni, wahdini, warzuqni). 'O Allah! Pardon me, have mercy on me, help me, guide me, and grant me sustenance

285. Ibn Abbas narrated:(Another chain) which is similar

286. Abu Hurairah narrated:"[Some of] the Companions of the Prophet complained [to the Prophet] about the hardship of the prostration on them, when they were so spread out, so he said: 'Use your knees

287. Malik bin Al-Huwairith Al-Laithi narrated that he saw :Allah's Messenger performing Salat. When he was in an odd number of his Salat, he would not get up until he had sat completely

288. Abu Hurairah narrated:"Allah's Messenger would get up during his Salat on the tips of his feet

289. Abdullah bin Mas'ud narrated:"Allah's Messenger taught us, that when we sit for every two Rak'ah we should say: (At-Tahyyatulillah, was-salawatu wattayyibaat. As-salamu alaika ayyuhannabiyyu wa rahmatullahi wa barakatuhu, as-salamu alaina wa ala ibadillahis-salihin. Ashhadu an la ilaha illallah wa ashadu anna Muhammadan abduhu wa Rasuluh.) 'All greetings, prayers, and pure words are Allah. Peace be upon you O Prophet, and Allah's mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allah. I testify that none has the right to be worshipped but Allah, and I testify that Muhammad is Allah's servant and Messenger

290. Ibn Abbas narrated:"Allah's Messenger would teach us the Tashah-hud just as he would teach us the Qur'an. He would say: (At-Tahiyyatu, al mubarakatu, as-salawatu at-tayyibatulillah. Salamun alaika ayyuhan-naibiyyu wa rahmatullahi wa barakatuhu, salamun alaina wa ala ibadilillahis-salihin. Ashhadu an la ilaha illallah, wa ashhadu anna Muhammadan abduhu wa Raduluh.) 'All greetings, goodness, prayers, and pure words are for Allah. Peace be upon you O Prophet, and Allah's mercy and His blessings, Peace be upon us and all of the righteous worshippers of Allah. I testify that there is none worthy of worship except Allah, and I testify that Muhammad is Allah's worshipper and Messenger

291. Abdullah bin Mas'ud said:"It is from the Sunnah to say the Tashahhud quietly

292. Wa'il bin Hujr said:"I arrived in Al-Madinah and I said, 'Let me look at the Salat of Allah's Messenger.' When he sat - meaning for At-Tashah-hud - he spread his left foot, and placed his left hand - meaning on his left thigh - and held his right foot erect

293. Abbas bin SAhl [bin Sa'd] narrated:"Abu Humaid, Abu Usaid, Sahl bin Sa'd, and Muhammad bin Maslamah were once together and they were mentioning the Salat of Allah's Messenger. Abu Humaid said: "I am the most knowledgeable among you of the Salat of Allah's Messenger: Indeed Allah's Messenger sat - meaning

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for Tashah-hud - he spread his left foot, and made the top of his right (foot) face the Qiblah, and he placed his right hand on his right knee, and his left hand on his left knee, and indicated with his finger - meaning the index finger

294. Ibn Umar narrated:"When the Prophet would sit during the Salat, he would place his right hand on his knee, and raise his finger, the one that is next to the [right] thumb, supplicating with it, and his left hand was spread flat on his left knee

295. Abdullah narrated:"The Prophet would say the Salam from his right and from his left (saying): (As-Salamu alaikum wa rahmatullah, as-Salamu alaikum wa rahmatullah) 'Peace be upon you, and Allah's mercy. Peace be upon you, and Allah's mercy

296. Aishah narrated:"Allah's Messenger would say one Taslim for the Salat while facing forward and turning to his right side a little

297. Abu Hurairah narrated:"Hadhif the Salam is a Sunnah

298. Aishah narrated:"When Allah's Messenger said the Salam he would not remain seated except long enough to say: (Allahumma antas-salam, wa minkas-salam, tabarakta dhal jalali wal-Ikram) 'O Allah! You are the One free of defects, and perfection is from You. Blessed are You, Possessor of Majesty and Honor

299. Aishah narrated:(Another chain) which is similar, but he said: (Tabarakta ya dhal-jalali wal-ikram) "Blessed are You, O Possessor of Majesty and Honor

300. Thawban, the freed slave of Allah's Messenger, narrated that :Allah's Messenger said: "When Allah's Messenger wanted to turn from his Salat, he would seek forgiveness from Allah three times, then say: (Allahumma Antas-Salam, wa minkas-salam, tabarakta ya dhal-jalali wal-Ikram) 'O Allah! You are the One free of defects and perfection is from You. Blessed are You, O Possessor of Majesty and Honor

301. Qabisah bin Hulb narrated that his father said:"When Allah's Messenger would lead us in Salat he would turn (to leave) from both sides, on his right and on his left

302. Rifa'ah bin Rafi' narrated:"One day Allah's Messenger was sitting in the Masjid" Rifa'ah said: "And we were with him. Then what appeared to be a Bedouin man entered to pray, but he performed his Salat in a very brief manner. He then got up and greeted the prophet with Salam. The Prophet said (returning the greeting): 'And upon you. Go back and perform Salat, for indeed you have not prayed.' So he returned to perform Salat then came and greeted the Prophet with Salam. So he (the Prophet) said (returning the greeting): 'And upon you. Go back and perform Salat, for indeed you have not prayed.' [He did that] two or three times, each time coming to the Prophet, greeted the Prophet with Salam and the Prophet saying: 'And upon you. Go back and perform Salat, for indeed you have not prayed.' - until the people got scared and became very worried that one whose prayer was so brief had not actually prayed. Then in the end the man said: 'Then show me, and teach me, for I am a human who has suffered and is mistaken.' So he said: 'Alright. When you stand for Salat then perform Wudu as Allah ordered you. Then say the Tashahhud, and the Iqamah as well. If you know any Quran then recite it, if not then praise Allah, mention His greatness, and the Tahlil. Then bow such that you are at rest in your bowing, then stand completely, then prostrate completely, then sit such that you are at rest while sitting then stand. When you have done that, then you have completed your Salat, and if you leave out something, then you have made your Salat deficient.' And this was easier on them than the first matter, because if some of this was deficient, It would only reduce the reward of his Salat, it would not have gone entirely

303. Abu Hurairah narrated:"Allah's Messenger entered the Masjid, and a man entered and offered Salat. Then he came to give Salam to the Propet. He returned the Salam to him and said: 'Go back and perform Salat, for indeed you have not prayed.' So the man returned to pray as he had prayed. Then he came to give Salam to the Prophet. He returned Salam to him, then [Allah's Messenger] said: 'Go back and perform Salat, for indeed you have not prayed' until he had done that three times. So the man said to him: 'By the One who sent you with the Truth, I do not know any better than this, so teach me.' So he said [to him]: 'When you stand for Salat then say the Takbir, then recite what is easy for you of the Quran. Then bow until you are at rest while bowing, then rise up until you are at rest sitting. Do that in all of your Salat

304. Muhammad bin Amr bin Ata' narrated from Abu Humaid As-Saidi, :he (Muhammad) said: "I heard him saying - while he was among ten of the Companions of the Prophet, one of whom was Abu Qatadah bin Ribi - 'I am the most knowledgeable among you of the Salat of the Allah's Messenger.' They said: 'You did not precede us in his companionship, nor were you in his company more than us.' He said: 'Even still." They said: 'Go ahead.' So he said: 'When Allah's Messenger stood for Salat he would stand with his back straight and raise his hands until they were at the level of his shoulder. Then he would say: (Allahu Akbar) "Allah is Most Great" and bow. Then he would straighten (his back) so that he would not lower his head, nor raise it, and he placed his hands on his knees. Then he said: (Sami Allahu liman hamidah) "Allah listens to those who praise Him." And he raised his hands and stood up straight until all of his bones completely returned to their places. Then he went down to the ground prostrating, then he said: (Allahu Akbar) "Allah is Most Great." Then he held his upper arms away from his midsection, and opened his toes on his feet (facing the Qiblah), then he bend his left foot and sat on it then straightened up until all of his bones completely returned to their placed, then he went down to prostrate. Then he said: (Allahu Akbar) "Allah is Most Great," then he bent his foot and sat and straightened up until all of his bones completely returned to their places. Then he got up. Then in the second Rak'ah he did the same as that, such that when he stood from the two prostrations, he said the Takbir and raised his hands until they were at the level of his shoulders as he did when he opened the Salat. Then he did like that until it was the Rak'ah in which his Salat was to end, when he moved his left foot over and sat on his side (in the Mutawarrrik postion). Then he said the Taslim

305. (Another chain) that Muhammad bin Amir bin Ata narrated from Abu Humaid As-Saidi,:he (Muhammad) said: "I heard him saying - while he was among ten of the Companions of the Prophet, one of whom was Abu Qatadah bin Ribi

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306. Qutbah bin Malik narrated:"I heard Allah's Messenger reciting for Fajr: And tall date palms in the first Rak'ah
307. Jabir bin Samurah narrated:"For Zuhr and Asr, Allah's Messenger would recite: By the heavens, holding the Buruj and (By the heavens and At-Tariq) and similar to them
308. Umm Al-Fadl narrated:"Allah's Messenger came out to us with his head bandaged from his illness. He prayed Maghrib, reciting (Surat) Al-Mursalat." [She said:] "He did not pray it again until he met Allah the Might and Sublime
309. Abdullah bin Buraidah narrated that his father (Buraidah) said:"Allah's Messenger would recite: By the sun and its brightness, or similar Surah for the latter Isha (prayer)
310. Al-Bara bin Azib narrated:"The Prophet would recite: By the fig and the olive for Isha
311. Ubadah bin As-Samit narrated:"Allah's Messenger prayed the Subh prayer, and he had difficulty with the recitation. When turned (after finishing) he said: 'I think that you are reciting behind your Imam?' He said: "We said: 'Yes, Messenger of Allah, by Allah!' He said: 'Do not do that, except for Umm Al-Kitab, for there is no Salat for one who does not recite it
312. Abu Hurairah narrated:"Allah's Messenger turned (after praying) from a Salat in which he recited aloud and said: 'Has any one of you recite along with me just now?' A man said: 'Yes, O Messenger of Allah.' He said: 'Indeed I said to myself: Why was I being contended with for the Quran?'" He (Az-Zuhri one of the narrators) said: "So when they heard that from Allah's Messenger, the people stopped reciting with Allah's Messenger in the prayers that Allah's Messenger recited aloud
313. Abu Nu'aim Wahb bin Kaisan narated that he heard Jabir bin 'Abdullah saying:"Whoever prayed a Rak'ah in which he did not recite Umm Al-Qur'an, then he did not pray except if he was behind an Imam." [Abu 'Eisa said:] This Hadith is Hasan Sahih
314. Fatimah the Great narrated:"When Allah's Messenger entered the Masjid he said Salat and Salam upon Muhammad and then said: (Rabbighfirli dhunubi, waftahli abwaba rahmatik) 'O pardon my sins, and open the gates of Your mercy for me.' And when he exited he said Salat and Salam upon Muhammad, and then said: (Rabbighfirli dunubi, waftahli abwaba rakmatik) 'O Lord pardon my sins, and open the gates of Your blessings for me
315. Ismail bin Ibrahim (a narrator in the chain of Hadith no. 314) said:"I met Abdullah bin al Husain in Makkah, so I asked him about this Hadith, so he narrated it to me, he said: 'When Allah's Messenger entered, he said (Rabbi aftahli abwaba rahmatik) 'O Lord, open the gates of Your mercy for me.' And when he exited he said: (Rabbi iftahli abwaba fadlik) 'O Lord, open the gates of Your blessings for me
316. Abu Qatadah narrated that :Allah's Messenger said: "When one of you comes to the Masjid, then let him perform two Rak'ah before sitting
317. Abu Sa'eed Al-Khudri narrated that :Allah's Messenger said: "All of the earth is a Masjid except for the graveyard and the washroom
318. Uthman bin Affan narrated that :he heard Allah's Messenger say: "Whoever builds a Masjid for (the sake of) Allah, then Allah will build a similar house for him in Paradise
319. It has been related that :the Prophet said: "Whoever builds a Masjid for (the sake of) Allah, be it small or large, then Allah will build a house for him in Paradise
320. Ibn Abbas narrated:"Allah's Messenger cursed the women who visit the graves, and those who use them as Masajid and put torches on them
321. Ibn Umar narrated:"We would sleep in the Masjid during the time of Allah's Messenger and we were young men
322. Amr bin Shu'aib narrated from his father, from his grandfather (Abdullah bin Amr Al-As), that :Allah's Messenger prohibited the recitation of poetry in the Masjid, and from selling and buying in it, and (he prohibited) the people from forming circles in it on Friday before the Salat
323. Abu Sa'eed Al-Khudri narrated:"A man from Banu Khudrah and a man from Banu Amr bin Awf were disputing about the Masjid that was founded upon Taqwa. The man from Banu Khudrah said: 'It is the Masjid of Allah's Messenger.' The other one said that it was Masjid Qub. So they went to ask Allah's Messenger about that. He said: 'It is this - meaning his Masjid - 'and in that one (Masjid Quba) there is much good
324. Abu Al-Abrad the freed slave of Banu Khatmah narrated that he heard Usaid bin Zuhair Al-Ansari - and he was one of the Companions of the Prophet - narrated that :the Prophet said: "The Salat in Masjid Quba is like Umrah
325. Abu Hurairah narrated that :Allah's Messenger said: "Salat is this Masjid of mine is better than a thousand Salat in another, except for Masjid Al-Haram
326. Abu Sa'eed Al-Khudri narrated that :Allah's Messenger said: "A mount is not saddled (for a journey) except to three Masajid: Al-Masjid Al-Haram, this Masjid of mine, and Masjid Al-Aqsa." [Abu `Eisa said:] This Hadith is Hasan Sahih
327. Abu Hurairah narrated that :Allah's Messenger said: "When the Iqamah is called for Salat do not come to it rushing, rather come to it walking, and while you have tranquility. What you catch of it then pray it, and what you missed of it, then complete it
328. (Another chain with a similar narration) from Abu Hurairah :[from the Prophet]. And this is more correct than the Hadith of Yazid bin Zurai. (no)
329. (Another chain with a similar narration) from Abu Hurairah, :from the Prophet
330. Abu Hurairah narrated that :Allah's Messenger said: "One of you does not cease to be in Salat as long as he is waiting for it. And the angels do not cease

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praying for one of you as long as he remains in the Masjid (saying): 'Allah! Forgive him. O Allah! Have mercy upon him' - as long as he does not commit Hadath." A man from Hadramawt said: "And just what is Hadath Abu Hurairah?" He said: "Breaking wind, or passing gas

331. Ibn Abbas narrated:"Allah's Messenger performed Salat on a Khumrah

332. Abu Sa'eed narrated:"The Prophet performed Salat on a Hasir

333. Anas bin Malik narrated:"Allah's Messenger used to mingle with us such that he said to my younger brother: 'O Abu Umair! What did the Nughair do?'" He (Anas) said: "A Bisat of ours would be sprinkled (with water) to perform Salat on

334. Mu'adh ibn Jabal narrated:"The Prophet liked to perform Salat in Al-Hitan

335. Muba bin Talhah narrated from his father (Talhah) that :Allah's Messenger said: "When one of you placed something like the post (handle) of the camel saddle in front of him, then let him perform Salat and not concern himself with who passes beyond that

336. Zaid bin Khalid Al-Juhni sent a message to Abu Juha'im asking him what he had heard from Allah's Messenger about passing in front of a person who was performing Salat. Abu Juha'im said :that Allah's Messenger said: "If the one who passed in front of the person performing Salat knew what he was doing, then for him to stop (and wait for forty) would be better for him than to pass in front of him

337. Ibn Abbas narrated:"I was a companion rider on a female donkey with Al-Fadl. We came while the Prophet and his Companions were performing Salat at Mina." He said: "We dismounted from it and joined the row. The donkey then passed in front of them, and this did not invalidate their Salat

338. Abu Dharr said that :Allah's Messenger said: "When a man performs Salat, and there is nothing in front of him like the post of a saddle, or a camel saddle, then his Salat is severed by (passing of) a black dog, a woman, and a donkey." It was said to Abu Dharr: "What is the problem with the black dog rather than the red or white one?" He said: "O my nephew! I asked Allah's Messenger just as you have asked me. He said: 'The black dog is a Shaitan (devil)

339. Umar bin Abi Salamah narrated that he saw :Allah's Messenger performing Salat in the house of Umm Salamah wrapped in one garment

340. Al-Bara bin Azib narrated:"When Allah's Messenger arrived in Al-Madinah, he faced Bait Al-Maqdis in Salat for sixteen or seventeen months. Allah's Messenger longed to face the direction of the Ka'bah, so Allah Most High revealed: Verily! We have seen the turning of your face towards the heaven. Surely We shall turn you o a Qiblah that shall please you. So turn your face in the direction of Al-Masjid Al-Haram. So he faced the Ka'bah, and he liked that. A man performed the Asr prayer with him, then passed by some of the Ansar who were bowing in Salat for Asr while facing Bait Al-Maqdis." He told them that he had faced the direction of the Ka'bah, so they changed (their direction) while they were bowing." [He said:] There are narrations on this topic from Ibn Umar, Ibn Abbas, Umarah bin Aws, Amr bin Awf Al-Muzani and Anas

341. Ibn Umar said:"They were bowing during the Subh (Fajr) Prayer

342. Abu Hurairah narrated that :Allah's Messenger said: "What is between the east and the west is Qiblah

343. Abu Hurairah narrated:(Another chain with a similar narration)

344. (Another chain narrating that) Abu Hurairah narrated that :Allah's Messenger said: "What is between the east and the west is Qiblah

345. Abdullah bin Amir bin Rabi'ah narrated from his father who said:"We were with the Prophet on a journey on a very dark night and we did not know the direction of the Qiblah. So each man among us prayed in his own direction. In the morning when we mentioned that to the Prophet, then the following was revealed: So where ever you turn, there is the Face of Allah

346. Ibn Umar narrated:"The Prophet prohibited Salat from being performed in seven places: the dung heap, the slaughtering area, the graveyard, the commonly used road, the wash area, in the area that camels rest at, and above the House of Allah (the Ka'bah)

347. Ibn Umar narrated:(Another chain with a similar narration)

348. Abu Hurairah narrated that :Allah's Messenger said: "Perform Salat in sheep pens but do not perform Salat in the camels' resting area

349. (Another chain) from Abu Hurairah, :from the Prophet and it is the same or similar

350. Anas bin Malik narrated:"The Prophet would perform Salat in sheep pens

351. Jabir narrated:"The Prophet dispatched me for something he needed. I came to him while he was performing Salat on his mount, heading east, he made the prostrations lower than the bowing

352. Ibn Umar narrated:"The Prophet performed Salat towards his she-camel, or his mount, and he would perform Salat while on his mount, whichever direction it was facing

353. Anas conveyed that :the Prophet said: "When supper is present and the Iqamah for Salat has been called, then begin with supper

354. Ibn Umar narrated that:the Prophet said: "When the supper is presented and the Iqamah is called for Salat, then begin with the supper

355. Aishah narrated that :Allah's Messenger said: "When one of you is sleepy and he is performing Salat, then let him lie down until the sleep is gone from him. For when one of you performs Salat while he is sleepy, perhaps he wants to seek forgiveness but he curses himself

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356. Abu Atiyyah narrated that :a man among them said: "Malik bin Al-Huwairith came to us in our Musalla to narrate. One day when it was time for Salat, we told him to go ahead (to lead the prayer). He said: 'Let one of you go forward, until I narrate to you why I would not go forward (to lead prayer): I heard Allah's Messenger saying: "Whoever visits a people, then he does not lead them, but a man among them leads them
357. Thawban narrated that :the Prophet said: "It is not allowed for a man to look into the interior of a man's house until he has been given permission, for if he looks, then he has entered. And one who leads people (in Salat) should not supplicate for himself alone with the exclusion of his congregation. If he does, then he has betrayed them. And one is not to stand for Salat while he has to urinate
358. Anas bin Malik narrated:"Allah's Messenger cursed three people: A man who leads people (in Salat) while they dislike him, a woman who spends a night while her husband is angry with her, and a man who hears: 'Hayya Alal Falah (come to success)' then does not respond
359. Amr bin Al-Harith Al-Mustaliq said:"It used to be said that the people with the worst punishment [on the Day of Judgment] are two: A woman who disobeyed her husband, and a people's Imam whom they dislike
360. Abu Umamah narrated that :Allah's Messenger said: "There are three whose Salat would not rise up beyond their ears: The runaway slave until he returns, a woman who spends a night while her husband is angry with her, and a people's Imam whom they dislike
361. Anas bin Malik narrated:"Allah's Messenger fell from a horse and got injured, so he led Salat sitting and we also offered Salat sitting. When he completed the Salat he said: "The Imam is appointed to be followed; when he says the Takbir then say the Takbir, when he bows, then bow, and when he raises his head, then raise your heads. When he says: "Sami' Allahu liman hamidah (Allah listens to those who praise him)" then say: "Rabbana wa lakal-hamd. (O our Lord! And all praise is Yours.)" and when he prostrates, then prostrate, and when he performs Salat sitting, then pray sitting altogether
362. Aishah narrated:"Allah's Messenger performed Salat behind Abu Bakr, during the illness from which he died, and he was sitting
363. Anas narrated:"Allah's Messenger performed Salat during his illness behind Abu Bakr while seated, wrapped in a garment
364. Ash-Sha'bi narrated:"Al-Mughirah bin Shu'bah led us in Salat, and he continued after the two Rak'ah, so the people said: 'Subhan Allah' and he said: 'Subhan Allah' to them. When he finished his Salat he said the Taslim then performed two prostrations of As-Sahw while he was sitting. Then he narrated to them that Allah's Messenger did the same with them as he had done
365. Ziyad bin Haqah narrated:"Al-Mughirah bin Shu'bah les us in Salat. When he prayed two Rak'ah he stood without sitting. Those who were behind him said 'Subhan Allah' and he indicated to them that they should stand. He said the Taslim when he had finished his Salat and he performed two prostrations of As-Sahw, and said the Taslim. He said that Allah's Messenger did this
366. Ubaidullah bin Abdullah bin Mas'ud narrated from his father (Abdullah bin Mas'ud) that he said:"When Allah's Messenger sat for the first two Rak'ah it was as if he was on hot stones." Shu'bah (one of the narrators) said: "Then Sa'd's lips moved (saying) something. So I said: 'Until he stood?' He said: 'Until he stood
367. Suhaib narrated:"I passed by Allah's Messenger (S) while he was performing Salat, so I said greeted him with Salam, and he returned it by making signals." He said: "I do not know except that he said: 'He indicated with his finger
368. Ibn Umar narrated:"I said to Bilal: 'How did the Prophet (S) reply to them when they gave him Salams and he was performing Salat?' He said: 'He would motion with his hand
369. Abu Hurairah narrated that:Allah's Messenger said: "The Tasbih is for the men and clapping is for the women
370. Abu Hurairah narrated that the Prophet (S) said:"Yawning in prayer (salah) is from the Shaitan, so when one of you yawns then let him suppress (it) as much as possible
371. Imran bin Husain narrated:"I asked Allah's Messenger (S) about the Salat for a man who is sitting. He said: 'Whoever performs Salat while standing then that is more virtuous. And whoever performs Salat while sitting, then he gets half the rewards of the one standing, and whoever performs Salat while lying down, then he gets half the rewards of the one sitting
372. This Hadith has been related from Ibrahim bin Tahman with this chain. Except that he said:"From Imran bin Husain who said: 'I asked Allah's Messenger (S) about Salat for a sick person. He said: "He performs Salat standing, if he is not able then sitting, if he is not able then on his side
373. Hafsa, the wife of the Prophet (S), narrated:"I did not see Allah's Messenger (S) praying voluntary prayers sitting until the year before he died. Then he would perform Salat for the voluntary prayers sitting, and he would recite a Surah and prolong it such that it would be longer than the longest of them
374. Aishah narrated:"The Prophet (S) would perform Salat while sitting. And he would recite while sitting. When about thirty or forty Ayah of his recitation remained he would standup and recite while he was standing, then he would bow and prostrate. Then he would do the same in the second Rak'ah
375. Abdullah bin Shaqiq narrated from Aishah, he said:"I asked her about the voluntary Salat of Allah's Messenger (S), she said: 'He would pray long into the night standing, and long into the night sitting. So when he recited and he was standing, he would bow and prostrate whole he was standing, and when he recited while he was sitting, he bowed and prostrated while he was sitting
376. Anas bin Malik narrated that:Allah's Messenger said: "Indeed I hear the crying of a small boy while I am in Salat, so I shorten it in fear that his mother may be tormented

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377. Aishah narrated that:Allah's Messenger said: "The Salat of a women who has reached the age of menstruation is not accepted without a Khimar
378. Abu Hurairah narrated:"Allah's Messenger (S) prohibited As-Sadl in the Salat
379. Abu Dharr narrated that :the Prophet (S) said: "When one of you stands for Salat then he should not smoothen the pebbles, for indeed it is mercy that he is facing
380. Mu'aiqib narrated:"I asked Allah's Messenger (S) about smoothening the pebbles during Salat. He said: 'If you must do so, then let it be only once
381. Umm Salamah narrated:"The Prophet (S) saw a boy of ours - called Aflah - blowing when he prostrated. So he said: 'O Aflah! Put your face in the dirt
382. (Another chain) in which Abu Hamzah narrated:"A boy of ours named Rabah
383. Abu Hurairah narrated:"The Prophet (S) prohibited than a man to pray with his hands on his hip
384. Abu Rafi narrated that :He passed by Al-Hasan bin Ali while he was performing Salat and he had gathered his locks at the back of his head, so he (Abu Rafi) undid them, and Al-Hasan turned to him angrily. He said: "Resume your Salat and do not be angry, for indeed I heard Allah's Messenger (S) saying: 'That is the seat of Ash-Shaitan
385. Al-Fadl bin Al-'Abbas narrated that:Allah's Messenger (S) said: "As-Salat is two and two, with a Tashahhud for every two Rak'ah, with humility, imploring, having a sense of tranquility, pleading and showing helplessness and stretching out your hand" - he said: raising them - "to your Lord, with the insides of them facing your face, saying: 'O Lord! O Lord! And whoever does not do this, then it is like this or that
386. Ka'b bun Ujrah narrated that:Allah's Messenger (S) said: "When one of you performs Wudu and does so well, then he leaves intending to go to the Masjid, then let him not intertwine his fingers, for indeed he is in Salat
387. Jabir narrated:"It was said to the Prophet (S): 'Which Salat is most virtuous?' He said: 'That with the longest Qunut
388. Ma'dan bin Talhah Al Yamari said:"I met Thawban the freed slave of Allah's Messenger (S) and said to him, 'Guide me to a deed by which Allah benefit me, and for which Allah will admit me into Paradise.' He was silent for quite a while, then he turned to me and said: 'Perform prostrations, for I heard Allah's Messenger (S) saying: 'No worshipper performs a prostration to Allah except that by it, Allah will raise him a level, and erase a sin from him for it
389. Madan [bin Talhah] said:"I met Abu Ad-Darda, and I asked him what I had asked Thawban, so he said: 'Perform prostrations, for I heard Allah's Messenger saying: 'No worshipper performs a prostration to Allah except that by it Allah will raise him a level, and erase a sin from him for it
390. Abu Hurairah narrated:"Allah's Messenger (S) ordered killing the two black things in Salat; the snake and the scorpion
- 391.
- 391.2.
392. Abdullah bin Masud narrated:"The Prophet (S) prayed five (Rakah) for Zuhr, so it was said to him: 'Has the prayer been added to, or have you merely forgotten?' So he (S) performed two prostrations after he had said the Salam
393. Abdullah (bin Masud) narrated:"The Prophet (S) performed two prostrations for As-Sahw after talking
394. Abu Hurairah narrated:"The Prophet (S) performed two prostrations after the Salam
395. Abu Al-Muhallab narrated from Imran bin Husain that :the Prophet (S) led them in Salat he forgot (something) so he performed two prostrations, then the Tashah-hud, then the Salam
396. Iyad bin Hilal said:"I said to Abu Sa'eed: 'One of us performs Salat and we do not know how (much) we prayed.' So he said: 'Allah's Messenger (S) said: "When one of you performs Salat and he does now know how (much) he prayed then let him perform two prostrations while he is sitting
397. Abu Hurairah narrated that:Allah's Messenger (S) said: "Indeed the Shaitan comes to one of you in his Salat confusing him until he does now know how much he has prayed. When one of you experiences that then let him perform two prostrations while sitting
398. Abdur-Rahman bi Awf narrated that he heard the Prophet (S) saying:"When one of you becomes forgetful in his Salat so that he does not know if he prayed one or two, then let him consider it one. When he does not know if he prayed three or four, then let him consider it three, and let him perform two prostrations before he says the Taslim
399. Abu Hurairah narrated:"The Prophet (S) turned (finished the prayer) after two (Rak'ah), so Dhul-Yadain said: 'Has the prayer been shortened or have you forgotten O Messenger of Allah?' The Prophet (S) said: 'Is what Dhul-Yadain said the truth?' The people said yes, so Allah's Messenger (S) stood to perform the last two (Rakah) of Salat, then he said the Taslim. Then he said the Takbir and prostrated in a manner the same or longer than his (normal) prostrations
400. Sa'eed bin Yazid Abu Maslamah said:"I said to Anas bin Malik: 'Would Allah's Messenger (S) perform Salat wearing his sandals?' He said: 'Yes
401. Al-Bara bin Azib narrated:"The Prophet (S) would perform the Qunut in the Subh and Maghrib prayers
402. Abu Malik Al-Ashjai narrated:"I said to my father: 'O my father! You offered Salat behind Allah's Messenger (S), Abu Bakr, Umar, Uthman, and Ali bin Abi Talib here in Al-Kufah for about five years. Did they say the Qunut?' He said: 'It is a newly invented matter my son

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403. There is another narration from Abu Malik: There exists another narration from Abu Malik with similar meaning but with different chain

404. Muadh bin Rifa'ah narrated that his father said: "I prayed behind Allah's Messenger (S). I sneezed and said: Al-Hamdulillah, hamdan kathiran tayyiban mubarakan fih, mubarakan alaihi kama yuhibbu Rabbana Wa Yarda (All praise is due to Allah, many good blessed praises, blessings for Him as our Lord loves and is pleased with.) When Allah's Messenger (S) prayed and turned (after finishing) he said: 'Who was the speaker during the Salat?' No one spoke. Then he said it a second time: 'Who was the speaker during the Salat?' But no one spoke. Then he said it a third time: 'Who was the speaker during the Salat?'" So Rifa'ah bin Rafi bin Afra said: "It was I, O Messenger of Allah (S)." He said: "What did you say?" He said: "I said: 'Al-Hamdulillah, hamdan kathiran tayyiban mubarakan fih, mubarakan alaihi kama yuhibbu Rabbana Wa Yarda. The Prophet (S) said: 'By the One in Whose Hand is my soul! I saw thirty-some angels competing over which of them would ascend with it

405. Zaid bin Arqam narrated: "We used to talk behind Allah's Messenger (S) during the Salat, a man among us would talk to his companions next to him until (the following) was revealed: And stand before Allah with obedience. (2:238) So we were ordered to be silent and prohibited from talking

406. Asma bin Al-Hakam Al-Fazari said: "I heard Ali saying: 'Indeed I am a man who, when I heard a Hadith from Allah's Messenger (S) then Allah causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrated to me I ask him to swear an oath to me about it, and when he swears an oath to me I trust him. And Abu Bakr narrated to me - and Abu Bakr told the truth - he said: 'I heard Allah's Messenger (S) saying: 'There is no man who commits a sin, then makes Wudu, then performs Salat, then seeks forgiveness from Allah, except that Allah forgives him.' Then he recited this Ayah: Those who when they have committed Fahishah or wronged themselves with evil, remember Allah. (3:135) until the end of the Ayah

407. (Sabrah bin Ma'bad al-Juhni) narrated that: Allah's Messenger (S) said: "Teach the boy Salat when he is seven years old, and beat him (if he does not pray) when he is ten

408. Abdullah bin Amr narrated that: Allah's Messenger (S) said: "When he commits Hadath - meaning a man - and he is sitting in the end of his Salat before saying the Taslim, then his Salat is acceptable

409. Jabir narrated: "We were with the Prophet (S) on a journey when it started to rain on us, so the Prophet (S) said: 'Whoever wishes, let him perform Salat in his place

410. Ibn Abbas narrated: "Some of the poor people came to Allah's Messenger (S) and said: 'O Messenger of Allah (S)! The rich pray as we pray, they fast as we fast, but they have wealth with which they free slaves and which they give in charity.' He said: 'When you perform Salat, then say: 'Subhan Allah' thirty-three times, and: 'Al-Hamdulillah' thirty-three times, and: 'Allahu Akbar' thirty-four times, and 'La ilaha illallah' ten times. With that you will have surpassed them, and none would surpass you afterwards

411. Amr bin Uthman bin Ya'la bin Murrah narrated from his father, from his grand-father that : They were with the Prophet (S) on a journey. They wound up in a narrow area when Salat became due. Then it began raining from the sky above them, and it was wet beneath them. So Allah's Messenger (S) called the Adhan while he was on his mount, and then the Iqamah, going forward on his mount. He let them in Salat by making gestures, making his prostrations lower than his bowing

412. Al-Mughirah bin Shu'bah narrated: "Allah's Messenger (S) performed Salat until his feet were swollen, so it was said to him: 'You burden yourself like this, while your past and future sins have been forgiven?' He said: 'Shouldn't I be a grateful worshipper?

413. Huraith bin Qabisah narrated: "I arrived in Al-Madinah and said: 'O Allah! Facilitate me to be in a righteous gathering.'" He said: "I sat with Abu Hurairah and said: 'Indeed I asked Allah to provide me with a righteous gathering. So narrate a hadith to me which you heard from Allah's Messenger (S) so that perhaps Allah would cause me to benefit from it.' He said: 'I heard Allah's Messenger (S) say: "Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his Salat. If it is complete, he is successful and saved, but if it is defective, he has failed and lost. So if something is deficient in his obligatory (prayers) then the Lord, Mighty and Sublime says: 'Look! Are there any voluntary (prayers) for my worshipper?' So with them, what was deficient in his obligatory (prayers) will be completed. Then the rest of his deeds will be treated like that

414. Aishah narrated that Allah's Messenger (S) said: "Whoever is regular with twelve Rak'ah of Sunnah (prayer), Allah will build a house for him in Paradise: Four Rak'ah before Zuhr, two Rak'ah after it, two Rak'ah after Maghrib, two Rak'ah after Isha, and two Rak'ah before Fajr

415. Umm Habibah narrated that Allah's Messenger (S) said: "Whoever prays twelve Rak'ah in a day and night, a house will be built from him in Paradise: Four Rak'ah before Zuhr, two Rak'ah after it, two Rak'ah after Maghrib, two Rak'ah after Isha, and two Rak'ah before Fajr in the morning Salat

416. Aishah narrated that : Allah's Messenger (S) said: "The two Rak'ah of Fajr are better than the world and what is in it

417. Ibn Umar narrated: "I watched the Prophet (S) for a month. In the two Rak'ah before Fajr he would recite: Say: 'O you disbelievers!' and Say: 'Allah is One

418. Aishah narrated: "When Allah's Messenger (S) prayed the two Rak'ah (before) Fajr if he needed something from me he would talk to me, if not, he would go to Salat

419. Ibn Umar narrated that: Allah's Messenger (S) said: "There is no Salat after Al-Fajr (begins) except two prostrations

420. Abu Hurairah narrated that: Allah's Messenger (S) said: "When one of you prays the two Rak'ah of Fajr then let him lay down on his right (side)

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421. Abu Hurairah narrated that:Allah's Messenger (S) said: "When the Iqamah has been called for the Salat then there is no Salat except the obligatory
422. Qais narrated:"Allah's Messenger (S) went out and the Iqamah was called for the Salat so I prayed As-Subh with him. Then the Prophet (S) turned and found me performing Salat so he said: 'Easy O Qais! Are there two prayers together?' I said: 'O Messenger of Allah! I did not perform the two Rak'ah (before) Fajr.' He said: 'Then there is no harm
423. Abu Hurairah narrated that:Allah's Messenger (S) said: "Whoever did not pray the two Rak'ah (before) Fajr then let him pray them after the sun has risen
424. Ali narrated:"The Prophet (S) would pray four Rak'ah before Az-Zuhr and two Rak'ah after it
425. Ibn Umar narrated:"I prayed two Rak'ah with the Prophet (S) before Az-Zuhr and two Rak'ah after it
426. Aishah narrated:"When the Prophet (S) would not perform the four Rak'ah before Az-Zuhr he would pray them after it
427. Umm Habibah narrated that:Allah's Messenger (S) said: "Whoever prays four before Az-Zuhr and four after, Allah makes him prohibited for the Fire
428. Umm Habibah the wife of the Prophet (S) narrated that:She heard Allah's Messenger (S) saying: "Whoever maintains four Rak'ah before Az-Zuhr and four after it, Allah makes him prohibited for the Fire
429. Ali narrated:"Allah's Messenger (S) would pray four Rak'ah before Al-Asr separating between them with At-Taslim upon the angels that are close (to Allah) and those who follow them among the Muslims and the believers
430. Ibn Umar narrated that :The Prophet (S) said: "May Allah have mercy upon a man who prays four before Al-Asr
431. Abdullah bin Mas'ud narrated:"I can not enumerate (how many times) I heard Allah's Messenger (S) reciting - in the two Rak'ah after Al-Maghrib and the two Rak'ah before Salatul-Fajr with: Say: "O you disbelievers!" and Say: "He is Allah the One
432. Ibn Umar narrated:"I prayed two Rak'ah after Al-Maghrib with the Prophet (S) in his house
433. Ibn Umar narrated:"I memorized ten Rak'ah from Allah's Messenger (S) which he would pray in a night and a day: Two Rak'ah before Az-Zuhr, two after it; two Rak'ah after Al-Maghrib and two Rak'ah after the latter Isha." He said: "And Hafsa narrated to me that he (S) would pray two Rak'ah before Al-Fajr
434. Ibn Umar :has a similar narration
435. Abu Hurairah narrated that:Allah's Messenger (S) said: "Whoever prays six Rak'ah after Al-Maghrib, and he does not speak about anything between them, then they will be counted for him as twelve years of worship
436. Abdullah bin Shafiq said:"I asked Aishah about the Salat of Allah's Messenger (S). She said: 'He would pray four Rak'ah before Az-Zuhr and two Rak'ah after it, and two after Al-Maghrib, and two Rak'ah after Al-Isha, and two before Al-Fajr
437. Ibn Umar narrated that:The Prophet (S) said: "Salat in the night is two by two. So when you fear the dawn (is near) then make it odd by one, and make that the last of your Salat odd
438. Abu Hurairah narrated that:Allah's Messenger (S) said: "The most virtuous fasting after the month of Ramadan is that of Allah's month of Al-Muharram. And the most virtuous Salat after the obligatory is the night prayer
439. Sa'eed bin Abi Sa'eed Al-Maqburi narrated that:Sa'eed bin Abi Sa'eed Al-Maqburi narrated that Abu Salamah informed him that he had asked Aishah: "How was the Salat of Allah's Messenger (A) [at night] during Ramadan?" She said: "Allah's Messenger (S) would pray - neither in Ramadan nor in any other month - more than eleven Rak'ah. He would pray four, and do not ask about their excellence or length, then he would pray four, and do not ask about their excellence or length, then he would pray three." Aishah said: "I asked: 'O Messenger of Allah! Do you sleep before having performed Witr?" He said: 'O Aishah! Indeed my eyes sleep but my heart does not sleep
440. Aishah narrated:"Allah's Messenger (S) would pray eleven Rak'ah at night, making them off with one. When he finished them he would lay down on his right side
441. Narrator not mentioned:Another chain with similar narration
442. Ibn Abbas narrated:"The Prophet (S) would pray thirteen Rak'ah at night
443. Aishah narrated:"The Prophet (S) would pray nine Rak'ah in the night
444. Narrator not mentioned:(Another chain with similar narration)
445. Aishah narrated:"When the Prophet (S) did not pray at night because he was prevented from it by sleep or being sleepy then he would pray twelve Rak'ah during the daytime
446. Abu Hurairah narrated that:Allah's Messenger (S) said: "Allah, Blessed and Exalted is He, descends to the earth's heaven every night when the first third of the night has passed. He says: "I am the Sovereign. Is there any who calls upon Me so that I may respond to him? Is there any who asks of Me that I may give him? Is there any who seeks forgiveness from Me so that I may forgive him?" He continues in that until the illumination of Al-Fajr
447. Abu Qatadah narrated that :The Prophet (S) said to Abu Bakr: "I passed by you while you were reciting and your voice was low." He said: "I let He who, I was

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consulting hear." He said: "Raise your voice." Then he said to Umar: "I passed by while you were reciting and your voice was loud." So he said: "I repel drowsiness and keep Ash-Shaitan away." So he said: "Lower your voice

448. Aishah narrated:"The Prophet (S) stood (in prayer) with an Ayah from the Qur'an at night

449. Abdullah bin Abi Qais narrated:"I asked Aishah how the recitation of the Prophet (S) was at night. [Would he recite silently or audibly?] So she said: 'He would do both of those. Sometimes he was silent with his recitation and sometimes it was audible.' So I said: 'All praise is due to Allah, the One who made the matter broad

450. Zaid bin Thabit narrated that:The Prophet (S) said: "The most virtuous prayer of yours is in your homes, except for the obligatory

451. Ibn Umar narrated that :The Prophet (S) said: "Offer Salat in your homes and do not turn them into graves

The Book on Al-Witr

452. Kharijab bin Hudhafah narrated:"Allah's Messenger came out to us and he said: 'Indeed Allah has assisted you with a Salat that is better for you than red camels: Al-Witr which Allah made for you between the Isha prayer till Al-Fajr has begun

453. Ali said:"Al-Witr is not incumbent like your obligatory prayers, but it is a Sunnah of Allah's Messenger who said: "Indeed Allah is Witr (One), and He loves Al-Witr, so perform Al-Witr O people of the Qur'an

454. Sufyan Ath-Thawri and others reported from Abu Ishaq, from Asim bin Damrah, that :Ali said: "Al-Witr is not incumbent like the status of the obligatory prayers, but it is a Sunnah which Allah's Messenger practiced

455.

456. Masruq narrated that :he asked Aishah about the Witr of the Prophet. She said: "He would perform Witr during all of the night; (either) its beginning, its middle, or its end. So when he died, his Witr ended, during the approach of As-Sahar

457.

458.

459. Aishah narrated:"The night prayer of Allah's Messenger was thirteen Rak'ah, five of which were his Witr, not sitting in any of them except at the end of them. When the Mu'adh-dhin called the Adhan he would stand to perform two light (Rak'ah)

460. Ali narrated:"Allah's Messenger would perform Al-Witr with three, reciting nine Surah from the Mufasssal in them, reciting three Surah in each Rak'ah with Say: "Allah is One." At the end of them." Muhammad bin Sirin said: "They would perform Al-Witr with five, with three, and with one Rak'ah, and they considered all of that to be good

461. Anas bin Sirin narrated that :he asked Ibn Umar about the length of the two Rak'ah (before) Al-Fajr. He said: "The Prophet would pray two and two during the night, and he would perform Al-Witr with one Rak'ah. And he would pray two Rak'ah while he was hearing the Adhan [meaning that they were light]

462. Ibn Abbas narrated:"Allah's Messenger would recite during Al-Witr: 'Glorify the Name of your Lord the Most High' and, 'Say: O you disbelievers!' and, 'Say: Allah is One,' in each Rak'ah

463. Abdul-Aziz bin Juraij said:"I asked Aishah about what (recitation) Allah's Messenger would perform Al-Witr with. She said: 'In the first he would recite: Glorify the Name of your Lord the Most High, in the second: Say: O you disbelievers!, and in the third: Say: Allah is One" and, Al-Mu'awwidhatain

464. Al-Hasan bin Ali [may Allah be pleased with him] said:"Allah's Messenger taught me some phrases to say during Al-Witr (Allahummahdini fiman hadait, wa a'fini fiman afait, wa tawallani fiman tawallait, wa barik li fima atait, wa qini sharra ma qadaat, fa Innaka taqdi wa la yuqda Alaik, wa innahu la yadhillu man walait, tabarakta Rabbana wa ta'alait.) 'O Allah guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed You decree, and none can pass decree, and none can pass decree upon You, indeed he is not humiliated whom You have befriended, blessed are You our Lord and Exalted

465. Abu Sa'eed Al-Khudri narrated that :Allah's Messenger said: "Whoever sleeps past Al-Witr or forgets it, then let him pray it when he remembers it or when he awakens

466. Zaid bin Aslam narrated from his father that:the Prophet said: "Whoever sleeps past his Al-Witr then let him pray it in the morning

467. Ibn Umar narrated that :the Prophet said: "Precede the morning with Al-Witr

468. Abu Sa'eed Al-Khudri narrated that :Allah's Messenger said: "Perform Witr before the morning comes upon you

469. Ibn Umar narrated that :Allah's Messenger said: "When Fajr begins, then every Salat of the night and Al-Witr have gone, so perform Al-Witr before Fajr begins

470. Qais bin Talq bin Ali narrated that :his father said: I heard Allah's Messenger saying: "There are no two Witr in one night

471. Umm Salamah narrated:"The Prophet would pray two Rak'ah after Al-Witr

472. Sa'eed bin Yasar narrated:"I was with Ibn Umar on a journey and I fell behind him. He said: 'Where were you?' I said: 'I prayed Al-Witr.' He said: 'Is there not a

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good example for you in Allah's Messenger? I saw Allah's Messenger performing Al-Witr on his mount

473. Anas bin Malik narrated that :Allah's Messenger said: "Whoever prays twelve Rak'ah of Ad-Duha, Allah will build a castle made of gold for him in Paradise

474. Abdur-Rahman bin Abi Laila narrated:"No one informed that they saw Allah's Messenger praying Ad-Duha except Umm Hani. She narrated that Allah's Messenger entered her house on the Day of the Conquest of Makkah. He performed Ghusl and performed eight voluntary Rak'ah such that she had not ever seen him pray any Salat lighter than them, but that he completed the bowing and prostrations

475. Jubair narrated from Abu Ad-Darda, or Abu Dharr, that :Allah's Messenger narrated that Allah, Blessed and Most High said: "Son of Adam: Perform four Rak'ah for Me in the beginning of the day it will suffice you for the latter part of it

476. Abu Hurairah narrated that :Allah's Messenger said: "Whoever continuously performs the two Rak'ah of Ad-Duha his sins will be forgiven, even if they be like the foam of the sea

477. Abu Sa'eed Al-Khudri narrated:"The Prophet would pray Ad-Duha until we would say: 'He will not leave it.' And he would leave it until we would say: 'He will not pray it

478. Abdullah bin As-Sa'ib narrated:"Allah's Messenger would pray four (Rak'ah) after the Zawal of the sun before Az-Zuhr. He said: 'It is an hour in which the gates of the heavens are opened, and I love that a righteous deed should be raised up for me in it

479. Abdullah bin Abi Awfa narrated that :Allah's Messenger () said: "Whoever has a need from Allah, or from one of the sons of Adam, then let him perform Wudu', performing it well, then pray two Rak'ah, then praise Allah and say Salat upon the Prophet (). Then let him say: (La ilaha illallah Al-Halimul-Karim. Subhan Allah Rabbil-'Arshil-'Azim. Al-Hamdulillah Rabbil-'Alamin. As'aluka mujibati rahmatika wa `aza'im maghfiratika, wal-ghanimata min kulli birrin, was-salamata min kulli ithmin, la tada' li dhanban illa ghaftahu, wa la hamman illa farrajtahu, wa la Hajatan hiya laka ridan Illa Qadaitaha, ya arham ar-rahimin) 'None has the right to be worshiped but Allah. Al-Halim (the Forbearing) Al-Karim (the Generous). Glorious is Allah, Lord of the Magnificent Throne. All praise is due to Allah, Lord of the worlds. I ask You for that which warrants Your mercy, and that which will determine Your forgiveness, and the spoils (fruits) of every righteous deed, and safety from every sin; do not leave a sin for me without forgiving it, nor a worry without relieving it. Or a need that pleases you without granting it. O Most-Merciful of those who have mercy

480. Jabir bin Abdullah narrated:"Allah's Messenger would teach us Al-Istikhara for all of our affairs just as he would teach us a Surah of the Qur'an, saying: 'When one of you is worried about a matter, then let him perform two Rak'ah other than the obligatory (prayer), then let him say: (Allahumma inni astakhiruka bi'ilmika, wa astaqriruka biqudratika, wa as'aluka min falakal-azim, fa innaka taqdiru wa la qadiru, wa ta'lamu wa la a'lamu, wa anta allamul-ghayub. Allahumma in kunta ta'lamu anna hadhal-amra khairun li fi dini wa ma'ishati wa aqibati amri, or said: Fi ajili amri wa ajilihi fayassirhu li,thumma barik li fihi, wa in kunta ta'lamu anna hadhal-amra sharrun li fi dini wa ma'ishati wa aqibati amri, or said: Fi ajili amri wa ajilihi fasrifhu anni wasrifni anhu waqdur Lil-khaira haithu kana, thumma ardini bih.)" 'O Allah! I consult Your knowledge, and seek ability from Your power, and I ask You from Your magnificent bounty, for indeed You have power and I do not have power, and You know while I do not know, and You know the unseen. O Allah! If you know that this matter is good for me in my religion or my livelihood, and for my life in the Hereafter - or he said: for my present and future - then make it easy for me, then bless me in it. If You know that this matter is bad for me in my religion and my livelihood and my life in the Hereafter - or he said: for my present and future - then divert it from me and divert me from it, enable me to find the good wherever it is, then make me pleased with it."He said: "And he mentions his need

481. Anas bin Malik narrated that :Umm Sulaim came upon the Prophet and said: "Teach me some words that I can say in my Salat." So he said: "Mention Allah's Greatness (saying: Allahu Akbar) ten times, mention Allah's Glory (saying: Subhan Allah) ten times, and mention Allah's praise (saying: Al-Hamdulillah) ten times. Then ask as you like, (for which) He says: 'Yes. Yes

482. Abu Rafi narrated that :Allah's Messenger said to Al-Abbas: "O uncle! Shall I not give to you, shall I not present to you, shall I not benefit you?" He said: "Of course, O Messenger of Allah!" He said: "O uncle! Pray four Rak'ah, reciting in each Rak'ah Fatihatil-Kitab and a Surah. When you are finished your recitation then say: Allahu Akbar, wal-hamdulillah, wa Subhan-Allah, [Wa La Ilaha illallah] 'Allah is Greatest, and all praise is due to Allah, and Glorious is Allah, [and there is none worthy of worship except Allah].' fifteen times before you bow. Then bow and say it ten times, then raise your head and say it ten times. Then prostrate [the second time] and say it ten times. Then raise your head and say it ten times before standing. That is seventy-five in every Rak'ah, which is three-hundred in four Rak'ah. If your sins were like a heap of sand then Allah would forgive you." He said: "O Messenger of Allah! Who is able to say that every day?" He said: "If you can not say it every day then say it every Friday, and if you are not able to say it every Friday then say it every month." And he did not stop saying that until he said: "Then say it every year

483. Ka'b bin Ujrah narrated:"We said: 'O Messenger of Allah! We have learned about saying the Salam to you, but how about As-Salat upon you?' He said: 'Say: (Allahumma salli ala Muhammadin Wa Ala ali Muhammadin kama sallaita Ala Ibrahim, Innaka hamidan MAJid, Wa barik Ala Muhammadin wa Ala ali Muhammadin kama barakta Ala Ibrahim Innaka Hamidan Majid)" O Allah! Send Salat upon Muhammad and upon Muhammad's family just as You have sent Salat upon Ibrahim, indeed You are the Praise and Majestic. And send blessings upon Muhammad and Muhammad's family just as You have sent blessing upon Ibrahim, indeed You are the Praised and Majestic.'Mahmud said: "Abu Usamah said: Za'idah added something for me, from Al-Amash, from Al-Hakam, from Abdur-Rahman bin Abi Laila, that he said: "We would say 'And upon us along with them

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484. Abdullah bin Mas'ud narrated that :Allah's Messenger said: "The person closest to me on the Day of Judgement is the one who sent the most Salat upon me

485. Abu Hurairah narrated that :Allah's Messenger said: "Whoever sends Salat upon me, Allah sends Salat upon him ten times

486. Umar bin Al-Khattab narrated:"Indeed the supplication stops between the heavens and the earth. Nothing of it is raised up until you send Salat upon your Prophet

487. Umar bin Al-Khattab [may Allah be pleased with him] said:"No one should sell in our markets except one who has understanding in the religion

The Book on the Day of Friday

488. Abu Hurairah narrated that:the Prophet said: "The best day that the sun has risen upon is Friday. On it Adam was created, on it he entered Paradise, and on it, he was expelled from it. And the Hour will not be established except on Friday

489. Anas bin Malik narrated that :the Prophet said: "Seek out the hour that is hoped for on Friday after Asr until the sun has set

490. Kathir bin Abdullah bin Amr bin Awf Al-Muzani narrated from his father, from his grandfather, that :the Prophet said: "On Friday there is an hour in which the worshipper does not ask Allah for anything except that Allah grants it to him." They said: "O Messenger of Allah! Which hour is it?" He said: "When the prayer is begun until it is finished

491. Abu Hurairah narrated:"Allah's Messenger said: The best day that the sun has risen upon is Friday. On it Adam was created, on it he entered Paradise, and on it, he was sent down from it. And in it there is an hour in which the Muslim worshipper would not stand in Salat, asking Allah for anything except that He would give it to him.'" Abu Hurairah said: "I met Abdullah bin Salam, and I mentioned this Hadith to him. He said: 'I am more knowledgeable about that hour.' So I said: 'Inform me about it, and do not keep any of it from me.' He said: 'It is after al-Asr until the sun has set.' I said: 'How can it be after Al-Asr when Allah's Messenger said: ' the Muslim worshipper would not stand in Salat.' And that is a time that prayer is not performed in?" So Abdullah bin Salam said: 'Didn't Allah's Messenger say: "Whoever sat in a gathering awaiting the Salat then he is in Salat"? I said: 'Of course.' He said: 'Then that is it

492. Salim narrated from his father, from his grandfather, that he heard :the Prophet saying: "Whoever comes on Friday, then let him perform Ghusl

493. Salim narrated:(Another chain) from Abdullah bin Umar from the Prophet which is similar

494. And Yunus and Ma'mar reported, from Az-Zuhri, from Salim Wudu from his father:"Umar bin Al-Khattab was giving a Khutbah on Friday when a man from the Companions of the Prophet entered. So he said: "What time is it?" So he said: 'I don't know, I heard the call and did nothing more than perform Wudu.' So he said: And Wudu again!? I know surely that the Messenger of Allah has ordered Ghusl

495. (Another chain reaching to Az-Zuhri) with this Hadith.Malik reported this Hadith from Az-Zuhri, from Salim who said:"Umar [bin al-Khattab] was giving a Khutbah on Friday." And he mentioned this Hadith

496. Aws bin Aws narrated:"Allah's Messenger said to me: 'Whoever performs Ghusl on Friday, and bathes completely, and goes early, arriving early, gets close and listens and is silent, there will be for him in every step he take the reward of a year of fasting and standing (in prayer)

497. Samurah bin Jundah narrated that :Allah's Messenger said: "Whoever performs Wudu on Friday, then he will receive the blessing, and whoever performs Ghusl then Ghusl is more virtuous

498. Abu Hurairh narrated that :Allah's Messenger said: "Whoever performs Wudu, performing his Wudu well, then he comes to the Friday (prayer), and he gets close, listens and is silent, then whatever (sin) was between that and (the last) Friday are forgiven for him, in addition to three days. And whoever touches the pebbles, he has committed Lagha (useless activity)

499. Abu Hurairah narrated that :Allah's Messenger said: "Whoever performs Ghusl on Friday - the Ghusl for Janabah - then he goes, he is like one who gave a camel in charity. Whoever goes in the second hour then he is like one who gave a cow in charity. Whoever goes in the third hour then he is like the one who have a ram in charity. Whoever goes in the fourth hour then he is like the one who gave a chicken in charity. Whoever goes in the fifth hour, then he is like one who gave an egg in charity. When the Imam comes out, the angels are present listening to the remembrance

500. Abu Al-Ja'd - meaning Ad-Damri - narrated, and he was a Companion according to the claim of Muhammad bin Amr:"Allah's Messenger said: 'Whoever neglects the Friday prayer three times (in a row) without an excuse, then Allah sets a seal upon his heart

501. Thuwair narrated from a man among the people of Quba, from his father, who was one of the Companions of the Prophet, that :he said: "The Prophet ordered us to attend the Friday prayer in Quba

502. Narrator not mentioned:I heard Ahmad bin Husain saying: "We were with Ahmad bin Hanbal, so they mentioned the one upon whom the Friday prayer is obligatory. Ahmad did not mention anything about it from the Prophet." Ahmad bin Al-Hasan said: "I said to Ahmad bin Hanbal: 'There is something about it from Abu Hurairah, from the Prophet.' So Ahmad bin Hanbal said: 'From the Prophet?' I said: 'Yes.'" [Ahmed bin Hanbal said:] "Hajjaj bin Nusair narrated to us; Mubarik bin Abbad narrated to us from Abdullah bin Sa'eed Al-Maqburi, from his father, from Abu Hurairah that the Prophet said: "The Friday prayer is required from whomever can return to his family by the night." He said: "So Ahmad [bin Hanbal] became angry with me, and he said to me: 'Seek forgiveness from your Lord, seek forgiveness from your Lord

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503. Anas bin Malik narrated:"The Prophet would pray the Friday prayer when the sun was declining

504. (Another chain) from Anas, :from the Prophet, similarly

505. Ibn Umar narrated:"The Prophet would give the Khutbah next to the trunk of a date palm. When he [the Prophet] began using the Minbar the trunk cried out for him until he came to it and held it, so it became quiet

506. Ibn Umar narrated:"The Prophet would give a Khutbah on Friday, then sit, then stand and give (another) Khutbah." He said: "Similar to what they do today

507. Jabir bin Samurah narrated:"I would pray with the Prophet, and his prayer was moderate, and his Khutbah was moderate

508. Safwan bin Ya'la bin Umayyah narrated from his father who said:"I heard the Prophet reciting, when on the Minbar: And they will cry: "O Malik (keeper of Hell)!"." [He said:] There are narrations on this topic from Abu Hurairah and Jabir bin Samurah

509. Abdullah bin Mas'ud narrated:"When Allah's Messenger descending the Minbar he would face our direction

510. Jabir bin Abdullah narrated:"The Prophet was delivering a Khutbah on Friday when a man came. The Prophet said: 'Have you prayed?' He said no. So he said: 'Then stand and pray.'" Abu Eisa said: This Hadith is Hasan Sahih [It is the most correct thing about this topic]

511. Iyad bin Abdullah bin Abi Sarh narrated:"Abu Sa'eed Al-Khudri entered (the mosque) on Friday while Marwan was giving the Khutbah, so he began praying. Two guards came to make him sit down but he refused until he had prayed. When he finished he came to us and we said: 'May Allah have mercy upon you. They nearly harmed you.' He said: 'I was not going to stop performing them (the two Rak'ah) after what I saw from Allah's Messenger.' Then he mentioned that a man who appeared untidy came on Fridy while the Prophet was delivering the Friday Khutbah, so he ordered him to pray two Rak'ah all the while the Prophet was delivering the Khutbah

512. Abu Hurairah narrated that :Allah's Messenger said: "Whoever said: 'Be quiet' while the Imam is giving the Khutbah then he has committed Laghw (useless activity)

513. Sahl bin Ma'adh bin Anas al Jahni narrated from his father that :Allah's Messenger said: "Whoever steps over the necks of the people on Friday, he has taken a bridge to Hell

514. Sahl bin Ma'adh narrated from his father:"The Prophet prohibited Al-Habwah on Friday while the Imam is delivering the Khutbah

515. Husain narrated:"I heard Umarah bin Rawaibah Ath-Thaqafi - while Bishr bin Marwan was delivering Khutbah and raising his hands in supplication - so Umarah said: 'May Allah disgrace these two insignificant hands, I have seen Allah's Messenger, and he would not do any more than this;'" and Hushaim (one of the narrators) motioned with his index finger

516. As-Sa'ib bin Yazid narrated:"The Adhan during the time of Allah's Messenger, Abu Bakr, and Umar was when the Imam came out, [and when] the Iqamah was called for the Salat. Then Uthman [may Allah be pleased with him] added a third call at Az-Zawra

517. Anas bin Malik narrated:"Allah's Messenger would talk as necessary after descending from the Minbar

518. Anas narrated:"I saw the Prophet, after the Iqamah was called for Salat, talking to a man who was standing between him and the Qiblah, he did not stop talking, and I saw some of them getting sleepy from his lengthy standing the Prophet

519. Ubaidullah bin Abi Rafi the freed slave of Allah's Messenger said:"Marwan left Abu Hurairah in charge of Al-Madinah and he went to Makkah. So Abu Hurairah led us in Salat in Friday, reciting Surah Al-Jumuah (in the first Rak'ah) and in the second prostration (Rak'ah): When the hypocrites come to you." Ubaidullah said: "So I caught up with Abu Hurairah and said to him: 'You recited two Surah that Ali recited in Al-Kufah. Abu Hurairah said: 'Indeed I heard Allah's Messenger reciting them

520. Ibn Abbas narrated:"For the Fajr prayer on Friday, Allah's Messenger would recite: Alif Lam Mem (which is) revealed in (Surat) As-Sajdah and, Has there not been over man

521. Salim narrated from his father:"The Prophet would pray two Rak'ah after the Friday prayer

522. Nafi narrated about Ibn Umar:"When he prayed the Friday prayer, he left and prayed two prostrations (Rak'ah) in his house. Then he said: 'Allah's Messenger would do this

523. Abu Hurairah narrated that :Allah's Messenger said: "Whoever among you is to pray after the Friday prayer, then let him pray four

524. Abu Hurairah narrated that :the Prophet said: "Whoever catches a Rak'ah of the Salat then he has caught the Salat

525. Sahl bin Sa'd narrated:"We would not have lunch during the time of Allah's Messenger, nor would we have a siesta, until after the Friday prayer

526. Ibn Umar narrated that :the Prophet said: "When one of you becomes sleepy during the Friday prayer, then let him move from where he is sitting

527. Ibn Abbas narrated:"The Prophet sent Abdullah bin Rawahah to lead a military detachment, and that corresponded to a Friday. So his companions left early in the day, and he said: 'I will remain behind to pray with Allah's Messenger then meet up with them.' When he prayed with the Prophet, he saw him and said: 'What prevented you from leaving earlier with your companions?' He said: 'I wanted to pray with you then meet up with them.' He said: 'If you have spent [all of] what is in the earth, you would not have achieved the virtue you have had you left early in the day with them

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528. Al-Bara bin Azib narrated that :Allah's Messenger said: "It is a duty for the Muslims, that they perform Ghusl on Friday, and that each of them wear some of his family's perfume. If he does not find any, then water is a perfume for him

529. Al-Bara bin Azib narrated:(Another route for the same chain) similar in meaning

The Book on the Two Eids

530. Ali bin Abi Talib narrated:"It is from the Sunnah to leave for the Eid walking, and to eat something before leaving

531. Ibn Umar narrated:"Allah's Messenger, Abu Bakr, and Umar would pray during the two Eid before the Khutbah, then they would give the Khutbah

532. Jabir bin Samurah narrated:"I prayed the two Eid prayers with the Prophet - not one time, not two times - without and Adhan nor an Iqamah

533. An-Numan bin Bashir narrated:"For the two Eid and the Friday prayer, the Prophet would recite: Glorify the Name of your Lord, the Most High, and Has there come to you the narration of the overwhelming? And sometimes they would occur on he same day, so he would recite the two of them

534. Ubaidullah bin Abdullah bin Utbah narrated:"Umar bin Al-Khattab asked Abu Waqid Al-Laithi what Allah's Messenger would recite during Al-Fitr and Al-Adha, so he said: 'He would recite: Qaf, By the Glorious Quran and the Hour has drawn near, and the moon has been cleft asunder

535. Ubaidullah bin Abdullah bin Utbah:There is a another chain with similar narration

536. Kathir bin Abdullah narrated from this father, from his grandfather:"The Prophet said the Takbir in the first (Rak'ah) sever (times) before the recitation, and in the last, five (times) before the recitation

537. Ibn Abbas narrated:"The Prophet went out on the day of Al-Fitr, so he prayed two Rak'ah, then he did not pray before it nor after it

538. Abu Bakr bin Hafs - and he is Ibn Umar bin Sa'd bin Abi Waqas - narrated about Ibn Umar, that:"He went out on the day of Eid, and he did not pray before it nor after it. He mentioned that the Prophet did so

539. Umm Atiyyah narrated:"Allah's Messenger would order the virgins, the mature women, the secluded and the menstruating to go out for the two Eid. As for the menstruating women, they were to stay away from the Musalla and participate in the Muslims supplications." One of them said: 'O Messenger of Allah! What if she does not have a Jilbab? He said: 'Then let her sis lend her a Jilbab

540. There is a similar narration from Umm Atiyyah :with another chain

541. Abu Hurairah narrated:"When Allah's Messenger would go out on the day of Eid by one route, he would return by another

542. Abdullah bin Buraidah narrated from his father:"The Prophet would not leave on the Day of Fitr until he ate, and he would not eat on the day of Adha until he prayed

543. Anas bin Malik narrated:"The Prophet would have a breakfast of dates on the Day of Fitr before leaving for the Musalla

The Book on Traveling

544. Ibn Umar narrated:"I traveled with the Prophet, Abu Bakr, Umar, and Uthman; they would pray Zuhr and Asr as two Rak'ah and two Rak'ah, not praying before them nor after them." And Ibn Umar said: "If I was going to pray before it or after it then I would pray it complete

545. Abu An-Nadrah said:"Imran bin Husain was asked about the traveler's prayer. He said: 'I performed Hajj with the Messenger of Allah, and he prayed two Rak'ah. I performed Hajj with Abu Bakr, and he prayed two Rak'ah and with Umar, and he prayed two Rak'ah; and with Uthman for six years of his Khilafah, or eight years, and he prayed two Rak'ah

546. Anas bin Malik narrated:"We prayed Zuhr as four with the Prophet in Al-Madinah, and Asr as two Rak'ah in Dhil-Hulaifah

547. Ibn Abbas narrated:"The Prophet went from Al-Madinah to Makkah, not fearing anyone except Allah the Lord of the worlds, and he prayed two Rak'ah

548. Yahya bin Abi Ishaq Al-Hadrami narrated :that Anas bin Malik said: "We went with the Messenger of Allah from Al-Madinah to Makkah, and he prayed two Rak'ah." He said: "I said to Anas: 'How long did Messenger of Allah stay in Makkah?' He said: 'Ten (days)

549. Ibn Abbas narrated:"The Messenger of Allah traveled on a journey and he prayed two Rak'ah for nineteen days." Ibn Abbas said: "So when we would stay somewhere for nineteen (days) we would pray two Rak'ah , and if we stayed longer than that we would complete the Salat

550. Al-Bara bin Azib said:"I accompanied the Messenger of Allah on eighteen journeys, and I did not see him leave the two Rak'ah when the sun waned before Zuhr

551. Ibn Umar narrated:"I prayed Zuhr with the Prophet on a journey as two Rak'ah, and two Rak'ah after it

552. Ibn Umar narrated:"I prayed with the Prophet both, while a resident and while traveling. So I prayed four for Zuhr with him as a resident, and two Rak'ah after it. I prayed two Rak'ah for Zuhr with him while traveling and two Rak'ah after it, and two Rak'ah for Asr, and he did not pray anything after it. Maghrib while a resident and traveling is the same; three Rak'ah, it is not decreased as a resident nor while traveling. It is Witr of the day, and after it are two Rak'ah

553. Mu'adh bin Jabal narrated:"While the Prophet as at the Battle of Tabuk, if he wanted to depart before the sun's decline he would delay Zuhr so that he could

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pray it together with Asr. If he wanted to depart after the sun's decline, he would hasten Asr to Zuhr, and pray Zuhr and Asr together, and then move it. If he wanted to depart before Maghrib he would delay Maghrib until he prayed it with Isha, and if he wanted to depart after Maghrib he would hasten Isha so that he would pray it along with Maghrib

554. (Another chain) Qutaibah narrated :this Hadith to us, meaning the Hadith of Mu'adh

555. Nafi narrated:"Ibn Umar had been requested to urgently attend to one of his wives, so he hurried en route and delayed Maghrib until the twilight disappeared, then he dismounted to combine them (the prayers). Then he informed them that the Messenger of Allah would do that when he was in a hurry on a trip

556. Abbad bin Tamim narrated from his uncle:"The Messenger of Allah went out with the people to seek rain. So he led them in prayer for two Rak'ah, reciting aloud in them, turning his upper wrap around, raising his hands, requesting rain, and facing the Qiblah

557. Umair, the freed slave of Abi Al-Lahm narrated from Abi Al-Lahm that :he saw the Messenger of Allah at Ahjar Az-Zait, supplicating for rain, and he was raising his hands in supplication

558. It is narrated from Hisham bin Ishaq - and he was from Ibn Abdullah bin Kinanah - from his father who said:"Al-Walid bin Uqbah, the governor of Al-Madinah, sent me to ask Ibn Abbas about how the Messenger of Allah would perform Salat Al-Istisqa. I came to him and he said: 'The Messenger of Allah would go out in modest dress, humbly, imploring, until he reached the Musalla. He would not give this Khutbah of yours, rather, he would continue supplication and imploring saying the Takbir, and pray two Rak'ah, just as he would pray for the Eid

559. (Another chain) from Hisham bin Ishaq bin Abdullah bin Kinanah, from his father, :and he mentioned a similar narration and added: "with humility" to it

560. Ibn Abbas narrated:"The Prophet prayed during the eclipse. He recited, then bowed, then recited, then bowed, then recited, then bowed. (three times), then he performed two prostrations, and the next one (Rak'ah) was the same

561. Aishah narrated:"The sun was eclipsed during the time of the Messenger of Allah, so the Messenger of Allah led the people in prayer. He recited a lengthy recitation, then he bowed a lengthy bowing, then he raised his head and recited a lengthy recitation that was less than the first. Then he bowed a lengthy bowing that was less than the first. Then he raised his head and prostrated. Then he did (similar to) that in the second Rak'ah

562. Samurah bin Jundah narrated:"The Prophet led us in prayer during an eclipse; we did not hear his voice

563. Aishah narrated:"The Prophet prayed the eclipse payer, and he recited aloud in it

564. Salim narrated from his father:"The Prophet prayed Salat Al-Khawf, praying one Rak'ah with one of the two groups, while the other group was facing the enemy. (When the first group finished they first Rak'ah with him), they went and took position (of the second group, facing the enemy). Then the second group came and he led them in another Rak'ah, then he said the Taslim to them, while the group proceeded to complete their (second) Rak'ah. Thereafter, the first group stood up to finish their (second) Rak'ah

565. Sahl bin Abi Hathmah said about Salat Al-Khawf:"The Imam stands facing the Qiblah while a group of them stand with him, and a group is before the enemy, facing the enemy. He leads them in a Rak'ah, and they perform a bowing by themselves, and they perform two prostrations in their places. Then they go to take the position of the others and the others come (for prayers). He (the Imam) bows for one Rak'ah with them and performs two prostrations with them. That is two for him and one for them, then they perform one bowing and two prostrations

566. (Abu Eisa said:) Muhammad bin Bash-har said: "I asked Yahya bin Sa'eed (narrators in no. 565) about this Hadith. So he narrated it to me from Shu'bah, from Abdur-Rahman bin Al-Qasim, from his father, from Salih bin Khawwat, from Sahl bin Abi Hathmah, from the Prophet - the same as the Hadith of Yahya bin Sa'eed Al-Ansari. And he (Yahya) said to me: "Write it next to it. He did not memorize the Hadith better though, rather it is the same Hadith as that of Yahya bin Sa'eed Al-Ansari" (a Hadith similar to no. 565, with a different chain of narrators)

567. It was reported by Malik from Yazid bin Ruman, :from Salih bin Khawwat, from someone who prayed Salat Al-Khawf with the Prophet, and he mentioned a similar narration

568. Abu Ad-Darda narrated:"I performed eleven prostrations (of recitation) with the Messenger of Allah, among them was that which is in Surat An-Najm

569. (Another chain in which) Abu Ad-Darda narrated:"I performed eleven prostrations with the Messenger of Allah, among them was that which is in Surat An-Najm

570. Mujahid narrated:"We were with Ibn Umar, and he said: 'The Messenger of Allah said: "Permit the women to go at night to the Masjid." His son said: 'By Allah! We would not permit them lest they become insidious from that.' So he (Abdullah) retorted: 'May Allah do and such with you.' I say: "The Messenger of Allah said," and you say: "We do not permit them?

571. Tariq bin Abdullah Al-Muharibi narrated that :the Messenger of Allah said: "When you are in Salat then do not spit on your right, but behind you or toward your left, or under your left foot

572. Anas bin Malik narrated that :the Messenger of Allah said: "To spit in the Masjid is a sin, and burying it is its atonement

573. Abu Hurairah narrated:"We prostrated with the Messenger of Allah in: 'Read! In the Name of your Lord' and 'When the heaven is split asunder

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574. (Another chain in which) Abu Hurairah narrated :from the Prophet similarly

575. Ibn Abbas narrated:"The Messenger of Allah prostrated for it - meaning (in Surat) An-Najm - and so did the Muslims, the idolaters, the Jinns, and the people

576. Zaid bin Thabit narrated:"I recited Surat An-Najm to the Messenger of Allah, and he did not prostrate for it

577. Ibn Abbas narrated:"I saw the Messenger of Allah prostrating for (Surat) Sad." Ibn Abbas said: "It is not one of the resolute prostrations

578. Uqbah bin Amir narrated:"I said: 'O Messenger of Allah! Surah Al-Hajj has been esteemed by two prostrations?' He said: 'Yes, and whoever does not prostrate for them, he should not recite them

579. Al-Hasan bin Muhammad bin Ubaidullah bin Abi Yazid said:Ibn Juraij said to me: O Hasan! Ubaidullah bin Abi Yazid informed me that Ibn Abbas said: "A man came to the Prophet and said: 'O Messenger of Allah! I had a dream at night while I was sleeping in which I was praying behind a tree, when I prostrated the tree prostrated along with me. Then I heard it saying: (Allahummaktuh li biha indaka ajran, wad a anni biha wizran, waj'alha li biha indaka dhukhran, wa taqabbalha minni kama taqabbaltaha min abdiki Dawud.)" (O Allah! Record for me, a reward with You for it, remove a sin for me by it, and store it away for me with You, and accept it from me as You accepted it from Your worshipper Dawud). Al-Hasan said: "Ibn Juraij said to me: 'Your grandfather said to me: 'Ibn Abbas said: 'So the Prophet recited (an Ayah of) prostration then prostrated.'" (He said) "So Ibn Abbas said: 'I listened to him, and he was saying the same as the man informed that the tree had said

580. Aisha narrated:"When the Messenger of Allah would prostrate (for recitation of) the Qur'an, he would say: (Sajada wajhiya lilladhi khalaqahu wa shaqqa sam'ahu wa basarahu bihawlihi wa quwwatihi.) (I have prostrated my face to the One Who created it, and made its hearing and vision, though His ability and power)

581. Umar bin Al-Khattab narrated that :the Messenger of Allah said: "Whoever slept, (missing) his section or some of it, then he recited it between the Fajr prayer and the Zuhr prayer, it is written for him as if he had recited it in the night

582. Abu Hurairah narrated:"Muhammad said: 'Does not the one who raises his head before the Imam fear that Allah will transform his head into a donkey's head?

583. Jabir bin Abdullah narrated:'Mu'adh bin Jabal would pray Al-Maghrib with the Messenger of Allah, then he would return to his people to lead them (in prayer)

584. Anas bin Malik narrated:"When we prayed behind the Prophet in the midday heat, we would prostrate on our garments as a protection against the heat

585. Jabir bin Samurah narrated:"When the Prophet prayed Fajr he would remain seated where he had prayed until the sun had risen

586. Anas bin Malik narrated that :the Messenger of Allah said: "Whoever prays Fajr in congregation, then sits remembering Allah until the sun has risen, then he prays two Rak'ah, then for him is the reward like that of a Hajj and Umrah." He said: "The Messenger of Allah said: 'Complete, complete, complete

587. Ibn Abbas narrated:"The Messenger of Allah would glance toward the right and the left during Salat but he would not turn his neck to look behind him

588. Sa'eed bin Abi Hind narrated from some of the companions of Ikrimah:"The Prophet would glance during Salat" and he mentioned a similar narration

589. Anas narrated:"The Messenger of Allah said to me: 'O my son! Beware of looking around during the Salat, for indeed looking around during Salat is destruction. If you must do so, then in the voluntary (prayers), not in the obligatory (prayers).'" (Da'if)

590. Aishah narrated:"I asked the Messenger of Allah about looking around during the Salat. He said: 'It is a portion which the Shaitan snatches during a man's prayer

591. Mu'adh bin Jabal narrated that :the Messenger of Allah said: "When one of you comes to the Salat and (finds) the Imam is in a position, then do as the Imam is doing

592. Abdullah bin Abi Qatadah narrated from his father that :the Messenger of Allah said: "When the Iqamah is called for the prayer, then do not stand until you see that I have come out

593. Abdullah said:"I was prayed and the Prophet, Abu Bakr, and Umar were there, so when I sat, I started off with praising Allah, then sending Salat upon the Prophet, then supplicating for myself. So the Prophet said: 'Ask, your request will be granted, ask, your request will be granted

594. Aishah narrated:"The Prophet ordered the construction of Masajid in all Dur and that they be kept clean and scented

595. (Another chain) from Hisham bin Urwah, from his father:"That the Prophet ordered." And he mentioned similarly

596. (Another chain) from Hisham from Urwah, from his father:"That the Prophet ordered." And he mentioned similarly

597. Ibn Umar narrated that :the Prophet said: "The Salat during the night and the day is two and two

598. Asim bin Damrah said:"We asked Ali about the prayer of the Messenger of Allah during the day. He said: 'You will not be able to do that.' We said: 'Whoever among is able (he will)?' So he said: 'When the sun appeared over there (east) like it appears here (west) at Asr, the Messenger of Allah would pray two Rak'ah, and when the sun appeared over there (east) like it appears here (west) at Zuhr, he would pray four Rak'ah. And he would pray four before Zuhr and two after it, and four before Asr separating between every two Rak'ah with At-Taslim upon the angels that are close (to Allah) and those who follow them among the believers, and the Muslims

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599. (Another chain) from Ali :from the Prophet similarly (no)

600. Aishah narrated:"The Messenger of Allah would not pray in women's covers

601. Urwah narrated that Aishah said:"I came while the Messenger of Allah was praying in the house and the door was closed. So he walked until he opened the door for me, then he returned to his place." And she described the door to be in the direction of the Qiblah

602. Abu Wa'il said:"A man asked Abdullah bin Mas'ud about this phrase: 'Ghairi asin' or is it Yasin? So he said: 'You can recite all of the Quran besides this [phrase]?' He said: 'Yes.' He said: 'Indeed a people recite it, disbursing it like Ad-Daqqa are dispersed, without it passing their throats. Indeed I am aware of the surahs that are comparable which the Messenger of Allah would recite together.'" He said: "So we told Alqamah to ask him (what they were). He said: "Twenty surahs from the Mufassal from which the Prophet would combine, reciting every two Surah in a Rak'ah

603. Abu Hurairah narrated that :the Prophet said: "When a man performs Wudu and he performs his Wudu well, then he leaves to the Salat, and he did not leave - or he said: He had no urge - except for it, then there is not one step that he takes except that Allah raises him a degree from it, or removes a sin from him for it

604. Sa'd bin Ishaq bin Ka'b bin Ujrah narrated from his father from his grandfather who said:"The Prophet prayed Maghrib in the Masjid of Banu Abdul-Ashbal, and some people stood to offer voluntary prayers, so the Prophet said: 'This Salat is to be performed by you in your homes

605. Qais bin Asim narrated that:he accepted Islam and the Prophet ordered him to perform Ghusl with water and Sidr

606. Ali bin Abi Talid (may Allah be pleased with him) narrated that :the Messenger of Allah said: "The screen between the eyes of the jinns and nakedness of the children of Adam when one of you enters the area of relieving oneself is saying: 'Bismillah

607. Abdullah bin Busr narrated that :the Prophet said: "On the day of Resurrection, my nation will be radiant from prostrating and shining from Wudu

608. Aishah narrated:"The Messenger of Allah would love to start with the right side when he purified himself, and when he combed, and when putting his sandals on

609. Anas bin Malik narrated that :the Messenger of Allah said: The acceptable Wudu is with two Ratils of water

610. Ali bin Abi Talib (may Allah be pleased with him) narrated that :the Messenger of Allah said, about urine of a male child that suckles: "The urine of the boy is sprinkled, and the girl's urine is washed." Qatadah (one of the narrators) said: "This is so, as long as they do not eat, when they eat, then both of them are washed

611. Shahr bin Hawshab said:"I saw Jarir bin Abdullah performing Wudu and wiping over his Khuff." He said: "So I asked him: 'What is that?' He said: 'I saw the Prophet performing Wudu and he wiped over his Khuff.' So I said to him: 'Before Al-Ma'idah or after Al-Ma'idah?' He said: 'I did not accept Islam until after Al-Ma'idah

612. Shahr bin Hawshab said:(Another chain) from Khalid bin Ziyad with similar

613. Ammar narrated:"The Prophet permitted the Junub when he wanted to eat, drink, or sleep, to perform Wudu like the Wudu for Salat

614. Ka'b bin Ujrah narrated:"The Messenger of Allah said to me: 'I seek refuge in Allah for you O Ka'b bin Ujrah from leader that will be after me. Whoever comes to their doors to approve of their lies and supports them in their oppression, then he is not of me and I am not of him, and he will not meet me at the Hawd. And whoever comes to their doors, or he does not come, and he does not approve of their lies and he does not support them in their oppression, then he is from me and I am from him, and he will meet me at the Hawd. Ka'ab bin Ujrah! Salat is clear proof, and Sawm (fasting) is an impregnable shield, and Sadaqah (charity) extinguishes sins just as water extinguishes fire. O Ka'b bin Ujrah! There is no flesh raised that sprouts from the unlawful except that the Fire is more appropriate for it

615. Muhammad said:"Ibn Numair narrated to us from Ubaidullah bin Musa, from Ghalib" with this (Hadith)

616. Sulaim bin Amir narrated:"I heard Abu Umamah saying: I heard the Messenger of Allah giving a Khutbah during the Farewell Hajj, and he said: 'Have Taqwa of your Lord, and pray your five (prayers), and fast your month, and pay the Zakat on your wealth, and obey thosewho are in charge of you, you will enter the Paradise of your Lord.'" He said: "I said to Abu Umamah: 'How old were you when you heard this Hadith (from the Messenger of Allah)?' He said: 'I heard it when I was thirty years old

The Book on Zakat

617. Abu Dharr narrated:"I came to the Messenger of Allah while he was sitting in the shade of the Ka'bah." He said: "He saw me approaching and he said: 'They are lost on the Day of Judgment! By the Lord of the Ka'bah!'" He said: "I said t myself: Woe is me! Perhaps something has been revealed about me!" He said: "So I said: 'Who are they, and may my father and mother be ransomed for you.' So the Messenger of Allah said: 'They are those who have much, except for who says like this, and this, and this and motioned with his hand to his front, and t his right, and to his left.' Then he said: 'By the One in Whose Hand is my soul! No man will die, leaving a camel or a cow that he did not pay Zakat on, except that it will come on the Day of Judgment larger and fatter than it was, they will tread him under their hooves and butt him with their horns, all of them; such that when the last of them has had a turn, the first returns to him, until he is judged before the people

618. Abu Hurairah narrated :that the Prophet said: "When you pay the Zakat you have fulfilled what is required of you

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619. Anas narrated:"We used to hope that an intelligent Bedouin would show up to question the Prophet while we were with him. So one while we were with him, a Bedouin came, kneeling in front of the Prophet, and he said: 'O Muhammad, your messenger came to us and told us that you say that Allah sent you.' So the Prophet say: 'Yes.' He said, 'So, (swear) by the One who raised the heavens, and spread out the earth, and erected the mountains; has Allah sent you?' The Prophet said, 'Yes.' He said: 'Your messenger told us that you say that there are five prayers required from us in a day and a night.' The Prophet said, 'Yes.' He said, 'By the One Who sent you, has Allah ordered that you you?' He said, 'Yes.' He said, 'Your messenger told us that you say that we are required to fast for a month out of the year.' He said, 'He told the truth.' He said, 'By the One Who sent you, has Allah ordered that you?' The Prophet said, 'Yes.' He said, 'Your messenger told us that Zakat is required from our wealth.' The Prophet said, 'He told the truth.' He said, 'By the One Who sent you, has Allah ordered you that?' The Prophet said, 'Yes.' He said, 'Your messenger told us that you say that we are required to perform Hajj to Allah's House if able to undertake the journey.' The Prophet said, 'Yes.' He said, 'By the One Who sent you, has Allah Commanded you that?' (The Prophet said:) 'Yes.' So he said: 'By the One Who sent you with the Truth, I will not leave any of them, nor surpass them.' Then he got up quickly (leaving). The Prophet said: 'If the Bedouin told the truth, then he will enter Paradise

620. Ali narrated that :the Messenger of Allah said: "I have exempted charity on horses and slaves. So bring charity for silver, one Dirham for every forty Dirham. There is nothing for me (to collect) on one hundred and ninety Dirham, so when it reaches two hundred, then five Dirham of it (are due)

621. Az-Zuhri narrated from Salim from his father:"The Messenger of Allah had a letter written about charity, but he had not dispatched it to his governors until he died; he kept it with him along with his sword. When he died, Abu Bakr implemented it until he died, as did Umar until he died. In it was: 'A sheep (is due) on five camels, two sheeps on ten, three sheeps on fifteen, four sheeps for twenty, a Bint Makhad on twenty-five to thirty-five. When it is more than that, then a Bint Labun, (is due, till the number of the camels reaches) forty-five. When it is more than that, then a Hiqqah until sixty. When it is more than that, then a Jadhah until seventy-five. When it is more than one hundred and twenty, then a Hiqqah on every fifty, and a Bint Labun on every forty. For sheep; one sheep (is due) for every forty sheeps until one hundred and twenty. When it is more than that, then two sheeps until two hundred. When it is more than that, then three sheeps until three hundred sheep. When it is more than three hundred sheep, then a sheep on every hundred sheep. Then there is nothing until it reaches four hundred. There is no combining the (property of) individuals nor separating the collective (property) fearing Sadaqah. And fr whatever is mixed together that two own, then they are to refer to the total. Neither an old or defective (animal) may be taken for charity

622. Abdullah bin Mas'ud narrated that :the Prophet said: "A Tabi or a Tabi'ah (is due) on thirty cows, and a Musinnah (is due) on every forty

623. Mu'adh bin Jabal narrated:"The Prophet sent me to Yemen and ordered me to collect a Tabi or a Tabi'ah on every thirty cows, a Musinnah on every forty, a Dinar for every Halim, or its equivalent of Ma'afir."Abu Eisa said: This Hadith is Hasan. Some of them reported this Hadith from Sufyan, from Al-A'mash, from Abu Wa'il, from Masruq: "The Prophet sent Mu'adh to Yemen and ordered him to take..." and this is more authentic

624. Muhammad bin Bash-shar (Al-Abdi) narrated to us, :Muhammad bin Ja'far narrated to us, from Shu'bah, from Amr bin Murrah who said: "I asked Abu Ubaidah bin Abdullah: 'Did you remember anything from Abdullah?' He said, 'No

625. Ibn Abbas narrated that :the Messenger of Allah sent Mu'adh to Yemen and said to him: "You are going to a people from the People of the Book, so invite them to testify that none has the right to be worshipped but Allah, and that I am the Messenger of Allah. If they comply with that, then inform them that Allah has made five prayers obligatory upon them in a day and a night. If they comply with that, then inform then that Allah has ordained a charity upon their wealth, which is to be taken from the rich among them and given to the poor among them. If they comply with that, then beware of their most precious wealth, and protect yourself from the supplication of the oppressed, for there is no barrier between it and Allah

626. Abu Sa'eed Al-Khudri narrated that :the Prophet said: "There is no charity due on less than five camels, and there is no charity due on what is less than five Uqiyah (of silver), and there is no charity due on what is less than five Wasaq

627. (Another chain of narration that) Abu Sa'eed Al-Khudri narrated that :the Prophet said (similar t Hadith no)

628. Abu Hurairah narrated that :the Messenger of Allah said: "There is no charity due from a Muslim for his horse nor his slave

629. Ibn Umar narrated that :the Messenger of Allah said: "A Ziqq is due for every ten Ziqq of honey

630. Ubaidulah bin Umar narrated that :Nafi said: "Umar bin Adbul-Aziz asked me about charity due on honey, so I said to him: 'We do not have honey that we could give charity from, but Al-Mughirah bin Hakim informed us that he (pbuh) said: 'There is no charity due on honey.' So Umar said: 'That is fair enough for me.' So he wrote to the people that is be lifted, meaning (the duty of paying it) from them

631. Ibn Umar narrated that :the Messenger of Allah said: "Whoever acquired wealth, then there is no Zakat on it until the Hawl has passed (while it is in his possession)

632. Ibn Umar said:"Whoever acquired wealth, then there is no Zakat on it until the Hawl has passed while it is in his possession

633. Ibn Abbas narrated that :the Messenger of Allah said: "Two Qiblahs in one land are of no benefit, and there is no Jizyah upon the Muslims

634. Ibn Abbas narrated:(A similar narration as no)

635. Amr bin Al-Harith bin Al-Mustaliq narrated from the nephew of Zainab, the wife of Abdullah (Ibn Mas'ud) who said:"The Messenger of Allah delivered a sermon to us, and said: 'O you women! Give charity, even if it is from your jewelry, for indeed you will make up most of the people of Hell on the Day of Judgment

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636. Amr bin Al-Harith, the nephew of Zainab, the wife of Abdullah, narrated that :Zainab, the wife of Abdullah narrated similarly from the Prophet
637. Amr bin Shu'aib narrated from his father, from his grandfather, :that two women came to the Messenger of Allah, and they each had a bracelet of gold on their forearms. So he said to them: "Have you paid their Zakat?" They said, "No." The Messenger of Allah said to them: "Would you like for Allah to fashion then into two bracelets of Fire?" They said, "No." He said: "Then pay its Zakat
638. Eisa bin Talhah narrated that :Mu'adh had written to the Prophet to ask him about greens - which is "herbs" - so he (pbuh) said, "There is nothing due on them
639. Abu Hurairah narrated that :the Messenger of Allah said: "For what is watered by the heavens and steams, the Ushr is due, and for what is watered by irrigation, half of the Ushr
640. Salim narrated from his father that :the Messenger of Allah instituted the Ushr of what was watered by the heavens and steams, or through natural channels, and half of the Ushr for what is watered by irrigation
641. Amr bin Shu'aib narrated from his father, from his grandfather that :the Prophet addressed the people and said: "As for one who is the guardian of an orphan who has wealth, then let him do business with it and not leave it until it becomes consumed by charity
642. Abu Hurairah narrated that :the Messenger of Allah said: "The injuries caused by the animal are without liability, and mines are without liability, and wells are without liability, and the Khumus is due on Rikaz
643. Abdur-Rahman bin Mas'ud bin Niyar said:"Sahl bin Abi Hathmah came to a gathering of ours, and he narrated that the Messenger of Allah would say: "When you make an assessment, then take it and leave a third, if you do not leave a third, then leave a quarter
644. Attab bin Asid narrated that :the Prophet said about Zakat on grapevines: "They are to be assessed just as the date-palm is assessed. Then its Zakat is paid in raisins just as the Zakat for the date-palm is paid in dried dates
645. Rafi bin Khadij narrated:"I herd the Messenger of Allah saying: 'The one who works in collecting charity in truth is like the one who fights in the cause of Allah until he returns
646. Anas bin Malik narrated that :the Messenger of Allah said: "The one who commits transgression with charity is like the one who does not pay it
647. Jarir narrated that :the Prophet said: "When the charity collector comes to you, then he should not depart from you except while pleased
648. Jarir narrated :similar (narration to no. 647 with a different chain) from the Prophet
649. Awn bin Abi Jubaitah narrated from his father:"The charity collector of the Prophet came to us. So he took the charity from our rich to our poor. I was a orphan boy, so he came to me and gave me a young she-camel from it
650. Abdullah bin Mas'ud narrated that :the Messenger of Allah said: "Whoever begs from the people while he has what he needs, he will come on the Day of Judgment and his begging will be scratches or lacerations, or bite marks on his face." They said: "O Messenger of Allah! 'How much is it that one needs?' He said: 'Fifty Dirham, or their value in gold
651. Mahmud bin Ghaydin narrated to us:Yahya bin Adam narrated to us, Sufyan narrated this Hadith to us from Hakim bin Jubair. So Abdullah bin Uthman, the companion of Shu'bah said to him (Sufyan): "If only someone besides Hakim had narrated this (Hadith)." Sufyan said to him, "So what is with Hakim; Shu'bah would not narrate from him?" He said: "Yes." So Sufyan said: "I heard Zubaid narrating this from Muhammad bin Abdur-Rahman bin Yazid
652. Abdullah bin Amr narrated that :the Prophet said: "Charity is not lawful for the rich nor for the physically fit
653. Hubshi bin Junadah As-Saluli narrated:"During the Farewell Hajj, while the Messener of allah was standing at Arafat, a Bedouin came to him begging while pulling on the edge of his Rida. He gave him something and he left. With that, begging was made unlawful, so the Messenger of Allah said: 'Begging is not lawful for the rich nor for the physically fit, except for the one who is severely poor or in perilous debt. And whoever begs the people (merely) to increase his wealth, then on the Day of Judgment (the wealth he begged for) will be lacerations on his face and heated coals from Hell will be provided for him to eat. Whoever wishes, let him take a little, and whoever wishes, then let him take a lot
654. Narrator mentioned in hadith:There is another chain with a similar narration
655. Abu Sa'eed Al-Khudri narrated:"During the time of the Messenger of Allah, a man suffered a loss on fruits that he had sold, resulting in more debt. The Messenger of Allah said: 'Give him charity.' So the people gave him charity but it did not cover his debt. So the Messenger of Allah said to his debtors: 'Take what you have and there is nothing for you but that
656. Bahz bin Hakim narrated from his father, from his grandfather who said:"When something was brought to him, the Messenger of Allah would ask: 'Is this charity or a gift?' If they said: 'Charity.' He would not eat it, and if they said, 'A gift' he would eat it
657. Abu Rafi (may Allah be pleased with him) narrated that :the Messenger of Allah sent a man from Banu Makhzun to collect charity, so he said to Abu Rafi: "Accompany me so that perhaps you may have some of it." So he said: "Not until I ask the Messenger of Allah." So he went to the Prophet to ask him, and he said: "Charity is not lawful for us, and to be the Mawda of a people to be the same as them

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658. Hafsa bint Sirin narrated from Ar-Rabab, from her uncle Salman bin Amir that he related that :the Prophet said: "When one of you breaks his fast, then let him do so with dried dates, for they are blessed. Whoever does not find dates, then water, for it is purifying." And he said: "Charity given to the needy is (counted as) charity, and if it is given to relatives it is (counted as) two: charity and nurturing (the ties of kinship)
659. Fatimah bint Qais narrated that :she asked -or, the Prophet was asked - about Zakat, and he said: "Indeed there is a duty on wealthy aside from Zakat." Then he recited this Ayah which is in Al-Baqarah: 'It is not Al-Birr (piety, righteousness) that you turn your faces.' (Al-Baqarah 2:)
660. Fatimah bint Qais narrated that :the Prophet said: "Indeed there is a duty on wealth aside from Zakat
661. Abu Hurairah narrated that :the Messenger of Allah said: "None gives charity from Tayyib - and Allah does not accept but Tayyib - but that Ar-Rahman accepts it with His Right (Hand). Even if it is a date, it is nurtured in the Hand of Ar-Rahman until it is greater than a mountain, just as one of you nurtures his foal or young camel
662. Abu Hurairah narrated that :the Messenger of Allah said: "Indeed Allah accepts charity, and He accepts it with His Right (Hand) to nurture it for one of you, just like one of you would nuture his foal, until the bite (of food) becomes as large as Uhud." The Book of Allah, the Mighty and Sublime testifies to that: 'He accepts repentance from His worshipers, and accepts charity.'And: 'Allah will destroy Riba and give increase for charity.' (Abu Eisa) said: This Hadith is (Hasan) Sahih
663. Anas narrated that :the Prophet was asked which fast was most virtuous after Ramadan? He said: "Sha'ban in honor of Ramadan" He said: "Which charity is best?" He (pbuh) said: "Charity in Ramadan
664. Anas bin Malik narrated that :the Messenger of Allah said: "Indeed charity extinguishes the Lord's anger and it protects against the evil death
665. Abdur-Rahman bin Bujaid narrated from his grandmother; :Umm Bujaid - and she was one of those who gave the pledge to the Prophet - she said to the Messenger of Allah: "There is a needy person who stands outside my door, but I cannot find anything to give to him." So the Messenger of Allah said to her: "If you do not find anything to give him except a burnt trotter then hand it over to him
666. Sa'eed bin Al-Musayyab narrated from Safwan bin Umayyah who said:"The Messenger of Allah gave to me on the Day of Hunain, and he was the most hated creature to me. But he did not stop giving to me until he was the most loved creature to me
667. Abdullah bin Buraidah narrated from his father:"I was sitting with the Prophet when a woman came to him and said: 'O Messenger of Allah! I gave a slave girl to my mother in charity and she died.' He said: 'Your reward is already established, and your right to inherit her has returned it (that Sadaqah) to you.' She said: 'O Messenger of Allah! There was a month of fasting due on her, shall I perform the fast for her?' He said: 'Fast on her behalf.' She said: 'O Messenger of Allah! She never performed Hajj, shall I perform Hajj for her?' He said: 'Yes, perform Hajj on her behalf
668. Ibn Umar narrated that :Umar gave a horse to be used in the cause of Allah. Then he saw it being sold, so he wanted to buy it, but the Prophet said: "Do not take back what you have given in charity
669. Ikrimah narrated from Ibn Abbas that :a man said: "O Messenger of Allah! My mother died, will it benefit her if I give charity on her behalf?" He said: 'Yes.' He said: 'I have a Makhraf, so bear witness that I have given it in charity on her behalf
670. Abu Umamah Al-Bahili said:"During a sermon of his in the year of the Farewell Hajj, I heard the Messenger of Allah say: 'A woman is not to spend anything from her husbands house without her husband's permission.' They said: 'O Messenger of Allah! What about food?' He said: 'That is our most virtuous wealth
671. Aishah narrated that :the Prophet said: "When a woman gives in charity from her husband's house, she will get the reward for it, and for her husband is the same as that, and for the trustee is the same as that. The reward of each them will not be decreased at all by the reward of the other, for him is what he earned, and for her is what she spent
672. Aishah narrated that:the Messenger of Allah said: "When a woman gives from her husband's home, with a good heart, not to spoil it, then she will get a reward similar to his, for her is the good she intended - and the same is for the trustee
673. Abu Sa'eed Al-Khudri narrated:"We would give Zakat Al-Fitr - when the Messenger of Allah was among us - as a Sa of food, or a Sa of barely, or a Sa of dried dates, or a Sa of raisins, or a Sa of cheese. So we did not stop paying it (like that) until Mu'awiyah arrived in Al-Madinah and talked (about it). Among the things he addressed the people with, he said: 'I see that two Mudd of the wheat of Ash-Sham are equal to a Sa of dried dates.' So the people followed that." Abu Sa'eed said: "I will not stop giving it in the manner that I had been giving it
674. Amr bin Shu'aib narrated from his grandfather that :the Prophet sent a caller in the roads of Makkah proclaiming "Sadaqatul-Fitr is required upon every Muslim, male or female, free or slave, young or old; it is two Mudd of wheat or its equivalent of a Sa of food
675. Ibn Umar narrated:"The Messenger of Allah made Sadaqatul-Fitr an obligation upon the male and female, the free and the bondsmen, as a Sa of dried dates or a Sa of barley." He said: "So the people equated that to half a Sa of wheat
676. Ibn Umar narrated:"The Messenger of Allah made Sadaqatul-Fitr of Ramadan an obligation - a Sa of dried dates or a Sa of barley - required upon every free person and slave, male and female among the Muslims
677. Ibn Umar narrated that :the Messenger of Allah would order paying the Zakat before going to the Salat on the day of Fitr

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678. Ali narrated:"Al-Abbas asked the Messenger of Allah about paying his charity (Zakat) in advance before its time is due (by being in possession for a whole year), he permitted him to do that

679. Ali narrated that :the Prophet said to Umar: "We have taken this year's Zakat from Al-Abbas in the previous year

680. Abu Hurairah narrated that he heard :the Messenger of Allah saying: "For one of you to go out early to gather firewood and carry it on his back so that he can give charity from it and be free of need from the people, is better for him than to ask a man who may give that to him or refuse. Indeed the upper hand (giving) is more virtuous than the lower hand (receiving), and begin with (those who are) your dependants

681. Samurah bin Jundub narrated that :the Messenger of Allah said: "Asking is a labor that toils on a man's face, except if a man asks for something from the Sultan (ruler), or he asks for something that he cannot do without

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682. Abu Hurairah narrated that :the Messenger of Allah said: "On the first night of the month of Ramadan, the Shayatin are shackled, the jinns are restrained, the gates of the Fires are shut such that no gate among them would be opened. The gates of Paradise are opened such that no gate among them would be closed, and a caller calls: 'O seeker of the good; come near!' and 'O seeker of evil; stop! For there are those whom Allah frees from the Fire.' And that is every night

683. Abu Hurairah narrated that :the Messenger of Allah said: "Whoever fasts Ramadan and stands (in the night prayer) for it out of faith and seeking a reward (from Allah), he will be forgiven what preceded of his sins. Whoever stands (in the night prayer) on the Night of Al-Qadr out of faith and seeking a reward (from Allah), he will be forgiven what preceded of his sins

684. Abu Hurairah narrated that :the Prophet said: "Do not precede the month with a day nor with two days, unless that fast falls on a day that one of you would have (normally) fasted. Fast with its sighting and break fast with its sighting, and if it is cloudy, then count for thirty days, and then break (the fast)

685. Abu Hurairah narrated that :the Messenger of Allah said: "Do not precede the month of Ramadan by fasting a day or two before it, unless it is the case of a man who normally performs some fast, then let him fast it

686. Silah bin Zufar said:"We were with Ammar bin Yasir when a roasted sheep was brought and he said: 'Eat.' Someone among the people said: 'I am fasting.' So Ammar said: 'Whoever fasts on a day in which there is doubt, then he has disobeyed Abul-Qasim (pbuh)

687. Abu Hurairah narrated that :the Messenger of Allah said: "Count the (the appearances of) the crescent of Sha'ban for Ramadan

688. Ibn Abbas narrated that :the Messenger of Allah said: "Do not fast before Ramadan. Fast with its sighting, and break fast with its sighting, and if it is obscured from you, then complete thirty days

689. Ibn Mas'ud said:"What I fasted with the Prophet that was twenty-nine (days), was more than what we fasted that was thirty." (He said): There are narrations on this topic from `Umar, Abu Hurairah, `A'isha, Sa'd bin Abi Waqqas, Ibn `Abbas, Ibn `Umar, Anas, Jabir, Umm Salamah, Abu Bakrah, that the Prophet () said: "The month is twenty nine (days)

690. Anas narrated:"The Messenger of Allah vowed to stay away from his wives for a month, so he stayed in a loft for twenty-nine days. They said: 'O Messenger of Allah, your vow was for a month,' so he said: 'The month is twenty-nine (days)

691. Ibn Abbas narrated:"A Bedouin came to the Prophet and said: 'I have seen the crescent.' So he said: 'Do you testify that none has the right to be worshipped but Allah? Do you testify that Muhammad is the Messenger of Allah?' He said: 'Yes.' So he said: 'O Bilal! Announce to the people that they should fast tomorrow

692. Abdur-Rahman bin Abi Bakrah narrated from his father that :the Messenger of Allah said: "The two months of Eid will not both be deficient: Ramadn and Dhul-Hijjah

693. Muhammad bin Abi Harmalah narrated:"Kuraib informed me that Umm Al-Fadl bin Al-Harith sent him to Mu'awiyah in Ash-Sham. He said: 'So I arrived in Ash-Sham and finished her errand, and I saw the crescent of Ramadan while I was in Ash-Sham. We saw the crescent on the night of Friday. Then I arrived in Al-Madinah at the end of the month. Ibn Abbas was questioning me, then he mentioned the crescent and he said: "When did you see the crescent?" I said: "We saw it n the night of Friday." He said: "Did you see it on the night of Friday?" I said: "The people saw it, so they fasted, and Mu'awiyah fasted." He said: "But we saw it on the night of Saturday, so we will not stop fasting until we complete thirty days or we see it." So I said: "Is not the sighting and fasting of Mu'awiyah enough for you?" He said: "This is not how the Messenger of Allah ordered us

694. Anas bin Malik narrated that :the Messenger of Allah said: "Whoever has dried dates, then let him break the fast with that, and whoever does not, then let him break the fast with water, for indeed water is purifying

695. Salman bin Amir Ad-Dabbi narrated that :the Prophet said: "When one of you breaks his fast, then let him do so with dried dates. And whoever does not find dates, then water, for it is purifying

696. Anas bin Malik narrated:"The Messenger of Allah would break the fast with fresh dates before performing Salat. If there were no fresh dates then (he would break the fast) with dried dates, and if there were no dried dates then he would take a few sips of water

697. Abu Hurairah narrated that :the Prophet said: "The fast is the day the people fast, the breaking of the fast is the day the people break their fast, and the

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sacrifice is the day the people sacrifice

698. Umar bin Al-Khattab narrated that:The Messenger of Allah said: "When the night advances and the day retreats, and the sun is hidden, then the fast is to be broken

699. Sahl bin Sa'd narrated that :the Messenger of Allah said: "The people will remain upon goodness as long as they hasten to break the fast

700. Abu Hurairah narrated that :the Messenger of Allah said: "Allah, Mighty and Sublime is He, said: 'Those of My worshippers who are most beloved to me are the quickest to break their fast

701. Abu Hurairah narrated:(A Hadith similar to no. 700 with a different chain)

702. Abu Atiyyah said:"Masruq and I entered upon Aishah and we said: 'O Mother of the Believers! There are two men from the Companions of Muhammad, one of them hastens to break the fasts and he hastens to perform Salat. The other delays breaking the fast and he delays the Salat.' She said: 'Which of them hastens to break the fast and hastens to perform the Salat?' We said that it was Abdullah bin Mas'ud. She said: 'This is how the Messenger of Allah did it.' And the other was Abu Musa

703. Anas (bin Malik) narrated that :Zaid bin Thabit said: "We ate Sahar with the Messenger of Allah, then we stood for the Salat." I (Anas) said: "How long was that?" He said: "About the lengthy of fifty Ayahs

704. Anas (bin Malik) narrated:(Another chain) except that he said: "About the length for reciting fifty Ayahs

705. Talq bin Ali narrated that :The Messenger of Allah said: "Eat and drink, and do not be disturbed by the rising glow, eat and drink until the redness appears to you on the horizon

706. Samurah bin Jundub narrated that :the Messenger of Allah said: "Do not let the Adhan of Bilal prevent you from your Sahar, nor the drawn out Fajr, but the Fajr that spreads on the horizon

707. Abu Hurairah narrated that :the Prophet said: "Whoever does not leave false speech, and acting according to it, then Allah is not in any need of him leaving his food and his drink

708. Anas bin Malik narrated that :the Messenger of Allah said: "Partake of Sahar, for indeed there is a blessing in the Sahar

709. Amr bin Al-As narrated :(similar to no. 708) from the Prophet

710. Jabir bin Abdullah narrated:"The Messenger of Allah went to Makkah in the Year of the Conquest, so he fasted until he reached Kura Al-Ghamim and the people were fasting with him. Then it was said to him: 'The fast has become difficult for the people, and they are watching you to see what you will do.' So after Asr, he called for a cup of water and drank it while the people were looking at him. Some of them broke the fast while some of them continued their fasting. It was conveyed to him that people were still fasting, so he said: "Those are the disobedient

711. Aishah narrated that :Hamzah bin Amr Al-Aslami asked the Messenger of Allah about fasting while traveling, and he fasted regularly. So the Messenger of Allah said: 'If you wish then fast, and if you wish then break (the fast)

712. Abu Sa'eed (Al-Khudri) narrated:"We were on a journey with the Messenger of Allah during the month of Ramadan. No one objected to the fast of the one fasting nor the fast breaking of the one who broke his fast

713. Abu Sa'eed Al-Khudri narrated:"We were on a journey with the Messenger of Allah. Some of us were fasting and some of us broke their fast. The one who broke their fast had no objection to the one who fasted, and the one who fasted had no objection to the one who broke his fast. They saw that whoever had the strength to fast then that was good, and whoever was weak, then breaking it was better

714. Ma'mar bin Abi Huyaiyah narrated that:he asked Ibn Al-Musaiyab about fasting on a journey, so he narrated to him that Umar bin Al-Khattab said: "We fought in two battles along with the Messenger of Allah during Ramadan; the Day of Badr, and the Conquest (of Makkah), so we broke our fast during them

715. Anas bin Malik, a man from Banu Abdullah bin Ka'b said:"Some cavalry man of the Messenger of Allah came galloping upon us, so I came to the Messenger of Allah and found him having lunch. He said: "Come and eat." I said: 'I am fasting.' So he said: 'Come and I will narrate to you about the fast - or fasting. Indeed Allah Most High lifted (the fast and) half of the Salat from the traveler, and (He lifted) the fast - or fasting - from the pregnant person, or the breast-feeding person.' And by Allah! The Prophet said both of them or one of them. So woe to me! For I did not eat from the meal of the Prophet

716. Ibn Abbas narrated:"A woman came to the Prophet and said: 'My sister died while she had two consecutive months of fasting due.' So he said: 'Do you not see that if there was a debt due from your sister then you would have to pay it?' She said: 'Yes.' He said: 'Then the right of Allah is more appropriate

717. Ibn Abbas narrated:(A Hadith similar to no. 716 with a different chain)

718. Ibn Umar narrated that :the Prophet said: "Whoever died while he had a month to fast, then a needy person should be fed on his behalf in place of every day

719. Abu Sa'eed Al-Khudri narrated that:the Messenger of Allah said: "Three things do not break the fast of the fasting person: Cupping, vomiting, and the wet dream

720. Abu Hurairah narrated that :the Prophet said: "Whoever is overcome by vomiting, then he is not required to make up (the fast), and whoever vomits on

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purpose, then he must make it up

721. Abu Hurairah narrated that the Messenger of Allah said: "Whoever eats or drinks forgetfully, then he has not broken (the fast), for it was only a provision that Allah provided for him

722. Abu Hurairah narrated: (Another chain) with the same or similar (Hadith as no)

723. Abu Hurairah narrated that :the Messenger of Allah said: "Whoever breaks the fast during Ramadan without an allowance or illness, then if he fasted for all time, his fasting would not make up for it

724. Abu Hurairah narrated that: A man came and said: "O Messenger of Allah; I am ruined!" He said: "What has ruined you?" He said: "I had sexual relations with my wife during Ramadan." He said: "Are you able to free a slave?" He said, "No." He said: "Then are you able to fast for two consecutive months?" He said, "No." He said: "Then are you able to feed sixty needy people?" He said, "No." He said: "Sit." So he sat. A big basket full of dates was brought to the Prophet, and he said: "Give it in charity." So he said: "There is no one needier than us between its two mountains." So the Prophet laughing until his pre-molar teeth appeared, and he said: "Then take it to feed your family

725. Abdullah bin Amir bin Rabi'ah narrated from his father who said: "I saw the Prophet - (a number of times) such that I was not able to count - using the Siwak while he was fasting

726. Anas bin Malik narrated that :a man came to the Prophet and said: "My eyes are bothering me, can I use Kuhl while I am fasting?" He said: "Yes

727. Aishah narrated: "The Prophet would kiss during the month of fasting

728. Aishah narrated: "The Messenger of Allah would fondle me while he was fasting, and he had the most control among you of his limb (li irbihi)

729. Aishah narrated: "The Messenger of Allah would kiss and fondle while he was fasting, and he had the most control among you of his limbs

730. Hafsa narrated that: the Prophet said: "Whoever did not decide to fast before Fajr then there is no fast for him

731. Umm Hani narrated: "I was sitting with the Prophet when some drink was brought, so he drank from it, then he offered it to me and I drank it. Then I said: 'I have indeed sinned, so seek forgiveness for me.' He said: 'What is that?' I said: 'I was fasting, then I broke the fast.' He said: 'Were you performing a fast that you had to make up?' I said: 'No.' He said: 'Then it is no harm for you

732. Simak bin Harb narrated: "A person from the offspring of Umm Hani narrated to me - I met one of the most virtuous among them, and his name was Ja'dah, and Umm Hani was his grandmother - he narrated to me from his grandmother that the Messenger of Allah entered upon her and asked for some drink, and he drank. Then he offered it to her and she drank it. Then she said: "O Messenger of Allah! I was fasting." So the Messenger of Allah said: "The one fasting a voluntary fast is the trustee for himself; if he wishes he fasts, and if he wishes he breaks." Shu'bah (one of the narrators) said: "I said to him (Ja'dah), 'Did you hear this from Umm Hani?' He said: 'No Abu Salih and our family informed us of it from Umm Hani

733. Aishah, the Mother of the Believers, narrated: "The Messenger of Allah visited me one day and said: 'Do you have anything (to eat)?'" She said: "I said: 'No.' He said: 'Then I am fasting

734. Aishah, the Mother of the Believers, narrated: "The Messenger of Allah came to me saying, 'Do you have anything for breakfast?' I said: 'No.' Then he said: 'I am fasting.'" She said: "One day he came to me and I said: 'O Messenger of Allah; I have received a gift for us.' He said: 'What is it?'" She said: "I said 'Hais' He said: 'I began the day fasting'" She said: "Then he ate

735. Aishah narrated: "Hafsa and I were both fasting when we were presented some food that we really wanted, so we ate from it. The Messenger of Allah came, and Hafsa beat me to him - she was the daughter of her father - and she said: 'O Messenger of Allah! We were both fasting when we were presented with some food that we wanted, so we ate from it.' He said: 'Make up another day in its place

736. Umm Salamah narrated: "I did not see the Prophet fasting two consecutive months except for Sha'ban and Ramadan

737. (Another chain, a Hadith similar to no. 736) for that, from Aishah, :from the Prophet

738. Abu Hurairah narrated that :the Messenger of Allah said: "When a half of Sha'ban remains then do not fast

739. Aishah narrated: "I could not find the Messenger of Allah one night. So I left and found him at Al-Baqi. He said: 'Did you fear that you had been wronged by Allah and His Messenger?' I said: 'O Messenger of Allah! I thought that you had gone to one of your wives.' So he said: 'Indeed Allah, Mighty and Sublime is He, descends to the lowest Heavens during the night of the middle of Sha'ban, to grant forgiveness to more than the number of hairs on the sheep of (Banu) Kalb

740. Abu Hurairah narrated that :the Messenger of Allah said: "The most virtuous fasting after the month of Ramadan is Allah's month Al-Muharram

741. An-Nu'man bin Sa'd narrated: "A man asked Ali: "Which month do you order me to fast after the month of Ramadan?" He said to him, 'I have not heard anyone ask this except for a man whom I heard asking the Messenger of Allah while I was sitting with him. He said: "O Messenger of Allah! Which month do you order me to fast after the month of Ramadan?" He said: "If you will fast after the month of Ramadan, then fast Al-Muharram, for indeed it is Allah's month in which there is a day that Allah accepted the repentance of a people, and in which He accepts the repentance of other people

742. Abdullah narrated: "The Messenger of Allah would fasting during the beginning of every month for three days, and Friday was the least of the days that he

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did not fast

743. Abu Hurairah narrated that :the Messenger of Allah said: "None of you should fast on Friday unless he fasts before it, or he fasts after it

744. Abdullah bin Busr narrated from his sister that :the Messenger of Allah said: "Do not fast on Saturday except for what has been made obligatory upon you (by Allah). If one of you does not find but a grape peel or a tree's twig, then let him chew it

745. Aishah narrated:"The Prophet used to try to fast on Mondays and Thursdays

746. Aishah narrated:"The Messenger of Allah would fast Saturdays, Sundays, and Mondays in one months, and Tuesdays, Wednesdays and Thursdays in the next month

747. Abu Hurairah narrated that:the Messenger of Allah said: "Deeds are presented on Monday and Thursday, and I love that my deeds be presented while I am fasting

748. Ubaidullah (bin Muslim) Al-Qurashi narrated from his father who said:"I asked - or; the Prophet was asked - about fasting daily. So he said: 'Your family has a right over you.' Then he said: 'Fast Ramadan and that which is after it, and every Wednesday and Thursday. If you do that, then you will have fasted daily, as well as broken (the fast)

749. Abu Qatadah narrated that :the Prophet said: "Fast the Day of Arafah, for indeed I anticipate that Allah will forgive (the sins) of the year after it, and the year before it

750. Ibn Abbas narrated:"The Prophet broke (the fast) of Arafah, Umm Fadl sent him some milk to drink

751. Ibn Abi Najib narrated from his father who said:"Ibn Umar was asked about fasting (the Day of) Arafah (at Arafat). He said: 'I performed Hajj with the Prophet, and he did not fast it, and with Abu Bakr, and he did not fast it, and with Umar, and he did not fast it, and with Uthman, and he did not fast it. I do not fast it, nor order it nor forbid it

752. Abu Qatadah narrated that :the Prophet said: "Fast the Day of Ashura, for indeed I anticipate that Allah will forgive (the sins of) the year before it

753. Aishah narrated:"Ashura was a day that the Quraish used to fast during Jahiliyyah, and the Messenger of Allah used to fast it. But when (the fast of) Ramadan became obligatory, the Ramadan was the required and Ashura was left. So whoever wanted to, he fasted it, and whoever wanted to, he left it

754. Al-Hakam bin Al-Arfaj said:"I met up with Ibn Abbas while he was reclining on his Rida at the Zamzam (well). So I said: 'Inform me about the Day of Ashura. On which day is it fasted?' He said: 'When you see the crescent of Al-Muharram, then count, then fast on the morning of the ninth day.'" He said: 'I said: Is this how Muhammad fasted it?' He said: 'Yes

755. Ibn Abbas narrated:"The Messenger of Allah ordered fasting the tenth day for the Day of Ashura

756. Aishah narrated:"I did not see the Prophet fasting at all during the ten

757. Ibn Abbas narrated that :the Messenger of Allah said: "There are no days in which righteous deeds are more beloved to Allah than those ten days." They said: "O Messenger of Allah! Not even Jihad in Allah Cause?" The Messenger of Allah said: "Not even Jihad in Allah's Cause, unless a man were to out with his self and his wealth and not return from that with anything

758. Abu Hurairah narrated that :the Prophet said: "There are no days more beloved to Allah than He be worshipped in them than the ten days of Dhul-Hijjah, fasting every day of them is the equivalent of fasting a year, and standing every night of them (in prayer) is the equivalent of standing on the Night of Qadr

759. Abu Ayub narrated that :the Messenger of Allah said: "Whoever fasts Ramadan, then follows it with six from Shawwal, then that is (equal in reward) to fasting everyday

760. Abu Hurairah narrated:"The Messenger of Allah took a covenant from me for three: To not sleep except after performing Witr, to fast three days of every month, and to perform the Duha prayer

761. Abu Dharr narrated that :the Messenger of Allah said: "O Abu Dharr! When you fast three days out of a month, then fast the thirteenth, fourteenth, and fifteenth

762. Abu Dharr narrated:"The Messenger of Allah said: 'Whoever fasts three days in every month, then that is (similar to) fasting every day.' Then Allah Mighty and Sublime is He, attested to that in His Book, by revealing: Whoever brings a good deed, shall have ten times the like thereof. So a day is like ten

763. Yazid Ar-Rishk said:"I heard Mu'adhah saying to Aishah: 'Did the Messenger of Allah fast three days of every month?' She replied in the affirmative. So she said: 'Which of them would he fast?' She said: 'Which of them he would fast was not noticeable

764. Abu Hurairah narrated that:The Messenger of Allah said: "Indeed your Lord said: 'Every good deed is rewarded with ten of the same up to seven hundred times over. Fasting is for Me, and I shall reward for it.' Fasting is a shield from the Fire. The smell coming from the mouth of the one fasting is more pleasant to Allah than the scent of musk. If one of you is abused by an ignorant person while fasting, then let him say: 'Indeed I am fasting

765. Sahl bin Sa'd narrated that:The Prophet said: "There is a gate in Paradise called Ar-Raiyyan, those who fast shall be invited into it, and whoever was among those who fasted, then he will enter it; and whoever enters it, he will never thirst again

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766. Abu Hurairah narrated that:The Messenger of Allah said: "There are two joys for the fasting person: the joy when he breaks his fast, and the joy of when he meets his Lord
767. Abu Qatadah said:"It was said: 'O Messenger of Allah! What is the case of the one who fasts daily?' He said: 'He did not fast nor break (the fast).'" Or, he said: "He never fasted nor broke (his fast)
768. Abdullah bin Shaqiq narrated:"I asked Aishah about the Prophet's fasting.' She said: 'He would fast until we said: "He has fasted" and he would abstain from fasting until we said: "He has abstained from fasting." (She said:) 'The Messenger of Allah did not fast an entire month except Ramadan
769. Jafar bin Humaid narrated that:Anas bin Malik was asked about the Prophet's fasting and he said: "He would fast during a month until we thought that he did not want to abstain from fasting during any of it. And, he would not fast during a month until we thought that he did not want to fast during any of it. (There was no time) that I wanted to see if he was performing Salat during the night, except that I would see him praying, nor to see him sleeping, except that I would see him sleeping
770. Abdullah bin Amr narrated that:The Messenger of Allah said: "The most virtuous fast is the fast of my brother Dawud. He would fast a day, and not fast (the next) day. He would not flee at the time of engagement (with the enemy)
771. Abu Ubaid, the freed slave of Abdur-Rahman bin Awf narrated:"I witnessed Umar bin Al-Khattab on the Day of Nahr beginning with the Salat before the Khutbah. Then he said: 'I heard the Messenger of Allah prohibit fasting on these two days. As for the Day of Fitr, then it is for you to take a break from your fasting, and a celebration for the Muslims. As for the Day of Adha, then eat from the flesh that you have sacrificed
772. Abu Sa'eed Al-Khudri narrated:"The Messenger of Allah prohibited two fasts: Fasting the Day of Adha and the Day of Fitr
773. Uqbah bin Amir narrated that :The Messenger of Allah said: "The Day of Arafah, the Day of Nahr, and the Days of Tashriq are Eid for us. The people of Islam, and they are days of eating and drinking
774. Rafi bin Khadi narrated that:The Prophet said: "The cupper and the one cupped have broke the fast
775. Ibn Abbas narrated:"the Messenger of Allah was cupped while he was fasting and in Ihram
776. Ibn Abbas narrated:"The Prophet was cupped while he was fasting
777. Ibn Abbas narrated:"The Prophet was cupped somewhere between Makkah and Al-Madinah and he was fasting and in Ihram
778. Anas narrated that :the Messenger of Allah said: "Do not perform Wisal" They said: "But you perform Wisal O Messenger of Allah." He said: "I am not like you are, indeed my Lord feeds me and gives me to drink
779. Abu Bakr Bin Abdur-Rahman bin Al-Harith bin Hashim said:"Aishah and Umm Salamah, the wives of the Prophet informed me that the Prophet would find that it was Fajr while he was Junub from (relations with) his wives, then he would perform Ghusl and fast
780. Abu Hurairah narrated that:The Prophet said: "When one of you is invited to eat then let him respond, if he is fasting then let him pray." Meaning: supplicate
781. Abu Hurairah narrated that :The Prophet said: "When one of you is invited (to a meal) and he is fasting, then let him said: 'Indeed I am fasting
782. Abu Hurairah narrated that:The Prophet said: "A woman may not fast a day - other than in the month of Ramadan - while her husband is present, except with his permission
783. Aishah narrated:"I would not make up what was due upon me from Ramadan except in Sha'ban, until the Messenger of Allah died
784. Laila narrated from the one who freed her (Umm Amarah) that:The Prophet said: "When those who are not fasting eat in the presence of the fasting person, the angels send Salat upon him
785. Habib bin Zaid said:"I heard a freed slave of ours called Laila narrated from [his (Habib's) grandmother] Umm Amarah bint Ka'b Al-Ansar, that the Prophet entered upon her and some food was brought to him. He said: 'Eat.' She said: 'I am fasting.' So the Messenger of Allah said: 'Indeed the angels send Salat upon the fasting person when (others) eat in his presence, until they finish.' And perhaps he said: 'Until they have eaten their fill
786. (Another chain) from Umm Amarah bint Ka'b Al-Ansari:From the Prophet, that is similar, except that he did not mention "Until they finish, or they have eating their fill
787. Aishah narrated:"We would menstruate during the time of the Messenger of Allah, then when we became pure we were ordered to make up the fasts but we were not ordered to make up the Salat
788. Asim bin Laqit bin Sabrah narrated:From his father who said: "I said. 'O Messenger of Allah! Inform me about Wudu.' So he said: "Perform Wudu well, and go between the fingers, and perform Istinja extensively except when fasting
789. Aishah narrated that:The Messenger of Allah said: "Whoever stays with a people, then he is not to fast without their permission
790. Abu Hurairah and Aishah narrated:"The Prophet would perform I'tikaf during the last ten (days) of Ramadan until Allah took him
791. Aishah narrated:"When the Messenger of Allah wanted to perform I'tikaf, he would perform Fajr prayer and then he would enter his place of I'tikaf

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792. Aishah narrated:"The Messenger of Allah would Yujawir (stay in I'tikaf) during the last ten (nights) of Ramadan and he said: 'Seek the Night of Al-Qadr during the last ten (nights) of Ramadan

793. Zirr said:"I said to Ubayy bin Ka'b: 'O Abu Al-Mundhir! How do you know that it is the night of the twenty-seventh?' He said: 'Rather, the Messenger of Allah informed us that it is a night (after which) the sun rises without rays, so we counted and we remembered it. By Allah! Ibn Mas'ud learned that it is in Ramadan and that it is the nigh of the twenty-seventh, but he did not want to inform you lest you would depend on it

794. Uyainah bin Abdur-Rahman narrated:"My father narrated to me: 'The Night of Al-Qadr was mentioned in the presence of Abu Bakrah, so he said: "I do not search for it due to something that I heard from the Messenger of Allah, except for during the last ten (nights); for indeed I heard him say: 'Search for it when nine remain, or; when seven remain, or; when five remain, or; during the last three nights.'" He (Uyainah) said: "During the twenty (nights) of Ramadan, Abu Bakrah used to perform Salat just as he performed Salat during the rest of the year. But when the (last) ten began, he would struggle (performing more Salat during the night)

795. Ali narrated:"The Prophet would awaken his family during the last ten (nights) of Ramadan

796. Aishah narrated:"The Messenger of Allah would struggle (to perform Salat more) during the last ten (nights) more than he would struggle in the rest of it

797. Amir bin Mas'ud narrated that:The Prophet said: "Fasting during the winter is an easy reward

798. Salamah bin Al-Akwa said:"When the following was revealed: 'And for those upon whom it is difficult, (they may) feed a poor person' - if one of us wanted we would not fast, and pay the ransom, until the Ayah after it was revealed abrogating it

799. Muhammad bin Ka'b narrated:"I went to Anas bin Malik during Ramadan and he was about to travel. His mount was prepared for him, and he put on his traveling clothes, then he called for some food to eat, and I said to him: 'Is it Sunnah?' He said: 'It is Sunnah.' Then he rode

800. (Another chain) from Muhammad bin Ka'b who said:"I went to Anas bin Malik during Ramadan" and he mentioned a similar narration (as no)

801. Al-Hasan bin Ali narrated that:The Messenger of Allah said: "The gift for the fasting person is (fragrant) oil and a censer

802. Aishah narrated that:The Messenger of Allah said: "Al-Fitr is the day that the people break the fast, and Al-Adha is the day that the people sacrifice

803. Anas bin Malik narrated:"The Prophet would perform I'tikaf during the last ten (nights) of Ramadan. One year he did not perform I'tikaf, so he performed I'tikaf for twenty (nights) in the following year

804. Aishah narrated:"When the Messenger of Allah performed I'tikaf, he would bring his head near me so I could comb it, and he would not enter the house except for some personal needs

805. That was narrated to us by Quraibah :From Al-Laith (a similar narration as no)

806. Abu Dharr narrated:"We fasted with the Prophet, so he did not pray (the night prayer) with us until seven (nights) of the month remained. Then he (pbuh) led us in prayer until a third of the night had gone, then he did not lead us in prayer on the sixth. Then he led us in prayer on the fifth until half of the night had gone. We said to him: 'O Messenger of Allah! Wouldn't you lead us in prayer for the remainder of the night?' He said: 'Indeed, whoever stands (praying) with the Imam until he finished, then it is recorded for him that he prayed the whole night.; Then he did not lead us in prayer until three (nights) of the month remained. Then he led us in prayer on the third and he called his family and his women to pray with us until we feared missing the Falah" I (Jubair bin Nufair) said to him: "What is the Falah" He said: "The Suhur

807. Zaid bin Khalid Al-Juhani narrated that:The Messenger of Allah said: "Whoever provides the food for a fasting person to break his fast with, then for him is the same reward as his (the fasting person's), without anything being diminished from the reward of the fasting person

808. Abu Hurairah narrated:"The Messenger of Allah would encourage the night prayer in Ramadan without firmly ordering it, and he would say: "Whoever stands (in the night prayer) for Ramadan with faith and seeking the reward (from Allah), then he will be forgiven what has preceded of his sins.' So the Messenger of Allah died and the matter was like that. Then the matter was the same during the Khilafah of Abu Bakr and it continued during a portion of the Khilafah of Umar bin Al-Khattab

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809. Sa'eed bin Abi Sa'eed Al Maqbury narrated:"Abu Shuraih Al-Adawi said tat when Amr bin Sa'eed was sending troops to Makkah he said to him: 'O Amr! Allow me to tell you what the Messenger of Allah said on the day following the Conquest of Makkah. My ears heard it, my heard understood it thoroughly, and with my own eyes, I saw the Prophet when he - after glorifying and praising Allah - said: "Indeed Allah, the Most High, made Makkah a sanctuary, it was not made a sanctuary by the people. So it is not lawful for a man who believes in Allah and the Last Day to shed blood it, nor to cut down its trees. If anybody tries to use the Messenger of Allah to make an excuse for fighting in it, then say to him: 'Indeed Allah permitted His Messenger and He did not permit you.' Allah only allowed it for me for a few hours of one day, and today its sanctity has returned as it was before. So let the one who is present convey to the one who is absent." Abu Shuraih was asked: "What was Amr bin Sa'eed's reply to you?" He said: "I am more knowledgeable about that than you Abu Shuraih! The Haram does not give protection to a disobedient person, nor a person fleeing for murder, nor fleeing for (Kharbah) lawlessness

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810. Abdullah (bin Mas'ud) narrated that:The Messenger of Allah said: "Alternate between Hajj and Umrah; for those two remove poverty and sins just as the bellows removes filth from iron, gold, and silver - and there is no reward for Al-Hajj Al-Mabrur except for Paradise

811. Abu Hurairah narrated that :The Messenger of Allah said: "Whoever performs Hajj for Allah, and he does not have sexual relations nor commit any sin, then his previous sins will be forgiven

812. Ali narrated that :The Messenger of Allah said: "Whoever has the provisions and the means to convey him to Allah's House and he does not perform Hajj, then it does not matter if he dies as a Jew or a Christian. That is because Allah said in His Book: 'And Hajj to the House is a duty that mankind owes to Allah, for whomever is able to bear the journey

813. Ibn Umar narrated:"A man came to the Prophet and said: 'O Messenger of Allah! What is it that makes Hajj obligatory?' He said: "The provisions and a means of conveyance

814. Ali bin Abi Talib narrated:"When Allah revealed: And Hajj to the House is a duty that mankind owes to Allah, for whomever is able to bear the journey. They said: 'O Messenger of Allah! Is that every year?' He remained silent. So they said: 'O Messenger of Allah! Is that every year?' He said: 'No. If I had said yes, then it would have been made obligatory.' So Allah revealed: O you who believe! Do not ask about things which, if made plain to you, may cause you trouble

815. Jabir bin Abdullah narrated:"The Prophet performed Hajj three times. He performed Hajj twice before his emigration, and he performed one Hajj after he emigrated, and these were accompanied by Umrah. So he drove sixty-three sacrificial animals (Budn) and Ali came from Yemen with the rest of them, among them was a camel of Abu Jahl that has a ring made of silver in its nose. So he (the Messenger of Allah) slaughtered the, and the Messenger of Allah ordered that a piece of each of them be cooked, and he drank from its broth

815.2. Qatadah narrated:"I said to Anas bin Malik: 'How many times did the Prophet perform Hajj?' He said: 'He performed one Hajj and he performed four Umrah: An Umrah during Dhul-Qa'dah; the Umrah of Al-Hudaibiyah, and Umrah with his Hajj, and an Umrah from Al-Ji'irranah when he divided up the war spoils of Hunain

816. Ibn Abbas narrated:"The Messenger of Allah performed four Umrah: The Umrah of Al-Hudaibiyah, a second Umrah the following (year), (which was) the Umrah of Al-Qisas during Dhul-Qa'dah, a third Umrah from Al-Ji'irranah, and the fourth which accompanied his Hajj

817. Jabir bin Abdullah narrated:"When the Prophet wanted to Perform Hajj, he announced it to the people, and they gathered (to accompany him). When he reached Al-Baida he assumed Ihram

818. Ibn Umar narrated:"Al-Baida the one they lie about regarding the Messenger of Allah. By Allah! The Messenger of Allah did not start the Talbiyah except from near the Masjid, near the tree

819. Ibn Abbas narrated:"The Prophet started the Talbiyah after the Salat

820. Aishah narrated:"the Messenger of Allah performed the Ifrad form of Hajj

821. Anas narrated:"I heard the Prophet saying: (Labbaika Bi'umratin wa Hajjah) 'Here I am for 'Umrah and Hajj

822. Ibn Abbas narrated:"The Messenger of Allah performed Tamattu, as did Abu Bakr, Umar and Uthman. And the first to prohibit it was Mu'awiyah

823. Muhammad bin Abdullah bin Al-Harith bin Nawfal narrated that:He heard Sa'd bin Abi Waqas, and Ad-Dahhak bin Qais while they were mentioning Tamattu after "Umrah until Hajj. Ad-Dahhak bin Qais said: "No one does that except one who is ignorant of the order of Allah, Most High." Sa'd said: "How horrible is it what you have said O my nephew!" So Ad-Dahhak (bin Qais) said: "Indeed Umar bin Al-Khattab has prohibited that." So Sa'd said: "The Messenger of Allah did it, and we did it with him

824. Salim bin Abdullah narrated that :he had heard a man from Ash-Sham asking Abdullah bin Umar about Tamattu after Umrah until Hajj, so Abdullah bin Umar said: "It is lawful." The man from Ash-Sham said: "But your father prohibited it." So Abdullah bin Umar said: "Is the order to follow my father or is the order (to follow) for the Messenger of Allah?" The man said: "Rather it is for the Messenger of Allah." So he said: "Indeed the Messenger of Allah did it

825. Ibn Umar narrated:"The Prophet would say the following for the Talbiyah: "Labbaik Allahumma labbaik. Labbaik la sharika laka labbaik. Innal-hamda wan-ni;mata laka wal-mulk, la sharika laka." ('I respond to Your call O Allah! I respond to Your call. You have no partner. I respond to Your call. All praise, thanks and blessings are for You. All sovereignty is for You. And You have no partners with You)

826. Nafi` narrated:When Ibn Umar would say the talbiyah he would continue saying: "Labbaik Allahumma labbaik. Labbaik la sharika laka labbaik. Innal-hamda wan-ni`mata laka wal-mulk, la sharika laka" ('I respond to Your call O Allah! I respond to Your call, You have no partner, I respond to You call. All praise, thanks and blessings are for You. And You have no partners with You). He said: 'Abdullah bin Umar would say: 'This is the Talbiyah of the Messenger of Allah.' He would himself add the following after the Talbiyah of the Messenger of Allah: "Labbaik labbaika wa-sa'daik, wal-khairuu fi yadaik. Labbaika war-raghba'u ilaika wal-amal" ('I respond to Your call, and I am obedient to Your orders, all good is in Your Hands. I respond to Your call and the requests and deeds are for You)

827. Abu Bakr As-Siddiq narrated that:The Messenger of Allah was asked: "Which Hajj is the most virtuous?" He said: "That with raised voices (Al-Ajj) and the flow of blood (of the sacrifice) (Ath-Thajj)

828. Sahl bin Sa'd narrated that :the Messenger of Allah said: "There is no Muslim who says the Talbiyah except that - on his right and left, until the end f the land,

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from here to there - the rocks, or trees, or mud say the Talbiyah

829. Khallad bin As-Sa'ib (bin Khalad) narrated from his father: Who said that the Messenger of Allah said: "Jibril came to me and ordered me to order my Companions to raise their voices with the Ihlal, or; the Talbiyah

830. Zaid bin Thabit narrated from his father :who said that he saw the Prophet disrobing for his Ihlal and to perform Ghushl

831. Ibn Umar narrated that: A man said: "Where should we begin our Hil (Ihram) O Messenger of Allah?" He said: "The people of Al-Madinah begin their Hil (Ihram) from Dhul-Hulaifah, the people from Ash-Sham from Al-Juhfah, and the people of Najd from Qarn." And he (Ibn Umar) said: ("And they say:) "And the people of Yemen from Yalamlam

832. Ibn Abbas narrated: "The Prophet made Al-Aqiq the Miqat for the people of the west

833. Ibn Umar narrated: "A man stood and said 'O Messenger of Allah! What clothing do you command us to wear in Al-Haram?' The Messenger of Allah said: 'Do not wear shirts, nor pants, nor burnouses, nor turbans, nor Khuff - unless one does not have any sandals, then let him wear Khuff, but let him cut them below the ankles. And do not wear any cloth that has been touched by saffron or Wars. And the woman in Ihram is not to cover her face, nor wear gloves

834. Ibn Abbas narrated that: He heard the Messenger of Allah say: "If the Muhrim cannot find an Izar, then let him wear pants, and if he cannot find sandals, then let him wear Khuff

835. Ya'la bin Umayyah narrated: "The Messenger of Allah saw a Bedouin who was in Ihram wearing a cloak. So he ordered him to remove it

836. Ya'la bin Umayyah narrated: A Hadith similar to no. 835 with a different chain

837. Aishah narrated that :the Messenger of Allah said: "Five are Fawasiq which may be killed in the Haram: the mouse, the scorpion, the crow, the kite, and the barbed dog

838. Abu Sa'eed narrated that: The Prophet said: "The Muhrim may kill the wild beast of prey, the rabid dog, the mouse, the scorpion, the kite, and the crow

839. Ibn Abbas narrated: "The Messenger of Allah was cupped while he was a Muhrim

840. Nubaih bin Wahb narrated: "Ibn Ma'mar wanted to have his son married. So he sent me to Aban bin Uthman who was the Amir of the (Hajj) season. I went to him and said: 'Your brother wants to marry his son and he would like for you to witness that.' He said: 'I think he is but a crude Bedouin; indeed the Muhrim is not to marry nor have someone married'" - or he said similarly - then he narrated from Uthman similar in Marfu form (from the Prophet)

841. Abu Rafi narrated: "The Messenger of Allah married Maimunah while he was Halal, and he stayed with her while he was Halal, and I was the messenger between the two of them

842. Ibn Abbas narrated: "The Prophet married Maimunah while he was a Muhrim

843. (Another chain) that Ibn Abbas narrated: "The Prophet married Maimunah while he was a Muhrim

844. (Another chain) that Ibn Abbas narrated: "The Prophet married Maimunah while he was a Muhrim

845. Yazid bin Al-Asamm narrated about Maimunah: "The Messenger of Allah married her while he was Halal and he stayed with her while he was Halal. She died in Sarif, and we buried her at the (site of the) tent where he had stayed with her

846. Jabir bin Abdullah narrated that: The Prophet said: "The land game is lawful for you while you are in Ihram as long as you did not hunt it - or - it was not hunted for you

847. Abu Qatadah narrated that: He was with the Prophet and when he got to one of the roads of Makkah some of the companions were Muhrim and he (Abu Qatadah) was not a Muhrim. So he saw a wild donkey, so he mounted his horse, asked his companions to give him his whip but they refused, so he asked them to give him his spear and they refused. So he (himself) took it and struck the donkey killing it. Some of the Companions of the Prophet ate it and some of them refused. When they caught up to the Prophet they asked him about that and he said: "It is only food which Allah fed you

848. (Another chain that) Abu Qatadah narrated: About the wild donkey, and it is similar to the (previous) narrated of Abu An-Nadr except that in the narration of Zaid bin Aslam he said that the Messenger of Allah said: "Do you have any of its meat left with you?

849. Ibn Abbas narrated that: As-S'ab bin Jath-thamah informed him that the Messenger of Allah had passed him at Al-Abwa or Bawaddan. He (As-S'ab) gave him a wild donkey but he refused it. When the Messenger of Allah noticed on his face that he was upset, he said: "We would not refuse you, but we are in Ihram

850. Abu Hurairah narrated: "We went with the Messenger of Allah during Hajj or Umrah and we encountered a swarm of locusts. We began striking at them with our whips and set our staffs, and the Prophet said: "Eat it, for indeed it is game of the sea

851. Ibn Abi Ammar said: "I asked Jabir bin Abdullah: 'Is the hyena game?' He said: 'Yes'" He said: "I said: 'Can it be eaten?' He said: 'Yes.'" He said: "I said: 'Did the Messenger of Allah say that?' He said: 'Yes

852. Ibn Umar narrated: "The Prophet performed Ghushl for entering Makkah at Fakhkh

853. Aishah narrated: "When Prophet came to Makkah he entered it from its higher side, and left from its lower side

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854. Ibn Umar narrated:"The Prophet entered Makkah during the daytime

855. Al-Muhajir Al-Makki said:Jabir bin Abdulla was asked about a man raising his hands when he sees the House (Ka'bah). So he said: 'We performed Hajj with the Messenger of Allah and we did it

856. Jabir narrated:"When the Prophet arrived in Makkah, he entered the Masjid and touched the (Black) Stone, then went to his right and performed Raml (walking quickly) for three (circuits) and walking for four. Then he came to the Maqam and said: 'And take you (people) the Maqam (place) of Ibrahim as a place of prayer.' Then he performed two Rak'ah while the Maqam was between him and the House. Then he came to the (Black) Stone after the two Rak'ah to touch it, then he left to As-Safa - I think - he said: Indeed As-Safa and Al-Marwah are among the symbols of Allah

857. Jabir narrated:"The Prophet performed Raml from the (Black) Stone to the (Black) Stone for three (circuits), and he walked four (circuits)

858. Abu Tufail narrated:"I was with Ibn Abbas, and Mu'awiyah would not pass any corner without touching it. So Ibn Abbas said to him: 'the Prophet would not touch any besides the Black Stone and the Yemeni corner.' So Mu'awiyah said: 'There is no part of the House that is untouchable

859. Ibn Ya'la narrated from his father:"The Prophet performed Tawaf of the House Mudtabi'an, and he was wearing a Burd

860. Abbas bin Rabi'ah said:"I saw Umar bin Al-Khattab kissing the (Black) Stone and saying: 'I am kissing you while I know that you are just a stone, and if I had not seen the Messenger of Allah kissing you, I would not kiss you

861. Az-Zubair bin Arabi narrated:That a man asked Ibn Umar about touching the (Black) Stone, so he said: "I saw the Prophet touching it and kissing it." So the man said: "What is your view if there is a throng (around the Ka'bah) and what is your view if the people overpowered me?" Ibn Umar said: "Leave 'What is your view' in Yemen. I saw the Prophet touching it and kissing it

862. Jabir narrated:"When the Prophet arrived in Makkah, he performed seven (circuits) of Tawaf around the House. Then he came to the Maqam and said: And take you (people) the Maqam (place) of Ibrahim as a place of prayer. Then he prayed behind the Maqam. Then he came to the (Black) Stone to touch it. Then he said: 'We begin with what Allah began with.' So he began at As-Safa and recited: Indeed As-Safa and Al-Marwah are among the Symbols of Allah

863. Ibn Abbas narrated:"The Messenger of Allah only performed the Sa'i of the House and of As-Safa and Al-Marwah to show his strength to the idolaters

864. Kathir bin Jumhan said:"I saw Ibn Umar walking at the place of Sa'i so I said to him: 'Do you walk at the place of Sa'i between As-Safa and Al-Marwah?' He said: 'If I performed Sa'i, then it is because I saw the Messenger of Allah performing Sa'i there, and if I walked, then it is because I have seen the Messenger of Allah walking. And I am an old man

865. Ibn Abbas narrated:"The Prophet performed Tawaf upon his mount, so when he arrived at the (Black Stone) corner, he pointed to it

866. Ibn Abbas narrated:"Whoever performed Tawaf around the House fifty time, he will be as free of his sins as the day his mother bore him

867. Ayyub As-Sakhtiyani said:"We considered Abdullah bin Sa'eed bin Jubair to be better than his father, and he had a brother named Abdul-Malik bin Sa'eed bin Jubair who also reported from him

868. Jubair bin Mut'im narrated that :the Prophet said: "O Banu Abd Manaf! Do not prevent anyone from performing Tawaf around this House, and Salat, whichever hour it is of the night or day

869. Jabir bin Abdullah narrated:During the two Rak'ah of Tawaf, the Messenger of Allah recited the two Surat of Ikhlas, "Say: O you disbelievers!" and: "Say: He is Allah, (the) One

870. Ja'far bin Muhammad narrated from his father:that he considered it recommended for the two Rak'ah of Tawaf to recite: Say: "O you disbelievers!" and: Say: "He is Allah, (the) One

871. Zaid bin Uthai said:XI asked Ali: "What is it that you were sent with?" He said: "With four things: None will be admitted into Paradise except for the soul that is a Muslim. None is to perform Tawaf around the House while naked. The Muslims and the idolaters will not be gathering (in Makkah) together after this year. And for whomever there is a covenant between him and the Prophet, then his covenant is (valid) until its term, and for that in which there was no term, then it shall be four months

872. Zaid bin Uthai said:(Another chain) and they said: "Zaid bin Yuthai" and this is more correct

873. Aishah narrated:"The Prophet left me while he had a joyous look of contentment and he returned to me grieving. So I asked him about that and he said: 'I entered the Ka'bah, and I wished that I had not done it. I fear that my Ummah will follow me (in that) after me

874. Ibn Umar narrated from Bilal:"The Prophet performed Salat in the interior of the Ka'bah." And Ibn Abbas said: "He did not perform Salat in it, but he said the Takbir

875. Al-Aswad bin Yazid narrated that:Ibn Az-Zubair said to him: "Narrated to me from what the Mother of the Believers used to (secretly) inform you about" - meaning Aishah - so he said: "She narrated to me that the Messenger of Allah said: 'Had your people not been still close to the pre-Islamic period of ignorance, then I would demolish the Ka'bah and rebuild it with two doors.'" He said: "So when Ibn Az-Zubair came to power he demolished it and rebuilt it with two doors

876. Aishah narrated:"I wanted to enter the House to perform Salat in it, so the Messenger of Allah took me by the hand and put me in the Hijr, and he said:

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'Perform Salat in the Hijri if you want to enter the House. For indeed it is part of the House, but your people considered it insignificant when they built the Ka'bah, so they put it outside the House

877. Ibn Abbas narrated that:The Messenger of Allah said: "The Black Stone descended from the Paradise, and it was more white than milk, then it was blackened by the sins of the children of Adam

878. Abdullah bin Amr narrated that :He heard the Messenger of Allah saying: "Indeed the Corner and the Maqam are two corundums from the corundum of Paradise. Allah removed their lights, and if their lights had not been removed then they would illuminate what is between east and the west

879. Ata reported that Ibn Abbas narrated:"The Messenger of Allah led us in Salat at Mina for Zuhr, Asr, Maghrib, Isha, and Fajr, then he left in the morning to Arafat

880. Al-Hakam reported from Miqsam, that Ibn Abbas narrated:That the Prophet prayed Zuhr and Fajr in Mina, then he left in the morning to Arafat

881. Aishah said:"We said: 'O Messenger of Allah! Shall we build a structure to shade you at Mina? He said: 'No., Mina is a resting place for whoever arrives

882. Harithah bin Wahb said:"I prayed two Rak'ah with the Prophet at Mina, and the people were as secure as they ever were, and even more so

883. Amr bin Dinar narrated from Amr bin Abdulah bin Safwan, that Yazid bin Shaiban said:"Ibn Mirba Al-Ansari came to us while we were standing at our places" (Amr bin Sinar said:) a place that Amr (bin Abdullah) indicated was far - "and he said: 'I am a messenger whom the Messenger of Allah sent to you to say: 'Stay with your (Hajj) rites, for indeed you are following a legacy left by Ibrahim

884. Aishah narrated:"The Quraish and those who followed their religion - and they were called Al-Hums - would stand at Al-Muzdalifah, and they would say: 'We are the people of Allah.' The others would stand at Arafat, so Allah the Mighty and Sublime revealed: Then depart from where the people depart

885. Ali bin Abi Talib, may Allah be pleased with him, narrated:"The Messenger of Allah stopped at Arafat and said: 'This is Arafah and it is a place of standing. And all of Arafat is a place for standing.' Then he departed when the sun had set and took Usamah bin Zaid as a companion rider, and he was motioning with his hand as was his custom, and the people were striking (their camels) on the right and the left to try and catch them, so he said: 'O you people! Be calmm.' Then he came to Jama and performed the two Salat there combined. When the morning came, he went to Quzah and stood there and said: 'This is Quzah, and it is a place of standing, and all of Jama is a place for standing.' Then he departed until he arrived at Wadi Muhassir. Then he stuck his she-camel and she trotted until he passed the valley. Then he stopped and took Al-Fadl as a companion rider and went to the Jamrah to stone it. Then he went to Al-Manhar and said: 'This is Al-Manhar, and all of Mina is a place for sacrifice.' A young girl from Khath'am came to ask him for a verdict, she said: 'Indeed my father is an elderly man who has lived until Allah has made Hajj obligatory, so would he be rewarded if I perform Hajj for him? He said: 'Perform Hajj for your father.'" He said: "And he turned the neck of Al Fadl. So Al-Abbas said: 'O Messenger of Allah! Why did you turn the neck of your cousin?' He said: 'I saw a young man and a young woman, and they were not safe from Shaitan.' A man came to him and said, 'O Messenger of Allah! I performed (Tawaf) Al-Ifadah before shaving.' He said: 'Shave, and there is no harm'" - or: 'Clip and there is no harm'" He said: "Someone else came and said: 'O Messenger of Allah! I did the sacrifice before stoning.' So he said: 'Stone, and there is no harm.'" He said: "Then he went to the House (Ka'bah) to perform Tawaf around it, then he went to Zamzam and said: 'O tribe of Abdul-Muttalib! If it were not that the people would rush upon you then I would remove it

886. Jabir narrated:"The Prophet hurried through Wadi Muhassir." Bishr (one of the narrators) added: "He departed from Jam calmly and he ordered them (the people) to be calm." And Abu Nu'aim (one of the narrators) added: "And he ordered them to do the stoning with what was similar to pebbles for Al-Khadhf' And he said: "Perhaps I will not see you after this year

887. Abdullah bin Malik narrated:"Ibn Umar prayed at Jam (Muzdalifah), so he combined two prayers with the Iqamah, and he said: 'I saw the Messenger of Allah doing the same as this at the place

888. (Another chain) that Sa'eed bin Jubair narrated :Similarly from Ibn Umar, from the Prophet

889. Abdur-Rahman bin Ya'mar narrated that:Some people among the residents of Najd came to the Messenger of Allah while he was at Arafat. They were questioning him, so he ordered a caller to proclaim: "The Hajj is Arafah. Whoever came to Jam during the night, before the time of Fajr, then he has attended the Hajj. The days of Mina are three, so whoever hastens (leaving after) two days, then there is no sin upon him, and whoever delays, then there is no sin upon him." Muhammad said: "Yahya added: 'And he took a companion rider to proclaim it

890. Abdur-Rahman bin Ya'mar narrated:(Another chain) with a similar narration (as no)

891. Urwah bin Mudarris bin Aws bin Harithah bin Lam At-Ta'i narrated:"I came to the Messenger of Allah at Al-Muzdalifah when he left for the Salat. I said: 'O Messenger of Allah! I came from the two mountains of (the tribe of) Tai, wearing out my mount and exhausting myself. By Allah! I did not leave a Hahl (sand dune) without stopping on it. So is there Hajj for me?" The Messenger of Allah said: 'Whoever attends this Salat of ours, and stays here with us until departing, while he has stood during the night or the day before that at Arafat, then he has completed his Hajj and fulfilled his Tafath

892. Ibn Abbas narrated:"The Messenger of Allah sent me with the Thaqal (load of baggage) during the night from Jam

893. Ibn Abbas narrated:"The Prophet advanced the weak among his family and he said: 'Do not stone the Jamrah until the sun has risen

894. Jabir narrated:"The Prophet would stone on the Day of An-Nahr during the morning light, as for (the days) afterwards, then (he would do it) after the Zenith

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of the sun

895. Ibn Abbas narrated:"The Prophet departed before the rising of the sun

896. Amr bin Maimun narrated:"We were halted at Jama when Umar bin Al-Khattab said: 'The idolaters would not depart until the sun had risen and they would say: "Let the sun shine on Thabir" and indeed the Messenger of Allah contradicted them.' So Umar departed before the rising of the sun

897. Jabir narrated:"I saw the Messenger of Allah stoning the Jimar with what was similar to pebbles for Al-Khadhaf

898. Ibn Abbas narrated:"The Messenger of Allah stoned the Jimar when the sun had passed the zenith

899. Ibn Abbas narrated:"The Prophet stoned the Jamrah on the Day of An-Nahr while riding

900. Ibn Umar narrated:"The Prophet would walk when stoning the Jimar, both going and returning

901. Abdur-Rahman bin Yazid narrated:"When Abdullah went to stone Jamrat Al-Aqabah, he went to the middle of the valley, faced the Ka'bah, and proceeded to stone the Jamrah at its southern wall. Then he stoned with seven pebbles, saying: "Allahu Akbar" with each pebble. Then he said: 'By Allah except Whom none is worthy of worship. This is where the one stoned to whom Surat Al-Baqarah was revealed

902. Aishah narrated that:The Prophet said: "Stoning the Jimari and Sa'i between As-Safa and Al-Marwah are only done for the establishment of Allah's remembrance

903. Qudamah bin Abdullah said:"I saw the Prophet stoning the Jimar upon his she-camel; there was no hitting, nor crowding, nor: 'Look out! Look out

904. Jabir narrated:"We slaughtered with the Messenger of Allah during the year of Al-Hudaibiyah: a cow for seven, and a Badanah for seven

905. Ibn Abbas narrated:"We were with the Prophet on a journey (on the Day of) Adha, so seven of us shared in a cow, and ten for a camel

906. Ibn Abbas narrated:"The Prophet garlanded two sandals and marked the Hadi on the right side at Dhul-Hulaifah, and removed the blood from it

907. Ibn Umar narrated:"The Prophet purchased his Hadi in Qudaid

908. Aishah narrated:"I twisted the garlands for the Hadi of the Prophet, then he did not assume Ihram, nor did he avoid any clothing

909. Aishah narrated:"I twisted the garlands for all of the Hadi of the Messenger of Allah, which were sheep, then he did not assume Ihram

910. Najiyah Al-Khuza'i (the Companion of the Messenger of Allah) said:"I said: 'O Messenger of Allah! What should be done with the afflicted among the Hadi?' He said: 'Slaughter them, then dip their sandals in their blood, then leave them so that the people can eat them

911. Anas bin Malik narrated:That the Prophet saw a man driving his Badanah so he said to him: "Ride it." He said: "O Messenger of Allah! It is a Badanah." So on the third or fourth time he said to him: "Ride it. And woe to you

912. Anas bin Malik narrated:"When the Messenger of Allah stoned the Jamrah, he slaughtered his sacrifice, then he presented the barber the right side (of his head) and he shaved it, then he gave (the hair) to Abu Talhah. Then he presented the left side to him and he shaved it. Then he said: 'Divide it (the hair) among the people

913. Ibn Umar narrated that:The Messenger of Allah said: "May Allah have mercy upon those who shaved" saying it one or two times, then he said: "And those who shortened

914. Ali narrated:"The Messenger of Allah prohibited that a woman should shave her head

915. (Another chain) with similar (as no. 914) from Khilas:But he did not mention "from Ali

916. Abdullah bin Amr narrated:"A man asked the Messenger of Allah: 'I shaved before slaughtering.' So he said: 'Slaughter, and there is no harm.' Another man asked him: 'I performed the sacrifice before stoning.' He said: 'Stone, and there is no harm

917. Aishah narrated:"I put perfume with musk in it on the Messenger of Allah before he assumed Ihram, and on the Day of An-Nahr before he performed Tawaf around the House

918. Al-Fadl bin Abbas narrated:"I was a companion rider with the Messenger of Allah from Jam to Mina. He did not cease saying the Talbiyah until stoning Jamrat Al-Aqabah

919. Ibn Abbas narrated:(that the Prophet): "Would stop saying the Talbiyah during "Umrah when he touched the (Black) Stone

920. Aishah narrated:"The Prophet delayed the visiting Tawaf until the night

921. Ibn Umar narrated:"The Prophet, Abu Bakr, Umar, and Uthman would camp at Al-Abtah

922. Ibn Abbas narrated:"At-Tahsib is nothing, it is only a place that the Messenger of Allah camped at

923. Aishah narrated:"The Messenger of Allah only camped at Al-Abtah because it was easier for his departure

924. Jabir bin Abdullah narrated:"A woman held a boy of hers up for the Messenger of Allah and said: 'O Messenger of Allah! Is there Hajj for this one' He said: 'Yes, and you will be rewarded

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925. As-Sa'ib bin Yazid narrated:"My father took me for Hajj with the Messenger of Allah during the Farewell Hajj, and I was seven years old
926. (Another chain) from Jabir bin Abdullah:From the Prophet, with similar (Hadith of Muhammad bin Tarif no)
927. Jabir narrated:"When we performed our Hajj with the Prophet we would say the Talbiyah for the women and we would stone for the boys
928. Al-Fadl bin Abbas narrated:"A woman from Khath'am said: 'O Messenger of Allah! My father has lived until Allah has made Hajj obligatory, and he is an elderly man who is not able to sit on the back of a camel.' So he (pbuh) said: 'Perform Hajj for him
929. Abdullah bin Buraidah narrated from his father who said:"A woman came to the Prophet and said: 'My mother died and she did not perform Hajj should I perform Hajj on her behalf?' He said: 'Yes, perform Hajj on her behalf
930. Abu Razin Al-Uqaili narrated:That he went to the Prophet and said: "O Messenger of Allah! My father is an elderly man who is not able to perform Hajj nor Umrah nor undertake a journey.' He said: 'Perform Hajj on behalf of your father and perform Umrah
931. Jabir narrated that:The Prophet was asked about whether Umrah was obligatory? He said: "No. But if you perform Umrah it is more virtuous
932. Ibn Abbas narrated:That the Prophet said: "Umrah has been entered into Hajj until the Day of Resurrection
933. Abu Hurairah narrated that the Messenger of Allah said:"Umrah to 'Umrah atones for the sins between them, and for A1-Hajj Al-Mabrur there is no reward except Paradise
934. Amr bin Aws narrated from Abdur-Rahman bin Abi Bakr:"The Prophet ordered Abdur-RAhman bin Abi Bakr to (accompany) Aishah to perform Umrah from At-Tan'im
935. Muharrish Al-Kabi narrated:"The Messenger of Allah left Al-Ji'irranah during the night for Umrah, then he entered Makkah during he night and performed his Umrah. Then he left there during the night, then he was in Al-Ji'irranah by the morning, as if he had spent the night. When the sun passed the zenith in the morning he left from the midst of Sarif until he came on a road from amidst Sarif. It is because of this that his Umrah was concealed from the people
936. Urwah said:Ibn Umar was asked: In which month did the Messenger of Allah perform Umrah? He said: 'During Rajab.' So Aishah said: 'The Messenger of Allah did not perform Umrah except that he was with him - meaning Ibn Umar - and he did not ever perform Umrah in the month of Rajab
937. Ibn Umar narrated:"The Prophet performed Umrah four times, one of them was during Rajab
938. Al-Bara narrated:"The Prophet performed Umrah during Dhul-Qa'dah
939. Umm Ma'qil narrated that:The Prophet said: "Umrah during Ramadan is equal to Hajj
940. Ikrimah narrated from Al-Hajjaj bin Amr who narrated that:The Messenger of Allah said: "Whoever suffers a fracture or becomes lame then he (leaves the state of Ihram) and is required to perform another Hajj." I (Ikrimah) mentioned that to Abu Hurairah and Ibn Abbas and they said: "He told the truth
941. Ibn Abbas narrated:"Duba'ah bint Az-Zubair came to the prophet and said: 'O Messenger of Allah! I want to perform Hajj so should I state a condition?' He said: 'Yes.' She asked: 'So how should I say it?' He said: 'Say; "Labbaik Allahumma labbaika mahilli minal Ard haithu tahbisuni (I respond to Your call O Allah, I respond to Your call, I will exit Ihram any where on the earth where You prevent me)
942. Salim narrated that :His father disliked making a condition during Hajj and he said: 'Is not the Sunnah of your Prophet enough for you?
943. Aishah narrated:"It was mentioned to the Messenger of Allah that Safiyyah bint Huyai got her menses during the days of Mina, so he said: "Will she prevent us (from departing)?" They said: "She has done (Tawaf) Al-Ifadah/" So the Messenger of Allah said: "In that case there is no harm
944. Ibn Umar said:"Whoever performs Hajj to the House, then let the last of their acts be at the House, except for menstruating women. The Messenger of Allah gave them permission (to leave)." (Sahih Mawquf)
- 945.
946. Al-Harith bin Abdullah bin Aws said:"I heard the Prophet saying: 'Whoever performs Hajj to this House, or Umrah, then let the last of his acts be at the House'" So Umar said: "May your hand be humiliated! You heard this from the Messenger of Allah but did not inform us of it?
947. Jabir narrated:"The Messenger of Allah performed Qaran for Hajj and Umrah, so he performed one Tawaf for both of them
948. Ibn Umar narrated that:The Messenger of Allah said: "Whoever assumes Ihram for Hajj and Umrah, then it is acceptable for him to perform one Tawaf and one Sa'I for them both, until he exits Ihram for both of them together
949. Al-Ala bin Al-Hadrami narrated :(that the Prophet said): "The Muhajir may stay for three (days) in Makkah after carrying out his rites
950. Ibn Umar said:"When the Prophet would come home from a battle, or Hajj, or Umrah, when he was it a tract of land or raised area he would say 'Allahu Akbar (Allah is Most Great)' three times, then say: 'La Ilaha illallah Wahdahu la sharika lahu, lahul-mulku wa lahul-Hamdu wa Huwa ala kulli shai'in qadir. A'ibuna ta'ibun abidun saa'ihuna li Rabbina Hamiduna, Sadaqallahu wa'dahu wa nasara abdahu wa hazamal-ahzab Wahdah. (None has the right to be worshiped but Allah Alone without partners. To Him belongs the sovereignty and to Him belongs the praise, and He has power over all things. We are returning, repenting, worshipping, traveling for our Lord, and we are praising. Allah has told the truth, and kept His promise and helped His worshipper, and routed the confederates, Alone)

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951. Ibn Abbas narrated:"We were with the Messenger of Allah on a journey when he saw a man fall from his camel, his neck was broken and he died, and he was a Muhrim. So the Messenger of Allah said: 'Wash him with water and Sidr, and shroud him in his garments, and do not cover his head. For indeed he will be resurrected on the Day of Judgment saying the Talbiyah

952. Nubaih bin Wahb narrated that :Umar bin Ubaidullah bin Ma'mar was complaining about his eyes while he was a Muhrim. He asked Aban bin Uthman about it and he said: "Bandage it with some aloes, for I heard Uthman bin Affan mentioning that the Messenger of Allah said: 'Bandage it with aloes

953. Abdur-Rahman bin Abu Laila narrated from Ka'b bin Ujah that:The Prophet passed by him while he was at Al-Hudaibiyah, before entering Makkah, and he was a Muhrim. He had lit a fire under a cooking pot and lice were falling all over his face. So he (the Prophet) said: "Have these lice of yours troubled you?" He said: "Yes." He said: "Shave and feed six of the poor with a Faraq" and a Faraq is three Sa - "or fast three days, or slaughter a sacrifice." Ibn Abi Najih (one of the narrators) said: "Or slaughter a sheep

954. Abi Al-Baddah bin Adi narrated from his father:"The Prophet permitted the shepherds to stone a day and leave a day

955. Abi Al-Baddah bin Asim bin Adi narrated from his father:"The Messenger of Allah permitted the camel herders who were in the camp (at Mina) to stone on the Day of An-Nahr then to gather the stoning of two days after the Day of An-Nahr, so that they stoned them during one of them." Malik said: "I think that he said about the first of them: 'They they should stone on the day of departure

956. Anas bin Malik narrated:"When Ali returned to the Messenger of Allah from Yemen he said: 'For what did you intended the Talbiyah?' He replied: 'I intended the Talbiyah for what the Messenger of Allah announced it.' So he (pbuh) said: 'If I did not have the Hadi with me then I would exit Ihram

957. Ali narrated:"I asked the Messenger of Allah about the day of Al-Hajj Al-Akbar and he said: 'They Day of An-Nahr

958. Ali narrated:"They day of Al-Hajj Al-Akbar is the Day of An-Nahr

959. Ibn Ubaid bin Umair narrated from his father:"Ibn Umar was clinging on the two corners (in a manner that I had not seen any of the Companions of the Prophet doing) so I said: 'O Abu Abdur-Rahman! You are clinging on the two corners in a manner that I have not seen any of the Companions of the Prophet clining.' So he said: 'I do it because I heard the Messenger of Allah saying: "Touching them atones for sins." And I heard him saying: "Whoever performs Tawaf around this House seven times and he keeps track of it, then it is as if he freed a slave." And I heard him saying: "One foot is not put down, nor another raised except that Allah removes a sin from him and records a good merit for him

960. Ibn Abbas narrated that :the Prophet said: "Tawaf around the House is similar to Salat except that you talk during it. So whoever talks in it, then let him not say but good

961. Ibn Abbas narrated that:The Messenger of Allah said about the (Black) Stone: "By Allah! Allah will raise it on the Day of Resurrection with two eyes by which it sees and a tongue that it speaks with, testifying to whoever touched it in truth

962. Ibn Umar narrated:"The Prophet would apply oil that is not scented (Ghair Muqattat) while he was a Muhrim

963. Hisham bin Urwah narrated :from his father about Aishah, that she would carry some Zamzam water, and she would say: "Indeed the Messenger of Allah would carry it

964. Abdul-Aziz bin Rufai narrated:"I said to Anas bin Malik: 'Narrated something to me that you understand about where the Messenger of Allah performed Zuhr on the Day of Tarwiyah.' He said: 'In Mina.'"" "I said: 'So where did he pray Asr on the day of departure?' He said: 'In Al-Abtab.' Then he said: 'Do what your leaders do

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965. Aishah narrated that:The Messenger of Allah said: "The believer is not afflicted by the prick of a thorn or what is worse (or greater) than that, except that by it Allah raises him in rank and removes sin from him

966. Abu Sa'eed Al-Khudri (may Allah be pleased with him) narrated that:The Messenger of Allah said: "Nothing afflicts the believer, whether fatigue, grief, disease - even a worry that concerns him - except that by it, Allah removes something from his bad deeds

967. Thawban narrated that :the Prophet said: "Indeed the Muslim remains in the Khurfah (harvest) of Paradise while he visits his brother Muslim

968. (Another chain) from Thawban who narrated that:The Prophet said similarly, but he added in it: "They said: 'What is the Khurfah of Paradise?' And he said: "Its harvest

969. Thuwair [and he is Ibn Abi Fakhitah] narrated that :His father said: "Ali took me by the hand and said: 'Come with us to pay a visit to Al-Hasan.' So we found that Abu Musa was with him.' Ali - peace be upon him - said: 'O Abu Musa! Did you come to visit (the sick) or merely (stop by to) visit?' He said: 'No, to visit (the sick).' So Ali said: 'I heard the Messenger of Allah saying: "No Muslim visits (the sick) Muslims in the morning, except that seventy-thousand angels, sent Salat upon him until the evening, and he does not visit at night except that seventy thousand angels sent Salat upon him until the morning, and there will be a garden for him in Paradise

970. Harithah bin Mudarrib said:"I entered upon Khabab and he had been cauterized on his stomach. He said: 'I do not know any of the Companions of the

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Prophet who met with the trial I have met with. Indeed I could not find a Dirham during the time of the Prophet, and (now) outside my house there are forty thousand. If it were not that the Messenger of Allah forbade us' - or: 'forbade' - 'from wishing for death, then I would wish for it

971. Anas bin Malik narrated that:The Prophet said that (a Hadith similar to no)

972. Abu Sa'eed narrated that:Jibril came to the Prophet and said: "O Muhammad! Are you suffering?" He said: "Yes." He said: "In the Name of Allah, I recite a prayer (Ruqyah) over you, from the evil of every person and evil eye. In the Name of Allah I recite a prayer (Ruqyah) over you, may Allah cure you

973. Abdul-Aziz bin Suhaib said:"Thabit Al-Bunani and I entered upon Anas bin Malik, and Thabit said: 'O Abu Hamzah! I am suffering from an illness. So Anas said: 'Shall I not recite the Ruqyah of the Messenger of Allah over you?' He said: 'Why, yes.' He said: 'O Allah! Lord of mankind, removed the harm, and cure (him). Indeed You are the One Who cures, there is none who cures except you, a cure that leaves no disease

974. Ibn Umar narrated that:The Messenger of Allah said: "A Muslim man has no right to spend two nights while he has something to will, except while his will is recorded with him

975. Sa'd bin Malik said:"The Messenger of Allah came to visit me while I was sick. He said: 'Do you have a will?' I said: 'Yes.' He said: 'For how much?' I said: 'All of my wealth, for the cause of Allah.' He said: 'What did you leave for your children?'" He (Sa'd) said: "They are rich in goodness.' He said: 'Will a tenth.'" He (Sa'd) said: "He (pbuh) continued decreasing it until he said: 'Will a third, and a third is too great.'" (One of the narrators:) Abdur-Rahman said: "We considered it recommended that it be less than a third, since the Messenger of Allah said: 'And a third is too great

976. Abu Sa'eed Al-Khudri narrated that:The Prophet said: "Instruct your dying to say: (La illaha illallah) 'None has the right to be worshipped but Allah

977. Umm Salamah narrated:"The Messenger of Allah said to us: 'When you attend to the sick or dying then say only good, for indeed the angels say "Amin" to what you say.'" She said: "When Abu Salamah died I went to the Prophet and said: 'O Messenger of Allah! Abu Salamah has died.' He said: 'Then say: "O Allah forgive me and him, and give me a good replacement for him." She said: "I said tat, and Allah gave a replace that was better than him: The Messenger of Allah

978. Aishah narrated:"I saw the Messenger of Allah while he was dying. He had a cup with water in it, he put his hand in the cup then wiped his face with the water, then said: 'O Allah! Help me with the throes of death and the agony of death

979. Aishah narrated:"I was not envious of anyone whose death was easy after I saw the severity the death of the Messenger of Allah

980. Alqamah narrated:"I heard Abdullah saying: 'I heard the Messenger of Allah saying: "The believer's soul seeps out, and I do not like the death like that of a donkey.'" They said: "And what is the death of a donkey?" He said: "A sudden death

981. Anas bin Malik narrated that:The Messenger of Allah said: "There is nothing that the two Guardian Angels raise to Allah that they have preserved in a day or night, and Allah finds good in the beginning of the scroll and in the end of the scroll, except that Allah Most High says: 'Bear witness that I have forgiven my servant for what is included in the scroll

982. Abdullah bin Buraidah narrated from his father, that:The Prophet said: "The believer dies with sweat on his brow

983. Thabit narrated from Anas, that:The Prophet entered upon a young man while he was dying. So he said: "How do you feel?" He said: "By Allah! O Messenger of Allah! Indeed I hope in Allah and I fear from my sins." So the Messenger of Allah said: "These two will not be gathered in a worshipper's heart at a time such as this, except that Allah will grant him what he hopes and make him safe from what he fears

984. Abdullah narrated that:The Prophet said: "Beware of An-Na'i, for indeed announcing one's death is from the deeds of Jahliyyah

985. (Another chain) from Abdullah :(from the Prophet) similar (to no. 984), but he did not narrate it in Marfu form, and he did not mention in it: "An-Na'i is announcing of one's death

986. Bilal bin Yahya Al-Absiy narrated that:Hudaifah (bin Al-Yaman) said: "When I do not announce about me to anyone, indeed I fear that it would be An-Na'i, and I heard the Messenger of Allah prohibiting from An-Na'i

987. Anas narrated that:The Messenger of Allah said: "(Real) Patience is at the first stroke of the calamity

988. Anas bin Malik narrated that:The Messenger of Allah said: "(Real) Patience is at the first stroke of the calamity

989. Al-Qasim bin Muhammad narrated from Aishah:"The Prophet kissed Uthman bin Maz'un when he died, and he was crying." Or, he (one of the narrators) said: "His eyes were brimming with tears

990. Umm Atiyyah narrated:"One of the daughters of the Prophet died, so he said: 'Wash her an odd number of times, three, or five, or more than that as you see fit. Wash her with water and Sidr, and in the last (washing) add camphor, or something from camphor. When you are finished then inform me.' When we finished we informed him so he gave us his waist-sheet and said 'Wrap her in it

991. Abu Sa'eed Al-Khudri narrated that:The Messenger of Allah said: "The best scent is the perfume of musk

992. Abu Sa'eed narrated that:The Prophet was asked about musk and he said: "It is the best of your perfumes

993. Abu Hurairah narrated that:The Prophet said: "Ghusl for one who washed him and Wudu for one who carried him

994. Ibn Abbas narrated that:The Messenger of Allah said: "Wear the white among your garments, for indeed they are among the best of your garments, and

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shroud your dead in them

995. Abu Qatadah narrated that:The Messenger of Allah said: "When one of you shrouds his brother, then let him use the best of his shrouds

996. Hisham bin Urwah narrated from his father that:Aishah said: "The Prophet was shrouded in three white Yemeni cloths, there was no shirt nor turban among them." He said: "So they mentioned the saying of the others to Aishah, that there were two garments and a Habir Burd. She said: 'A Burd was brought, but they refused it and they did not shroud him in it

997. Jabir bin Abdullah narrated:"The Messenger of Allah shrouded Hamzah bin Abdul-Muttalib in one cloth of Namirah

998. Abdullah bin Ja'far said:"When the news of the death of Ja'far came, the Prophet said: 'Prepare some food for the family of Ja'far, for indeed something has happened to them that will keep them busy

999. Abdullah narrated that:The Prophet said: "He who slaps (his) cheeks, tears (his) clothes and calls with the call of the Jahliyyah is not one of us

1000. Ali bin Rabi'ah Al-Asadi said:"A man died among the Ansar named Qarazah bin Ka'b, and he was being wailed over. So Al-Mughirah bin Shu'bah came and ascended the Minbar. He uttered thanks and praise to Allah and said: "As for the gravity of wailing in Islam, indeed I heard the Messenger of Allah saying: 'The one who is wailed over is punished as long as he is being wailed over

1001. Abu Hurairah narrated that the Messenger of Allah said:"There are four matters in my nation that are from the matters of Jahiliyyah which the people will not leave: Wailing, slandering one's lineage, Al-Adwa - a camel gets mange, so one hundred camels get mange - but who gave the first camel mange? And Al-Anwa (saying): "We got rain because of this or that celestial positioning

1002. Umar bin Al-Khattab narrated that:The Messenger of Allah said: "The deceased is punished for the crying of his family over him

1003. Musa bin Abi Musa Al-Asha'ri narrated from his father that:The Messenger of Allah said: "No one dies and they stand over him crying and saying: 'O what a great man he was! O how respectful he was!' except that two angels are appointed for him to poke him (saying): 'Is that you?

1004. Yahya bin Abdur-Rahman narrated from Ibn Umar that:The Prophet said: "The deceased is punished for the crying of his family over him." So, Aishah said: "May Allah have mercy upon him. He has not lied, but he is mistaken. It is only that the Messenger of Allah said about a Jewish man who died: 'The deceased is being punished and his family is crying over him

1005. Jabir bin Abdullah narrated:"The Prophet took Abdur-Rahman bin Awf by the hand and went with him to his son Ibrahim. He found him in his last breaths, so he took him and put him on his lap and cried. Abdur-Rahman said to him: 'You cry? Didn't you prohibit (your followers) from crying?' He said: 'No. But I prohibited two foolish immoral voices: A voice during a calamity while clawing at one's face and tearing one's clothes, and Shaitan's scream.'" And there is more that is stated in the Hadith

1006. Abdullah bin Abi Bakr - and he is Ibn Muhammad bin Amr bin Hazm - narrated from his father, that:Amrah informed him that she heard Aishah, while it was being mentioned to her that Ibn Umar had said that the deceased would be punished for the crying of the living (over him). So Aishah said: 'May Allah forgive Abu Abdur-Rahman. He has not lied, but he is mistaken in the understanding. Rather, the Messenger of Allah passed by a Jewish woman who was being cried over, so he said: 'They are crying over her and she is being punished in her grave

1007. Salim narrated that:His father said: "I saw the Prophet, Abu Bakr, and Umar walking in front of the funeral

1008. Salim bin Abdullah narrated that his father said:"I saw the Prophet, Abu Bakr, and Umar walking in front of the funeral

1009. Az-Zuhri said:"The Prophet, Abu Bakr, and Umar would walk in front of the funeral." Az-Zuhri said: "Salim informed me that his father would walk in front of the funeral

1010. Anas bin Malik narrated:"The Messenger of Allah would walk in front of the funeral, as did Abu Bakr, Umar and Uthman

1011. Yahya, the Imam of Banu Taimillah, narrated from Abu Majid :From Abdullah bin Mas'ud who said: "We asked the Messenger of Allah about walking behind the funeral. He said: 'Less than a trot. For if he was good, then you will be hastening him to it (goodness), and if he was evil, then it is only an inhabitant of the Fire that is being taken away.'" The funeral is (to be) followed. The one who precedes it shall not have the reward of those who follow it

1012. Thawban narrated:"We went with the Prophet (following) a funeral. He saw people riding so he said: 'Are you not ashamed? Indeed Allah's angels are on their feet, while you are on the backs of your beasts

1013. Jabir bin Samurah narrated:"We were with the Prophet (following) the funeral of Ibn Ad-Dahbah, and he was on a horse that was walking quickly, and we were around him, and he was trotting

1014. Jabir bin Samurah narrated:"The Prophet followed the funeral of Ibn Ad-Dahdah walking and he returned on horseback

1015. Abu Hurairah narrated that:The Prophet said: "Hurry up with the funeral (procession) for if it was good, you are advancing it to good, and if it was evil, then you are taking it off your necks

1016. Anas bin Malik narrated:"The Messenger of Allah came to Hamza on the Day of Uhud, he stood over him and saw that he had been mutilated. He said: Had it not been that Safiyyah would be distressed, then I would have left him to be eaten by the beasts until he was gathered on the Day of Judgment from their

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stomachs." He said: "Then he called for a Namirah to shroud him with. When it was extended over his head, it left his feet exposed, and when it was extended over his feet, it left his head exposed." He said: "There were many dead and few cloths." He said: "One, two and three men were shrouded in one cloth and buried in one grave." He said: "So the Messenger of Allah was asking which of them knew the most Quran, so he could put him toward the Qiblah." He said: "So the Messenger of Allah buried them and he did not perform (funeral prayers) for them

1017. Anas bin Malik narrated:"The Messenger of Allah would visit the sick, attend the funerals, ride a donkey, accept the invitation of a slave, and on the Day of Banu Quraizah he was on a donkey muzzled with a cord of fibers and a pack-saddle made of fibers

1018. Aishah narrated:"When the Messenger of Allah died, they disagreed over where to bury him. So Abu Bakr said: 'I heard the Messenger of Allah saying something which I have not forgotten, he said: "Allah does not take (the life of) a Prophet except at the location in which He wants him to be buried.'" So they buried him at the spot of his bed

1019. Ibn Umar narrated that:The Messenger of Allah said: "Mention good things about your dead, and refrain from (mentioning) their evil

1020. Ubadah bin As-Samit said:"When the Messenger of Allah follows a corpse, he would not sit until (the deceased was) placed in the Lahd. A rabbi came upon him and said: 'This is what we do, O Muhammad'" He said: "So the Messenger of Allah sat, and he said: 'Differ from them

1021. Abu Sinan said:"I buried my son Sinan and Abu Talhah Al-Khawlani was sitting on the rim of the grave. When I wanted to leave he took me by my hand and said: 'Shall I not inform you of some good new O Abu Sinan!' I said: 'Of course.' He said: 'Ad-Dahhak bin Abdur-Rahman bin Arzab narrated to me, from Abu Musa Al-Ash'ari: "The Messenger of Allah said: 'When a child of the slave (of Allah) died, Allah says to the angels: "Have you taken the fruits of his work." They reply: "Yes." So He says: "What did My slave say?" They reply: "He praised you and mentioned that to You is the return." So Allah says: "Build a house in Paradise for My slave, and name it 'the house of praise

1022. Abu Hurairah narrated:"The Prophet prayed and in the funeral prayer he for An-Najashi, said four Takbir

1023. Abdur-Rahman bin Abi Laila said:"Zaid bin Arqam would say four Takbir for our funerals. (Once) he said five Takbir for a funeral so we asked him about that and he said: 'The Messenger of Allah would say those Takbir

1024. Abu Ibrahim Al-Ashhali narrated :from his father who said: "When the Messenger of Allah would perform the Salat for the funeral he would said: (Allahammaghfir li-hayyina wa mayyittina, wa shahidina wa gha'ibina, wa saghirina wa kabirina, wa dhakarina wa unthana) 'O Allah! Forgive our living and our deceased, our present and our absent, our young and our old, our male and our female

1025. Awf bin Malik said:"I heard the Messenger of Allah, while he was performing Salat for a deceased person. I could hear him saying in his prayer: (Allahummagfir lahu, war hamhu, waghsilhu bil-baradi (waghsilhu) kama yughsaluth-thawb) 'O Allah! Forgive him, have mercy upon him, and wash him with (snow or ice) (and wash him) just as a garment is washed

1026. Ibn Abbas narrated:"The Prophet recited Fatihatil-Kitab for a funeral (prayer)." (Da'if Jiddan)

1027. Talhah bin Abdullah bin Awf narrated:"Ibn Abbas performed Salat for a funeral and he recited Fatihatil-Kitab. So I asked him about it and he said: 'It is from the Sunnah' or, 'From the completeness of the Sunnah

1028. Marthan bin Abdullah Al-Yazani narrated:"When Malik bin Hubairah performed Salat for a funeral and the people were few he would divide them into three groups (rows) then say: 'The Messenger of Allah said: "For whomever three rows perform Salat, then it is granted

1029. Aishah narrated that:The Prophet said: "No one among the Muslim dies, and Salat is performed for him by a community of Muslims reaching one hundred, and they intercede (supplicate) for him, except that their intercession for him is accepted." In his narration, 'Ali bin Hujr said: "One hundred or more than that

1030. Uqbah bin Amir Al-Juhni narrated:"There are three times that the Messenger of Allah prohibited us from performing Salat in, burying our dead in: When the sun's rising appears until it has risen up; when the sun is at the zenith until it passes, and when the sun begins its setting, until it has set

1031. Al-Mughirah bin Shu'bah narrated that:The Prophet said: "The rider is to be behind the funeral (procession), and the walker where he wishes, and the child should be prayed over

1032. Jabir narrated that:The Prophet said: "The child is not prayed over, nor does he inherit, nor is he inherited from until one is sure he was alive at birth

1033. Aishah narrated:"The Messenger of Allah performed Salat over Suhail bin Al-Baida in the Masjid

1034. Abu Ghalib narrated:"I prayed for the funeral of a man with Anas bin Malik, so he stood parallel to his head. Then they came with the body of a woman from the Quraish. They said: 'O Abu Hamzah perform the prayer for her.' So he stood parallel to her waist. Al-Ala bin Ziyad said to him: 'Is this how you saw the Messenger of Allah standing in the place for the funeral as you did for her, and for a place that you stood for the man?' He said: 'Yes.' When he was finished he said: 'Remember (this)

1035. Samurah bin Jundab narrated:"The Prophet prayed over a woman, so he stood at her middle

1036. Abdur-Rahman bin Ka'b bin Malik narrated that:Jabir bin Abdullah informed him that the Prophet had put two men together in one cloth from those who were killed at (the battle of) Uhud, then he said: "Which of them memorized the more of the Qur'an?" When one of them was indicated to him, he put him in the Lahd (first) and said: "I am a witness for those people on the Day of Judgment." And he ordered that they be buried in their blood, and that they not be prayed

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over, nor washed

1037. Ash-Shaibani narrated that: Ash-Sha'bi said: "I was informed by one who saw the Prophet: He (pbuh) saw a solitary grave, so he lined his Companions (behind him) to pray over it." It was said to him (Ash-Sha'bi): "Who informed you?" He said: "Ibn Abbas

1038. Sa'eed bin Musayyab narrated: "Umm Sa'd died while the Prophet was absent. So when he arrived he performed Salat over her, and a month had already passed

1039. Imran bin Husain narrated that: the Prophet said: "Indeed your brother An-Najashi has died. So stand to perform Salat for him." He (Imran) said: "We stood and lined up just as the deceased is lined up for, and we prayed for him just as the deceased is prayed for

1040. Abu Hurairah narrated that: The Messenger of Allah said: "Whoever performs the funeral prayer then he will get a reward equal to a Qirat. Whoever follows it until it is buried then he will get a reward equal to two Qirat, one of them, or the least of them, is similar to Uhud (mountain)." This was mentioned to Ibn Umar, so he sent a message to Aishah to ask her about that, and she said: "Abu Hurairah has told the truth." So Ibn Umar said: "We have missed many Qirat

1041. Abu Muhazzim said: "I accompanied Abu Hurairah for ten years, and I heard him saying: 'I heard the Messenger of Allah saying: "Whoever follows a funeral, and carries it three times, then he has fulfilled the right that is required from him

1042. Amir bin Rabi'ah narrated that: The Messenger of Allah said: "Whenever you see a funeral (procession), stand up until it goes ahead of you or it is put down

1043. Abu Sa'eed Al-Khudri narrated that: The Messenger of Allah said: "Whenever you see a funeral (procession), stand up (for it). Whoever follows it, then do not sit down until it is put down

1044. Mas'ud bin Al-Hakim narrated that standing for the funeral (procession) until it is put down was mentioned, and 'Ali bin Abi Talib mentioned and 'Ali bin Abi Talib said: "The Messenger of Allah () stood, then (later) he sat". (Sahih) There are narrations on this topic from Al-Hasan bin 'Ali, and Ibn 'Abbas. Abu Eisa said: The Hadith of 'Ali is a Hasan Sahih Hadith, regarding which there are narrations from four of the Tabi'in narrating it from each other. This is acted upon according to some of the people of knowledge. Ash-Shafi'i said: "This is the most correct thing on this topic" This Hadith abrogates first Hadith: "Whenever you see a funeral (procession), stand up [for it]." Ahmad said: "If he wants, he stands, and if he wants, he does not stand." His proof is that it has been reported that the Prophet () stood, then sat, and this is what Ishaq bin Ibrahim said. (Abu Eisa said:) As for the saying of 'Ali: The Prophet () stood for the funeral and then sat, he means that the Prophet () would stand when he saw a funeral (procession), then he did not do so later, so he would not stand when he saw the funeral (procession)

1045. Ibn Abbas narrated that: The Prophet said: "The Lahd is for us and the hole is for other than us

1046. Ibn Umar narrated: "When the Prophet put the deceased in the grave" He said: And Abu Khalid (one of the narrators) said [one time]: "When he placed the deceased in the Lahd" - "He said one time: 'In the Name of Allah, by His command and upon the Millah of the Messenger of Allah.' and one time he said: 'In the Name of Allah, by His command and upon the Sunnah of the Messenger of Allah

1047. Ja'far bin Muhammad narrated that: His father said: "The one who made the Lahd in the grave of the Messenger of Allah was Abu Talhah. And the one who placed the velvet cloth under him was Shuqran a freed slave of Messenger of Allah

1048. Ibn Abbas narrated: "A red velvet cloth was placed in the grave of the Prophet

1049. Abu Wa'il narrated: "Ali said to Abu Al-Hayyaj Al-Asadi: 'I am dispatching you with what the Prophet dispatched me: "That you not leave an elevated grave without leveling it, nor an image without erasing it

1050. Abu Marthan Al-Ghanawi narrated that: The Prophet said: "Do not sit on the graves nor perform Salat towards them

1051. (Another chain) from Abu Marthad Al-Ghanawi: from the Prophet, similar (to no. 1050), but it does not contain "From Abu Idris" and this is what is correct

1052. Jabir narrated: "The Messenger of Allah prohibited plastering graves, writing on them, building over them, and treading on them

1053. Ibn Abbas narrated: "The Messenger of Allah passed by the graves of Al-Madinah, so he turned his face towards them and said: (As-Salamu alaikum ya ahlul-qubur! Yaghfirul-lahu lana wa lakun, antum salafuna wa nahnu bil-athar.) 'Peace be upon you O inhabitants of the grave! May Allah forgive us and you; you are our predecessors and we are to follow you

1054. Sulaiman bin Buraidah narrated from his father that: The Messenger of Allah said: "I had prohibited you from visiting the graves. But Muhammad was permitted to visit the grave of his mother: so visit them, for they will remind you of the Hereafter

1055. Abdullah bin Abi Mulaikah said: "Abdur-Rahman bin Abi Bakr died in Al-Hubshi" He said: "He was carried to Makkah to be buried there. So when Aishah arrived she went to the grave of Abdur-Rahman bin Abi Bakr and she said: "We were like two drinking companions of Jadhimah for such a long time that they would say: 'They will never part.' So when we were separated it was as if I and Malik - due to the length of unity - never spent a night together

1056. Abu Hurairah narrated: "Indeed the Messenger of Allah cursed the women who visit the graves

1057. Ibn Abbas narrated: "The Prophet entered a grave during the night, so a torch was lit for him. He took it (the deceased) in from the direction of the Qiblah, and he said: 'May Allah have mercy upon you, you were often invoking (Allah) by reciting the Qur'an.' And he said: 'Allahu Akbar four times

1058. Anas bin Malik narrated: "A funeral (procession) passed by the Messenger of Allah and they were praising him with good statements. So the Messenger of

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Allah said: 'Granted.' Then he said: 'You are Allah's witnesses on the earth

1059. Abu Al-Aswad Ad-Dill narrated:"I arrived in Al-Madinah and while I was sitting with Umar bin Al-Khattab they passed by with a funeral, over (a person) whom they were praising with good. Umar said: 'Granted.' I said to Umar: 'What is granted?' He said: 'I said as the Messenger of Allah said: "There is no Muslim about whom three bear witness, except that he is granted Paradise." He said: "And two (as well)." He said: 'We did not ask the Messenger of Allah about one

1060. Abu Hurairah narrated that:The Messenger of Allah said: "Any Muslim who has lost three of his children will not be touched by the Fire, except for what will fulfill the oath

1061. Abdullah bin Mas'ud narrated that:The Messenger of Allah said: "Whoever has three that precede him (in death) while they did not reach the age of puberty, then they will be a well-fortified fortress for him against the Fire

1062. Abdurabbih bin Bariq Al-Hanafi said:"I heard my grandfather, the father of my mother, Simak bin Al-Walid Al-Hanadi narrating, that he heard Ibn Abbas narrated, that he heard the Messenger of Allah saying: "Whoever has two predecessors (in death) among my Ummah, then Allah will admit them into Paradise."So Aishah said to him: "What about one from your Ummah who has one predecessor?" He (pbuh) said: "And whoever has one predecessor O Muwaffaqah!" So she said: "What about one who does not have a predecessor from your Ummah?" He said: "I am the predecessor for my Ummah: you will never suffer (in grief) for (the loss of) anyone similar to me

1063. Abu Hurairah narrated that:The Messenger of Allah said: "The martyrs are five: Those who die of the plague, stomach illness, drowning, being crushed, and the martyr in the cause of Allah

1064. Abu Ishaq As-Sabi'i said:"Sulaiman bin Surad said to Khalid bin Urfutah - or, Khalid said to Sulaiman - 'Did you hear the Messenger of Allah saying: "Whoever is killed by his stomach then he will not be punished in the grave?"' One of them said to the other: "Yes

1065. Usamah bin Zaid narrated that:The Prophet mentioned the plague and said: "It is an abiding punishment or chastisement that was sent upon a group of the children of Isra'il. So when it occurs in a land while you are in it, then do not leave it. And when it occurs in a land while you are not in it, then do not enter it

1066. Ubadah bin As-Samit narrated that:The Prophet said: "Whoever loves to meet Allah, then Allah loves to meet him. And whoever dislikes meeting Allah, then Allah dislikes meeting him

1067. Sa'd bin Hisham narrated that:Aishah mentioned that the Messenger of Allah said: "Whoever loves to meet Allah, then Allah loves to meet him. And whoever dislikes meeting Allah, then Allah dislikes meeting him." She said: "O Messenger of Allah! All of us dislike death." He said: "It is not like that. But when the believer is given the good news of Allah's mercy, His pleasure, and His Paradise, then he loves to meet Allah and Allah loves to meet him. Whereas when the disbeliever is given the news of Allah's punishment and His wrath, he dislikes meeting Allah, and Allah dislikes meeting him

1068. Jabir bin Samurah narrated:"A man killed himself, so the Prophet did not perform Salat over him

1069. Abdullah bin Abi Qatadah narrated from his father that:The Prophet was brought a (deceased) man to perform Salat over. So the Prophet said: "Pray for your companion; for indeed he had a debt upon him." Abu Qatadah said: "It shall be upon me." So the Messenger of Allah said: "To pay it off?" (He said: "To pay it off.") So he performed the prayer for him

1070. Abu Hurairah narrated:"A deceased man would be brought to the Messenger of Allah while a debt was due upon him. So he would say: 'Has he left anything to pay off his debt?' If he was told that he had left something to pay it then he would pray (the funeral prayer) for him. Otherwise he would tell the Muslims: 'Pray for your companion.' So when Allah granted him the victories, he stood and said: 'I am more worthy in the case of the believers than they themselves are. So whoever among the believers dies and leaves a debt behind, then it is up to me to fulfill it. And whoever leaves wealth behind, then it is for his heirs

1071. Abu Hurairah narrated that:The Messenger of Allah said: "When the deceased - or he said when one of you - is buried, two angels, black and blue (eyed_ come to him. One of them is called Al-Munkar, and the other An-Nakir. They say: 'What did you used to say about this man?' So he says what he was saying (before death) 'He is Allah's slave and His Messenger. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and His Messenger.' So they say: 'We knew that you would say this.' Then his grave is expanded to seventy by seventy cubits, then it is illuminated for him. Then it is said to him: 'Sleep.' So he said: 'Can I return to my family to inform them?' They say: 'Sleep as a newlywed, whom none awakens but the dearest of his family.' Until Allah resurrects him from his resting place.""If he was a hypocrite he would say: 'I heard people saying something, so I said the same; I do not know.' So they said: 'We knew you would say that.' So the earth is told: 'Constrict him.' So it constricts around him, squeezing his ribs together. He continues being punished like that until Allah resurrects him from his resting place

1072. Ibn Umar narrated that:The Messenger of Allah said: "When a person dies, he is shown his place [both in the morning and the evening]. If he is one of the people of Paradise; he is shown his place among the people of Paradise, and if he one of the people of the Fire; he is shown his place among the people of the Fire. Then it is said to him: 'This is your place until Allah resurrects you on the Day of Judgment

1073. Abdullah narrated that:The Prophet said: "Whoever consoles a person with an affliction, then he gets the same reward as him

1074. Abdullah bin Amr narrated that:The Messenger of Allah said: "No Muslim dies on the day of Friday, nor the night of Friday, except that Allah protects him from the trials of the grave

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1075. Ali bin Abi Talib narrated that:The Messenger of Allah said to him: "O Ali! Three are not to be delayed: Salat when it is due, the funeral when it is presented, and (marriage) for the single woman when someone compatible is found

1076. Abu Barzah narrated that :The Messenger of Allah said: "Whoever consoles a bereaved mother, he will be clothes with a Burd in Paradise

1077. Abu Hurairah narrated:"The Messenger of Allah said, 'Allahu Akbar' over the deceased, so he raised his hands with the first Takbir, and he placed his right (hand) over his left

1078. Abu Hurairah narrated that:The Messenger of Allah said: "The believer's soul is suspended by his debt until it is settled for him

1079. (Another chain) Abu Hurairah narrated that:The Messenger of Allah said: "The believer's soul is suspended by his debt until it is settled for him

The Book on Marriage

1080. Abu Ayyub narrated that :The Messenger of Allah said: "Four are from the Sunan of the Messengers: Al-Hayat, using Atar, the Siwak, and marriage

1081. Abdullah bin Mas'ud narrated:"We went with Allah's Messenger, while we were young men who had nothing. He said: 'O young men! You should marry, for indeed it helps in lowering the gaze and protecting the private parts. Whoever among you is not able to marry, then let him fast, for indeed fasting will diminish his sexual desire

1082. Qatadah narrated from Al-Hasan, from Samurah that:The Prophet prohibited celibacy

1083. Sa'eed bin Al-Musayyab narrated from Sa'b bin Abi Waqqas:"The Messenger of Allah refused Uthman bin Ma'zun (when he asked) regarding celibacy, and if he had permitted it for him, then we would have castrated ourselves

1084. Abu Hurairah narrated that:The Messenger of Allah said: "When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him. If you do not do so, then there will be turmoil (Fitnah) in the land and abounding discord (Fasad)

1085. Abu Hatim Al-Muzani narrated that:The Messenger of Allah said: "When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad). If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad)." They said: "O Messenger of Allah! What if there was something about him?" He said: "When someone whose religion and character you are pleased with comes to you then marry him." (And he (pbuh) said this) three times

1086. Jabir narrated that:The Prophet said: "Indeed the woman is married for her religion, her wealth, and her beauty, so take the one with religion, and may your hands be dusty

1087. Bakr bin Abdullah Al-Muzani narrated that :Al-Mughirah bin Shu'bah proposed to a woman, so the Prophet said: "Look at her, for indeed that is more likely to make things better between the two of you

1088. Abu Al-Balj narrated from Muhammad bin Hatib Al-Jumahi who said that:The Messenger of Allah said: "The distinction between the lawful and the unlawful is the Duff and the voice

1089. Aishah narrated that:The Messenger of Allah said: "Publicize this marriage, and hold it in the Masjid, and beat the Duff for it

1090. Ar-Rubai bint Muawwidh said:"The morning 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 Duff and reciting 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: 'Stop saying this, and keep on saying what you were saying before

1091. Abu Hurairah narrated that:When supplicating for the newlywed, the Prophet would say: (Barak Allahu laka wa baraka alaik, wa jama'a bainakuma fi khair.) "May Allah bless you and send blessings upon you, and bring goodness between you

1092. Ibn Abbas narrated that:The Messenger of Allah said: "If anyone of you, when having sexual intercourse with his wife, says: (Bismillah, Allahumma jannibnash-Shaitana wa jannibish-Shaitana ma razaqtana) 'In the Name of Allah, O Allah! Protect me from Shaitan and protect what you bestow upon us from Shaitan' - then if Allah decrees that they should have a child, Shaitan will not be able to harm him

1093. Aishah narrated:"The Messenger of Allah married me in Shawwal, and he took up residence with me in Shawwal

1094. Anas bin Malik narrated:The Messenger of Allah saw some traces of saffron on `Abdur-Rahman bin `Awf so he said: 'What is this?' He said: 'I married a woman for the amount of gold equal to a date stone.' So he said: 'May Allah bless you. Have a banquet, even if with only one sheep

1095. Anas bin Malik narrated:"The Prophet had a banquet for Safiyyah bint Huyayy with Sawiq and dates

1096. (Another chain similar to the narration as no. 1095) :Others have reported this Hadith from Ibn Uyainah, from Az-Zuhri, from Anas, and they did not mention "from Wa'il, from his son Nawf" in it

1097. Ibn Mas'ud narrated that :The Messenger of Allah said: "Having food on the first day is was obligatory, and having food on the second day is Sunnah, and having food on the third day is to be heard of, and whoever wants to be heard of, Allah will make him heard of

1098. Ibn Umar narrated that:The Messenger of Allah said: "Accept the invitation when you are offered

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1099. Abu Mas'ud narrated:"A man named Abu Shu'aib came to a slave of his, who was a butcher, and said: 'Prepare some food for me that will be sufficient for five, for I have seen hunger in the face of the Messenger of Allah.' So he prepared some food. Then he sent a message to the Prophet inviting him and those who were sitting with him. When the Prophet stood, he was followed by a man who was not with them when they were invited. When the Messenger of Allah arrive at the door he said to the owner of the house: 'A man who was not with us when you invited us followed us, if you permit him, he will enter.'" He said: We have permitted him, let him enter

1100. Jabir bin Abdullah narrated:"I married a woman and went to the Prophet, he said: 'O Jabir! Have you married?' I said: 'Yes.' He said: 'A virgin or a matron?' I said: 'A matron.' He said: 'Why didn't you marry a young girl, so that you may play with her and she with you?' I said: 'O Messenger of Allah! Abdullah (his father) died and left behind seven - or nine - daughter, so I have brought someone who can look after them.'" (He said:) "So he supplicated for me

1101. Abu Musa narrated that :the Messenger of Allah said: "There is no marriage except with a Wali

1102. Aishah narrated that:The Messenger of Allah said: "Whichever woman married without the permission of her Wali her marriage is invalid, her marriage is invalid, her marriage is invalid. If he entered into her, then the Mahr is for her in lieu of what he enjoyed from her private part. If they disagree, then the Sultan is the Wali for one who has no Wali

1103. Ibn Abbas narrated that :the Prophet said: "The adulteresses are the ones who marry themselves without Bayyinah (proof)

1104. (Another chain) from Sa'eed bin Abi Arubah, with similar (narration), :And he did not narrate it in Marfu form, and this is more correct

1105. Abdullah bin Mas'ud narrated:"The Messenger of Allah taught us the Tashah-hud for Salat and the Tashah-hud for Al-Hajjah." He said: "The Tashah-hud for Salat is: (At-Tahiyyatulilah, was-walawtu wat-tayyibatu. As-Salamu alaika ayyuhan-Nabiyyu wa rahmatullilahi wa barakatuhu, As-Salamu alina wa ala ibadillahis-salihin. Ashahadu an la ilaha illallah, wa ashhadu anna Muhammadan abduha wa Raduluh.) 'All greetings, prayers, and pure words are for Allah. Peace be upon you O Prophet, and Allah's mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allah. I testify that none has the right to be worshiped but Allah. and I testify that Muhammad is His slave and His Messenger."And the Tashah-hud for Al-Hajjah is: 'Indeed all praise is due to Allah, we seek His aid, and we seek His forgiveness, and we seek refuge with Allah from the evils of our souls and the mischief of our deeds. (Innal-Hamdliilahi nasta'inuhu, wa nastaghfirhu, wa na'udhu billahi min sharuri anfusina, wa sayy'ita a'malina, man yahdihi, sala mudilla lahu, wa manyudlil, fala Hadiya lahu, wa ashadu an la ilaha illallah wa ashadu anna Muhammadan abduhu wa Rasuluh) 'Whoever He guides - meaning Allah - then here is none to lead him astray, and whomever He misleads, then there is no guide for him. I testify that none has the right to be worshipped but Allah, and I testify that Muhammad is His worshipper and Messenger.'" He said: "And he recited three Ayat

1106. Abu Hurairah narrated that:The Messenger of Allah said: "Every Khutbah that does not have the Tashah-hud in it, then it is like a severed hand

1107. Abu Hurairah narrated that:The Prophet said: "A matron should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is sought, and her silence is her permission

1108. Ibn Abbas narrated that:The Messenger of Allah said: "The matron has more right to herself than her Wali, and the virgin is to give permission for herself, and her silence is her permission

1109. Abu Hurairah narrated that:The Messenger of Allah said: "An orphan is to be consulted about herself, then if she is silent that is her permission, and if she refuses, then do not authorize it (the marriage) for her" (meaning: when she attains the age of puberty and refuses it)

1110. Samurah bin Jundab narrated that:The Messenger of Allah said: "Whichever woman is given in marriage by two Wali, then her case is in accordance with the first of them, and whoever sells something to two men, then it is for the first of them

1111. Jabir bin Abdullah narrated that:The Prophet said: "Whichever slave gets married without the permission of his owner, then he is a fornicator

1112. (Another chain) Jabir bin Abdullah narrated that:Abdullah narrated that the Prophet said: "Whichever slave gets married without the permission of his owner, then he is a fornicator

1113. Abdullah bin Amr bin Rabi'ah narrated from his father:"A woman from Banu Fazarah was married for (the dowry of) two sandals. So the Messenger of Allah said to her: 'Do you approve of (exchanging) yourself and your wealth for two sandals?' She said: 'Yes.'" He said: "So he permitted it

1114. Sahl bin Sa'd As-Sa'idi narrated that:A woman came to the Messenger of Allah and said: "I present myself to you (for marriage)." So she stood for a long time. Then a man said: "O Messenger of Allah! Marry her to me if you have no need of her." So he said: "Do you have anything to give her as a dowry?" He said: "I have nothing except this Izar." So the Messenger of Allah said: "If you give her your Izar then you will have no Izar, so search for something." He said: "I did not find anything." He said: "Search for something, even if it just an iron ring." He said: So he searched but he did not find anything. The Messenger of Allah said: "Do you have any Qur'an (memorized)?" He said: "Yes. This Surat and that Surat." And he named the Surat. So the Messenger of Allah said: "I marry her to you for what you have (memorized) of the Qur'an

1114.2. Abu Al-Ajfa (As-Salami) said:"Umar bin Al-Khattab said: 'Do not exaggerate in the dowries of women. If doing so was honorable in the world or Taqwa before Allah then Allah's Prophet would have been the first of you to do it. I do not know of the Messenger of Allah marrying any of his women, nor giving any of his daughters in marriage, for more than twelve Uqiyah

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1115. Anas bin Malik narrated:"The Messenger of Allah emancipated Safiyyah and he made her emancipation her dowry

1116. Abu Burdah bin Abi Musa narrated from his father that the Messenger of Allah said:"Three will receive their reward twice: A slave who fulfills the rights of Allah and the rights of his owners, then he will be given his reward twice. And a man who has a beautiful slave girl, so he teaches her good manners, then he frees her, then he married her seeking the Face of Allah by that; then he will be given his reward twice. And a man who believed in an earlier Book, then another Book came to him and he believed in it; then he will be given his reward twice

1117. Amr bin Shu'aib narrated from his father, from his grandfather that:The Prophet said: "Whichever man married a woman and entered into her, then it is not lawful for him to marry her daughter. If he did not enter into her then he may marry her daughter. And whichever man married a woman and he entered into her, or he did not enter into her, then it is not lawful for him to marry her mother

1118. Aishah narrated:"The wife of Rifa'ah Al-Qurzi came to the Messenger of Allah and said: 'I was with Rifa'ah and he divorced me irrevocably. Then I married Abdur-Rahman bin Az-Zubair, but he only has the likes of the fringe of a garment.' So he said: 'Perhaps you want me to return to Rifa'ah? No, not until you taste his sweetness, and he tastes your sweetness

1119. Jabir bin Abdullah and Ali narrated:"The Messenger of Allah cursed the Muhill and the one the Muhallal was done for

1120. Abdullah bin Mas'ud narrated:"The Messenger of Allah cursed the Muhill and the one the Muhallal was done for

1121. Ali bin Abi Talib narrated:"The Prophet prohibited the Mut'ah with women, and the meat of domestic donkeys during (the campaign of) Khaibar

1122. Muhammad bin Ka'b narrated that:Ibn Abbas said: "Mut'ah was only during the beginning of Islam. A man would arrive in a land that he was not familiar with so he would marry a woman for the extent of time that he thought he would remain there. So his Mut'ah was upheld and his case was fine until the (following) Ayah was revealed: Except their wives or what their right hands possess. Then every private part other than those became unlawful

1123. Imran bin Husain narrated that :The Prophet said: "There is no Jalab, no Janab, and no Shighar in Islam. And whoever takes some property by force, then he is not from us

1124. Ibn Umar narrated:"The Prophet prohibited Shighar

1125. Ibn Abbas narrated:"The Prophet prohibited marrying a woman along with her paternal aunt or along with her maternal aunt

1126. Abu Hurairah narrated:"The Messenger of Allah prohibited that a woman be married along with her paternal aunt, or the paternal aunt along with her brother's daughter, or a woman with her maternal aunt, or the maternal aunt along with her sister's daughter, and the younger is not to be married with the older, nor the older with the younger

1127. Uqbah bin Amir Al-Juhani narrated that:The Messenger of Allah said: "Indeed the conditions most deserving to be fulfilled are those that make the private parts lawful among you

1128. Ibn Umar narrated:"Ghilan bin Salamah Ath-Thaqafi accepted Islam and he had ten wives in Jahiliyyah who accepted Islam along with him. So the Prophet ordered (him) to chose four (of them)

1129. Abu Wahb Al-Jaishani narrated that:He heard Ibn Fairuz Ad-Dhailami narrating from his father: "I went to the Prophet and said: 'O Messenger of Allah! I accepted Islam and I had two sisters (as wives).' So the Messenger of Allah said: 'Chose whichever of them you will

1130. Abu Wahb Al-Jaishani narrated from Ad-Dhahhak bin Fairuz Ad-Dailami from his father:"I said: 'O Messenger of Allah! I accepted Islam and I had two sisters (as wives).' So Messenger of Allah said: 'Chose whichever of them you will

1131. Ruwaifi bin Thabit narrated that :the Prophet said: "Whoever believes in Allah and the Last Day, then he does not levy his water on someone else's child

1132. Abu Sa'eed Al-Khudri narrated:"We got some captives on the day of Awtas, and they had husbands among their peopled. They mentioned that to the Messenger of Allah, so the following was revealed: And women who are already married, except those whom your right hands posses

1133. Abu Mas'ud Al-Ansari narrated:"The Messenger of Allah prohibited the price of a dog, the dowry of a fornicator, and the payment made to the fortune-teller

1134. Abu Hurairah narrated that:The Messenger of Allah said: "A man is not to sell over his brother's sale, nor is he to propose to whom his brother has proposed

1135. Abu Bakr bin Al-Jahm narrated:"Abu Salamah bin Abdur-Rahman and I visited Fatimah bint Qais. She narrated to us that her husband had divorced her three times, and he did not leave her with anywhere to live nor any wealth. She said: 'He left ten Aqfizah for me with the son of his uncle: five were of barley, five of wheat.' She said: 'I went to the Messenger of Allah and mentioned that to him.' She said: 'He said: 'He is correct.'" (She said:) 'So he ordered me to complete my Iddah in the home of Umm Sharik. But then the Messenger of Allah said to me: "Umm Sharik's home is visited by Muhajirun, so spend your Iddah in the home of Ibn Umm Maktum, for there you can remove your garments and he will not see you. Then when your Iddah is completed and someone proposed to you come to me." 'So when my Iddah completed. Abu Jahm and Mu'awiyah proposed to me.' She said: 'I went to the Messenger of Allah and mentioned that to him, and he said: "As for Mu'awiyah, he is a man with no wealth, and as for Abu Jahm he is a man who is harsh with women." She said: 'Then Usamah bin Zaid proposed to me, and he married me. So Allah blessed me with Usamah

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1136. Jabir narrated:"We said: 'O Messenger of Allah! We practice Azl, but the Jews claim that it is minor infanticide.' So he said: 'The Jews lie. When Allah wants to create it, nothing can prevent Him

1137. Jabir bin Abdullah narrated:"We practiced Azl while the Qur'an was being revealed

1138. Abu Sa'eed narrated:"Azl was mentined before the Messenger of Allah and he said: 'Why would one of you do that?

1139. Abu Qilabah narrated from Anas bin Malik, :He (Abu Qilabah) said: "If I wish, I could say: 'The Messenger of Allah said'" but he said: "The Sunnah when a man married a virgin after he already has a wife, is that he stays with her seven (nights). And when he married a matron when he already has a wife, he stays with her three (nights)

1140. Aishah narrated that:The Prophet would divide (his time) equally between his wives and said: "O Allah! This is my division in what I have control over, so do not punish me for what You have control over which I do not have control over

1141. Abu Hurairah narrated that:The Messenger of Allah said: "When a man has two wives and he is not just between them, he will come on the Day of Judgment with one side drooping

1142. Amr bin Shu'aib narrated from his father, from his grandfather:"The Messenger of Allah returned his daughter Zainab to Abul-As bin Ar-Rabi with a new dowry and a new wedding

1143. Ibn Abbas narrated:"The Prophet returned his daughter Zainab to Abul-As bin Ar-Rabi after six years in the first marriage without renewing the marriage

1144. Ibn Abbas narrated:"A man became a Muslim during the time of the Prophet, then his wife became a Muslim, so he said: 'O Messenger of Allah! She accepted Islam along with me, so return her to me.' So he returned her to him

1145. Alqamah narrated that :Ibn Mas'ud was asked about a man who married a woman and he did not stipulate the dowry for her, and he did not enter into her until he died. So Ibn Mas'ud said: "She gets the same dowry as other women, no less and no more, she has to observe the Iddah, and she gets inheritance." So Ma'qil bin Sinan Al-Ashja'I stood and said: "The Messenger of Allah judged the same as you have judged regarding Birwa bint Washiq, a woman of ours." So Ibn Mas'ud was happy about that

The Book on Suckling

1146. Ali (bin Abi Talib) narrated that The Messenger of Allah said:"Indeed Allah has made unlawful through suckling whatever He made unlawful through lineage."

1147. Aishah narrated that the Messenger of Allah said:"Indeed Allah has made unlawful through suckling whatever He made unlawful through birth."

1148. Aishah narrated:"My uncle through suckling came and asked permission (to enter) but I refused to admit him until I asked the Messenger of Allah. So the Messenger of Allah said: "Let him in since he is your uncle."" She said: "It is only the woman who suckled me; I was not suckled by the man.' So he said: 'Indeed he is your uncle, so let him in.'"

1149. Amr bin Ash-Shariq narrated that Ibn Abbas was asked about the case in which a man had two slave girls, one of them suckled a girl and the other suckled a boy, is it lawful for the boy to marry the girl? She said:"No, the semen is the same."

1150. Abdullah bin Az-Zubair narrated from Aishah from the Prophet who said:"One sip or two sips do not make a prohibition."

1151. Abdullah bin Abi Mulaikah narrated:"Ubaid bin Abi Maryam narrated to me from Uqbah bin Al-Harith" and, he (Abdullah bin Abi Mulaikah) said: "And I heard it from Uqbah bin Al-Harith, but to me, the narration of Ubaid is better preserved; he said: (Uqbah bin Al-Harith narrated:) "I married a woman, then a black woman came to us and she said: 'I suckled both of you.' So I went to the Prophet and said: 'I married so-and-so the daughter of so-and-so, then a black women came to us, and said: "I suckled both of you" but she is a liar.'" He said: "Then he (pbuh) turned away from me." He said: "So I went around to face him (and he (pbuh) turned his face away from me) so I said: 'She is a liar.' He said: 'How can you stay with her while she claims that she suckled both of you? Leave her.'"

1152. Umm Salamah narrated that The Messenger of Allah said:"No prohibition results from suckling except for what penetrates the intestines while on the breast before weaning."

1153. Hajjaj bin Hajjaj Al-Aslami narrated that His father asked the Prophet:"O Messenger of Allah! What will remove the responsibility of the foster relationship from me?" So he said: "A Ghurrah: a male slave or a female slave."

1154. Aishah narrated:"Barfah's husband was a slave, so the Messenger of Allah let her chose, and she chose herself, and if he was a free man she would not have had a choice."

1155. Aishah narrated:"Barfah's husband was a free man, so the Messenger of Allah let her choose."

1156. Ibn Abbas narrated:"Barfahs husband was a black slave belonging to Banu Al-Mughirah. On the day that Barirah was freed. By Allah! It is as if I can see him in the streets of Al-Madinah behind her. Indeed tears were flowing down his beard while he was trying to get her to chose to stay with him, but she did not do it."

1157. Abu Hurairah narrated that The Messenger of Allah said:"The child is for the bed, and for the fornicator is the stone."

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1158. Jabir (bin Abdullah) narrated: "The Prophet saw a woman, then he went to Zainab to fulfill his need and he left. He said: 'Indeed when the woman enters, she enters in the image of Shaitan. So when one of you sees a woman that he is fascinated with, then let him go to his wife, for indeed with her (his wife) is the same as that which is with her.'"

1159. Abu Hurairah narrated that The Prophet said: "If I were to order anyone to prostrate to anyone, then I would order the wife to prostrate to her husband."

1160. Talq bin Ali narrated that The Messenger of Allah said: "When a man calls his wife to fulfill his need, then let her come, even if she is at the oven."

1161. Umm Salamah narrated that The Messenger of Allah said: "Whichever woman dies while her husband is pleased with her, then she enters Paradise."

1162. Abu Hurairah narrated that The Messenger of Allah said: "The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women."

1163. Sulaiman bin Amr bin Al-Ahwas said: "My father narrated to me that he witnessed the farewell Hajj with the Messenger of Allah. So he thanked and praised Allah and he reminded and gave admonition. He mentioned a story in his narration and he (the Prophet) said: "And indeed I order you to be good to the women, for they are but captives with you over whom you have no power than that, except if they come with manifest Fahishah (evil behavior). If they do that, then abandon their beds and beat them with a beating that is not harmful. And if they obey you then you have no cause against them. Indeed you have rights over your women, and your women have rights over you. As for your rights over your women, then they must not allow anyone whom you dislike to treat on your bedding (furniture), nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them."

1164. Ali bin Talq narrated that A Bedouin came to the Prophet and said: "O Messenger of Allah! A man among us would be in the desert and a small smell would come from him, (what should he do) while the water is scarce? So the Messenger of Allah said: "When one of you breaks wind then let him perform Wudu, and do not go into your women in their behinds for indeed Allah is not shy of the truth."

1165. Ibn Abbas narrated that The Messenger of Allah said: "Allah will not look at a man who enters a man or a woman in the behind."

1166. Ali narrated that The Messenger of Allah said: "When one of you breaks wind then let him perform Wudu, and do not go into your women through their behinds."

1167. Maimunah bin Sa'd who was a servant for the Prophet, narrated that The Messenger of Allah said: "The parable of the woman who walks to impress others in adornments for other than her family, is that of darkness on the Day of Judgment: There is no light for her."

1168. Abu Hurairah narrated that The Messenger of Allah said: "Allah becomes jealous and the believer becomes jealous. Allah's jealousy occurs when a believer does what He has made unlawful for him."

1169. Abu Sa'eed Al-Khudri narrated that The Messenger of Allah said: "It is not lawful for a woman who believes in Allah and the Last Day to travel on a trip that is three days or more, unless she is accompanied by her father, her brother, her husband, her son, or someone who is a Mahram to her."

1170. Abu Hurairah narrated that The Messenger of Allah said: "A woman is not to travel the distance of a day and a night unless she is accompanied by someone who is a Mahram."

1171. Uqbah bin Amir narrated that The Messenger of Allah said: "Beware of entering upon women." So a man from the Ansar said: "O Messenger of Allah! What do you think about Hamu? So he said: "The Hamu is death."

1172. Jabir narrated that The Prophet said: "Do not enter upon Al-Mughibar (the women whose husband are absent), for indeed the Shaitan flows through one of you as the blood flows." We said: "And you?" He said: "And me, but Allah helped me over him, so I am safe."

1173. Abdullah narrated that The Prophet said: "The woman is Awrah, so when she goes out, the Shaitan seeks to tempt her."

1174. Mu'adh bin Jabal narrated that The Prophet said: "No woman annoys her husband in the world except that his wife among the Al-Huril-Ain said: 'Do not annoy him, may Allah destroy you, he is only like a guest with, soon he will part from you for us.'"

The Book on Divorce and Li'an

1175. Yunus bin Jubair said: "I asked Ibn Umar about a man who divorced his wife while she was menstruating. So he said: 'Don't you know Abdullah bin Umar?' Indeed he divorced his wife while she was menstruating, so Umar asked the Prophet about that, and he ordered him to take her back." He said: "I said: And that divorce is counted? He said: And that divorce is counted? He said: 'What else would you think if he was helpless and foolish?"

1176. Salim narrated that: His father divorced his wife during her menses, so Umar asked the Prophet about that and he said: "Tell him to take her back, then let him divorce her while she is pure or pregnant"

1177. Abdullah bin Yazid bin Rukanah narrated from his father, from his grandfather who said: 'O Messenger of Allah! I irrevocably divorced my wife.' So he said: 'What did you intend by that?' I said: 'One (divorce).' He said: '(Do you swear) By Allah?' I said: 'By Allah.' He said: 'Then it is as you intended'

1178. Hammad bin Yazid said: "I said to Abu Ayyub: 'Do you know of anyone who said that: "Your case is up to you?" counts as three besides Al-Hasan?' He said: "No, not besides Al-Hasan.' Then he said: 'O Allah forgive me - except for what has been narrated to me by Qatadah, from Kathir the freed slave of Banu Samurah, from Abu Salamah, from Abu Hurairah, that the Prophet said: "Three.'" Abu Ayyub said: 'So I met Kathir the freed slave of Banu Samurah and asked him about it,

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but he was not aware of it. So I returned to Qatadah and informed him about that and he said: "He forgot

1179. Aishah said:"The Messenger of Allah gave us the choice, so we chose him. So was that a divorce?

1180. Fatimah bint Qais said:"My husband divorced me three times during the time of the Prophet. So the Messenger of Allah said: 'There is no housing for you nor maintenance.'" Al-Mughirah (one of the narrators) said: "I mentioned that to Ibrahim and he said: Umar said: "We do not leave the Book of Allah and the Sunnah of our Prophet for the saying of a woman, and we do not know if she remembered or forgot." And Umar used to give her (the divorced woman) housing and maintenance

1181. Amr bin Shu'aib narrated from his grandfather, from his father, that:The Messenger of Allah said: "There is no vow for the son of Adam over what he has no control, and there is no emancipating he can do for one whom he does not own, and there is no divorce for him regarding that which he has no control over

1182. Muzahir bin Aslam narrated that Al-Qasim narrated from Aishah that:The Messenger of Allah said: "The divorce for a slave woman is two divorces, and her Iddah is two menstruations

1183. Abu Hurairah narraed that:The Messenger of Allah said: "Allah has permitted my Ummah what occurs in their mines, as long as it is not spoken or acted upon

1184. Abu Hurairah narrated that:The Messenger of Allah said: "Three are serious when they are serious, and serious when they are in jest: Marriage, divorce, and return

1185. AR-Rubayyi bint Mu'awwidh bin Al-Afra narrated:that she got a Khul during the time of the Prophet. So the Prophet ordered her - or: she was ordered - that she observe an Iddah of a menstruation

1185.2. Ibn Abbas narrated that :The wife of Thabit bin Qais was granted a Khul from her husband during the time of the Prophet. So the Prophet ordered her to observe an Iddah of a menstruation

1186. Thawban narrated that:The Prophet said: "The women who seek a Khul are hypocrites

1187. Thawban narrated that :The Messenger of Allah said: "Whichever woman seeks a Khul from her husband without harm (cause), then the scent of Paradise will be unlawful for her

1188. Abu Hurairah narrated that:The Messenger of Allah said: "Indeed the woman is like a rib, if you try to straighten her you will break her, and if you leave her, what you enjoy from her will be with the crookedness

1189. Ibn Umar narrated:"I had a wife whom I loved, but my father disliked her, so he ordered me to divorce her but I refused. I mentioned that to the Prophet and he said: 'O Abdullah bin Umar! Divorce your wife

1190. Abu Hurairah narrated that:The Prophet said: "No woman should ask for the divorce of her sister (in religion) in order to spill what is in her container

1191. Abu Hurairah narrated that :The Messenger of Allah said: "Every divorce is valid except the divorce of the Ma'tuh person whose reason is overcome." (Da'if Jiddan)

1192. Hisham bin Urwah narrated from his father, from Aishah that she said:"The people were such that a man would divorce his wife when he wanted to divorce her, and she remained his wife when he wanted to take her back while she was in her Iddah, and he could divorce a hundred times, or even more, such that a man could say to his wife: 'By Allah! I will neither divorce you irrevocably, nor give you residence ever!' She would say: 'And how is that?' He would say: 'I will divorce you, and whenever your Iddah is just about to end I will take you back. So a woman went to Aishah to inform her about that, and Aishah was silent until the Prophet came. So she told him and the Prophet was silent, until the Qur'an was revealed: Divorce is two times, after that, retain her on reasonable terms or release her with kindness.'" So Aishah said: "So the people could carry on with divorce in the future, (knowing) who was divorced, and who was not divorced

1193. Al-Aswad narrated from Abu As-Sanabil bin Ba'kak who said:"Subai'ah delivered twenty-three or twenty-five days after her husband had died. So when she was ready (finished post-natal bleeding) she adorned herself for marriage, but she was rebuked for doing that, so it was mentioned to the Prophet and he said: "If she has done that then her time has come

1194. Sulaiman bin Yasir narrated that :Abu Hurairah, Ibn Abbas and Abu Salamah bin Abdur-Rahman mentioned the pregnant women whose husband died and she gave birth after the death of her husband. So Ibn Abbas said: "She observes Iddah until the end of the two terms." Abu Salamah said: "Rather, she is allowed when she gives birth." Abu Hurairah said: "I am with my nephew," meaning Abu Salamah. So he sent a message to Umm Salamah the wife of the Prophet. She said: "Subai'ah Al-Aslamiyyah gave birth a short time after her husband died, so she sought the judgment of the Messenger of Allah and he ordered her to get married

1195. Humaid bin Nafi narrated that :Zainab bint Abi Salamah said: "I entered upon Umm Habibah, the wife of the Prophet when her father Sufyan bin Harb died. So she asked for some perfume that had something yellow saffron or something else, so a girl applied it to her and put some on her cheeks. Then she said: 'By Allah! I have no need for perfume except that I heard the Messenger of Allah saying: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for the dead more than three days, except for her husband (in which case it is) four months and ten days

1196. Humaid bin Nafi narrated that :Zainab said: "So I entered upon Zainab bint Jahsh when her brother died. She called for some perfume and put it on, then

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said: 'By Allah! I have no need for perfume except that I heard the Messenger of Allah said: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for the dead more than three nights, except for her husband (in which case it is) four months and ten days

1197. Humaid bin Nafi narrated that :Zainab said: "And I heard my mother, Umm Salamah said: 'A woman came to the Messenger of Allah and she said: "O Messenger of Allah! My daughter's husband died, and she is suffering from an eye ailment, so can she use Kohl?" the Messenger of Allah said: "No" two or three time. Each time (she asked) he said "no." Then he said: "It is just a matter of four months and ten (days). During Jahliyyah one of you would throw a clump of camel dung when one year passed

1198. Salamah bin Sakhr Al-Bayadi narrated:that the Prophet said, about the one who uttered Zihar and had intercourse before the atonement: "One atonement

1199. Ibn Abbas narrated that:A man came to the Prophet, and he had uttered Zihar upon his wife then he had intercourse with her. So he said: 'O Messenger of Allah! I uttered Zihar against my wife, then I had intercourse with her before atoning.' He (pbuh) said: "What caused you to do that, may Allah have mercy upon you?" He said: 'I saw her anklets in the moonlight.' He said: 'Then do not go near her until you have done what Allah ordered (for it)

1200. Abu Salamah and Muhammad bin Abdur-Rahman (bin Thawban) narrated that :Salman bin Sakhr Al-Ansari - from Banu Bayadah - said that his wife was like the back of his mother to him until Ramadan passed. After half of Ramadan had passed he had intercourse with his wife during the night. So he went to the Messenger of Allah to mention that to him. The Messenger of Allah said to him: "Free a slave." He said: "I don't have one." So he said: "Then fast two consecutive months." He said: "I am unable." He said: "Feed sixty needy people." He said: "I can not." So the Messenger of Allah said to Farwah bin Amr: "Give him that Araq - and it is a large basket that holds fifteen or sixteen Sa - to feed sixty needy people

1201. Aishah narrated:"The Messenger of Allah swore Ila from his wives, and he made something unlawful and he made himself unlawful what was lawful, and he made atonement for his oath

1202. Sa'eed bin Jubair narrated:"I was asked about those who were involved in the case of Li'an and if they are to be separated, during the leadership of Mus'ab bin Az-Zubair. I did not know what to say. So I went to the house of Abdullah bin Umar and I sought permission to enter. I was told that he was taking a nap, but he heard me talking and he said: 'Is it Ibn Jubair? Enter. You would not have come except for a need.'"He said: "So I entered and found him lying on a saddlecloth from his mount. I said: 'O Abu Abdur-Rahman! Are those involved in Li'an separated?' He said: 'Glorious is Allah! Yes. The first who asked about that was so-and-so the son of so-and-so. He came to the Prophet and said: "O Messenger of Allah! If one of us saw his wife committing adultery what should he do? If he were to say anything, his statement would be a horrible matter, and if he were to remain silent, his silence about the matter would be horrible.'" He said: 'So the Prophet remained silent and did not answer him. Afterwards he came to the Prophet and said: "The one who asked you about it has been tried by it." So Allah revealed these Ayat from Surat An-Nur. And those who accuse their wives and have no witnesses except themselves - until the end of those Ayat. So he called for the man and recited the Ayat to him and admonished him, reminded him, and he told him: "Indeed the punishment of the world is less than the punishment of the Hereafter." So he said: "Nay! By the One Who sent you with the truth! I did not lie about her." Then he did the same with the woman, admonished her and reminding her and he told her: "Indeed the punishment of the world is less than the punishment of the Hereafter." She said: "Nay! By the One Who sent you with the truth! He is not telling the truth.'" "He said: 'So he started with the man: He testified four times, by Allah that he is one of the truthful, and the fifth time that the curse of Allah be upon him if he was one of the liars. Then the same with the woman: She testified four times by Allah, that he was one of the liars, and the fifth time that the wrath of Allah be upon her if he was one of the truthful. Then he separated the two of them

1203. Ibn Umar narrated:"A man pronounced the Li'an on his wife, and the Prophet separated the two of them, and he decide that the child belonged to the mother

1204. Zainab bint Ka'b bin Ujrah narrated that :Al-Furay'ah bint Malik bin Sinan - the sister of the Abu Sa'eed Al-Khudri - informed her that she went to the Messenger of Allah to ask him if she could return to her family in Banu Khudrah. Her husband had gone out searching for his runaway slaves, and when he was in Turaf Al-Qadum he caught up with them and they killed him. She said: "So I asked the Messenger of Allah if I could return to my family since my husband had not left me a home that he owned nor any maintenance." She said: "So the Messenger of Allah said: 'Yes.' Then I left. When I was in the courtyard," or, "in the Masjid, the Messenger of Allah called me" or, "summoned for me to come back to him and he said: 'What did you say?'" She said: "So I repeated the story that I had mentioned to him about the case of my husband. He said: 'Stay in your house until what is written reaches its term.'" She said: "So I observed my Iddah there for four months and ten (days)." She said: "During the time of Uthman, he sent a message to me asking me about that, so I informed him. He followed it and judged accordingly

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1205.

1206. Ibn Mas'ud narrated:"The Messenger of Allah () cursed the one who consumed Riba, and the one who charged it, those who witnessed it, and the one who recorded it." He said: There are narrations on this topic from 'Umar, 'Ali, Jabir [and Abu Juhaifah]. The Hadith of 'Abdullah (bin Mas'ud) is a Hasan Sahih Hadith

1207. Anas narrated that the Prophet () said about the major sins:"Associating partners with Allah, disobeying parents, killing oneself, and false speech." He said: There are narrations on this topic from Abu Bakrah, Ayman bin Khuraim, and Ibn 'Umar Abu 'Eisa said: The Hadith of Anas is a Hasan Sahih Gharib Hadith

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1208.

1209.

1210. Narrated Isma'il bin 'Ubaid bin Rifa'ah: From his father, from his grandfather, that he went with the Messenger of Allah (ﷺ) to the Musalla, and he saw the people doing business so he said: 'O people of trade!' and they replied to the Messenger of Allah (ﷺ) turning their necks and their gazes towards him, and he said: Indeed the merchants will be resurrected on the Day of judgement with the wicked, except the one who has Taqwa of Allah, who behaves charitably and is truthful.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. And they also say Isma'il bin 'Ubaidullah bin Rifa'ah

1211. Narrated Abu Dharr: That the Prophet (ﷺ) said: "There are three whom Allah will not look at on the Day of Judgement, nor will He purify them, and theirs is a painful punishment." We said: "Who are they O Messenger of Allah ? For they have indeed failed and are lost!" He said: "The Mannan, the one whose Izar hangs (below the ankels) and the one who promotes his merchandise with false oath." [He said:] There are narrations on this topic from Ibn Mas'ud, Abu Hurairah, Abu Umamah bin Tha'labah, 'Imran bin Husain, and Ma'qil bin Yasar [Abu 'Eisa said:] The Hadith of Abu Dharr is a Hasan Sahih Hadith

1212. Narrated 'Umarah bin Hadid: From Shakr Al-Ghamidi that the Messenger of Allah (ﷺ) said: "O Allah bless my Ummah in what they do early (in the day)." He said: "Whenever he (ﷺ) would dispatch a military expedition or an army, he would send them in the first part of the day." And Sakhr, a man who was a merchant, used to send his goods for trade during the beginning of the day, so he became rich, and his wealth increased. [He said:] There are narrations on this topic from 'Ali, Buraidah, Ibn Mas'ud, Anas, Ibn 'Umar, Ibn 'Abbas, and Jabir. [Abu 'Eisa said:] The Hadith is Sakhr Al-Ghamidi is a Hasan Hadith. We do not know of a narration that Sakhr Al-Ghamidi reported from the Prophet (ﷺ) other than this Hadith. Sufyan Ath-Thawri reported this Hadith from Shu'bah, from Ya'la bin 'Ata

1213. Narrated 'Aishah: "The Messenger of Allah (ﷺ) was wearing two thick Qitri garments on. When he would sit, he would sweat since they were so heavy for him. Some clothes arrived from Ash-Sham for so-and-so, the Jew. I said: 'Perhaps you could dispatch a request to him to buy some garments (on credit) from him until it is easy (to pay). So he sent a message to him and he said: 'I know what he wants. He only wants to take away my wealth' or 'my Dirham.' So the Messenger of Allah (ﷺ) said: 'He has lied, indeed he knows that I am the one with the most Taqwa among them, and the best at fulfilling trusts among them.'" [He said:] There are narrations on this topic from Ibn 'Abbas, Anas, and Asma' bint Yazid. [Abu 'Eisa said:] The Hadith of 'Aishah is Hasan Sahih Gharib Hadith. Shu'bah has also reported it from 'Umarah bin Abi Hafsah. He said: I heard Muhammad bin Firas Al-Basri saying: "I heard Abu Dawud At-Tayalisi saying: 'One day Shu'bah was asked about this Hadith, and he said: "I will not narrate it to you (people) until you stand up before Harami bin 'Umarah [bin Hafsah] to kiss his head." He said: 'And Harami was there among the people.'" [Abu 'Eisa said:] Meaning: "approving of this Hadith

1214. Narrated Ibn 'Abbas: "The Prophet (ﷺ) died while his armour was pawned for twenty Sa' of food that he got for his family." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1215. Narrated Anas: I walked to the Prophet (ﷺ) with some barley bread that has some rancid oil poured over it. The Prophet (ﷺ) had pawned his armour with a Jew for twenty Sa' of food that he got for his family. That day (he pawned it), I heard him saying: 'Not for one evening has the household of Muhammad had a Sa' of dates or a Sa' of grain.' And on that day he had nine wives." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1216. Narrated 'Abbad bin Laith Al-Karabisi [Al-Basri]: "Abdul Majid bin Wahb narrated to us, he said: 'Al-'Adda' bin Khalid bin Hawdhah said to me: "Shall I not read to you a letter that was written for me from the Messenger of Allah (ﷺ) ?" He said: 'I said: "Of course." So he took out a letter for me: "This is what Al-'Adda' bin Khalid bin Hawdhah purchased from Muhammad, the Messenger of Allah (ﷺ): He purchased from him a slave' - or - 'a female slave, having no ailments, nor being a runaway, nor having any malicious behavior. Sold by a Muslim to a Muslim.'" [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it except from 'Abbad bin Laith. More than one of the people of Hadith have reported this Hadith from him

1217. Narrated Ibn 'Abbas: That the Messenger of Allah (ﷺ) said to the people of weights and measures: "Indeed you have been entrusted with two matters that nations preceding you in the past were destroyed for." [Abu 'Eisa said:] We do not know this Hadith to be Marfu' except through the narration of Husain bin Qais, and Husain bin Qais was graded weak in Hadith. This has been reported as Maquf narration from Ibn 'Abbas with a Sahih chain of narration

1218. Narrated Anas bin Malik: That the Messenger of Allah (ﷺ) sold a saddle blanket and a drinking bowl. He (ﷺ) said: "Who will buy saddle blanket and drinking bowl ?". So a man said: "I will take them for a Dirham." So the Prophet (ﷺ) said: "Who will give more than a Dirham ? Who will give more than a Dirham ?" A man agreed to give him two Dirham, so he sold them to him. [Abu 'Eisa said:] This Hadith is Hasan. We do not know of it except from the narration of Al-Akhdar bin 'Ajlal, and 'Abdullah Al-Hanafi who is reporting from Anas, is Abu Bakr Al-Hanafi. This is acted upon according to some of the people of knowledge, they did not see any harm in auctioning the spoils of war and inheritance. Al-Mu'tamir bin Sulaiman and others among the people of Hadith reported from Al-Akhdar bin 'Ajlal

1219. Narrated Jabir: "A man among the Ansar decided to free a slave of his after his death. He died but he left no wealth behind beside the slave. So the Prophet (ﷺ) sold him and Nu'aim [bin 'Abdullah] bin An-Nah-ham bought him." Jabir said: "He was Coptic slave who died during the first year of the leadership of Ibn Az-Zubair." [Abu 'Eisa said:] This Hadith is Hasan Sahih and it has been reported through more than one route from Jabir bin 'Abdullah. This Hadith is acted upon according to some of the people of knowledge among the Companions of the Prophet (ﷺ) and others. They did not see any harm in the sale of Mudabbar. This is the view of Ash-Shafi'i, Ahmad and Ishaq. There are those among people of knowledge, among the Companions of the Prophet (ﷺ) and others, who disliked selling the Mudabbar. This is the view of Sufyan Ath-Thawri, Malik and Al-Awza'i

1220. Narrated Ibn Mas'ud: From the Prophet (ﷺ): "He prohibited meeting the owners of the goods." [He said:] There are narrations on this topic from 'Ali, Ibn

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'Abbas, Abu Hurairah, Abu Sa'eed, Ibn 'Umar, and a man from the Companions of the Prophet ()

1221. Narrated Abu Hurairah: "The Prophet () prohibited meeting the goods being brought (to the market). If someone were to meet them and buy them, then the owner of the goods retains the option when he reaches the market." [Abu 'Eisa said:] This Hadith is Hasan Gharib narration of Ayyub (a narrator). The Hadith if Ibn Mas'ud is a Hasan Sahih Hadith. There are those among the people of knowledge who disliked meeting the owners of the goods, saying that it is a type of deception. This is the view of Ash-Shafi'i, and others among our companions

1222. Narrated Abu Hurairah: That the Messenger of Allah () said: "The dweller of the town is not to sell for the Bedouin." [He said:] There are narrations on this topic from Talhah, Jabir, Anas, Ibn 'Abbas, Hakim bin Abi Yazid from his father, 'Amr bin 'Awf Al-Muzani the grandfather of Kathir bin 'Abdullah, and a man from the Companions of the Prophet ()

1223. Narrated Jabir: That the Messenger of Allah () said: "The dweller of the town is not to sell for the Bedouin, leave the people ; Allah provides for some of them through others." [Abu 'Eisa said:] The Hadith of Abu Hurairah is a Hasan Sahih Hadith, and this Hadith of Jabir is a Hasan Sahih Hadith as well. This Hadith is acted upon according to some of the people of knowledge among the Companions of the Prophet () and others. They dislike the dweller of the town to sell for the Bedouin, while some of them permitted the town dweller to purchase for the Bedouin. Ash-Shafi'i said: "It is disliked for the dweller of the town to sell for the Bedouin, and if he does sell, then the sale is permissible

1224. Narrated Abu Hurairah: The Messenger of Allah () prohibited Muhaqalah and Muzabanah. [He said:] There are narrations on this topic from Ibn 'Umar, Ibn 'Abbas, Zaid bin Thabit, Sa'd, Jabir, Rafi' bin Khadij, and Abu Sa'eed. [Abu 'Eisa said:] The Hadith of Abu Hurairah is a Hasan Sahih Hadith. Muhaqalah is selling corps for wheat, and Muzabanah is selling dates that are on the date-palm for dried dates. This is acted upon according to the most of the people of knowledge, they disliked sales of Muhaqalah and Muzabanah

1225.

1226. Narrated Ibn 'Umar: "The Messenger of Allah () prohibited selling date-palms until they have blossomed

1227. With this (same as no. 1226) chain: "The Prophet () prohibited selling ears (of grain) until they have whitened (shown their kernels) and are safe from blight, he forbade it for the seller and the buyer." [He said:] There are narrations on this topic from Anas, Ibn 'Abbas, Jabir, Abu Sa'eed, and Zaid bin Thabit. [Abu 'Eisa said:] The Hadith of Ibn 'Umar is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge among the Companions of the Prophet () and others. They dislike selling fruits before their usefulness appears, this is the view of Ash-Shafi'i, Ahmad and Ishaq

1228. Narrated Anas: "The Messenger of Allah () prohibited selling grapes until they appear and selling grains until they become firm." [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it being Marfu' except from the narration of Hammad bin Salamah

1229. Narrated Ibn 'Umar: "The Prophet () prohibited the sale of Habalil-Habalah." [He said:] There are narrations on this topic from 'Abdullah bin 'Abbas and Abu Sa'eed Al-Khudri [Abu 'Eisa said:] The Hadith of Ibn 'Umar is Hasan Sahih Hadith. This is acted upon according to the people of knowledge. And Hababil-Habalah is the offspring of the offspring (of an animal). It is an invalid sale according to the people of knowledge and it is type of Gharar sale. Shu'bah reported this Hadith from Ayyub, from Sa'eed bin Jubair, from Ibn 'Abbas. 'Abdul Wahhab Ath-Thaqafi and others reported it from Ayyub, from Sa'eed bin Jubair and Nafi', from Ibn 'Umar, from the Prophet (), and this is more correct

1230. Narrated Abu Hurairah: "The Messenger of Allah () prohibited the Gharar sale, and the Hasah sale." [He said:] There are narrations on this topic from Ibn 'Umar, Ibn 'Abbas, Abu Sa'eed, and Anas. [Abu 'Eisa said:] This Hadith of Abu Hurairah is Hasan Sahih Hadith. This Hadith is acted upon according to the people of knowledge, they dislike the Gharar. Ash-Shafi'i said: "The Gharar sale includes selling fish that are in the wate, selling a slave that has escaped, selling birds that are in the sky, and similar type of sales. And the meaning of Hasah sale is when the seller says to the buyer: 'When I toss the pebble at you, then the sale between you and I is final.' This resembles the sale of Munabadhah and this is one of the selling practices of the people of Jahiliyyah

1231. Narrated Abu Hurairah: "The Messenger of Allah () prohibited two sales in one." There are narrations on this topic from 'Abdullah bin 'Amr, Ibn 'Umar, and Ibn Mas'ud. [Abu Eisa said:] The Hadith of Abu Hurairah is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge. Some of the people of knowledge have explained it by saying that two sales in one is when one says: "I will sell you this garment for ten in cash, and twenty on credit." He does not distinguish between either of the two sales. But when he distinguishes it as being one of them, then there is no harm when one of them is agreed upon. Ash-Shafi'i said: "Included in the meaning of what the Prophet () prohibited of regarding two sales in one, is if one said: 'I will sell you the house of mine for that (price), upon the condition that you sell me you alve for this (price). When I get the slave, then you get the house.' In this way the sales are distinguished without the prices being known, and neither of them knows what will happen at the conclusion of it (the agreement)

1232. Narrated Hakim b. Hizam: "I asked Messenger of Allah (), I said: 'A man came to me asking to buy something that I did not have. Can I buy it from the market for him and then give it to him?' He said: 'Do not sell what is not with you.'" He said: There are narrations on this topic from 'Abdullah bin 'Umar

1233. Narrated Hakim b. Hizam: "The Messenger of Allah () prohibited me from selling what was not with me." [Abu 'Eisa said:] This Hadith is Hasan. He said: There is something on this topic from 'Abdullah bin 'Umar. Ishaq bin Mansur said: "I said to Ahmad: 'What is the meaning of the prohibition from a loan along with a sale? He said: 'That he gives him a loan and then he makes a sale to him greater then it's actual worth. And, it carries the meaning of him loaning it to him in exchange for something (as collateral), so he says: 'If you are unable to pay it (the loan), the it (the collateral) will be a sale for you.' Ishaq [bin Rahuwyah] said as

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he said. And I said to Ahmad: 'What about selling what one does not possess?' He said: 'To me it does not apply except in cases of food - meaning one has not taken possession of it.' And Ishaq said the same for all of what is measured or weighed. Ahmad said: 'When he says: "I will sell you this garment, with the condition that I am the tailor for it, and I am the one who bleaches it." This is an example of two conditions in one sale. But if he says: "I am selling it to you with the condition that I am its tailor," then there is no harm in it. And, if he said: "I am selling it to you with the condition that I am the one who bleaches it" then there is no harm in it, because this is only one condition.' And Ishaq said as he said

1234. Narrated Ayyub: 'Amr bin Shu'aib narrated to us, saying: My father narrated to me from his father' until he mentioned 'Abdullah bin 'Amr: "The Messenger of Allah () said: 'It is not lawful to lend and sell, nor two conditions in a sale, nor to profit from what is not possessed, nor to sell what one does not have.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. [Abu 'Eisa said:] The Hadith of Hakim bin Hizam is a Hasan Hadith, it has been reported from him through other routes. Ayyub As-Sakhtiyani and Abu Bishr report from Yusuf bin Mahak, from Hakim bin Hizam. [Abu 'Eisa said:] 'Awf and Hisham bin Hassan reported this Hadith from Ibn Sirin, from Hakim bin Hizam from the Prophet (). And this is a Mursal Hadith. Ibn Sirin only reported it from Ayyub As-Sikhtiyani from Yusuf bin Mahak, from Hakim bin Hizam like this

1235. Narrated Hakim b. Hizam: "The Messenger of Allah () prohibited me from selling what was not with me." [Abu 'Eisa said:] Waki' reported this Hadith from Yazid bin Ibrahim, from Ibn Sirin, from Ayyub, from Hakim bin Hizam, and he did not mention in it: "From Yusuf bin Mahak." And the narration of 'Abdus-Samad (a narrator in the chain of Hadith no. 1235) is more correct. Yahya bin Abi Kathir reported this Hadith from Ya'la bin Hakim, from Yusuf bin Mahak, from 'Abdullah bin 'Ismah, from Hakim bin Hizam, from the Prophet (). This Hadith is acted upon according to most of the people of knowledge, they dislike for a man to sell what is not with him

1236. Narrated Ibn 'Umar: "The Messenger of Allah () prohibited selling the Wala' and conferring it." [Abu 'Eisa said:] This Hadith is Hasan Sahih. We do not know of it except as a narration of 'Abdullah bin Dinar, from Ibn 'Umar. This Hadith is acted upon according to the people of knowledge. Yahya bin Sulaim reported this Hadith from 'Ubaidullah bin 'Umar, from Nafi' from Ibn 'Umar from the Prophet (), saying "That he prohibited selling the Wala' and conferring it." But this is mistake from Yahya bin Sulaim. Because 'Abdul Wahhab Ath-Thaqafi, 'Abdullah bin Numair and others reported it from 'Ubaidullah bin 'Umar, from Ibn 'Umar, from the Prophet (). And this is more correct than the narration of Yahya bin Sulaim

1237. Narrated Samurah: "The Messenger of Allah () prohibited bartering animals on credit." He said: There are narration on this topic from Ibn 'Abbas, Jabir, Ibn 'Umar. [Abu 'Eisa said:] The Hadith of Samurah is Hasan Sahih Hadith. It is correct that Al-Hasan heard from Samurah, this is what 'Ali bin Al-Madini and others said. Regarding (the prohibition of) bartering animals on credit, this is acted upon according to most of the people of knowledge among the Companions of the Prophet () and others. This is the view of Sufyan Ath-Thawri and the people of Al-Kufah, and it is the view of Ahmad. Some of the people of knowledge, among the Companions of the Prophet () and others, permitted bartering animals for animals on credit. This is the view of Ash-Shafi'i and Ishaq

1238. Narrated Jabir: That the Messenger of Allah () said: "Animals [two for one] are not proper on credit, and there is no harm in a hand to hand (exchange)." The Hadith is Hasan Sahih

1239. Narrated Jabir: "A slave came to give the pledge to the Prophet () for Hijrah, but the Prophet () did not realize that he was a slave. So his master came to get him and the Prophet () said: 'Sell him to me.' So he purchased him for two black slaves. Then he would not pledge from anyone until he asked him if he was a slave." [He said:] There is something on this topic from Anas. [Abu 'Eisa said:] The Hadith of Jabir is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge. There is no harm in a slave for two slaves in hand to hand exchange, but they differ when it is on credit

1240. Narrated 'Ubadah bin As-Samit: That the Prophet () said: "Gold for gold, kind for kind; silver for silver, kind for kind; dried-dates for dried-dates, kind for kind; wheat for wheat, kind for kind; salt for salt, kind for kind; and barley for barley, kind for kind. Whoever increases or seeks an increase, then he dealt with Riba. Sell gold for silver as you wish, hand to hand; and sell wheat for dried-dates as you wish, hand to hand; and sell barley for dried-dates as you wish, hand to hand." [He said:] There are narrations on this topic from Abu Sa'eed, Abu Hurairah, Bilal, And Anas. [Abu 'Eisa said:] The Hadith of 'Ubadah bin As-Samit is Hasan Sahih. Some of them reported this Hadith from Khalid, with this chain, and he said: "Sell wheat for barley as you wish, hand to hand." Some of them reported this Hadith from Khalid, from Abu Qilabah, from Ash'ath, from 'Ubadah from the Prophet (). In that Hadith, they added that Khalid said: "Abu Qilabah said: "Sell wheat for barley as you wish, hand to hand." This Hadith is acted upon according to the people of knowledge, they do not think that one may sell wheat for wheat except when it is the same kind for the same kind, and (the same for) barely in exchange for barley, kind for kind. When the items are themselves different, then there is no harm in one being more than the other if it is hand to hand. This is saying of most of the people of knowledge among the Companions of the Prophet () and others. It is the view of Sufyan Ath-Thawri, Ash-Shafi'i, Ahmad, and Ishaq. Ash-Shafi'i said: "And the proof for that is the saying of the Prophet (): 'Sell barley for wheat as you wish, hand to hand.'" [Abu 'Eisa said:] Some of the people of knowledge considered it disliked that wheat be sold for barely unless it was kind for kind. This is the view of Malik bin Anas, but the first view is more correct

1241. Narrated Nafi': "Ibn 'Umar and I went to Abu Sa'eed and he narrated to us: 'the Messenger of Allah () said - and I heard him with these [two] ears: "Do not sell gold for gold except kind for kind, nor silver for silver except kind for kind, do not exchange more of one than the other, and do not sell what is not present from them for what is present." [Abu 'Eisa said:] There are narrations on this topic from Abu Bakr, 'Umar, 'Uthman, Abu Hurairah, Hisham bin 'Amir, Al-Bara', Zaid bin Arqam, Fadal bin 'Ubaid, Abu Bakrah, Ibn 'Umar, Abu Ad-Darda', and Bilal. [He said:] The Hadith of Abu Sa'eed, from the Prophet () [about Riba] is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge among the Companions of the Prophet () and others, except for what has been related

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from Ibn 'Abbas; he did not see any harm in exchanging gold for gold or silver for silver, more for less, when it is done hand in hand, and he said: "Riba' is only in credit." Similar it has been related from some of his companions. It has been related that Ibn 'Abbas changed his opinion when Abu Sa'eed narrated it to him from the Prophet (). The first view is more correct. And this is acted upon according to the people of knowledge [among the Companions of the Prophet () and others]. It is the view of Sufyan Ath-Thawri, Ibn Al-Mubarak, Ash-Shafi'i, Ahmad, and Ishaq. It has been reported that Ibn Al-Mubarak said: "There is no difference over exchange

1242. Narrated Ibn 'Umar: "I would sell camels at Al-Baqi', so I would sell them for Dinar but take in place of them Dirham, and, I would sell for silver and take Dinar in its place. So I went to the Messenger of Allah () and found him leaving the house of Hafsa. I asked him about that and he said: 'There is no harm in that when it (equals) the price.'" [Abu 'Eisa said:] We do not know of this Hadith being Marfu' except from the narration of Simak bin Harb from Sa'eed bin Jubair, from Ibn 'Umar. Dawud bin Abi Hind narrated this Hadith from Abu Sa'eed bin Jubair, from Ibn 'Umar in Mawquf form. This is acted upon according to some of the people of knowledge. There is no harm in paying for gold with silver and silver with gold. This is the view of Ahmad and Ishaq. Some of the people of knowledge, among the Companions and others, disliked that

1243. Narrated Ibn Shihab: From Malik bin Aws bin Hadathan that he said: "I once said: 'Who can change some Dirham?' So Talhah bin 'Ubaidullah - and he was with 'Umar bin Al-Khattab - said: 'Leave your gold with us, then return to us when our servant comes and we will give you your silver.'" 'Umar bin Al-Khattab said: "No! By Allah! Either give him his silver or return his gold to him. Indeed the Messenger of Allah () said: 'Silver for gold is Riba, except for hand to hand; and wheat for wheat is Riba except for hand to hand; and barley for barley is Riba except hand to hand; and dried-dates for dried-dates is Riba except for hand to hand.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. This is acted upon according to the people of knowledge. And the meaning of Ha' Wa Ha' is hand to hand

1244. Narrated Salim: From his father that the Messenger of Allah () said: 'Whoever purchases a date-palm after it has been pollinated then its fruits are for the one who sold it, unless the buyer made it a condition. And whoever purchases slave who has property, then his property is for the one who sold him, unless the buyer made it a condition.'" [He said:] There is something on this topic from Jabir. The Hadith of Ibn 'Umar is a Hasan Sahih Hadith. Similarly, it has been reported by more than one route from Az-Zuhri, from Salim, from Ibn 'Umar, that the Prophet () "Whoever purchases a date-palm after it has been pollinated, then its fruits are for seller, unless the buyer made it a condition. And whoever purchases a slave who has property, then his property is for the seller, unless the buyer made it a condition." And it has been reported from Nafi', from Ibn 'Umar, that the Prophet () said: "Whoever purchases a date-palm that has been pollinated, then its fruits are for the seller, unless the buyer made it a condition." It has been reported from Nafi', from Ibn 'Umar, from 'Umar, that he () said: "Whoever sold a slave who has property, his property is for the seller, unless the buyer made it a condition." This is how the two Ahadith were reported by 'Ubaidullah bin 'Umar and others from Nafi'. Some of them have also reported this Hadith from Nafi', from Ibn 'Umar, from the Prophet (). 'Ikrimah bin Khalid reported similar to the Hadith of Salim, from Ibn 'Umar, from the Prophet (). This Hadith is acted upon according to some of the people of knowledge. It is the view of Ash-Shafi'i, Ahmad, and Ishaq. Muhammad bin Isma'il said: "The Hadith of Az-Zuhri from Salim, from his father, from the Prophet () is the most correct [of what has been reported on this topic]

1245. Narrated Nafi': From Ibn 'Umar, that the Messenger of Allah () said: "Both the buyer and the seller retain the option as long as they have not separated or they give each other than option." He (Nafi') said: "So when Ibn 'Umar purchased something while he was sitting, he would stand to complete the sale

1246. Narrated Hakim b. Hizam: That the Messenger of Allah () said: "Both the buyer and the seller retain the option as long as they have not separated. If they spoke the truth and clarified (any defects or conditions), then they would be blessed in their sale, and if they hid something and lied then their sale would be deprived of blessings." And this is a Sahih Hadith. This is how it was reported from Abu Barzah Al-Aslami, that two men came disputing to him after the sale of a horse, and they were on a ship, so he said: "I did not see the two of you separate, and the Messenger of Allah () said: 'The buyer and the seller retain the choice as long as they did not separate.'" Some of the people of knowledge, among the people of Al-Kufah and others, held the view that the separation refers to speech. This is the saying of [Sufyan] Ath-Thawri. This has been reported from Malik bin Anas, and it has been reported from Ibn al-Mubarak that he said: "How could this be refuted?" And the Hadith about it from the Prophet () is Sahih, and it strenghtens this view. And the meaning of the saying of the Prophet (): "Except for the optional sale" is, that (while they are still together) the seller gives the buyer the option to cancel after the conclusion of the sale. If he chooses to agree to the sale, then he does not have the choice to cancel the sale after then, even if they did not separate. This is how Ash-Shafi'i and others explained it. And what strenghtens the view of those who said that the separation refers to them parting, (and) it does not refer to speech, is the (following) Hadith of 'Abdullah bin 'Amr from the Prophet ()

1247. Narrated 'Amr bin Shu'aib: From his father, from his grandfather, that the Messenger of Allah () said: "Both the buyer and the seller retain the option as long as they did not separate, unless they agreed to making it optional. And it is not lawful for him to separate from his companion, fearing that he will change his mind." [Abu 'Eisa said:] This Hadith is Hasan and this means separating from him after the sale, fearing that he will change his mind. And if the separation referred to speech, and there was no option left for him after the sale, then this Hadith would be meaningless, since he () said: "And it is not lawful for him to separate from his companion, fearing that he will change his mind

1248. Narrated Abu Hurairah: That the Prophet () said: "They (the two) are not separate from a sale except in agreement. [Abu 'Eisa said:] This Hadith is Gharib

1249. Narrated Jabir: "The Prophet () gave a Bedouin the option after a sale." This Hadith is Hasan Gharib

1250. Narrated Anas: That there was a man who was not very sensible and he would make purchases. So his family came to the Prophet () and said: "O

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Messenger of Allah! Stop him (from making purchases)." So Allah's Prophet () called him to prohibit him, and he said: "O Messenger of Allah! I have no patience for business." So he said: "When you are buying, say: 'Hand to hand, and no cheating.'" [Abu 'Eisa said:] There is a narration on this topic from Ibn 'Umar. The Hadith of Anas is a Hasan Sahih Gharib Hadith. This is acted upon according to the people of knowledge. They say that the free man can be prevented from selling and buying when his intellect is weak. This is the view of Ahmad and Ishaq. Some of the scholars did not think that the free person who had attained the age of responsibility could be prevented from that

1251. Narrated Abu Hurairah: That the Prophet () said: "Whoever purchased an animal that has not been milked, then he the choice when he milks it, if he wishes he may return it, returning a Sa' of dried dates along with it." [Abu 'Eisa said:] There are narration on this topic from Anas, and a man from the Companions of the Prophet ()

1252. Narrated Abu Hurairah: That the Prophet () said: "Whoever purchases an animal that has not been milked, then he retains the option for three days. If he returns it, then he is to return with it a Sa' of food, not Samra' " [Abu 'Eisa said:] The meaning of "Not Samra'" is "not wheat." This Hadith is Hasan Sahih. This Hadith is acted upon according to our companions, among them Ash-Shafi'i, Ahmad, and Ishaq

1253. Narrated Jabir bin 'Abdullah : That he sold a camel to the Prophet () and made a condition that he could ride it to (return to) his family. [Abu 'Eisa said:] This Hadith is Hasan Sahih. It has been reported through other routes from Jabir. This is acted upon according to some of the people of knowledge among the Companions of the Prophet () and others. They consider it allowed to make a condition in a sale when it is one condition. This is the view of Ahmad and Ishaq. Some of the people of knowledge said that it is not allowed to make a condition in a sale, nor to complete a sale when there is a condition for it

1254. Narrated Abu Hurairah: That the Messenger of Allah (): "A riding animal can be ridden while it is pawned, and a milking animal can be milked while it is pawned, and it is up to the one riding and drinking (the milk) to maintain it." [Abu 'Eisa said:] This Hadith is Hasan Sahih. We do now know of it being Marfu' except by the narration of 'Amir Ash-Sha'bi from Abu Hurairah. Others have reported this Hadith from Al-A'mash, from Abu Salih, from Abu Hurairah in Mawquf form. This is acted upon according to some of the people of knowledge, and it is the view of Ahmad and Ishaq. Some of the people of knowledge said that one may not benefit in any way from what is pawned

1255.

1256. Narrated Al-Aswad: From 'Aishah that she wanted to purchase Barirah, but they (he owners) made the condition that they would retain the Wala'. So the Prophet () said: "Buy her, the Wala' is only for the one who gives the price, or for the one who grants the favor." [He said:] There is something on this topic from Ibn 'Umar. [Abu 'Eisa said:] The Hadith of 'Aishah is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge. And Mansur bin Al-Mu'tamir's Kunyah is Abu 'Attab. Abu Bakr Al-'Attar Al-Basri narrated to us from 'Ali bin Al-Madini who said: "I heard Yahya bin Sa'eed saying: 'When you get a narration from Mansur, then your hand has been filled with goodness without needing others.' Then Yahya said: 'I did not find anyone more reliable in (narrating from) Ibrahim An-Nakha'i and Mujahid than Mansur.'" [He said:] Muhammad informed me from 'Abdullah bin Abi Al-Aswad who said: " 'Abdur-Rahman bin Mahdi said: 'Mansur is the most reliable of the people of Al-Kufah

1257. Narrated Habib bin Abi Thabit: From Hakim bin Hizam, that the Messenger of Allah () sent Hakim bin Hizam with a Dinar to buy an animal for Udhiyyah (an animal for sacrifice) for him. He purchases an Udhiyyah which he sold and profited a Dinar from, so he purchased another in its place. And he returned to the Messenger of Allah () with Udhiyyah and the Dinar, so he said: 'The sheep is for sacrifice and Dinar is for charity.'" [Abu 'Eisa said:] We do not know of the Hadith of Hakim bin Hizam except through this route, and Habib bin Abi Thabit did not hear from Hakim bin Hizam - in my view

1258.

1259. Narrated Ibn 'Abbas: That the Prophet () said: "When the penalty (of blood money) goes to a Mukatab, or an inheritance, then he inherits in accordance with as much as he is freed from it." And the Prophet () said: "The Mukatab is given the blood-money of a free person in accordance to what he has paid (for his freedom), and that of a slave in accordance to what remains." [He said:] There is something on this from Umm Salamah. [Abu 'Eisa said:] The Hadith of Ibn 'Abbas is a Hasan Hadith. This is how it was reported from Yahya bin Abi Kathir from 'Ikrimah, from Ibn 'Abbas, from the Prophet (). Khalid bin Al-Hadh-dha' reported it from 'Ikrimah, from 'Ali as his saying. This is acted upon according to some of the people of knowledge among the Companions of the Prophet () and others. Most of the people of knowledge among the Companions of the Prophet () and others said that the Mukatab remains a slave as long as he still owes a Dirham. This is the view of Sufyan Ath-Thawri, Ash-Shafi'i, Ahmad, and Ishaq

1260. Narrated 'Amr bin Shu'aib: From his father, from his grandfather that he heard the Messenger of Allah () delivering a Khutbah in which he said: "Whoever gives a writ of emancipation to his slave, for one hundred Uqiyyah, and he pays it to him less than ten Uqiyah." - or he said: "Ten Dirham" - "then he becomes incapable (of paying the remainder), the he remains a slave." [Abu 'Eisa said:] This Hadith is Hasan Gharib. And this acted upon according to most of the people of knowledge among the Companions of the Prophet () and others: The Mukatab is a slave as long as something remains due from him for his Kitabah. Al-Hajjaj bin Artat reported similarly from 'Amr bin Shu'aib

1261. Narrated Umm Salamah: That the Messenger of Allah () said: "When one of you (women) has a Mukatab ho has with him what will fulfill (the Kitabah) then observe Hijab from him." [Abu 'Eisa said:] This Hadith is Hasan Sahih. And the meaning of this Hadith according to the people of knowledge is that of caution. They say that the Mukatab is not freed, even if he has the amount to pay, until he pays it

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1262. Narrated Abu Hurairah: That the Messenger of Allah () said: "Whichever person becomes bankrupt, and a man finds his particular merchandise with him, then he is more deserving of it than others. [He said:] There are narrations on this topic from Samurah and Ibn 'Umar. [Abu 'Eisa said:] The Hadith of Abu Hurairah is a Hasan Sahih Hadith. This is acted upon according to some of the people of knowledge and it is the view of Ash-Shafi'i, Ahmad, and Ishaq. Some of the people of knowledge said that he is just like one of the debtors. This is the view of the people of Al-Kufah

1263. Narrated Abu Al-Waddak: That Abu Sa'eed said: "We had some wine that belonged to an orphan. When Al-Ma'idah was revealed I asked the Messenger of Allah () about it, I said: 'It belongs to an orphan.' He said: 'Spill it out.'" [He said:] There is something on this topic from Anas bin Malik. [Abu 'Eisa said:] The Hadith of Abu Sa'eed is a Hasan [Sahih] Hadith. Similar to this has been reported through other routes from the Prophet (). Some of the people of knowledge stated according to this, they dislike the usage of wine for making vinegar. And the only thing that they disliked about it, and Allah knows best, is for a Muslim to have wine in his house until it becomes vinegar. Abu Al-Waddak's name is Jabr bin Nawf

1264. Narrated Abu Hurairah: That the Prophet () said: "Fulfill the trust for the one who entrusted you, and do not cheat the one who cheated you." [Abu 'Eisa said:] This Hadith is Hasan Gharib. Some of the people of knowledge followed this Hadith, they said that when something belonging to a man is with another and he leaves (with it), then he has something that belongs to him, he may not withhold from him an equivalent to what the other took of his. Some of the people of knowledge among the Tabi'in allowed that. This is the view of Sufyan Ath-Thawri, he said: "If one man has some Dirham that belong to another, and the second has some Dinar belonging to the first, he may not withhold any in place of his Dirham, unless it so happens that he has some Dirham of his, then in that case he can withhold some of his Dirham equal to what he is owed by the first

1265. Narrated Abu Umamah: "During the year of the Farewell Pilgrimage, I heard the Prophet () saying during the Khutbah: "The borrowed is to be returned, and the guarantor is responsible, and the debt is to be repaid." [Abu 'Eisa said:] There are narrations on this topic from Samurah, Safwan bin Umayyah, and Anas. [He said:] The Hadith of Abu Umamah is a Hasan Gharib Hadith. It has also been reported through other routes besides this, from Abu Umamah, from the Prophet ()

1266. Narrated Qatadah: From Al-Hasan, from Samurah, that the Prophet () said: "Upon the hand is what it took, until it is returned." Qatadah said: "Then Al-Hasan forgot, so he said: 'It is something you entrusted, he is not liable for it.' " Meaning the borrowed property. [Abu 'Eisa said:] This Hadith is Hasan Sahih. Some of the people of knowledge, among the Companions of the Prophet () and others, followed this Hadith. They said that the possessor of the borrowed thing is liable. This is the view of Ash-Shafi'i and Ahmad. Some of the people of knowledge among the Companions and others said that the possessor of the borrowed this is not liable unless there is dispute. This is the view of Sufyan Ath-Thawri and the people of Al-Kufah, and it is the view of Ishaq

1267. Narrated Muhammad bin Ibrahim : From Sa'eed bin Al-Musayyab, from Ma'mar bin 'Abdullah bin Nadlah who said: "I heard the Messenger of Allah () saying: 'Hoarding is nothing but sin.' So I (Muhammad) said to Sa'eed: "O Abu Muhammad! You hoard?" He said: "And Ma'mar would hoard." It is also been reported that Sa'eed bin Musayyab would hoard oil, (camel) fodder, and the like. [Abu 'Eisa said:] There are narrations on this topic from 'Umar, 'Ali, Abu Umamah, and Ibn 'Umar. The Hadith of Ma'mar is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge, they dislike hoarding food, and some of them make a concession for hoarding things other than food. Ibn Al-Mubarak said: "There is no harm in hoarding cotton, goat pelts and like

1268. Narrated Ibn 'Abbas: That the Prophet () said: "Do not go out to meet the market (caravan), do not leave animals un-milked (to deceive the buyer), nor out-spend one another." [Abu 'Eisa said:] There are narrations on this topic from Ibn Mas'ud and Abu Hurairah. The Hadith of Ibn 'Abbas is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge, they dislike selling the Muhaffalah, and it is the Musarrah that has not been milked by its owner in days or more than that, so the milk accumulates in its udder to impress the purchaser. This is a type of deceit and misrepresentation

1269. Narrated 'Abdullah bin Mas'ud: That the Messenger of Allah () said: "Whoever takes a false oath to deprive a Muslim of his wealth, he will meet Allah while He is angry with him." Al-Ash'ath bin Qais said: "It is about me, by Allah! There was a dispute about some land between myself and a man from the Jews who denied my ownership of it, so I took him to the Prophet (). The Messenger of Allah () said to me: 'Do you have any proof?' I said: 'No'. So he said to Jew: 'Take an oath.' I said: 'O Messenger of Allah! If he takes an oath then my property will be gone!' So Allah, Most High revealed: Verily those who purchase a small gain at the cost of Allah's Covenant and their oaths.. until the end of the Ayah." [Abu 'Eisa said:] There are narrations on this topic from Wa'il bin Hujr, Abu Musa, Abu Umamah bin Tha'labah Al-Ansari, and 'Imran bin Husain. The Hadith of Ibn Mas'ud is a Hasan Sahih Hadith

1270. Narrated Ibn Mas'ud: That the Messenger of Allah () said: "When the two parties (in a deal) disagree then the seller's statement is taken as valid, and the purchaser retains the option." [Abu 'Eisa said:] This Hadith is Mursal. 'Awn bin 'Abdullah did not see Ibn Mas'ud. This Hadith has also been reported from Al-Qasim bin 'Abdur-Rahman, from Ibn Mas'ud from the Prophet (). But it also Mursal. [Abu 'Eisa said:] Ishaq bin Mansur said: "I said to Ahmad: what if when the two parties disagree and there is no proof (what is done)?" He said: 'The saying of the owner of the merchandise is taken as valid or they both refuse.' And Ishaq said as he did, and that in every case where his saying is taken, he must swear.'" [Abu 'Eisa said:] Similar to this has been reported from some of the people of knowledge among the Tabi'in, Shuraih is among those

1271. Narrated Abu Al-Minhal: From Iyas bin 'Abd al-Muzani who said: "The Prophet () prohibited selling water." [He said:] There are narrations on this topic from Jabir, Buhaisah from her father, Abu Hurairah, 'Aishah, Anas and 'Abdullah bin 'Amr. [Abu 'Eisa said:] The Hadith is Iyas is a Hasan Sahih Hadith. This is acted upon according to most of the people of knowledge, they dislike selling water. This is the view of Ibn Al-Mubarak, Ash-Shafi'i, Ahmad, and Ishaq. Some of the people of knowledge permitted selling water, Al-Hasan al-Basri is one of them

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1272. Narrated Abu Hurairah: That the Prophet () said: "Do not withhold surplus water so that it is prevented from the pasture." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Abu Al-Munhal's name is 'Abdur-Rahman bin Mut'im, he is from Al-Kufah, and he is oen that Habib bin Abi Thabit reports from. Abu Al-Munhal Sayyar bin Salamah is from Al-Basrah, he is the companion of Abu Barzah Al-Aslami

1273. Narrated Ibn 'Umar: "The Prophet () prohibited studding the stallion." [He said:] There are narrations on this topic from Abu Hurairah, Anas, and Abu Sa'eed. [Abu 'Eisa said:] The Hadith is Ibn 'Umar is a Hasan Sahih Hadith. This is acted upon according to some of the people of knowledge. There are those who made concession for accepting an honorarium for that

1274. Narrated Anas bin Malik: "A man from (the tribe of) Kilab asked the Messenger of Allah () about studding a stallion and he prohibited it. So he said: 'O Messenger of Allah! We stud the stallions so that we get honorarium (from the owners of the female horse)!' So he permitted it for honorarium." [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it except as a narration of Ibrahim bin Humaid, from Hisham bin 'Urwah

1275. Narrated Rafi' b. Khadij: That the Messenger of Allah () said: "The earnings of the cupper is filth, the earnings of the fornicator (from harlotry) is filth, and the price of a dog is filth." [He said:] There are narrations on this topic from 'Umar, 'Ali, Ibn Mas'ud, Abu Masu'd, Jabir, Abu Hurairah, Ibn 'Abbas, Ibn 'Umar, and 'Abdullah bin Ja'far. [Abu 'Eisa said:] The Hadith is Rafi' is a Hasan Sahih Hadith. This is acted upon according to most of the people of knowledge, they disliked the price of a dog. This the view of Ash-Shafi'i, Ahmad, and Ishaq. Some of the people of knowledge permitted the price of the hunting dog

1276. Narrated Abu Mas'ud Al-Ansari: "The Messenger of Allah () prohibited the price of a dog, the earnings of the fornicator (from harlotry), and the news of the fortune-teller." This Hadith is Hasan Sahih

1277. Narrated Ibn Muhayyisah of Banu Harithah: From his father, that he sought permission from the Prophet () to take the wages for cupping and he () forbade him from it. He continued asking him and seeking his permission until he said: "Use it to give fodder to your water-carrying camels, and to feed your slaves." [He said:] There are narrations on this topic from Rafi' bin Khadij, Abu Juhaifah, Jabir, and As-Sa'ib bin Yazid. [Abu 'Eisa said:] The Hadith of Muhayyisah is a Hasan Sahih Hadith. This is acted upon according to some of the people of knowledge. Ahmad said: "If I am asked for something by cupper then I deny him, acting upon this Hadith

1278. Narrated Anas: "The Messenger of Allah () was cupped. Abu Talhah did the cupping. So he ordered that he be given two Sa' of food, and he spoke to his masters to reduce his taxes. He said: 'The most virtuous of what you treat with is cupping.' Or, he said: 'The best of your treatments is cupping.'" [He said:] There are narrations on this topic from 'Ali, Ibn 'Abbas, and Ibn 'Umar. [Abu 'Eisa said:] The Hadith of Anas is a Hasan Sahih. Some of the people of knowledge among the Companions of the Prophet (), and others permitted paying the cupper. This is the view of Ash-Shafi'i

1279. Narrated Jabir: "The Messenger of Allah () prohibited the price of the dog and the cat." [Abu 'Eisa said:] There is some confusion (Idtirab) in the chain for this Hadith. The price of a cat is not correct. This Hadith has been reported from Al-A'mash, from some of his companions, from Jabir, and they caused some confusion for Al-A'mash in this narration. There are those among the people of knowledge who disliked the price of a cat, and some of them permitted it. This is the view of Ahmad and Ishaq. It has been reported from Ibn Al-Fudail, from Al-A'mash, from Abu Hazim, from Abu Hurairah from the Prophet (), through other than this route

1280. Narrated Jabir: "The Messenger of Allah () prohibited eating the cat and from its price." [Abu 'Eisa said:] This Hadith is Gharib. We do not know of any major (known) narrators who reports from 'Umar bin Zaid (one of the narrators) besides 'Abdur-Razzaq

1281. Narrated Abu Al-Muhazzim: From Abu Hurairah who said: "The price of a dog was prohibited, except for the hunting dog." [Abu 'Eisa said:] This Hadith is not correct from this route. Abu Al-Muhazzim's name is Yazid bin Sufyan, and Shu'bah bin Al-Hajjaj criticized him and graded him weak. Similar to this has been reported from Jabir, from the Prophet (), but its chain is also not correct

1282. Narrated Abu Umamah: That the Messenger of Allah () said: "Do not sell the (slave) female singers, not purchase them, nor teach them (to sing). And there is no good in trading in them, and their prices are unlawful. It was about the likes of this that this Ayah was revealed: And among mankind is he who purchases idle talk to divert from the way of Allah." [He said:] There is narration about this from 'Umar bin Al-Khattab. [Abu 'Eisa said:] We only know of the Hadith of Abu Umamah, like this, from this route. Some of the people of knowledge have criticized 'Ali bin Yazid (one of the narrators) and graded him weak, and he is from Ash-Sham

1283. Narrated Abu Ayyub: "I narrated heard the Messenger of Allah () saying: 'Whoever seperates a mother from her child, Allah seperates him and his most beloved on the Day of Judgement.'" [Abu 'Eisa said:] This Hadith is Hasan Gharib

1284. Narrated 'Ali : "The Messenger of Allah () gave me two boys who were brothers, so I sold one of them, and the Messenger of Allah () said to me: 'O, 'Ali! What happened to your boy?' So I informed him, and he said: 'Return him, return him.'" [Abu 'Eisa said:] This Hadith is Hasan Gharib. Some of the people of knowledge among the Companions of the Prophet () and others, disliked separating between the captives when selling them. Some of the people of knowledge permitted separating the children that were born in the land of Islam, but the first view is more correct. It has been related that Ibrahim An-Nakha'i seperated a mother and her child in a sale, so he was asked about that. He said: "I sought her permission for that and she approved

1285. Narrated 'Aishah: That the Messenger of Allah () judged: "The produce is for the responsible one." [Abu 'Eisa said:] This Hadith is Hasan Sahih. This Hadith has been reported through routes other than this, and this acted upon according to the people of knowledge

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1286. Narrated 'Aishah: "The Prophet () judged that the produce is produce is for the responsible one." [He said:] This Hadith is Hasan Sahih, Gharib as a Hadith of Hisham bin 'Urwah (a narrator). [Abu 'Eisa said:] Muslim bin Khalid Az-Zanji reported this Hadith from Hisham, from 'Urwah. Jarir reported it from Hisham as well. It is said that the narration of Jarir has Tadleis in it, that Jarir committed the Tadleis, he did not hear it from Hisham bin 'Urwah. As for the meaning of "the produce is for the responsible one," he is the man who purchased the slave then the slave produced for him, and he found some defect in him so he returned him to the seller. Then the produce (of his work) is the purchaser's. In cases similar to this, the produce is for the responsible one. [Abu 'Eisa said:] Muhammad bin Isma'il called this Hadith Gharib, as a narration of 'Umar bin 'Ali (one of the narrators). I said: "Do you think that he committed Tadleis?" He said: "No"

1287. Narrated Ibn 'Umar: That the Prophet () said: "Whoever enters an orchard then let him eat, but not take any in his garment." [He said:] There are narrations on this topic from 'Abdullah bin 'Amr, 'Abbad bin Shurahbil, Rafi' bin 'Amr, 'Umar the freed slave of Abi Al-Lahm, and Abu Hurairah. [Abu 'Eisa said:] The Hadith of Ibn 'Umar is Gharib Hadith. We do not know of it from this route except from Yahya bin Sulaim. Some of the people of knowledge have permitted the wayfarer to eat from the fruits, and some of them disliked it without paying

1288. Narrated Rafi' bin 'Amr: "I was throwing stones at a date-palm belonging to some of the Ansar. They took me along with them to the Prophet (). He said: "O Rafi'! Why were you throwing stones at their date-palm?" He said: "I said: 'Out of hunger, O Messenger of Allah! He said: 'Do not throw stones at them, eat what falls. May Allah fill you and quench your thirst.'" This Hadith is Hasan Gharib Sahih

1289. Narrated 'Amr bin Shu'aib: From his father, from his grandfather, that the Prophet () was asked about hanging fruits (on the trees), so he said: "Whoever is in need and picks some of it without taking any in his garment, then there is no sin upon him." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1290. Narrated Jabir: "The Messenger of Allah () prohibited Al-Muhaqalah, Al-Muzabanah, Al-Mukhabarah, and making an exception (in a sale) unless it is made known." [Abu 'Eisa said:] This Hadith is Hasan Sahih, Gharib from this route as narration of Yunus bin 'Ubaid, from 'Ata, from Jabir

1291. Narrated Ibn 'Abbas: That the Prophet () said: "Whoever buys food, then he is not to sell it until he takes possession of it." Ibn 'Abbas said: "All things are considered the same (in this regard)." [He said:] There are narrations on this topic from Jabir, Ibn 'Umar, and Abu Hurairah. [Abu 'Eisa said:] The Hadith of Ibn 'Abbas is a Hasan Sahih Hadith

1292. Narrated Ibn 'Umar: That the Messenger of Allah () said: "None of you is to sell over the sale of others, nor to propose over the proposal of others." [He said:] There are narration on this topic from Abu Hurairah and Samurah. [Abu 'Eisa said:] The Hadith of Ibn 'Umar is a Hasan Sahih Hadith. And it has been reported from the Prophet () that he said: "Do not haggle in competition with your brother's haggling." And the meaning of sale in this Hadith of the Prophet (), according to some of the people of knowledge is to haggle

1293. Narrated Anas: From Abu Talhah that he said: "O Prophet of Allah! I had purchased some wine for the orphans under my care. He said: 'Spill out the wine, and break the jugs.'" [He said:] There are narrations on this topic from Jabir, 'Aishah, Abu Sa'eed, Ibn Mas'ud, Ibn 'Umar, and Anas. [Abu 'Eisa said:] The Hadith of Abu Talhah, Ath-Thawri reported this Hadith from As-Suddi, from Yahya bin 'Abbad, from Anas: "That Abu Talhah was with him" and this is more correct than the narration of Al-laith (no)

1294. Narrated Anas bin Malik: "I asked the Messenger of Allah () 'Can wine be used for vinegar?' He said: 'No'" [Abu 'Eisa said:] This Hadith is Hasan Sahih

1295. Narrated Anas bin Malik: "The Messenger of Allah () cursed ten involved in wine: The one who presses it, the one who has it pressed, its drinker, its carrier, and the one it is carried to, its server, its seller, the consumption of its price, the one who purchases it and the one it was purchased for." [Abu 'Eisa said:] This Hadith is Gharib as a narration of Anas. Similar to this has been reported from Ibn 'Abbas, Ibn Mas'ud, and Ibn 'Umar, from the Prophet ()

1296. Narrated Samurah bin Jundab: That the Prophet () said: "When one of you comes upon livestock, if its owner is with it then seek his permission. If he permits him then let him milk it and drink. If there is no one with it then call out three times, if someone answers then seek his permission. If no one answers then let him milk it and drink without carrying (any of it away)." [He said:] There are narrations on this topic from Ibn 'Umar and Abu Sa'eed. [Abu 'Eisa said:] The Hadith of Samurah is a Hasan Gharib Sahih Hadith. This is acted upon according to some of the people of knowledge, and it is the view of Ahmad and Ishaq. [Abu 'Eisa said:] 'Ali bin Al-Madini said: "It is correct that Al-Hasan heard this from Samurah." Some of the people of Hadith criticized the narrations of Al-Hasan from Samurah, they said that he only narrated from a writing of Samurah

1297. Narrated Jabir bin 'Abdullah : That during the Year of the Conquest, while he was in Makkah, he heard the Messenger of Allah () saying: "Indeed Allah and His Messenger unlawful the sale of wine, dead carcasses, the pig, and idols." They said: "O Messenger of Allah! What about the fat of carcasses? For indeed it is used to coat the ships, skins are oiled with it, and people use it for lamps?" He said: "No. It is unlawful." Then, with that, the Messenger of Allah () said: "May Allah fight (curse) the Jews! Indeed Allah made the fat unlawful for them, they melted it, sold it, and consumed its price." [He said:] There are narrations of this topic from 'Umar and Ibn 'Abbas. [Abu 'Eisa said:] The Hadith of Jabir is Hasan Sahih Hadith. This is acted upon according to the people of knowledge

1298. Narrated Ibn 'Abbas: That the Messenger of Allah () said: "Ours is not a bad example: The one who takes back his gift is like the dog who takes back his vomit." [He said:] On this topic, there is the narration from Ibn 'Umar from the Prophet () that he said: "It is not lawful for anyone that has given a gift to take it back, except for a father who gives something to his son

1299. Narrated 'Amr bin Shu'aib: That he heard Tawus narrating from Ibn 'Umar and Ibn 'Abbas, and they both narrated this Hadith from the Prophet (). (A Hadith similar to no. 1298). [Abu 'Eisa said:] The Hadith of Ibn 'Abbas (ra), is a Hasan Sahih Hadith. This Hadith is acted upon according to soe of the people of

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knowledge among the Companions of the Prophet (). They said whoever gives a gift to a closely related relative, then he is not to take back his gift. And whoever gives a gift to someone other than a close relative, then he may take it back as long as it has not been reciprocated. This is the view of Ath-Thawri. Ash-Shafi'i said: "It is not lawful for any that has given a gift to take it back except for what the father gave to his son." Ash-Shafi'i argued with the Hadith of 'Abdullah bin 'Umar from the Prophet (): "It is not lawful for anyone that has given a gift to take it back, except for a father who give something to his son

1300. Narrated Ibn 'Umar: From Zaid bin Thabit that the Prophet () prohibited Al-Muhalaqah and Al-Muzabanah, except that he permitted those practice Al-'Araya to sell it for a like estimation. [He said:] There are narrations on this topic from Abu Hurairah and Jabir. [Abu 'Eisa said:] The Hadith if Zaid bin Thabit: This is how Muhammad bin Ishaq reported this Hadith. Ayyub, 'Ubaidullah bin 'Umar, and Malik bin Anas reported it from Nafi', from 'Ibn Umar: "The Prophet () prohibited Al-Muhalaqah and Al-Muzabanah." With this chain of narration, it has been reported from Ibn 'Umar, from Zaid bin Thabit, from the Prophet () that he permitted Al-'Araya in cases less than five Wasq. This is more correct than the narration of Muhammad bin Ishaq

1301.

1302. Narrated Ibn 'Umar: From Zaid bin Thabit that the Messenger of Allah () permitted selling in Al-'Araya by estimating it. [Abu 'Eisa said:] This Hadith is Hasan Sahih. The Hadith of Abu Hurairah is Hasan Sahih. And this is acted upon according to some of the people of knowledge. Among them Ash-Shafi'i, Ahmad and Ishaq. They said Al-'Araya is an exception from the general scope of the prohibition of the Prophet () when he prohibited Al-Muhalaqah and Al-Muzabanah. They argued using this Hadith of Zaid bin Thabit and the Hadith of Abu Hurairah. They said that he may buy what is less than five Wasq. According to some of the people of knowledge, this means that the Prophet () wanted to make less restriction for them on this matter because they complained to him saying: "We don't do anything with dried dates except fruit." So he permitted them to buy less than five Wasq worth so they could eat fresh dates

1303. Narrated Bushair bin Yasar, the freed slave of Banu Harithah: Rafi' bin Khadij and Sahl bin Abi Hathmah narrated to him that the Messenger of Allah () prohibited Al-Muzabanah sales, (buying) fruits with dried dates, except for those who practice Al-'Araya - for he permitted it for them - and from buying grapes with raisins, and from every fruit by its estimation. [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib from this route

1304. Narrated Abu Hurairah: That the Messenger of Allah () said: "Do not practice An-Najsh." [He said:] There are narrations on this topic from Ibn 'Umar and Anas. [Abu 'Eisa said:] The Hadith of Abu Hurairah is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge, they disliked An-Najsh. [Abu 'Eisa said:] An-Najsh is when a man who knows about the goods comes to the owner of the goods to offer him more than what it is worth, doing so in the presence of the buyer. He intends to seduce the buyer while he himself does not want to buy it, rather he only wants to deceive the buyer with his offer. And this is type of deceit. Ash-Shafi'i said: "If a man commits An-Najsh he has sinned due to what he has done, but the sale is permissible, because the buyer did not commit An-Najsh

1305. Narrated Suwaid bin Qais: "Makhrafah Al-'Abdi and I brought linens from Hajar. The Prophet () came to us in bargain with us with some pants. There was someone with me who weighed (the goods) to determine the value. So the Prophet () said to the one weighing: 'Weigh and add more.'" [He said:] There are narrations on this topic from Jabir and Abu Hurairah. [Abu 'Eisa said:] The Hadith of Suwaid is a Hasan Sahih Hadith. The people of knowledge consider it recommended to add more when weighing. Shu'bah reported this Hadith from Simak, so he said: "From Abu Safwan" and he mentioned the narration

1306. Narrated Abu Hurairah: That the Messenger of Allah () said: "Whoever grants respite to an indigent or alleviates it for him, Allah will shade him on the Day of Judgement under His Throne, a Day in which there is no shade except His shade." [He said:] There are narrations on this topic from Abu Al-Yasar, Abu Qatadah, Hudhaifah, Abu Mas'ud, 'Ubadah, and Jabir. [Abu 'Eisa said:] The Hadith if Abu Hurairah is a Hasan Sahih Gharib Hadith from this route

1307. Narrated Abu Mas'ud: That the Messenger of Allah () said: "A man among those before you was called to reckon and nothing good was found with him. Except that he was a wealthy man so he used to mix with the people and he would tell his servant to be lenient with the insolvent. So Allah, Mighty and Sublime is He, said: 'We are more worthy of that than him, so be lenient with him.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. Abu Al-Yasar is Ka'b bin 'Amr

1308. Narrated Abu Hurairah: That the Prophet () said: "Procrastination (in paying a debt) by a rich person is oppression. So if your debt is transferred from your debtor to a rich debtor, you should agree." He said: There are narrations on this topic from Ibn 'Umar, and Ash-Sharid bin Suwaid Ath-Thaqafi

1309. Narrated Ibn 'Umar: That the Prophet () said: "Procrastination (in paying a debt) by a rich person is oppression. So if your debt is transferred from your debtor you should agree, and do not make two sales in one sale." [Abu 'Eisa said:] The Hadith is the Abu Hurairah (no. 1308) is a Hasan Sahih Hadith. And its meaning is that when the debt of one of you is transferred then agree. Some of the people of knowledge said when a man is offered to transfer his debt to a rich man and he does so, then the transferor is free of it, he is not to seek its return from the transferor. This is the view of Ash-Shafi'i, Ahmad, and Ishaq. Some of the people of knowledge said: "When this wealth could not be collected due to bankruptcy of the one it was transferred to, then he may seek its return to the first one." They argue this view with the saying of 'Uthman and others, when they said: "There is nothing due on a Muslim's wealth that is lost." Ishaq said: "The meaning of this Hadith: 'There is nothing due on a Muslim's wealth that is lost' this is when a man transfers it to another whom he thinks is wealthy, then he becomes bankrupt, so there is nothing due on the Muslim's wealth that is lost

1310. Narrated Abu Hurairah: "The Messenger of Allah () prohibited sales of Al-Munabadhah and Al-Mulamasah." He said: There are narrations on this topic from Abu Sa'eed and Ibn 'Umar. [Abu 'Eisa said:] The Hadith is Abu Hurairah is a Hasan Sahih Hadith. And the meaning of (Munabadhah) in this Hadith is when it is said: "When I throw something to you then the sale between you and I is concluded." And Al-Mulamasah is that he says: "When you touch something then the sale is

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concluded." Even if he did not see it at all, like if it was inside of a bag or something else. There are merely sales practices of the people of Jahiliyyah so they were prohibited

1311. Narrated Ibn 'Abbas: "When the Prophet (ﷺ) arrived in Al-Madinah, they were paying in advance for fruits. So he said: 'Whoever pays in advance, then let him pay in advance for known measurements (of dates), and known weights for a specified period of time.'" He said: There are narrations on this topic from Ibn Abi Awfa and 'Abdur-Rahman bin Abza. [Abu 'Eisa said:] The Hadith of Ibn 'Abbas is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge among the Companions of the Prophet (ﷺ) and others. They allow for advanced payments on food, garments and other things in which the limits and description are known. They differed over delay in delivery of animals. Some of the people of knowledge among the Companions of the Prophet (ﷺ) and others thought that delay in delivery of animals is allowed. This is the view of Ash-Shafi'i, Ahmad and Ishaq. Some of the people of knowledge among the Companions of the Prophet (ﷺ) and others, disliked delay in delivery of animals. This is the saying of Sufyan and the people of Al-Kufah. And Abu Al-Minhal's (a narrator) name is 'Abdur-Rahman bin Mut'im

1312. Narrated Jabir bin 'Abdullah : That Allah's Prophet (ﷺ) said: "Whoever has a partner in an orchard, then he is not to sell his share of that until he proposes that to his partner." [Abu 'Eisa said:] The chain of this Hadith is not connected. I heard Muhammad bin Isma'il saying: It is said that "Sulaiman Al-Yashkuri died during the lifetime of Jabir bin 'Abdullah." He said: "And Qatadah did not hear from him, nor did Abu Bishr." Muhammad said: "We do not know of any of them hearing from Sulaiman Al-Yashkuri except that 'Amr bin Dinar possibly heard from him during the lifetime of Jabir bin 'Abdullah." He said: "Qatadah only narrated from a writing of Sulaiman Al-Yashkuri, and he has a book from Jabir bin 'Abdullah." Abu Bakr Al-Attar 'Abdul Quddus narrates to us, he said: " 'Ali bin Al-Madini said: 'Yahya bin Sa'eed said: 'Sulaiman At-Taymi said: 'They went with the book of Jabir bin 'Abdullah to Al-Hasan Al-Basri and he took it' - or he said - 'and they reported it. Then they took it to Qatadah and reported it, so they gave it to me but I did not report it [he said: 'I refused it'] This was narrated to us by Abu Bakr Al-Attar from 'Ali bin Al-Madini

1313. Narrated Abu Az-Zubair: From Jabir that the Prophet (ﷺ) prohibited Al-Muhaqalah, Al-Muzabanah, Al-Mukhabarah, and Al-Mu'awamah, and he permitted it in the case of Al-'Araya. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1314. Narrated Anas: "Prices became excessive during the time of the Messenger of Allah (ﷺ), so they said: 'O Messenger of Allah! Set prices for us!' So he said: 'Indeed Allah is Al-Musa'ir, Al-Qabid, Al-Basir, Ar-Razzaq. And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih

1315. Narrated Abu Hurairah: That the Messenger of Allah (ﷺ) passed by a pile of food. He put his fingers in it and felt wetness. He said: 'O owner of the food! What is this?' He replied: 'It was rained upon O Messenger of Allah.' He said: 'Why not put it on top of the food so the people can see it?' Then he said: 'Whoever cheats, he is not one of us.'" He said: There are narrations on this topic from Ibn 'Umar, Abu Al-Hamra', Ibn 'Abbas, Buraidah, Abu Burdah bin Niyar, and Hudhaifah bin Al-Yaman. [Abu 'Eisa said:] The Hadith of Abu Hurairah is Hasan Sahih Hadith. This is acted upon according to the people of knowledge. They dislike cheating and they say that cheating is unlawful

1316. Narrated Abu Hurairah: "The Messenger of Allah (ﷺ) took a camel of a particular age on loan. He gave back to him a camel of a better age than the one he was given. He said: 'The best among you is the best in repaying.'" He said: There is something on this topic from Abu Rafi'. [Abu 'Eisa said:] The Hadith of Abu Hurairah is a Hasan Sahih Hadith. Shu'bah and Sufyan reported it from Salamah. This is acted upon according to some of the people of knowledge, they saw no harm in taking a camel of a particular age as a loan. This is the view of Ash-Shafi'i, Ahmad, and Ishaq. But some of them disliked that

1317.

1318. Narrated Abu Rafi', the freed slave of the Messenger of Allah (ﷺ): "The Messenger of Allah got a camel in advance. Some camels from the charity." Abu Rafi' said: "So the Messenger of Allah (ﷺ) told me to pay the man back for his camel. I said: 'I did not find among the camels but a superior selection of Raba'. The Messenger of Allah (ﷺ) said: 'Give it to him, for indeed the base of people is the best of them in repaying.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih

1319. Narrated Abu Hurairah: That the Messenger of Allah (ﷺ) said: "Indeed Allah loves tolerance in selling, tolerance in buying, and tolerance in repaying." He said: There is something on this topic from Jabir. [Abu 'Eisa said:] This Hadith is Gharib. Some of them reported this Hadith from Yunus, from Sa'eed Al-Maqburi, from Abu Hurairah

1320. Narrated Jabir: That the Messenger of Allah (ﷺ) said: "Allah forgave a man who was before you: He was tolerant when selling, tolerant when purchasing, and tolerant when repaying." He said: This Hadith is Gharib Sahih Hasan from this route

1321. Narrated Abu Hurairah: That the Messenger of Allah (ﷺ) said: "When you see someone selling or buying in the Masjid then say: 'May Allah not profit your business.' And when you see someone announcing about something lost then say: 'May Allah not return it to you.'" The Hadith of Abu Hurairah is Hasan Gharib. This is acted upon according to some of the people of knowledge. They dislike selling and buying in the Masjid. This is the view of Ahmad and Ishaq. Some of the people of knowledge permitted selling and buying in the Masjid

The Chapters On Judgements From The Messenger of Allah

1322.

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1323. Anas bin Malik narrated that the Messenger of Allah (sallallahu Alayhi wa sallam) said:"Whoever asks for a position as a judge, then he left on his own. And whoever is forced onto it, Allah sends an angel down to him so that he can be correct." (Daif)
1324. Anas narrated that the Prophet () said:"Whoever seeks to be a judge, and asks others to intercede for him with it, then he will be left on his own. And whoever is coerced into it, Allah sends an angel down to him so that he can be correct." (Daif)
1325. Abu Hurairah narrated that the Messenger of Allah () said:"Whoever takes the responsibility of judge, or is appointed as judge between the people, then he has been slaughtered without a knife
1326. Abu Hurairah narrated that the Messenger of Allah () said:"When the judge passes a judgement in which he strived and was correct, then he receives two rewards. And when he judges and is mistaken, then he receives one reward
1327. Some men who were companions of Mu'adh narrated from Mu'adh that the Messenger of Allah () sent Mu'adh to Yemen, so he () said:"How will you judge?" He said: "I will judge according to what is in Allah's Book." He said: "If it is not in Allah's Book ?" He said: "Then with the Sunnah of the Messenger of Allah ()." He said: "If it is not in the Sunnah of Messenger of Allah ()?" He said: "I will give in my view." He said: "All praise is due to Allah, the One Who made the messenger of the Messenger of Allah suitable
1328. (Another chain of narrators) from some people from the inhabitants of Hims, from Mu'adh, from the Prophet (), with similar
1329. Abu Sa'eed narrated that the Messenger of Allah () said:"Indeed, the most beloved of people to Allah on the Day of Judgement, and the nearest to Him in the status is the just Imam. And the most hated of people to Allah and the furthest from Him in status is the oppressive Imam
1330. [Abdullah] Ibn Abi Al-Awfa narrated that the Messenger of Allah () said:"[Indeed] Allah is with the judge as long as he is not unjust. So when he is unjust, He leaves him and he is attended by Shaitan
1331. Ali narrated:"The Messenger of Allah () said to me: 'When two men come to you seeking judgement, do not judge for the first until you have heard the statement of the other. Soon you will know how to judge.'" 'Ali said: "I did not err since then
1332. Abul-Hasan narrated that 'Amr bin Murrah said to Mu'awiyah:"I heard the Messenger of Allah () saying: 'No Imam closes his door on one in need, dire straits and poverty, except that Allah closes the gates of the Heavens from his dire straits, his needs, and his poverty.' So Mu'awiyah appointed a man to look after the needs of the people
1333. (Another chain) from Abu Maryam the Companion of the Prophet (), from the Prophet ()
1334. Abdur-Rahman bin Abi Bakrah narrated:"My father wrote to 'Ubaidullah bin Abi Bakrah who was a judge: "Do not pass a judgement between two people while you are angry, for indeed I heard the Messenger of Allah () saying: 'The judge should not judge between two people while he is angry
1335. Mu'adh bin Jabal narrated:"The Messenger of Allah () dispatched me to Yemen. When I had left, he sent a message after me, so I returned and he said: 'Do you know why I sent a message to you ? Do not take anything without my permission, for that will be Ghulul, and whoever commits Ghulul, he comes with what he took on the Day of Judgement. This is why I called you, so now go and do your job
1336. Abu Hurairah narrated:"The Messenger of Allah () cursed the one who bribes and the one who takes a bribe for a judgement
1337. Abdullah bin 'Amr narrated:"The Messenger of Allah () cursed the one who bribes and the one who takes a bribe
1338. Anas bin Malik narrated that Messenger of Allah () said:"If trotter (lacking meat) were given to me I would accept it, and if I was invited to (a meal of) it I would accept
1339. Umm Salamah narrated that the Messenger of Allah () said:"Indeed you come to me with your disputes, and I am only a human being, perhaps one of you is more eloquent at presenting his argument than the other. If I judge for one of you, giving him something from the rights of his brother, then it is only a piece of the Fire that I am giving him, so do not take anything from it
1340. Alqamah bin Wa'il [bin Hujr] narrated from his father who said:"A man from Hadramawt and a man from Kindah came to the Prophet (). The Hadrami said: 'O Messenger of Allah! This person took some land of mine.' The Kindi said:'It is my land, It is in my possession, and he has no right to it.' So the Prophet () said to the Hadrami:'Do you have proof?' He said: 'No.' He said: 'Then you will have the oath.' He said: 'O Messenger of Allah! This man is a liar, it makes not difference what he takes an oath for, he is not ashamed of doing anything!' He said: 'There is nothing you deserve from him except that.' He said: So the man was left to take an oath for it, and in the meantime, the Messenger of Allah () said: 'If he takes an oath [for your property] to wrongfully consume it, He will meet Allah while He is angry with him
1341. Amr bin Shu'aib narrated from his father, from his grandfather, that during a Khutbah, the Prophet () said:"The proof is due from the claimant, and the oath is due from the one the claim is made against
1342. Ibn 'Abbas narrated that the Messenger of Allah () judged that the oath is due from the one the claim is made against
1343. Abu Hurairah narrated:"The Messenger of Allah () passed judgement based on an oath along with one witness." Rabi'ah (one of the narrators) said: "A son of Ibn Sa'd bin 'Ubadah informed me saying: 'We found in a book of Sa'd that the Prophet () passed judgement based on an oath along with a witness

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1344. Jabir narrated:"The Prophet () passed judgement based on oath along with a witness

1345. Ja'far bin Muhammad narrated from his father:"The Prophet () passed judgement based on an oath along with one witness." He said: "And 'Ali judged between you based on it

1346. Ibn 'Umar narrated that the Prophet () said:"Whoever frees a portion" or, he said: "a part" or he said: "a share he owns of a slave, then he can afford the remainder of the price according to the reasonable price, then he will be free. Otherwise he has freed as much as he has freed (only)." Ayyub (one of the narrators) said: "Perhaps Nafi said in this Hadith: 'Meaning he has freed as much of him as he has freed

1347. Salim narrated from his father that the Prophet () said:"Whoever frees a portion of a slave he owns, then he can afford the remainder of the price, then he should free him with his wealth

1348. Abu Hurairah narrated that the Messenger of Allah () said:"Whoever frees a portion" or he said: "a part of a slave, then he should finish paying his price if he can afford it. If he can not afford to pay reasonable price then he should be allowed to work to earn the amount that will free him without overburdening him." (Another chain) similar, and he said: "a part

1349. Samurah narrated that the Prophet () said:"The lifelong gift is permitted for its inhabitant" or:"is an inheritance for its inhabitant

1350. Jabir narrated that the Prophet () said:"Whichever man is given a lifelong gift for himself and his offspring, then it belongs to the one whom it was given, it does not return to the one who gave it, for he has given a gift which shall be included in the inheritance

1351. Jabir narrated that the Messenger of Allah () said:"The lifelong gift is permitted for its inhabitant, and the Ruqba is permitted for its inhabitant

1352. Kathir bin 'Amr bin 'Awf Al-Muzani narrated from his father, from his grandfather, that the Messenger of Allah () said:"Reconciliation is allowed among the Muslims, except for reconciliation that makes the lawful unlawful, or the unlawful lawful. And the Muslims will be held to their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful

1353. Al-A'raj narrated from Abu Hurairah, saying:"I heard him saying: 'the Messenger of Allah () said: "When one of you seeks his neighbor's permission to affix a wooden beam in his wall, then do not prevent him.'" When Abu Hurairah narrated it, they tilted their heads, so he said: 'Why do I see that you are averse to it? By Allah! I will continue to narrate it among you

1354. Abu Hurairah narrated that the Messenger of Allah () said:"The oath is based upon what will make your companion believe you." [Qutaibah (one of the narrators) said: "What will make you believed by your companion"

1355. Abu Hurairah narrated that the Messenger of Allah () said:"Make the road seven forearm lengths."

1356. Abu Hurairah narrated that the Messenger of Allah () said:"When you disagree over the road, then make it seven forearm lengths

1357. Abu Maimunah narrated from Abu Hurairah who said:"The Prophet () gave a boy the choice between his father and his mother

1358. Aishah narrated that the Messenger of Allah () said:"Indeed the most wholesome of what you consume is from your earnings, and indeed your children are from your earnings

1359. Anas narrated:"One of the wives of the Prophet () gave the Prophet () some food in a bowl. Then 'Aishah broke the bowl with her hand, and discarded what was in it. So the Prophet () said: "Food for food and vessel for vessel

1360. Anas narrated that the Messenger of Allah () borrowed a bowl which broke, so he guaranteed (compensated) it for them

1361. Narrated Nafi':that Ibn 'Umar said: "I was reviewed before the Messenger of Allah () in the army, and I was fourteen years old, but he did not accept me. Then I was reviewed before him in the army later while I was fifteen years old, and he accepted me." Nafi' said: "I narrated this Hadith to 'Uman bin 'Abdul Azeez and he said: 'This is the limit that distinguishes between childhood and adulthood.' Then he wrote to give salaries to whoever reached fifteen years old." (Another chain) from Nafi', from Ibn 'Umar from the Prophet () and it is similar, but he did not mention in it that 'Umar bin 'Abdul-'Aziz wrote that this is the limit that distinguishes between youth and childhood and adulthood. In his narration, Ibn 'Uyainah said (that Nafi' said): "I narrated it to 'Umar bin 'Abdul-'Aziz and he said: 'This is the limit that distinguishes between children and soldiers

1362. Narrated Al-Bara':"My maternal uncle Abu Burdah Ibn Niyar passed by me and he had a flag with him. I said: 'Where are you going ?' He said: 'the Messenger of Allah () dispatched me to a man who married a woman his father had married to: that I should bring him his head

1363. Narrated 'Abdullah bin Az-Zubair:"A man from the Ansar disputed with Az-Zubair before the Messenger of Allah () about the canals of Harrah which they used to irrigate the date palms. The Ansari said: 'Let the water pass'. But he refused, So they brought their dispute to the Messenger of Allah (). The Messenger of Allah () said to Az-Zubair: 'O Zubair! Irrigate (your land) then let the water pass to you neighbor.' The Ansari became angry and said:[O Messenger of Allah!] Is this because he is your aunt's son?' The face of the Messenger of Allah () changed color. Then he said: 'O Zubair! Irrigate (your land) and then withhold the water until it reaches the walls.' Az-Zubair said: 'By Allah! I think that this Ayah was revealed about that: But no, by your Lord, they can have no Faith until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions and accept (them) with full submission

1364. Narrated 'Imran bin Husain:"A Man from the Ansar freed six slaves of his upon his death, and he did not have any wealth aside from them. That was conveyed to the Prophet (), and he said some harsh words about him." He said: "Then he called for them and he divided them and had them draw lots. So he

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freed two of them and left four as slaves

1365.

1366. Narrated Rafi' bin Khadij:that the Prophet () said: "Whoever farms a people's land without their permission, then nothing he farms belongs to him and its finances are due to him

1367. Narrated An-Nu'man bin Bashir:That his father gave a slave to a son of his. So he went to the Prophet () to have him witness it. He () said: 'Have you given a gift similar to this one to all of your sons?' He replied: 'No'. So he said: 'Then take him back

1368. Narrated Samurah:that the Messenger of Allah () said: "The neighbor of a home has more right to the home

1369. Narrated Jabir:that the Messenger of Allah () said: "The neighbor has more right to his preemption. He is to be waited for even if he is absent, when their paths are the same

1370. Narrated Jabir bin 'Abdullah:that the Messenger of Allah () said: "When the boundaries are defined and the streets are fixed, then there is no preemption

1371. Narrated Ibn Abbas:that the Messenger of Allah () said: "The partner is the preemptor, and preemption is in everything

1372. Narrated Zaid bin Khalid Al-Juhni:"A man asked the Messenger of Allah () about lost items. So he said: 'Make a public announcement about it for one year. Remember its string, its contained, and its sack. Then use it, and if its owner comes then give it to him.' So he said to him: 'O Messenger of Allah! What about the stray sheep?' He said:'Take it, for it is either for you, your brother, or the wolf.' He said: 'O Messenger of Allah! What about stray camel?'" He said: "Then the Prophet () got angry until his cheeks became red or his face became red. He said: 'What concern is it of yours? It has its feet and its water reserve until it reaches its owner

1373. Zaid bin Khalid Al-Juhni narrated that the Messenger of Allah () was asked about the lost item. He said:"Make a public announcement about it for one year, if it is claimed then give it to him. Otherwise remember its sack, string, and its count. Then use it, and if its owner comes, give it to him

1374. Suwaid bin Ghafalah said:"I went out with Zaid bin Suhan and Salman bin Rabi'ah, and found a whip." In his narration Ibn Numair (one of the narrators) said: "I found a lost whip and took it. They said: 'Leave it'. I said: 'I will not leave it to be eaten by predators. I will take it to make use of it.' So I met up with Ubayy bin Ka'b and asked him about that. So he narrated the Hadith, he said: 'That is fine. I found a sack containing one hundred Dinar during the lifetime of the Messenger of Allah ()' He said: 'So I brought it to him. He said to me: "Make a public announcement about it for one year." So I announced it for a year but did not find anyone to claim it. Then I brought it to him. He said to me: "Make a public announcement about it for another year." So I announced it for a year but did not find anyone to claim it. Then I brought it to him. He said: "Make a public announcement about if for another year." And he said: "Remember its amount, its container and its string. If someone comes seeking it and informs you of its amount and its string, then give it to him, otherwise use it

1375. Narrated Isma'il bin Ibrahim from Ibn 'Awn, from Nafi' that Ibn 'Umar said:"Umar got some land from Khaibar and said: 'O Messenger of Allah! I got some wealth from Khaibar and I never ever had any wealth as plentiful as it, so what do you order me (to do with it)?' He said: 'If you wish, make it a grant and give charity from it.' So 'Umar gave it in charity: That is not to be sold entirely, nor given away, nor inherited, to be used to produce charity for the needy, those who are near it, for freeing slaves, for the cause of Allah, the wayfarer, the guest, and that there is no harm on its custodian consuming what is customary from it, or eating from its charity, without trying to amass wealth from it

1376. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah () said:"When a person dies, his deeds are cut off except for three: Continuing charity, knowledge that others benefited from, and a righteous son who supplicates for him

1377. Narrated Abu Hurairah:that the Messenger of Allah () said: "The injuries caused by the animal are without liability, and wells are without liability, and mines are without liability, and the Khumus is due on Rikaz." (Another Chain) from Abu Hurairah, from the Prophet () with similar meaning

1378. Narrated Sa'eed bin Zaid:that the Prophet () said: "Whoever revives a barren land then it is for him, and there is no right for the unjust root

1379. Narrated Jabir bin 'Abdullah:that the Prophet () said: "Whoever revives a barren land, then it is for him

1380. Narrated Shumair:that Abyad bin Hammal visited the Messenger of Allah () who asked him to set aside a reserve of salt(a mine). So he reserved it for him. As he was turning away, a man in the gathering said: "Do you know what you reserved for him ? You merely reserved stagnant water for him." He (Shumair) said: "So he left him." He (Shumair) said: "So he asked him (the Prophet ()) about making a private pasture of Arak (a type of tree)." He said: "As long as it is not harmed by the hooves of the camels." So I (At-Tirmidhi) recited that before Qutaibah and he said: "Yes". (Another chain) with similar meaning

1381. Narrated 'Alqamah bin Wa'il:from his father that the Prophet () set aside a land reserve for him in Hadramawt. (One of the narrators added): "And he sent Mu'awiyah with him to reserve it for him

1382. Narrated Anas:that the Prophet () said: "No Muslim plants a plant or sows a crop, then a person, or a bird, or an animal eats from it, except that it will be charity for him

1383. Narrated Ibn 'Umar:"The Prophet () made a deal with the people of Khaibar for half of what was produced from it, whether fruits or crops

1384. Narrated Rafi' bin Khadij:"The Messenger of Allah () forbade us from a matter that was of benefit for us. When one of us had some land and we would let someone use it for a portion of its produce or some Dirham. He said: 'When one of you has some land then let him grant it to his brother, or let him farm it

1385. Narrated Ibn 'Abbas:"The Messenger of Allah () did not prohibit share-cropping. But he ordered that they be helpful with each other

The Book on Blood Money

1386. Narrated Ibn Mas'ud:"The Messenger of Allah () judged for the accidental blood-Money: Twenty Bint Makhad, twenty make Ibn Makhad, twenty Bint Labunm twenty Jadha'ah, and twenty Hiqqah. (Another chain) with similar meaning

1387. Narrated Amr bin Shu'aib:from his father, from his grandfather that the Prophet () said: "Whoever kills [a believer] deliberately, he is handed over to the guardians of the one killed. If they wish to, they have him killed, and if they wish to, they take the blood-money. That is thirty Hiqqah, thirty Jadha'ahs and forty pregnant camels. Whatever (amount more) they require from him, than that is for them (if they choose)." That is because of the severity of blood-money

1388. Narrated 'Ikrimah:from Ibn 'Abbas that the Prophet () made the blood-money twelve thousand

1389. (Another chain) from 'Ikrimah from the Prophet () and it is similar but he did not mention "from Ibn 'Abbas" in it. There is much more criticism than this for (this) narration of Ibn 'Uyainah

1390. Narrated 'Amr bin Shu'aib:from his father, from his grandfather that the Prophet () said: "Regarding the Mawadih; five, five

1391. Narrated Ibn 'Abbas:that the Messenger of Allah () said: "The blood-money for the fingers on the hands and (the toes of) the feet is the same: Ten camels for each finger

1392. Narrated Ibn 'Abbas:that the Prophet () said: "These and these are the same." referring to the little finger and thumb

1393. Narrated Abu As-Safar:"A man from the Quraish broke a tooth of a man from the Ansar. So he appealed to Mu'awiyah against him. He said to Mu'awiyah: 'O Commander of the Believers! This person broke one of my teeth.' Mu'awiyah said: 'We will try to get satisfaction for you.' And the other person insisted that Mu'awiyah get him to agree [but he was not satisfied]. So Mu'awiyah said him: 'It is up to your companion.' Abu Ad-Darda' was sitting with him, so Abu Ad-Darda said: 'I heard the Messenger of Allah () saying [he said: 'My ears heard and my heart remembered]: "There is no man who is struck in his body and he forgives for it, except that Allah raises him a level and removes a sin from him."' The Ansari said: 'Did you hear that from the Messenger of Allah ()?' He said: "My ears heard it and my heart remembered it.' He said: 'Then I will leave it to him.' Mu'awiyah said: 'Surely you should not suffer.' So he ordered that he be given some wealth

1394. Narrated Anas:that a girl went out in Al-Madinah wearing some silver ornaments. A Jew grabbed her and fractured her head with a stone, and he took the jewelry she had on. He said: "She was found with some spark of life in her, and was brought to the Prophet () and he said: 'Did such and such person strike you?' She nodded 'no' with her head. He said: 'Such and such?' until he named the Jew and she nodded 'yes' with her head." He said: "He was brought and recognized so the Messenger of Allah () ordered that his head be crushed between two stones

1395.

1396. Narrated 'Abdullah:that the Messenger of Allah () said: "Indeed the first cases to be judged between the people are those of bloodshed

1397. Abdullah narrated that the Messenger of Allah () said:"Indeed the first cases to be judged between the worshippers are those of bloodshed

1398. Narrated Abul-Hakam Al-Bajali:"I heard Abu Sa'eed Al-Khudri and Abu Hurairah mentioning from the Messenger of Allah () that he said: 'If the inhabitants of the heavens and the inhabitants of the earth all took part in shedding the blood of believer, then Allah would cast them (all) in the Fire

1399. Narrated Suraqah bin Malik bin [Ju'shum]:"The Messenger of Allah () judged that the son is to suffer retaliation for [killing] his father, but the father is not to suffer retaliation for [killing] his son

1400. Narrated 'Umar bin Al-Khattab:that the Messenger of Allah () said: "The father does not suffer retaliation for [killing] the son

1401. Narrated Ibn 'Abbas:that the Prophet () said: 'The Hudud are not carried in the Masjid, and the father is not killed for the son

1402. Narrated 'Abdullah bin Mas'ud:that the Messenger of Allah () said: "The blood of a Muslim man, who testifies that none has the right to be worshipped Allah, is not lawful except for one of three cases: The (previously married or) married adulterer, a life for a life, and the one who leaves the religion and parts from the Jama'ah (the community of Muslims)

1403. Narrated Abu Hurairah:that the Prophet () said: "Indeed, whoever kills a Mu'ahid that has a covenant from Allah and a covenant from His Messenger (), then he has violated the covenant with Allah and the covenant of His Messenger, so he shall not smell the fragrance of Paradise; even though its fragrance can be sensed from the distance of seventy autumns

1404. Narrated Ibn 'Abbas:"The Prophet () assigned the same blood-money for the two 'Amiris as that of the Muslims, and they had covenant from the Messenger of Allah ()

1405. Narrated Abu Hurairah:"When Allah granted His Messenger () victory over Makkah, he stood (to deliver an address) among the people. He thanked and praised Allah, then he said: 'And from whomever (one of his relatives) was killed, then he has two options to choose from: Either to pardon or that he be killed

1406. Narrated Abu Shuraih Al-Ka'bi:that the Messenger of Allah () said: "Indeed Allah made Makkah sacred, it was not made sacred by the people. Whoever believes in Allah, and the Last Day, then let them not shed blood in it, nor cut down any of its trees. If one tries to make an excuse by saying: 'It was made lawful for the Messenger of Allah ()' then indeed Allah made it lawful for me but He did not make it lawful for the people, and it was only made lawful for me for an

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hour of a day. Then it is returned to being sacred until the Day of Judgement. Then, to you people of Khuza'ah who killed this man from Hudhail: I am his 'Aqil, so whomever (one of his relatives) is killed after today, then his people have two options; either they have him killed, or they take the blood-money from him

1407. Narrated Abu Hurairah:"A man was killed during the time of the Messenger of Allah (), so the killer was brought to the man's guardian. The killer said: 'O Messenger of Allah! By Allah! I did not mean to kill him.' So the Messenger of Allah () said: 'Then if what he is saying is true, and you kill him, you would enter the Fire.' So he let the man go." He said: "His hands were bound behind him with a Nis'ah." He said: "So he left, dragging his Nis'ah." [He said:] "So he was called Dhan-Nis'ah

1408. Narrated Buraidah:from his father who said: "Whenever the Messenger of Allah () dispatched a commander of an army he would exhort him personally; that he should have Taqwa of Allah, and regarding those of the Muslims who are with him; that he should be good to them. He would say: 'Fight in the Name of Allah and in Allah's curse. Fight those who disbelieve in Allah and fight, do not be treacherous, nor mutilate, nor kill a child

1409. Narrated Shaddad bin Aws:that the Prophet () said: "Indeed Allah has decreed Ihsan in everything. So when you kill, then do the killing well, and when you slaughter, then do the slaughtering well. Let one of you sharpen his blade, and let him comfort his animal (before slaughtering)

1410. Narrated Abu Hurairah:"The Messenger of Allah () judged that a Ghurrah male slave or female slave be given in the case of a fetus. The one of the judgement was made against said: 'Should we give something for one who did not drink, not eat, nor cry out to shed a tear, the likes of which is useless?' So the Prophet () said: 'This is the speech of a poet. Rather it requires a Ghurrah: a male slave or a female slave

1411. Narrated Al-Mughirah bin Shu'bah:"Two women co-wives, (were fighting), and one of them hit the other with a stone or a tent post, causing her to have a miscarriage. The Messenger of Allah () judged that a Ghurrah male or female slave should be given for fetus, and he required it from the Asabah of the woman." (Another Chain) for this Hadith [and it is similar to this]

1412. Abu Juhaifah said:"I said to 'Ali: O Commander of the Believers! Do you have anything written that is not in Allah's Book?' He said: 'By the One Who splits the seed and creates the soul, I have not learned from it except what understanding of the Qur'an Allah gives to a man, and what is in this sheet of paper.' I said: 'What is in the paper?' He said: 'It is the 'Aql, the (ransom for) release of captives, and the judgement that no believer is killed for a disbeliever

1413. Narrated 'Amr bin Shu'aib:from his father, from his grandfather that the Messenger of Allah () said: "The Muslim is not killed for disbeliever." And with this chain, it has been narrated that the Prophet () said: "The blood-money paid for disbeliever is half of the blood-money paid for a believer

1414. Narrated Samurah:that the Messenger of Allah () said: "Whoever kills his slave, then we will kill him, and whoever maims his slave, then we will maim him

1415. Narrated Sa'eed bin Al-Musayyab:that 'Umar would say: "The blood-money upon the tribe, and the wife does not inherit any of her husband's blood-money." Until Ad-Dahhak bin Sufyan Al-Kulabi informed him that the Messenger of Allah () wrote to me, that Ashaim Ad-Dibabi's wife inherited the blood-money of her husband

1416. Narrated 'Imran bin Husain:"A man bit the hand of another man. The man who was bitten pulled his hand out, causing two of his incisors (teeth) to fall out. They brought their case of the Prophet (). So he said: "One of you bites his brother like the stallion bites? There is no blood-money for you.' So Allah Most High revealed: Wounds, equal for equal

1417. Narrated Bahz bin Hakim:from his father, from his grandfather, that the Prophet () imprisoned a man for an accusation, then he let him go

1418. Narrated Sa'eed bin Zaid bin 'Amr bin Nufail:that the Prophet () said: "Whoever is killed over his wealth then he is a martyr. [And whoever steals a hand-span of land, he will bear seven earths on the Day of Resurrection]

1419. Narrated 'Abdullah bin 'Amr:that the Prophet () said: "Whoever is killed over his wealth, then he is martyr

1420.

1421. Narrated Zaid:that he heard the Messenger of Allah () saying: "Whoever is killed over his wealth then he is a martyr, and whoever is killed over his religion, then he is a martyr, and whoever is killed over his blood, then he is martyr, and whoever is killed over his family, then he is martyr

1422. Narrated Sahl bin Abi Hatamah:Yahya (one of the narrators) said: And I think it was from Rafi' bin Khadij - that 'Abdullah bin Sahl bin Zaid and Muhaiysah bin Mas'ud bin Zaid went out and when they reached Khaibar they separated while there. Then Muhayyisah found 'Abdullah bin Sahl murdered [so he buried him]. Then he went to the Messenger of Allah () along with Huwayyisah bin Mas'ud and Abdur-Rahman bin Sahl. The youngest of the people, Abdur-Rahman, went to speak ahead of his companions. The Messenger of Allah () said to him: "Let the eldest of you speak." So he was silent and two companions spoke. So he conversed with them and they mentioned to the Messenger of Allah () about the murder of 'Abdullah bin Sahl. He said to them: "If fifty of you can swear an oath then you will have the right against the murderer." They said: "How can we take an oath when we did not witness it?" He said: "Then fifty of Jews can swear to clear the charge with you?" They said: "How could we accept the oaths of a disbelieving people?" So when he saw that, the Messenger of Allah () paid the blood-money." (Another Chain) from Sahl bin Abi Hathman and Rafi' bin Khadij, and the meaning is similar to this Hadith

The Book on Legal Punishments (Al-Hudud)

1423. Narrated 'Ali:That the Messenger of Allah () said: "The pen has been lifted from three; for the sleeping person until he awakens, for the boy until he

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becomes a young man and for the mentally insane until he regains sanity

1424. Narrated 'Aishah: that the Messenger of Allah (ﷺ): "Avert the legal penalties from the Muslims as much as possible, if he has a way out then leave him to his way, for if the Imam makes a mistake in forgiving it would be better than making mistake in punishment

1424.2. (Another chain) which is similar to the narration of Muhammad bin Rabi'ah (a narrator in no.1424) but he did not narrate it in Marfu' form

1425. Narrated Abu Hurairah: That the Messenger of Allah (ﷺ) said: "Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens of the Hereafter. And whoever covers (the faults of) a Muslim, Allah will cover (his faults) for him in the world and the Hereafter. And Allah is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother

1425.2. Asbat bin Muhammad reported it from Al-A'mash who said: "It has been narrated to me from Abu Salih, from Abu Hurairah, from the Prophet (ﷺ)," and it is similar. [It is as if this is more correct than the first narration.] (Another chain) for this Hadith

1426. Narrated Ibn 'Umar: That the Messenger of Allah (ﷺ) said: "The Muslim is the brother of the Muslim, he doesn't oppress him and doesn't put him into ruin, and whoever is concerned for the needs of his brother, Allah is concerned for his needs, and whoever relieves a Muslim of a burden, Allah will relieve him of a burden from the burdens of the Day of Judgement and whoever covers (the faults of) a Muslim, Allah will cover (his faults) on the Day of Judgement

1427. Narrated Ibn 'Abbas: That the Prophet (ﷺ) said to Ma'iz bin Malik: "Is what has reached me about you true?" He said: "What has reached you about me?" He said: "It has reached me that you had relations with the slave-maid of the family of so-and-so" He said: "Yes." So he testified four times, and he gave the order that he be stoned

1428. Narrated Abu Hurairah: "Ma'iz Al-Aslamu came to the Messenger of Allah (ﷺ) and said that he had committed adultery, so he (ﷺ) turned away from him. Then he approached from his other side and said: '[O Messenger of Allah!] I have committed adultery.' So he turned away from him. Then he came from his other side and said: 'O Messenger of Allah! I have committed adultery.' So he gave the order (for stoning) upon the fourth time. He was taken to Al-Harrah and stoned with rocks, he ran swiftly until he passed a man with a camel whip who beat him with it, and the people beat him until he died. They mentioned to the Messenger of Allah (ﷺ), that he ran upon feeling the rocks at the time of death. So the Messenger of Allah (ﷺ) said: 'Why didn't you leave him?

1429. Narrated Jabir bin 'Abdullah: "A man from the tribe of Aslam came to the Prophet (ﷺ) and confessed adultery. He turned away from him, then he confessed (again). Then he turned away from him (again) until he had testified against himself four times. So the Prophet (ﷺ) said: 'Are you insane?' He said: 'No' He said: 'Are you married?' He said: 'Yes'. So he gave the order and he was stoned at the Musalla. He ran when he was stuck by the stones, and he was caught and stoned until he died. So the Messenger of Allah (ﷺ) spoke well of him but he did not perform the (funeral) Salat for him

1430. Narrated 'Aishah: "The Quraish were troubled by the affair of a woman from the tribe of Makhzum who stole. So they said: 'Who will speak about her to the Messenger of Allah (ﷺ)?' They said: 'Who can do it other than Usamah bin Zaid, the one dear to the Messenger of Allah?' So Usamah spoke with him, the Messenger of Allah (ﷺ) said: 'Do you intercede about a penalty from Allah's penalties?' Then he stood up and addressed the people saying: 'Those before you were only destroyed because they used to leave a noble person if he stole. And if a weak person stole they would establish the penalty upon him. And by Allah! If Fatimah bint Muhammad stole, then I would cut off her hand

1431. Umar bin Al-Khattab said: "The Messenger of Allah (ﷺ) stoned, Abu Bakr stoned, and I stoned. If I didn't dislike that I add to the Book of Allah. I would have written it in the Mushaf, for I fear that there will come a people and they will not find it in the Book of Allah, so they will disbelieve in it

1432. Umar bin Al-Khattab said: "Verily Allah sent Muhammad (ﷺ) with the truth, and he revealed the Book to him. Among what was revealed to him was the Ayah of stoning. So the Messenger of Allah (ﷺ) stoned, and we stoned after him. I fear that time will pass over the people such that someone will say 'We do not see stoning in the Book of Allah.' They will be misguided by leaving an obligation which Allah revealed. Indeed stoning is the retribution for the adulterer if he was married and the evidence has been established, or due to pregnancy, or confession

1433. Narrated 'Ubaidullah bin 'Abdullah bin 'Uthbah: That he heard from Abu Hurairah, Zaid bin Khalid, and Shibl, that they were with the Prophet (ﷺ) and two men came to him disputing. So one of them stood before him and said: "I ask you by Allah, O Messenger of Allah! Only that you would judge between us by the book of Allah." So his disputant said - and he was more eloquent than him: "I agree O Messenger of Allah! Judge between us by the Book of Allah, and allow me to speak. My son was a servant for this man and he committed adultery with his wife. So they told me that my son was to be stoned. I paid him one hundred female sheep and a female slave. Then I met some people from the people of knowledge and they said that my son was to be lashed one hundred times, and to be banished for a year and that stoning is only for this man's wife." So the Prophet (ﷺ) said: "By the One in Whose Hand is my soul! I will judge between you two by the Book of Allah. The one hundred female sheep and the female slave should be returned to you. For your son is one hundred lashes and banishment for a year. O Unais! Go to this Man's wife, and if she confesses then stone her." He went to her and she confessed, so he stoned her

1433.2. (Another chain) with similar

1433.3. (Another chain) with similar

1434. Narrated 'Ubadah bin As-Samit: "The Messenger of Allah (ﷺ) said: 'Take from me. For Allah has a way made for them : For the married person who commits adultery with a married person is one hundred lashes, then stoning. And for the virgin who commits adultery with a virgin is one hundred lashes and banishment for a year

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1435. Narrated 'Imran bin Husain:"A woman from Juhainah confessed before the Prophet () that she had committed adultery, and she said: 'I am pregnant.' So the Prophet () called for her guardian and said: 'Be good to her and if she gives birth to her child then tell me.' So he did so, and then he () gave the order that her clothes be bound tightly around her. Then he ordered her to be stoned and she was stoned. Then he performed (funeral) Salat for her. So 'Umar bin Al-Khattab said to him: 'O Messenger of Allah! You stoned her then you prayed for her?!' He said: 'She has repented a repentance that, if distributed among seventy of the people of Al-Madinah, it would have sufficed them. Have you ever seen something more virtuous than her sacrificing herself for the sake of Allah?

1436. Narrated Ibn 'Umar:That the Messenger of Allah () stoned a Jew and Jewess

1437. Narrated Jabir bin Samurah:That the Prophet () stoned a Jew and a Jewess

1438.

1439. Narrated 'Ubadah bin As-Samit:"We were with the Prophet () [in a gathering] and he said: 'Pledge to me that you will not associate [anything as] partners with Allah, and that you will not steal nor commit adultery.' He recited to them the Ayah. (And he said:)'Whoever among you dies, then this reward is with Allah, and whoever among you does some of this and then he is punished, it is atonement for him. And whoever does some of this and Allah covers it for him, then it is up to Allah; if He wills, He will punish them, and if He wills, He will forgive him

1440. Narrated Abu Hurairah:That the Messenger of Allah () said: "If one of your slave girl commits illegal sexual intercourse, then whip her three times according to the Book of Allah, and if she does it again then sell her, even if it is for a rope made of hair

1441. Narrated Abu 'Abdur-Rahman As-Sulami:"Ali gave a Khutbah, and said: 'O people, establish the penalties upon your slaves, those married from them and those unmarried. A slave girl of the Prophet () committed illegal sexual intercourse so he ordered me to whip her. I went to her and she was just experiencing her post-natal bleeding, so I feared that if I were to whip her I would kill her' - or he said: 'She would die' - 'so I went to the Messenger of Allah () and I told that to him. So he said: 'You did well

1442. Narrated Abu Sa'eed Al-Khudri:That the Messenger of Allah () implemented the penalty by beating forty times, with two shoes - Mis'ar (one of the narrators) said: "It think it was for wine

1443. Narrated Anas:That a man who had drunk wine was brought to the Prophet (), so he beat him about forty times with two stalks of a palm tree. So Abu Bakr did similarly, and by the time 'Umar became Khalifah he sought council from the people. And 'Abdur-Rahman bin 'Awf said: 'I see that the lightest penalty is eighty lashes,' so 'Umar ordered that

1444. Narrated Mu'awiyah:That the Messenger of Allah () said: "Whoever drinks wine, then lash him. If he returns to it, then on the fourth time kill him

1445. Narrated 'Aishah:That the Prophet () used to cut the hand for a fourth of a Dinar and beyond that

1446. Narrated Ibn 'Umar:"The Messenger of Allah () cut the hand for a shield worth three Dirham

1447. Abdur-Rahman bin Muhariz said:"I asked Fadalah bin 'Ubaid about hanging the hand around the neck of the thief: 'Is this from the Sunnah?' He said: 'A man came to the Messenger of Allah () with a thief so his hand was cut off, and then he ordered that it be hung around his neck

1448. Narrated Jabir :That the Prophet () said: "There is no cutting of the hand for the traitor, or the embezzler, nor the plunderer

1449. Narrated Rafi' bin Khadij:That he heard the Messenger of Allah () say: "There is no cutting of the hand for fruits or palm marrow

1450. Narrated Busr Bin Artah:That the Prophet () said: "The hands are not cut in the battles

1451. Habib bin Salim said:"A man was brought to An-Nu'man bin Bashir who had relations with the slave girl of his wife. He said: 'I give you judgement about her case according to the judgement of the Messenger of Allah (): If she made her lawful for him, then I will lash him one hundred times, and if she did not make her lawful, then I will stone him

1452. (Another chain) from An-Nu'man bin Bashir with similar

1453. Narrated 'Abdul-Jabbar bin Wa'il bin Hujr:That his father said: "A woman was forced to commit illegal sexual relations during the time of the Messenger of Allah (). The Messenger of Allah () did not enforce the legal punishment upon her, but he enforced it upon the one who had done it to her." And the narrator did not mention him assigning a dowry to her

1454. Narrated 'Alqamah bin Wa'il Al-Kindi:From his father: "A women went out during the time of the Prophet () to go to Salat, but she was caught by a man and he had relations with her, so she screamed and he left. Then a man came across her and she said: 'That man has done this and that to me', then she came across a group of Emigrants (Muhajirin) and she said: 'That man did this and that to me.' They went to get the man she thought had relations with her, and they brought him to her. She said: 'Yes, that's him.' So they brought him to the Messenger of Allah (), and when he ordered that he be stoned, the man who had relations with her, said: 'O Messenger of Allah, I am the one who had relations with her.' So he said to her: 'Go, for Allah has forgiven you.' Then he said some nice words to the man (who was brought). And he said to the man who had relations with her: 'Stone him.' Then he said: 'He has repented a repentance that, if the inhabitants of Al-Madinah had repented with, it would have been accepted from them

1455. Narrated Ibn 'Abbas: That the Messenger of Allah () said: "Whomever you see having relations with an animal then kill him and kill animal." So it was said to Ibn 'Abbas: "What is the case of the animal?" He said: "I did not hear anything from the Messenger of Allah () about this, but I see that the Messenger of Allah ()

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disliked eating its meat or using it, due to the fact that such a (heinous) thing has been done with that animal

1456. Narrated Ibn 'Abbas: That the Messenger of Allah () said: "Whomever you find doing the actions of the people of Lut then kill the one doing it, and the one it is done to

1457. Narrated Jabir: That the Messenger of Allah () said: "What I fear most from my Ummah is the behavior of the people of Lut

1458. Narrated 'Ikrimah: That 'Ali burnt some people who apostasized from Islam. This news reached Ibn 'Abbas, so he said: "If it were me I would have killed them according to the statement of Messenger of Allah (). The Messenger of Allah () said: 'Whoever changes his religion then kill him.' And I would not have burned them because the Messenger of Allah () said: 'Do not punish with the punishment of Allah.' So this reached 'Ali, and he said: "Ibn 'Abbas has told the truth

1459. Narrated Abu Musa: That the Prophet () said: "Whoever carries weapons against us, he is not from us

1460. Narrated Jundab: That he heard the Messenger of Allah () saying: "The punishment of the Sahir is a strike of the sword

1461. Narrated Umar: That the Messenger of Allah () said: "Whomever you find stealing from the spoils of war while in the path of Allah, then burn his belongings." Salih (one of the narrators) said: "I entered upon Maslamah and with him was Salim bin 'Abdullah. There was a man there who had stolen from the spoils of war, so Salim narrated this Hadith. So he ordered accordingly, and his belongings were burnt. There was a Mushaf in his belongings, so Salim said: 'Sell this and give its proceeds as charity

1462. Narrated Ibn 'Abbas: That the Prophet () said: "If a man says to another man: 'O you Jew' then beat him twenty times. If he says: 'O you effeminate' then beat him twenty times. And whoever has relations with someone that is a Mahram then kill him

1463. Narrated Abu Burdah bin Niyar: That the Messenger of Allah () said: "No one is to be lashed more than ten lashes except for a legal punishment among Allah's punishments

The Book on Hunting

1464. Narrated Abu Tha'labah Al-Khushani: "I said: 'O Messenger of Allah! We are a people who hunt.' He said: 'If you send your dog and you mentioned the Name of Allah upon it, and he catches something for you, then eat it.' I said: 'Even if he kills it?' He said: 'Even if he kills it.' I said: 'We are a people who shoot (at game).' He said: 'What you catch with your bow, then eat it.'" He said: "Then I said: 'Indeed we are a people who travel. We come across Jews, Christians, and Zoroastrians, and we do not find vessels other than theirs.' He said: 'If you do not find other than them, then wash them with water, then eat and drink from it

1465.

1466. Narrated Jabir bin 'Abdullah: "We have been forbidden from the game caught by a Zoroastrian's dog

1467. Narrated 'Adi bin Hatim: "I asked the Messenger of Allah () about the game caught by a falcon. So he said: 'What it catches for you, then eat it

1468. Narrated 'Adi bin Hatim: "I said: 'O Messenger of Allah! I shoot some game and then find my arrow in it the next day.' He said: 'If you know that your arrow killed it, and you don't see any marks of predators, then eat it

1469. Narrated 'Adi bin Hatim: "I asked the Messenger of Allah () about hunting, so he said: 'Mention Allah's Name when you shoot your arrow. Then, if you find it dead, eat from it, unless you found that it has fallen in (some body of) water. Then do not eat it, for you do not know if the water killed it, or your arrow

1470. Narrated 'Adi bin Hatim: "I asked the Messenger of Allah () about the game caught by a trained dog. He said: 'If you mention the Name of Allah when you send your trained dog, then eat from what it catches for you. But if it eats from it, then do not eat it, for he only caught it for himself.' I said: 'O Messenger of Allah! What do you say about when our dogs get mixed with other dogs.' He said: 'You only mentioned the Name of Allah over your dog, you did not mention it over the others.'" Sufyan said: "He disliked for him to eat it

1471.

1472. Narrated Jabir bin 'Abdullah: That a man from his people hunted a rabbit or two and slaughtered them with Marwah. Then he hung them up until he met the Messenger of Allah (), so he asked him about that, and he () told him to eat them

1473. Narrated Abu Ad-Darda': "The Messenger of Allah () prohibited eating the Mujath-thamah, and it is what is trapped and killed by arrows

1474. Narrated Umm Habibah bint Al-'Irbad: From her father: "On the day of Khaibar, the Messenger of Allah () prohibited eating the meat of every predator that has canine teeth, the meat of every bird that has talons, the meat of the domestic donkey, the Mujath-thamah, the Khalisah, and from having relations with a pregnant slave until she gives birth to what is in her womb." Muhammad bin Yahya said: "Abu 'Asim was asked about Mujath-thamah and he said: "To ensnare a bird or something and then shoot it." He was asked about Khalisah, so he said: "(Prey) that a man finds with a wolf or a predator, then he takes it from him but it dies in his hand before it can be slaughtered

1475. Narrated Ibn 'Abbas: "The Messenger of Allah () prohibited taking a living thing as a shooting target

1476. Narrated Abu Sa'eed: That the Prophet () said: "Slaughtering the fetus is (achieved by) the slaughtering of its mother

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1477.

1478. Narrated Jabir:"On the Day of Khaibar, the Messenger of Allah () prohibited eating domesticated donkeys, the meat of mules, every predator that possesses canine teeth, and every bird that possesses talons

1479. Narrated Abu Hurairah:"The Prophet () prohibited every predator that possesses canine teeth

1480.

1481. Narrated Abu Al-'Ushara':From his father that he said: "I said: 'O Messenger of Allah! Is there no slaughtering except upon the neck and the throat?' He said: 'If you stab its thigh it would be accepted to you

1482. Narrated Abu Hurairah:That the Messenger of Allah () said: "Whoever kills a gecko in one strike, he has such and such reward, and if he kills it on the second strike, he will have such and such reward, and if he kills it on the third strike, then he has such and such reward

1483. Narrated Ibn 'Umar:That the Messenger of Allah () said: "Kill snakes and kill Dhut-Tufyatain and Al-Abtar, because they blind the sight and cause abortions of fetuses

1484.

1485. Narrated Abu Laila:That the Messenger of Allah () said: "When a snake appears in your dwellings then say to it: We ask you - by covenant of Nuh, and by the covenant of Sulaiman bin Dawud - that you do not harm us.' If it returns, then kill it

1486. Narrated 'Abdullah bin Mughaffal:That the Messenger of Allah () said: "If it were not that dogs were part of a nation among the nations, then I would order to that all of them be killed. So kill every one of them that is all black

1487. Narrated Ibn 'Umar:That the Messenger of Allah () said: "Whoever keeps a dog" - or: "acquires a dog" - "neither of hunting nor to guard livestock, then two Qirat are deducted from his reward, daily

1488. Narrated Ibn 'Umar:"The Messenger of Allah () ordered killing dogs, except for the hunting dog, or the dog that guards livestock." It was said to him: "Abu Hurairah would say: 'or a farm dog' so he (Ibn 'Umar) said: "Abu Hurairah had a farm

1489. Narrated 'Abdullah bin Mughaffal:"I was one of those who held up the branches from the tree away from the face of the Messenger of Allah () while he was delivering the Khutbah saying: 'If it were not that dogs were a nation among nations, then I would order that they be killed. So kill every one among them that is all black. There is one inhabiting a home in which they keep a dog but their deeds are decreased by one Qirat every day - except for a hunting dog, or a farm dog, or a sheep dog

1490. Narrated Abu Hurairah:That the Messenger of Allah () said: "Whoever acquires a dog - with the exception of a dog to guard livestock, a hunting dog, or a farm dog - each day a Qirat is deducted from his reward

1491.

1492.

The Book on Sacrifices

1493. Narrated 'Aishah:That the Messenger of Allah () said: "A human does no action from the actions on the day of Nahr more beloved to Allah than spilling blood (of sacrificial animals). On the Day of Judgement, it will appear with its horns, and hair, and hooves, and indeed the blood will be accepted by Allah from where it is received before it even falls upon earth, so let your heart delight in it

1494. Narrated Anas bin Malik:"The Messenger of Allah () slaughtered two horned male sheep which were mostly white. He slaughtered them with his hand and mentioned Allah's Name, and he said 'Allahu Akbar', and put his foot on their side

1495. Narrated Hanash:That 'Ali used to slaughter two male sheep, one for the Prophet () and the other for himself. When this was mentioned to him, he said: "He ordered me to" - meaning the Prophet () - "So I will never leave it

1496. Narrated Abu Sa'eed Al-Khudri:"The Messenger of Allah () slaughtered a horned male ram of fine pedigree, (around) his mouth was black, and his legs were black, and (around) his eyes was black

1497.

1498.

1499. Narrated Abu Kibash:"I brought a Jadha' sheep to Al-Madinah (for sale) but it remained with me. I saw Abu Hurairah and I asked him about it, so he said: 'I heard the Messenger of Allah () saying: "The best male" - or - "female Udhayah is that from the Jadha' sheep." He said: "So the people took note of that (they became interested in buying)

1500.

1501. Narrated Ibn 'Abbas:"We were with the Messenger of Allah () on a journey when the (Day of) Adha came, so we shared seven for a cow and ten for a camel

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1502. Narrated Jabir:"We performed the Nahr (sacrifice) with the Messenger of Allah () at Al-Hudaibiyah: A camel for seven (persons) and a cow for seven (persons)
1503. Narrated Hujayyah bin 'Adi:"Ali said: 'A cow is for seven.' I said: "And if it gives birth?" He said: 'Then slaughter its offspring with it.' I said: 'What if it is lame?' He said: 'When it has reached the place of ritual.' I said: 'What if it has a broken horn?' He said: 'There is no harm, we were ordered' - or - 'The Messenger of Allah () ordered us, to check the two eyes and the two ears
1504. Narrated 'Ali:"The Messenger of Allah () prohibited that an animal with a A'dab (stump) horn or ear should be slaughtered as a sacrifice." Qatadah (one of the narrators) said: "So I mentioned this to Sa'eed bin Al-Musayyab and he said: 'The A'dab is that which equals or more than that
1505. Narrated 'Ata bin Yasar:"I asked Abu Abyub [Al-Ansari] how the slaughtering was done during the time of the Messenger of Allah (). He said: 'A man would sacrifice a sheep for himself and the people in his household. They would eat from it and feed others, until the people (later) would boast about it and it became as you see now
1506. Narrated Jabalah bin Suhaim :That a man asked Ibn 'Umar about the Udhiyah, "Is it obligatory?" So he said: "The Messenger of Allah () performed the Udhiyah as did the Muslims." He repeated the question. So he said: "Do you understand ?" The Messenger of Allah () slaughtered as did the Muslims
1507. Narrated Ibn 'Umar ::"The Messenger of Allah () stayed in Al-Madinah for ten years performing the Udhiyah
1508. Narrated Al-Bara' bin 'Azib ::"The Messenger of Allah () delivered a sermon to us on the Day of Nahr and he said: 'None of you should slaughter until he performs the Salat.'" He said: 'So my maternal uncle stood and said: ' O Messenger of Allah, this is the day in which meat is disliked, and I hastened my sacrifice to feed my family and the people of my dwellings - or - 'my neighbors.' He said: 'Repeat your slaughter with another.' He said: 'O Messenger of Allah () I have a she-kid that has better meat than my sheep, should I slaughter it?' He said: 'Yes, and it is better and it will suffice for you, but a Jadha' will not be accepted after you
1509. Narrated Ibn 'Umar:That the Prophet () said: "None of you should eat from the meat of his sacrificial animal beyond three days
1510. Narrated Sulaiman bin Buraidah:From his father that the Messenger of Allah () said: "I used to prohibit you from (eating) the meat of Sacrifice beyond three days so that those who have the ability would give to those who do not have it. So (now) eat as you like, feed others, and save from it
1511. Narrated 'Abis bin Rabi'ah:"I said to the Mother of the Believers: 'Did the Messenger of Allah () prohibit from the meat of the sacrifice?' She said: 'No, but only a few people could slaughter, so he liked that they feed those who did not slaughter. (Later) we would store a leg to eat after ten days
1512. Narrated Abu Hurairah:That the Messenger of Allah () said: "There is no Fara' or 'Atirah." The Fara' is the first of the offspring that would be born to them, so they would slaughter it. The 'Atirah was an animal that they would slaughter during Rajab to honor the month of Rajab, since it was the first of the sacred months
1513. Narrated Yusuf bin Mahak:They entered upon Hafsa bint 'Abdur-Rahman to ask her about the 'Aqiqah. She informed them that 'Aishah had informed her, that the Messenger of Allah () ordered them that for a boy, two sheep were sufficient, and for a girl one sheep
1514. Narrated 'Ubaidullah bin Abi Rafi':That his father said: "I saw the Messenger of Allah () say the Adhan in the ear of Al-Hasan bin 'Ali - when he was born to Fatimah - the Adhan of Salat
- 1515.
1516. Narrated Umm Kurz:That she asked the Messenger of Allah () about the 'Aqiqah. He said: "For the boy is two sheep, and for the girl is one, it will not harm you if they (i.e. the sheep) are male or female
1517. Narrated Abu Umamah:That the Messenger of Allah () said: "The best of Udhiyah (sacrifice) is a ram, and the best (burial) shroud is the Hullah
1518. Narrated Mikhnaf bin Sulaim:"We were standing with the Prophet () at 'Arafat when I heard him say: 'O you people! For every household each year is Udhiyah (sacrifice) and 'Atirah. Do you know what an 'Atirah is ? It is that which you call Ar-Rajabiyyah
1519. Narrated Muhammad bin 'Ali bin Al-Husain:That Ali bin Abi Talib said: "The Messenger of Allah () had the 'Aqiqah for Al-Hasan with one sheep, and said: 'O Fatimah! Shave his head and give the weight of his hair in silver as charity.'" He said: "So I weighed it, and it was the weight of a Dirham or a bit of a Dirham
1520. Narrated 'Abdur-Rahman bin Abi Bakrah:From his father, that the Prophet () gave a Khutbah, then he descended and called for two rams and slaughtered them
1521. Narrated Jabir bin 'Abdullah:"I attended the Eid Al-Adha' with the Prophet () at the Musalla. When he finished his Khutbah, he descended from his Minbar and was given a male sheep. The Messenger of Allah () slaughtered it with his hand and said: 'Bismillah, Wa Allahu Akbar, this from me and whoever does not slaughter from my Ummah
- 1522.
1523. Narrated Umm Salamah:That the Prophet () said: "Whoever sees the crescent of Dhul-Hijjah, and wants to slaughter a sacrifice he should not take from his hair nor from his nails

The Book on Vows and Oaths

1524. Narrated 'Aishah:That the Messenger of Allah () said: "There is no vowing for disobedience, and its atonement is the atonement of an oath

1525. Narrated 'Aishah:That the Prophet () said: "There is no vowing in disobedience to Allah, and its atonement is the atonement of an oath

1526.

1527. Narrated Thabit bin Adh-Dahhak:That the Prophet () said: "It is not for a person to vow about that over which he has no control

1528. Narrated 'Uqbah bin 'Amir:That the Messenger of Allah () said: "The atonement of a vow when it is not specified is the atonement of an oath

1529. Narrated 'Abdur-Rahman bin Samurah:That the Messenger of Allah () said: "O 'Abdur-Rahman! Do not ask for a position of leadership, for if you receive it due to asking, you will be left alone with it, and if you receive it without asking, then you will be aided in it. And if you take an oath and you see that something else is better than it, then do what is better, and make an atonement for your oath

1530. Narrated Abu Hurairah:That the Prophet () said: "Whoever takes an oath, and then he sees that something else is better than it, then he should make atonement for his oath and then do it

1531. Narrated Ibn 'Umar:That the Messenger of Allah () said: "Whoever swears about an oath and says: 'If Allah wills (Insha Allah), then there is no breaking of the oath against him

1532. Narrated Abu Hurairah:That the Messenger of Allah () said: "Whoever swears [about an oath] and says: 'If Allah wills (Insha Allah), then he will not have broken it

1533. Narrated Salim:From his father (Ibn 'Umar) that the Prophet () heard 'Umar saying: "By my father, By my father!" So he said: "Verily Allah prohibits you from swearing by your father." So 'Umar said: "By Allah I did not swear by him after that, neither intentionally nor in narrating

1534. Narrated Ibn 'Umar:That the Messenger of Allah () came across 'Umar while he was on his mount, and he was swearing by his father. So the Messenger of Allah () said: "Verily Allah prohibits you from swearing by your fathers. So let the one who swears, swear by Allah, or be silent

1535. Narrated Sa'd bin 'Ubaidah:That Ibn 'Umar heard a man saying: "No by the Ka'bah" so Ibn 'Umar said: "Nothing is sworn by other than Allah, for I heard the Messenger of Allah () say: 'Whoever swears by other than Allah, he has committed disbelief or shirk

1536. Narrated Anas:"A Woman vowed to walk to the House of Allah, so the Prophet () asked about that, and he said: 'Verily Allah is in no need of her walking, order her to ride

1537.

1538. Narrated Abu Hurairah:That the Messenger of Allah () said: "Do not vow, for the vows does not prevent what is decreed at all, and it only causes the miser to spend (of his wealth)

1539. Narrated 'Umar:"I said:'O Messenger of Allah! I had vowed to perform I'tikaf in Al-Masjid Al-Haram for a night during the era of Jahiliyyah.' He said: 'Fulfill your vow

1540. Narrated Salim bin 'Abdullah:From this father (Ibn Umar) who said: "The Messenger of Allah () often would swear with this oath: 'No! By the Changer of the Hearts

1541. Narrated Abu Hurairah:"I heard the Messenger of Allah () saying: 'Whoever frees a believing slave, then Allah frees a limb from the Fire for each of his limbs, such that he frees his private parts in lieu of his private parts

1542. Narrated Suwaid bin Muqarrin Al-Muzani:"We were seven brothers without a servant except one, and one of us slapped her, so the Prophet () ordered us to free her

1543. Narrated Thabit bin Adh-Dahhak:That the Messenger of Allah () said: "Whoever swears by a religion other than Islam while lying, then he is as he said

1544. Narrated 'Uqbah bin 'Amir:"I said: 'O Messenger of Allah! My sister vowed that she would walk to the House barefoot and without Khimar (covering).' The Prophet () said: 'Verily Allah will not do anything with the misery of your sister. She should ride, and cover, and fast three days

1545. Narrated Abu Hurairah:That the Messenger of Allah () said: "Whoever among you swears, saying in his oath: 'By Al-Lat! By Al-'Uzza!' Then let him say 'La ilaha illa Allah' And whoever says: 'Come let me gamble with you!' Then let him give in charity

1546. Narrated Ibn 'Abbas:That Sa'd bin 'Ubadah asked the Messenger of Allah () about a vow that was due from his mother, who died before fulfilling it. The Prophet () said: "Fulfill it for her

1547. Abu Umamah, and other than him from the Companions of the Prophet (), narrated that the Prophet () said:"Any Muslim man who frees a Muslim man, then it is his salvation from the Fire - each of his limbs suffices for a limb of himself. And any Muslim man that frees two Muslim women, then are his salvation from the Fire - each of their limbs suffices for a limb of himself. And any Muslim woman that frees a Muslim woman, then she is her salvation from the Fire - each of her limb suffices for a limb of herself

The Book on Military Expeditions

1548. Narrated Abu Al-Bakhtari: "An Army from the armies of the Muslims, whose commander was Salman Al-Farisi, besieged one of the Persian castles. They said: 'O Abu 'Abdullah! Should we charge them?' He said: 'Leave me to call them (to Islam) as I heard the Messenger of Allah (ﷺ) call them.' So Salman went to them and said: 'I am only a man from among you, a Persian, and you see that the Arabs obey me. If you become Muslims then you will have the likes of what we have, and from you will be required that which is required from us. If you refuse, and keep your religion, then we will leave you to it, and you will give us the Jizyah from your hands while you are submissive.' He said to them in Persian: 'And you are other than praiseworthy and if you refuse then we will equally resist you.' They said: 'We will not give you the Jizyah, we will fight you instead.' So they said: 'O Abu 'Abdullah! Should we charge them?' He said: 'No.'" He said: "So for three days he called them to the same (things), and then he said: 'Charge them.'" He said: "So we charged them, and we conquered the castle"

1549. Narrated Ibn 'Asim Al-Muzani: "From his father and he was a Companion who said: 'When the Messenger of Allah (ﷺ) dispatched any army or battalion, he would say to them: 'If you see a Masjid, or hear someone calling the Adhan, then do not kill anyone"

1550. Narrated Anas: "When the Messenger of Allah (ﷺ) set out for Khaibar, he approached it at night and when he came to a people during the night, he would not attack them until morning. So when the morning came, the Jews came out with their shovels and baskets, then when they saw him, they said: 'Muhammad! By Allah Muhammad has come with the Khamis (an army).' So the Messenger of Allah (ﷺ) said: 'Allahu Akbar! Khaibar is destroyed, for whenever we approach the land of people - then what an evil morning for those who have been warned"

1551. Narrated Abu Talhah: "When the Prophet (ﷺ) overtook a people he would stay at the outskirts of their city for three nights"

1552. Narrated Ibn 'Umar: "The Messenger of Allah (ﷺ) burnt the palm trees of Bani Nadir and cut them down at Al-Buwairah. So Allah revealed: 'Whatever you cut down of their palm trees, or you left them standing on their trunks, then it was by the permission of Allah, and in the order to disgrace the rebellious.' (59:)"

1553.

1554.

1555. Narrated Ibn 'Abbas: "That the Messenger of Allah (ﷺ) said: 'The best companions are four, the best Saraya (military unit) is four hundred, the best army is four thousand, and twelve thousand will not be beaten due to being too few.'" This Hadith is Hasan Gharib, it was not narrated with a chain by anyone important besides Jarir bin Hazim, and this Hadith was only reported from Az-Zuhri, from the Prophet (ﷺ) in Mursal form. Hibban bin 'Ali Al-'Anazi reported it from 'Uqail, from Az-Zuhri, from 'Ubaidullah, from 'Ibn Abbas, from the Prophet (ﷺ), and Al-Laith bin Sa'd reported it from Sa'd, from 'Uqail, from Az-Zuhri, from the Prophet (ﷺ) in the Mursal form"

1556. Narrated Yazid bin Hurmuz: "That Najdah Al-Haruri wrote to Ibn 'Abbas asking if the Messenger of Allah (ﷺ) would fight along with women, and if he would fix a share of the spoils of war for them. Ibn 'Abbas wrote to him: 'You wrote to me asking me if the Messenger of Allah (ﷺ) would fight along with women. He did fight along with them, as they would treat the wounded. They received something from the spoils of war, but as for their share, then he did not fix a share for them.'" There is something on this topic from Anas and Umm 'Atiyyah. This Hadith is Hasan Sahih. This is acted upon according to most of the people of knowledge. It is the view of Sufyan Ath-Thawri and Ash-Shafi'i. Some of them said that a share is given to the woman and the boy, and this is the view of Al-Awza'i. Al-Awza'i said: "The Prophet (ﷺ) gave a portion to the boys at Khaibar, and the Aimmah of the Muslims gave a portion to every child born in the land of war." Al-Awza'i said: "The Prophet (ﷺ) gave a portion to the women at Khaibar, and that was followed by the Muslims after him." This was narrated to us by 'Ali bin Khashram (who said): "Eisa bin Yunus narrated this to us from Al-Awza'i." The meaning of his saying: "They received something from the spoils of war" it is said that he conferred something on them (the women) from the spoils of war"

1557. Narrated 'Umair, the freed slave of Abil-Lahm: "I participated at Khaibar with my masters. They spoke about me to the Messenger of Allah (ﷺ) and told him that I was a slave." He said: "So he ordered me to take up the sword, and I found myself dragging it, so he ordered that I be given something from the goods. I presented a Ruqyah that I used to treat the possessed with, so he ordered me leave some of it and keep some of it." There is something on this topic from Ibn 'Abbas. This Hadith is Hasan Sahih. This is acted upon according to some of the people of knowledge. A complete portion is not given to slave, but something is conferred upon him. This is the view of Ath-Thawri, Ash-Shafi'i, Ahmad, and Ishaq"

1558.

1559. Narrated Abu Musa: "I arrived upon the Messenger of Allah (ﷺ) at Khaibar along with a group of the Ash'ari tribe. He gave us shared along with those that conquered it." This Hadith is Hasan Sahih Gharib. This is acted upon according to some of the people of knowledge. Al-Awza'i said: "Whoever meets up with the Muslims before the horses, share is distributed, then he is given a share." And Buraid's (a narrator) Kunyah is Abu Buraidah and he is trustworthy. Sufyan Ath-Thawri, Ibn 'Uyainah and others report from him"

1560.

1561.

1561.2.

1562.

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1563. Narrated Abu Sa'id Al Khudri : "The Messenger of Allah () prohibited selling the spoils of war until it has been distributed." There is something on this topic from Abu Hurairah. [Abu 'Eisa said:] This Hadith is Gharib
1564. Narrated Umm Habibah bint 'Irbad bin Sariyah: From her father who told her that the Messenger of Allah () prohibited intercourse with female prisoners, until they deliver what is in their wombs." [Abu 'Eisa said:] There is something on this topic from Ruwaifi' bin Thabit, and the Hadith of 'Irbad is a Gharib Hadith. This is acted upon according to the people of knowledge. Al-Awza'i said: "When a man purchases a slave girl from the captives and she is pregnant, then it has been related from 'Umar bin Al-Khattab that he said: 'Do not have intercourse with the pregnant women until she gives birth.'" Al-Awza'i said: "As for the free women, then the Sunnah about them has passed, in that the 'Iddah is observed." All of this was narrated to me by 'Ali bin Khushram who said: " 'Eisa bin Yunus narrated to us from Al-Awza'i
- 1565.
1566. Narrated Abu Ayyub: That he heard the Messenger of Allah () say: "Whoever separates between a mother and her child, then Allah will separate between him and his beloved on the Day of Judgement." [Abu 'Eisa said:] There is something on this topic from 'Ali. This Hadith is Hasan Gharib. This is acted upon according to the people of knowledge among the Companions of the Prophet () and others. They dislike separating the captives, the mother and her child, the son and the father, and brothers
1567. Narrated 'Ali: That the Messenger of Allah () said that Jibra'il had indeed descended upon him to say to him: "Tell them - meaning your Companions - to choose regarding the captives of Badr, between either killing them or ransoming the, so that the amount killed by them will correspond similarly to them." So they said: "Ranson, even though some of us may be killed." There are narrations on this topic from Ibn Mas'ud, Anas, Abu Barzah, and Jubair bin Mut'im. [Abu 'Eisa said:] This Hadith is Hasan Gharib as a narration of Ath-Thawri. We do not know of it except through the report of Za'idah. Abu Usamah reported similar to this from Hisham, from Ibn Sirin, from 'Abidah, from 'Ali, from the Prophet () Ibn 'Awn reported it from Ibn Sirin, from 'Abidah, from 'Ali, from the Prophet () in Mursal form. Abu Dawud Al-Hafiri's (a narrator in this chain) name is 'Umar bin Sa'd
1568. Narrated 'Imran bin Husain: That the Prophet () ransomed two men for the Muslims with a man from the idolaters. [Abu 'Eisa said:] This Hadith is Hasan Sahih. The paternal uncle of Abu Al-Muhallab's name is 'Abdur Rahman bin 'Amr, and they also say it was Muhawiyah bin 'Amr. And Abu Qilabah's name is 'Abdullah bin Zaid Al-Jarmi (narrator in the chain) This is acted upon according to most of the people of knowledge among the Companions of the Prophet() and others. It is for the Imam to decide to be generous with whom he wills among the captives, or to kill whom he wills among them, or to ransom whom he wills among them. Some of the people of knowledge preferred killing over ransoming. Al-Awza'i said: "It has been conveyed to me. that this Ayah is abrogated: Thereafter (is the time) either for generosity (to free them without ransom) or ransom (47:4). It was abrogated by: Kill them wherever you find them (2:191). This was narrated to us by Hannad (who said): "Ibn Al-Mubarak narrated to us, from Al-Awza'i." Ishaq bin Mansur said: "I said to Ahmad: 'When the captives are captured' is killing or ransoming better to you?' He said: 'If they are able to ransom' then there is no harm in it. And if they kill, then I do not know of any harm in it.'" Ishaq said: "Wiping them out is better to me, unless it is someone well-known, so that it is hoped that a large amount will be obtained for him
1569. Narrated Ibn 'Umar: That a woman was found killed in one of the expeditions of the Messenger of Allah (), so the Messenger of Allah () rebuked that, and he prohibited killing women and children. There are narrations on this topic from Buraidah and Rabah - and they say he was Riyadh - bin Ar-Rabi', Al-Aswad bin Sari', Ibn 'Abbas, and As-Sa'b bin Jaththamah. [Abu 'Eisa said:] This Hadith is Hasan Sahih. This is acted upon according to some of the people of knowledge among the Companions of the Prophet () and others. They disliked killing women and children. This is the view of Sufyan Ath-Thawri and Ash-Shafi'i. Some of the people of knowledge made an exception for killing the women who had children with them during night attacks, this is the view of Ahmad and Ishaq, they permitted it in night attacks
1570. Narrated Ibn 'Abbas: "I was informed by As-Sa'b bin Jaththamah who said: " I said: "O Messenger of Allah our horses trampled over women and children of the idolaters." He said: "They are from their fathers." [Abu 'Eisa said:] This Hadith is Hasan Sahih
1571. Narrated Abu Hurairah: "The Messenger of Allah () sent us with an army and said: 'If you see so-and-so, and so-and-so' referring to two men from the Quraish: 'then burn them with fire.' Then, upon our departure, the Messenger of Allah () said: 'I ordered you to burn so-and-so, and so-and-so with fire, and indeed, none punishes with fire except Allah. So if you see them, then kill them.'" There are narrations on this topic from Ibn 'Abbas and Hamzah bin 'Amr Al-Aslami. [Abu 'Eisa said:] The Hadith of Abu Hurairah is a Hasan Sahih Hadith. This is acted upon according to the people of knowledge. In this Hadith, Muhammad bin Ishaq mentioned a man (narrating) between Sulaiman bin Yasar and Abu Hurairah. Others reported this Hadith the same as Al-Laith reported it(here, without a man between them). The narration of Al-Laith bin Sa'd is more appropriate and more correct
1572. Narrated Thawban: That the Messenger of Allah () said: "Whoever dies and he is free of three: Kibr (Pride), Ghulul, and debt, he will enter paradise." There are narrations on this topic from Abu Hurairah and Zaid bin Khalid Al-Juhni Footnote: Ghulul refers to goods stolen from the spoils of war, or concealed, before it is divided among the soldiers
1573. Narrated Thawban: That the Messenger of Allah () said: "Whoever's soul departs from his body while he is free of three: Kanz (buried treasure), Ghulul, and debt, then he will enter paradise." This is how Sa'eed narrated it: "Kanz" while Abu 'Awanah said in his narration: "Kibr" and he did not mention "from Ma'dan" in it. But the narration of Sa'eed is more correct

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1574. Narrated Simak Abu Rumail Al-Hanafi: "I heard Ibn 'Abbas saying: 'Umar bin Al-Khattab narrated to me that he said: 'It was said: 'O Messenger of Allah! So-and-so has been martyred.' He said: 'No! I saw him in the fire of garment he pilfered from the spoils of war.' He said: 'Stand up O 'Umar! Call out that no one enters paradise except the believers.' Three times." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib

1575. Narrated Anas: "The Messenger of Allah (ﷺ) used to go to battle with Umm Sulaim, and other women with her, from the Ansar, who would give water and attend to the wounded." [Abu 'Eisa said:] There is something on this topic from Ar-Rabi' bin Mu'awwidh. This Hadith is Hasan Sahih

1576. Narrated 'Ali: From the Prophet (ﷺ), that Kisra sent him a gift so he accepted, and that kings gave him gifts and he accepted them. There is something about this from Jabir. This is a Hasan Gharib Hadith. Thuwair (a narrator in the chain) is Ibn Abi Fakhitah, whose name was Sa'eed bin 'Illaqah, and Thuwair's Kunyah was Abu Jahm

1577. Narrated 'Iyad bin Himar: That he gave the Prophet (ﷺ) a gift or a camel, so the Prophet (ﷺ) said: "Have you accepted Islam?" He said: "No." He said: "Then I have been prohibited from the Zabd (gift) of the idolaters." [Abu 'Eisa said:] This Hadith is Hasan Sahih. And the meaning of his saying: "I haven been prohibited from the Zabd (gifts) of the idolaters" is their gifts. It has been reported about the Messenger (ﷺ) that he used to accept the gifts of the idolaters while a dislike for that is mentioned in this Hadith. And the implication is that this was after he used to accept from them, and then he later forbade their gifts

1578. Narrated Abu Bakrah: "The Prophet (ﷺ) was met by some affair that made him happy, so he prostrated to Allah." [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it except from this route, as a narration of Bakkar bin 'Abdul-'Aziz. This is acted upon according to most of the people of knowledge, they held the view that one could perform the prostration of gratitude. And Bakkar bin 'Abdul-'Aziz bin Abi Bakrah is Muqarib (average) in Hadith

1579.

1580. Narrated Abu Al-Faid: "I heard Sulaim bin 'Amir saying: 'There was a treaty between Mu'awiyah and the people of Rome. He was making an expedition into their lands so that when the period of the treaty was expires he would attack them. So when a man upon an animal' - or - 'upon a horse said: "Allahu Akbar! Fulfillment not betrayal!" - and it turned out to be 'Amr bin 'Abasah - Mu'awiyah asked him about that. He said: "I heard the Messenger of Allah (ﷺ) said: 'Whoever has a treaty between himself and a people, then let him not violate the treaty nor try to change it until its time has passed, or , in retribution for a similar offense.'" He said: "So Mu'awiyah returned with the people." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1581. Narrated Ibn 'Umar: The Messenger of Allah (ﷺ) said: "Indeed the one who betrays will have a banner erected for him on the Day of Judgement." [He said:] There are narrations on this topic from 'Ali, 'Abdullah bin Mas'ud, Abu Sa'eed Al-Khudri, and Anas. [Abu 'Eisa said:] This Hadith is Hasan Sahih. I asked Muhammad about the Hadith of Suwaid, from Abu Ishaq, from 'Umarah bin 'Umair, from 'Ali, from the Prophet (ﷺ) who said: "For every person who betrays there will be banner." He said: "I do not know of this Hadith being Marfu

1582. Narrated Jabir:"On the day of (the battle of) Al-Ahzab, Sa'd bin Mu'adh was struck by an arrow such that the upper vein or lower vein of his forearm was severed. So the Messenger of Allah (ﷺ) tried to stop it with fire, but it made his arm bleed profusely so he left it. Then he did it another time but it caused it to bleed profusely. Upon seeing that he said: 'O Allah! Do not allow my soul depart until my eyes are comforted by elimination of Banu Quraizah.' He pressed his vein closed and it did not bleed a drop before they surrendered to the arbitration of Sa'd bin Mu'adh. He (the Prophet (ﷺ)) sent to him (Sa'd) who judged that their men should be killed, their women should be spared, and that the Muslims may share them among themselves. With this, the Messenger of Allah (ﷺ) said: 'You have judged according to Allah's judgement for them.' And they were four hundred. Then when he finished killing them, his vein opened up and he died." [He said:] There are narrations on this topic from Abu Sa'eed and 'Atiyyah Al-Qurazi. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1583. Narrated Samurah bin Jundab: That the Messenger of Allah (ﷺ) said: "Kill the elder men among the idolaters and spare the Sharkh among them." And the Sharkh are the boys who did not begin to grow pubic hair. [Abu 'Eisa said:] This Hadith is Hasan Sahih. Hajjaj bin Artah narrated similarly from Qatadah

1584. Narrated 'Atiyyah Al-Qurazi: "We were presented to the Messenger of Allah (ﷺ) on the day of (the battle of) Quraizah. Whoever had pubic hair was killed and whoever did not was left to his way. I was of those who did not have pubic hair so I was left to my way." [Abu 'Eisa said:] This Hadith is Hasan Sahih. This is acted upon according to some of the people of knowledge. They consider pubic hair an indication of the age of responsibility, if it is not known whether he has had a wet dream, or his age. This is the view of Ahmad and Ishaq

1585. Narrated 'Amr bin Shu'aib: From his father, from his grandfather, that the Messenger of Allah (ﷺ) said during his Khutbah: "Fulfill the allegiances sworn in Jahiliyyah for it" - meaning Islam - "does not add to them except in gravity. And do not initiate new allegiances in Islam." [He said:] There are narration on this topic from 'Abdur-Rahman bin 'Awf, Umm Salamah, Jubair bin Mut'im, Abu Hurairah, Ibn 'Abbas, and Qais bin 'Asim. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1586. Narrated Bajalah bin 'Abdah : "I was a scribe for Jaz' bin Mu'awiyah at Manadhir when 'Umar's letter came to us (saying): 'Inspect the Zoroastrians around you to take the Jizyah from them. For indeed 'Abdur-Rahman bin 'Awf informed me that the Messenger of Allah (ﷺ) took the Jizyah from the Zoroastrians of Hajar.'" [Abu 'Eisa said:] This Hadith is Hasan

1587. Narrated Bajalah: That 'Umar would not take the Jizyah from the Zoroastrians until 'Abdur-Rahman bin 'Awf informed him that the Prophet (ﷺ) took Jizyah from the Zoroastrians of Hajar." There is more dialogue in the Hadith than this. And this Hadith is Hasan Sahih

1588. Narrated Malik :From Az-Zuhri, that Sa'ib bin Yazid said: "The Messenger of Allah (ﷺ) took the Jizyah from the Zoroastrians of Bahrain, and 'Umar took it in Persia, and 'Uthman took it from the Persians." I asked Muhammad about this, so he said: "It is: 'Malik from Az-Zuhri from the Prophet (ﷺ)

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1589. Narrated 'Uqbah bin 'Amir: "I said: 'O Messenger of Allah! We come across a people and they do not host us, and they do not give us our rights, and we do not take anything from them. So the Messenger of Allah () said: 'If they refuse such that you can only take by force, then take.'" [Abu 'Eisa said:] This Hadith is Hasan. It has been reported by Al-Laith bin Sa'd from Yazid bin Abi Habib as well. This Hadith only means that they would go out for battles and they would pass a people among whom they would not find any food to buy for a price. So the Prophet () told them: If they refuse to sell you, such that you have to take it forcefully, then take it. This is how the explanation has been related in some of the Ahadith. And it has been related that 'Umar bin Al-Khattab, may Allah be please with him, would order similarly

1590. Narrated Ibn 'Abbas: That on the day of Conquest of Makkah, the Messenger of Allah () said: "There is no Hijrah after the conquest, there is only Jihad and intention, and when you are called to go forth (for battle), then go." [He said:] There are narrations on this topic from Abu Sa'eed, 'Abdullah bin 'Amr, and 'Abdullah bin Hubshi. [Abu 'Eisa said:] This Hadith is Hasan Sahih. Sufyan Ath-Thawri reported it similarly from Mansur bin Al-Mu'tamir

1591. Narrated Yahya bin Abi Kathir: From Abu Salamah, from Jabir bin Abdullah about the statement of Allah, most High: Allah was pleased with the believers when they gave the pledge to you under the tree (48:18). that Jabir said: "We pledged to the Messenger of Allah () that we would not flee, and we did not pledge to him for death." [He said:] There are narration on this topic from Salamah bin Al-Akwa', Ibn 'Umar, 'Ubadah, and Jarir bin 'Abdullah. [Abu 'Eisa said:] This Hadith is been reported from 'Eisa bin Yunus, from Al-Awza'i, from Yahya bin Abi Kathir who said: "Jabir bin 'Abdullah said" and he did not mention Abu Salamah on it

1592. Narrated Yazid bin Abi 'Ubaid: "I said to Salamah bin Al-Akwa': "For what did you pledge to the Messenger of Allah () on the Day of Al-Hudaibiyah?" He said: "For death." This Hadith is Hasan Sahih

1593. Narrated Ibn 'Umar: "We used to pledge to the Messenger of Allah () to hear and obey." So he would say to us: "As much as you are able." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1594. Narrated Jabir bin 'Abdullah : "We did not pledge to the Messenger of Allah () for death, but only that we would not flee." [Abu 'Eisa said:] This Hadith is Hasan Sahih, meaning both of the Ahadith are Sahih. Some of his Companions pledged to him for death, they said only: "We will not leave from in front of you as long as we are not killed." While others pledged him by saying: "We will not flee

1595. Narrated Abu Hurairah: That the Messenger of Allah () said: "Three will not be spoken to by Allah on the Day of Judgement, nor will they be purified, and for them is a painful torment: A man that gave a pledge to an Imam, and if he gives to him he fulfills it, and if he does not give to him he does not fulfill not fulfill it." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1596. Narrated Jabir: "A slave came to give the pledge to the Prophet () for Hijrah, but the Prophet () did not realize that he was a slave. So his master came, and the Prophet () said: 'Sell him to me.' So he purchased him for two black slaves. After this he () would not take the pledge from anyone until he asked him if he was a slave." [He said:] There is something on this topic from Ibn 'Abbas. [Abu 'Eisa said:] The Hadith of Jabir is Hasan Gharib Sahih, we do not know of it except as a narration of Abu Az-Zubair

1597. Ibn Al-Munkadir heard Umaimah bin Ruqaiqah saying: "I pledged to the Messenger of Allah () along with some women. He said to us: 'In as much as you are able and capable.' I said: 'Allah and His Messenger are more merciful to us than we are to ourselves,' then I said: 'O Messenger of Allah take the pledge from us.'" - Sufyan (one of the narrators) said: meaning: 'shake (hands) on it with us' - "so the Messenger of Allah () said: 'My statement to one hundred women is like my statement to one.'" [He said:] There are narrations on this topic from 'Aishah, from 'Abdullah bin 'Umar, and Asma' bint Yazid. [Abu 'Eisa said:] This Hadith is Hasan Sahih, we do not know of it except as a narration of Muhammad bin Al-Munkadir. Sufyan Ath-Thawri, Malik bin Anas, and others reported this Hadith from Muhammad bin Al-Munkadir similarly. He said: I asked Muhammad about this Hadith and he said: "I am not aware of a Hadith other than this from Umaimah bint Ruqaiqah." There is another woman named Umaimah who narrated from the Messenger of Allah ()

1598. Narrated Al-Bara' : "We used to say that the participants of Badr on the Day of Badr were like the number of companions of Talut, three hundred and thirteen men." [He said:] There is something on this topic from Ibn 'Abbas. [Abu 'Eisa said:] This Hadith is Hasan Sahih. Ath-Thawri and others reported it from Abu Ishaq

1599.

1600. Narrated 'Abayah bin Rifa'ah: From his father, from his grandfather Rafi' bin Khadij, who said: "We were with the Messenger of Allah () on a journey, when the hasty people went rushing ahead to the sheep to cook them, while the Messenger of Allah () was in the rear of the people. Then he passed the kettled and ordered that they be weighed, then he distributed it between them and equated a camel to ten sheep." [Abu 'Eisa said:] Sufyan Ath-Thawri reported it from his father, from 'Abayah, from his grandfather Rafi' bin Khadij, and he did not mention "from his father" in it. This was narrated to us by Mahmud bin Ghailan (who said:) "Waki' narrated it to us from Sufyan." And this is more correct. 'Abayah bin Rifa'ah heard from his grandfather Rafi' bin Khadij. He said: There are narrations on this topic from Tha'labah bin Al-Hakam, Anas, Abu Rihanah, Abu Ad-Darda, 'Abdur-Rahman bin Samurah, Zaid bin Khalid, Jabir, Abu Hurairah, and Abu Ayyub

1601. Narrated Anas: That the Messenger of Allah () said: "Whoever plunders then he is not of us." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib as a Hadith of Anas

1602. Narrated Abu Hurairah: That the Messenger of Allah () said: "Do not precede the Jews and the Christians with the Salam. And if one you meets one of them in the path, then force him to its narrow portion." [He said:] There are narrations on this topic from Ibn 'Umar, Anas, and Abu Basrah Al-Ghifari the Companion of

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the Prophet (). [Abu 'Eisa said:] This Hadith is Hasan Sahih. And regarding the meaning of this Hadith: "Do not precede the Jews and the Christians": Some of the people of knowledge said that it only means that it is disliked because it would be honoring them, and the Muslims were ordered to humiliate them. For this reason, when one of them is met on the path, then the path is not yielded for him, because doing so would amount to honoring them

1603. Narrated Ibn 'Umar: That the Messenger of Allah () said: "Indeed when a Jew gives Salam to one of you, then he is only saying: 'As-Samu 'Alaikum' (Death be upon you) so say: 'Alaik (And upon you).'" [Abu 'Eisa said:] This Hadith is Hasan Sahih

1604. Narrated Qais bin Abu Hazim: From Jarir bin 'Abdullah that the Messenger of Allah () sent a military expedition to Khath'am. So some people (living there) sought safety by prostrating, but they were met quickly and killed. News of this reached the Prophet () upon which he commanded that they be given half of the 'Aql (blood money). And he said: "I am free from every Muslim that lives among the idolaters." They said: "O Messenger of Allah: How is that ?" He said: "They should not see each other's campfires

1605. Narrated Qais bin Abu Hazim: Similar to the narration of Abu Mu'aqiyah (no. 1604) but he did not mention in it: "from Jarir" in it, and that is more correct. There is something on this topic from Samurah. [Abu 'Eisa said:] Most of the companions of Isma'il said: "From Isma'il, from Qais bin Abu Hazim, that the Messenger of Allah () sent a military expedition." and they did not mention: "from Jarir" in it. Hammad bin Salamah reported similar to the narration of Abu Mu'awiyah, from Al-Hajjaj bin Artah, from Isma'il bin Abi Khalid, from Qais from Jarir [He said:] I heard Muhammad saying: "What is correct is the narration of Qais from the Prophet () in Mursal form." Samurah bin Jundab repoted that the Prophet () said: "Do not live among the idolaters, and do not assemble with them, for whoever lives among them or assembles with them then he is similar to them

1606. Narrated 'Umar bin Al-Khattab: That the Messenger of Allah () said: "If I live - if Allah wills - I will expel the Jews and the Christians from the Arabian Peninsula

1607. Narrated Jabir bin 'Abdullah : "Umar bin Al-Khattab informed me that he heard the Messenger of Allah () say: 'I will expel the Jews and the Christians from the Arabian Peninsula, and I will not leave anyone in it except a Muslim.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih

1608. Narrated Abu Hurairah: "Fatimah came to Abu Bakr and said: 'Who will inherit from you?' He said: 'My family and my son.' She said: 'So what about me? I do not get inheritance from my father?' So Abu Bakr said: 'I heard the Messenger of Allah () say: 'We are not inherited from' but I support those whom the Messenger of Allah () used to support, and I spend upon those whom the Messenger of Allah () spent upon.'" [Abu 'Eisa said:] There are narrations on this topic from 'Umar, Talhah, Az-Zubair, 'Abdur-Rahman bin 'Awf, Sa'd and 'Aishah. The Hadith of Abu Hurairah is Hasan Gharib from this route. It is only reported with a chain by Hammad bin Salamah and 'Abdul Wahhab bin 'Ata, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah. I asked Muhammad about this Hadith and he said: "No one is known to have reported it from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah except from Hammad bin Salamah. 'Abdul Wahhab bin 'Ata reported it from Muhammad bib 'Amr, from Abu Salamah, and from Abu Hurairah and it is similar to the narration of Hammad bin Salamah. And this Hadith has been reported through other routes from Abu Bakr As-Siddiq, from the Prophet ()

1609. Narrated Abu Hurairah: That Fatimah came to Abu Bakr and 'Umar may Allah be pleased with them both, to ask them about her inheritance from the Messenger of Allah (). They said: "We heard the Messenger of Allah () say: 'I am not inherited from.'" So she said: 'By Allah! I will never talk to you two again.' So she died having not talked to them." 'Ali bin 'Eisa said: "The meaning of not speaking to you two is: 'Never again regarding this inheritance, because you two are truthful

1610. Narrated Malik bin Aws bin Al-Hadathan: "I entered upon 'Umar bin Al-Khattab. (Then) Uthman bin 'Affan, Az-Zubair, 'Abdur-Rahman bin Awf, and Sa'd bin Abi Waqqas entered. Then 'Ali and Al-'Abbas came disputing. 'Umar said to them: 'I ask you, by Allah the One by Whose Will the heavens and the earth are maintained, do you know that the Messenger of Allah () said: "We are not inherited from, what we leave is charity?" They said: 'Yes.' 'Umar said: 'When the Messenger of Allah () died, Abu Bakr said: "I am the caretaker of the Messenger of Allah ()" So you and he went to Abu Bakr and you sought your inheritance from the son of your brother, and he sought the inheritance of his wife from her father. So Abu Bakr said that the Messenger of Allah () said: "We are not inherited from, what we leave is charity." And Allah knows that he is truthful, innocent, instructing and following the truth.'" [Abu 'Eisa said:] There is a lengthy story along with the Hadith. And this Hadith is Hasan Sahih Gharib as a narration of Malik bin Anas

1611. Narrated Al-Harith bin Malik bin Al-Barsa': "On the day of the Conquest of Makkah, I heard the Prophet () saying: 'This is not to be battled over after today, until the Day of Judgement.'" [Abu 'Eisa said:] There are narrations on this topic from Ibn 'Abbas, Sulaiman bin Surad, and Muti' This Hadith is Hasan Sahih, and it is a narration of Zakariyya bin Abi Za'idah from Ash-Sha'bi, we do not know of it except from his narration

1612. Narrated An-Nu'man bin Muqarrin : "I fought along with the Prophet (), and if Fajr had begun he would wait until the sun rose, and when it rose he would fight. And if it was the middle of the daytime, he would wait until the sun passed the zenit, and when it passed the zenith he would fight until 'Asr. Then he would wait until he prayed 'Asr, then he would fight." He said: "And it is used to be said during that (time) the the wind of victory was raging, and the believers would supplicate for their armies in their Salat." [Abu 'Eisa said:] This Hadith has been reported from An-Nu'man bin Muqarrin through a chain that is more connected that this. Qatadah did not see An-Nu'man bin Muqarrin. An-Nu'man died during the Khilafah of 'Umar

1613. Narrated Ma'qil bin Yasar: "Umar bin Al-Khattab sent An-Nu'man bin Muqarrin to Al-Hurmuzan." And he mentioned the Hadith in its entirety. An-Nu'man bin Muqarrin said: "I participated (in battles) with the Messenger of Allah (). So when he did not fight in the beginning if the daytime, he would wait until the sun

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passed the zenith, and the wind of victory would rage, and victory would descent upon them." [Abu 'Eisa said:] This Hadith is Hasan Sahih. 'Alqamah bin 'Abdullah (one of the narrators) is the brother of Bakr bin 'Abdullah Al-Muzani

1614. Narrated 'Abdullah bin Mas'ud: That the Messenger of Allah () said: "At-Tiyarah is from Shirk, and none among us (it influences) except that Allah will remove it with Tawakkul (reliance)." [Abu 'Eisa said:] I heard Muhammad bin Isma'il saying: "Sulaiman bin Harb used to say about this Hadith: 'And none among us (it influences) except that Allah will remove it with Tawakkul (reliance)' - Sulaiman would say: 'To me, this is a saying of 'Abdullah bin Mas'ud.'" There are narrations on this topic from Sa'd, Abu Hurairah, Habis At-Tamimi, 'Aishah and Ibn 'Umar. This Hadith is Hasan Sahih, we do not know of it except as a narration of Salamah bin Khuail. Shu'bah also reported this Hadith from Salamah

1615. Narrated Anas: That the Messenger of Allah () said: "There is no 'Adwa and no Tiyarah, and I like Fa'l." They said: "O Messenger of Allah! What is Fa'l?" He said: "A good statement." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1616. Narrated Anas bin Malik: That the Prophet () used to like it when he set out upon an affair if he heard: "O directed one, O successful one." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib

1617.

1618.

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1619. Narrated Abu Hurairah: "It was said, 'O Messenger of Allah, what equals Jihad?' He said: 'Verily, you (people) are not capable of it.' So they repeated it to him two or three times, each time he said, 'You (people) are not capable of it.' Then he said the third time: 'The example of the Mujahid in the path of Allah is like the one who fasts and stands (in prayer) and does not slacken from Salat, nor fasting, until the Mujahid in the cause of Allah returns.'" There are narrations on this topic from Ash-Shifa', 'Abdullah bin Hubshi, Abu Musa', Abu Sa'eed, Umm Malik Al-Bahziyyah, and Anas. This Hadith is a Hasan Sahih. And it has been reported through more than one route from Abu Hurairah from the Prophet ()

1620. Narrated Anas bin Malik: "The Messenger of Allah () said: meaning: Allah Mighty and Sublime is He says: 'The Mujahid in My cause, he has guarantee from Me. If I seize him, I cause him to inherit Paradise, and if I return him, I return him with a reward or spoils of war.'" [He said:] This Hadith is Gharib Sahih from this route

1621. Narrated Fadal bin 'Ubaid: That the Messenger of Allah () said: "The deeds of everyone who dies are sealed. Except for the one who dies guarding the frontier from the enemy, in the cause of Allah. For indeed his actions are increased for him until the Day of Judgement, and he is secure from the tribulation of the grave." And I heard the Messenger of Allah () saying: "The Mujahid is one who strives against his own soul." [Abu 'Eisa said:] There are narrations on this topic from 'Uqbah bin 'Amir and Jabir. The Hadith is Fadal bin 'Ubaid is a Hasan Sahih Hadith

1622. Narrated Abu Al-Aswad : From 'Urwah [bin Az-Zubair], and Sulaiman bin Yasar, that they reported to him from Abu Hurairah that the Prophet () said: "Whoever fasts a day in the cause of Allah, Allah shall distance him from the Fire by seventy autumns." One of them said "seventy" and the other said: "forty". [Abu 'Eisa said:] This Hadith is a Gharib Hadith from this route. Abu Al-Aswad's name is Muhammad bin 'Abdur-Rahman bin Nawfal Al-Asadi Al-Madani. There are narrations on this topic from Abu Sa'eed, Anas, 'Uqbah bin 'Amir, and Abu Umamah

1623. Narrated Abu Sa'id Al Khudri : That the Prophet () said: "A worshipper does not fast a day in the cause of Allah except that, that day (of fasting) distances the Fire from his face by seventy autumns." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1624. Narrated Abu Umamah Al-Bahili: That the Prophet () said, "Whoever fasts a day in the cause of Allah, Allah shall put between him and the Fire a trench whose distance is like that between the heavens and the earth." This Hadith is Gharib as a narration of Abu Umamah

1625. Narrated Khuraim bin Fatik: That the Messenger of Allah () said: "Whoever spends a sum in the cause of Allah, it is recorded for him seven-hundred fold." [Abu 'Eisa said:] There are something on this topic from Abu Hurairah. This Hadith is Hasan, we only know of it from the narration of Ar-Rukain bin Ar-Rabi' (a narrator in the chain of this Hadith)

1626. Narrated 'Adi bin Hatim At-Tai: That he asked the Messenger of Allah (), "Which charity is most virtuous?" He said, "The service of a worshipper in the cause of Allah, or providing the shade of tent, or mount in the cause of Allah." [Abu 'Eisa said:] This Hadith has been reported from Mu'awiyah bin Salih in Mursal form. And Zaid has been contradicted concerning part of its chain. He said: And Al-Walim bin Jamil has reported this Hadith from Al-Qasim Abu 'Abdur-Rahman, from Abu Umamah, from the Prophet ()

1627. Narrated Abu Umamah: That the Messenger of Allah () said: "The most virtuous of charitable spending is the shade of a tent in the cause of Allah, or giving a servant in the cause of Allah, or a riding camel in the cause of Allah." [Abu 'Eisa said:] This Hadith is Hasan Gharib Sahih, and it is more correct to me than the narration of Mu'awiyah bin Salih

1628. Narrated Zaid bin Khalid Al-Juhani: That the Messenger of Allah () said, "Whoever prepares a fighter in Allah's cause, he has participated in a military expedition, and whoever looks after the family of a fighter, he has participated in a military expedition." [Abu 'Eisa said:] This Hadith is Hasan Sahih, and it has been reported through more than one route

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1629. Narrated Zaid bin Khalid Al-Juhani: That the Messenger of Allah () said, "Whoever prepares a fighter in Allah's cause, or looks after the family of a fighter, then he has participated in a military expedition." [Abu 'Eisa said:] This Hadith is Hasan Sahih
1630. Narrated Zaid bin Khalid Al-Juhani: That the Prophet () said similarly
1631. Narrated Zaid bin Khalid Al-Juhani: That the Messenger of Allah () said, "Whoever prepares a fighter in Allah's cause, he has participated in a military expedition, and whoever watches after the family of a fighter, he has participated in a military expedition." [Abu 'Eisa said:] This Hadith is Hasan Sahih
1632. Narrated Yazid bin Abu Maryam: "Abayah bin Rifa'ah bin Rafi' met me while I was walking to the Friday prayer. He said: 'Have glad tidings, for indeed these footsteps of yours are in the cause of Allah. I heard Abu 'Abs say: "The Messenger of Allah () said, 'Whoever get his two feet dusty in the path of Allah, then they are prohibited for the Fire.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib. Abu 'Abs's name is 'Abdur-Rahman bin Jabr. There are narrations on this topic from Abu Bkar and a man from the Companions of the Prophet (). He said: Yazid bin Abu Maryam is a man from Ash-Sham. Al-Walid bin Muslim, Yahya bin Hamzah, and some others among the people of Ash-Sham report from him. Buraid bin Abu Maryam is from Al-Kufah. His father is one of the Companions of the Prophet () whose name was Malik bin Rabi'ah. [Buraid bin Abu Maryam heard from Anas bin Malik. Abu Ishaq Al-Hamdani, 'Ata bin As-Sa'ib, Yunus bin Abu Ishaq, and Shu'bah reported Ahadith from Buraid bin Abu Maryam]
1633. Narrated Abu Hurairah: That the Messenger of Allah () said, "A man who wept out of the fear of Allah shall not enter the Fire until the milk returns to the udder; and dust in the cause of Allah and the smoke of Hell shall not come together." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Muhammad bin 'Abdur-Rahman is freed slave of Abu Talhah, and he is from Al-Madinah
1634. Narrated Shurahbil bin As-Samt: "O Ka'b bin Murrah! Relate (something) to is from the Messenger of Allah (), and be cautious. He said: 'I heard the Prophet () say: "Whoever develops some gray hair in Islam, it shall be a light from him on the Day of Judgement." [Abu 'Eisa said:] There is something on this topic from Fadalah bin 'Ubaid and 'Abdullah bin 'Amr. The narration of Ka'b bin Murrah was reported like this from Al-A'mash, from 'Amr bin Murrah. This Hadith is been reported from Mansur, from Salim bin Abu Al-Ja'd, and he included a man between him and between Ka'b bin Murrah in the chain. He is called: "Ka'b bin Murrah," and he is called: "Murrah bin Ka'b Al-Bahzi," and the one known among the Companions of the Prophet () is Ka'b bin Murrah Al-Bahzi, he reported some Ahadith from the Prophet ()
1635. Narrated Amr bin 'Abasah: That the Messenger of Allah () said: "Whoever develops some gray hair in the cause of Allah, it shall be a light for him in the Day of Judgement. [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib. As for Haiwah bin Shuraih, (the remainder of his name is) Ibn Yazid Al-Himsi
1636. Narrated Abu Hurairah: That the Messenger of Allah () said: "The forelocks of horses contain good until the Day of Judgement. The horse is for three (purposes): It is for one man a reward, and it is for one man a shelter (from poverty), and it is from one man a burden. As for the one who acquires it for the cause of Allah and then prepares it for that; it is for him a reward, nothing disappears into its stomach except that Allah writes it for him as a reward." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Malik bin Anas narrated similar to this Hadith from Zaid bin Aslam from Abu Salih from Abu Hurairah, from the Prophet ()
- 1637.
1638. Narrated Abu Najih As-Sulami: I heard the Messenger of Allah () say: "Whoever shoots an arrow in the cause of Allah, then he has the reward of freeing a slave." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Abu Najih is 'Amr bin 'Abasah As-Sulami, and 'Abdullah bin Al-Azraq is 'Abdullah bin Zaid
1639. Narrated Ibn 'Abbas: "I heard the Messenger of Allah () saying, 'There are two eyes that shall not be touched by the Fire: An eye that wept from the fear of Allah, and an eye that spent the night standing on guard in the cause of Allah.'" [Abu 'Eisa said:] There are narrations on this topic from 'Uthman and Abu Raihanah. The Hadith of Ibn 'Abbas is a Hasan Gharib Hadith, we do not know of it except through the narration of Shu'aib bin Ruzaiq
1640. Narrated Anas: That the Messenger of Allah () said: "Dying in the cause of Allah expiates every sin." Jibril said: "Except for debt." So the Messenger of Allah () said: "Except the debt." [Abu 'Eisa said:] There are narrations on this topic from Ka'b bin 'Ujrah, Jabir, Abu Hurairah, and Abu Qatadah. This Hadith is Gharib, we do not know of it as a Hadith of Abu Bakr (a narrator) except from this Shaikh (Yahya bin Talhah) He said: I asked Muhammad bin Isma'il about this Hadith and he did not know it. He said: "I think that he intended the Hadith of Humaid, from Anas, from the Prophet () that he said: 'There is none from the people of Paradise who would like to return to the world except for the martyr
1641. Narrated Ka'b bin Malik: From his father that the Messenger of Allah () said: "The souls of the martyrs are in green birds, suspended from the fruit of Paradise, or the trees of Paradise." [Abu 'Eisa said:] This Hadith is Hasan Sahih
1642. Narrated Abu Hurairah: That the Messenger of Allah () said, "I was shown the first of (every) three to enter Paradise: A martyr, an 'Atif, who is a Muta'affif, and a slave who perfected his worship of Allah, and was sincere to his masters." [Abu 'Eisa said:] This Hadith is Hasan
1643. Narrated Anas: That the Prophet (), "There is no person who dies having good (prepared for him) with Allah, who wishes to return to the world, and to have the world and all it contains, except for the martyr because of what he knows about the virtue of martyrdom. For, indeed he loves to return to the world so that he may be killed another time." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Ibn 'Umar said: "Sufyan bin 'Uyainah said: "Amr bin Dinar was older than Az-Zuhri
1644. Narrated Fadalah bin 'Ubaid: That he heard 'Umar bin Al-Khattab saying: "I heard the Messenger of Allah () saying: 'The martyrs are four: A believing man whose faith is good, he meets the enemy and proves faithful to Allah until he is killed. That is the one to whom the people will raise up their eyes like this on the Day of Judgement' and he raised his head until his Qalansuwah fell - [he said:] I do not know if it was 'Umar's Qalansuwah or the Qalansuwah of the Prophet ()

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that fell - he said, 'And a believing man whose faith is good (but not as brave as first), he meets the enemy, but due to cowardice, it only appears that he was struck with a thorn of an acacia tree when an unexpected arrow comes to him, yet it kills him. He is among the second level. And a believing man who has mixed righteous deed with another evil one, he meets his enemy and proves faithful to Allah until he is killed. This one is in the third level. And a believing man who wasted himself (in wrongdoing), he meets the enemy and proves faithful to Allah until he is killed. This one is in the fourth level.'" [Abu 'Eisa said:] This Hadith is Hasan Gharib, it is not known except as a narration of 'Ata bin Dinar. He said: I heard Muhammad saying: "Sa'eed bin Abi Ayyub reported this Hadith from 'Ata bin Dinar - from some Shaikhs of Khawlan - and he did not mention 'from Abu Yazid' in it." And he said: "'Ata bin Dinar; there is no harm in him

1645. Narrated Ishaq bin 'Abdullah bin Abi Talhah: That he heard Anas [bin Malik] saying: "The Messenger of Allah (ﷺ) used to visit Umm Haram bint Milhan, who would offer him meals. Umm Haram was the wife of 'Ubadah bin As-Samit. Once the Messenger of Allah (ﷺ) visited her and she provide him with some food and started inspecting this head for lice. Then the Messenger of Allah (ﷺ) slept and afterwards he awoke smiling. She said: 'I said: "What causes you to smile, O the Messenger of Allah (ﷺ) ?" He said: "Some of my followers who were displayed before me (in a dream) as fighters in Allah's cause, riding on a ship this ocean who were kings upon thrones, or like kings upon thrones." I said: "O Messenger of Allah! Supplicate to Allah to make me among them.'" So he supplicated for her. Then he lay down his head to sleep. Then he woke up and he was smiling. She said: 'So I said to him: "What causes you to smile, O the Messenger of Allah (ﷺ)?" He said: "Some of my followers who were displayed before me (in a dream) as fighters in Allah's cause," and he said similar to what he said earlier. She said: 'I said: "O Messenger of Allah! Supplicate to Allah to make me among them." He said: "You are the earlier ones.'" He said: "So Umm Haram rode on the sea during the time of Mu'awiyah bin Abu Sufyan. She was thrown from the riding animal after she arrived from the ocean voyage, and she died.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. Umm Haram bint Milhan is the daughter of Umm Sulaim, the maternal aunt of Anas bin Malik

1646. Narrated Abu Musa: "The Messenger of Allah (ﷺ) was asked about a man who fights out of bravery, one who fights out of protection (for himself or others), and one who fought to be seen. Which of them is in the cause of Allah ? He said: 'Whoever fought so that the Word of Allah is supreme, then he is in Allah's cause.'" [Abu 'Eisa said:] There is something on this topic from 'Umar. This Hadith is Hasan Sahih

1647. Narrated 'Umar bin Al-Khattab: That the Messenger of Allah (ﷺ) said: "Deeds are but with intentions, and for the man is only what he intended. So one whose emigration was to Allah and His Messenger, then his emigration was to Allah and His Messenger. And one whose emigration was to the world, to attain some of it, or woman, to marry her, then his emigration was to what he emigrated. [Abu 'Eisa said:] This Hadith is Hasan Sahih. Malik bin Anas, Sufyan Ath-Thawri and more than one of the A'immah narrated this Hadith from Yahya bin Sa'e'd. And we do not know of it except as a narration from Yahya bin Sa'e'd Al-Ansari. 'Abdur Rahman bin Mahdi said: "It is necessary that we put this Hadith in every chapter

1648. Narrated Sahl bin Sa'd As-Sa'idi: That the Messenger of Allah (ﷺ) said: "Going out in the morning in the cause of Allah is better than the world and what is in it. And the place (the size) of a whip in Paradise is better than the world and what is in it." [Abu 'Eisa said:] There are narrations on this topic from Abu Hurairah, Ibn 'Abbas, Abu Ayyub, and Anas. This Hadith is Hasan Sahih

1649. Narrated Abu Hurairah and Ibn 'Abbas: That the Prophet (ﷺ) said: "Going out in the morning in the cause of Allah, or in the afternoon, is better than the world and what is in it." [Abu 'Eisa said:] This Hadith is Hasan Gharib. The Abu Hazim who reported from Ashl bin Sa'd is Abu Hazim Az-Zahid. He is from Al-Madinah, and his name is Salamah bin Dinar. While [this] Abu Hazim who reported from Abu Hurairah is Abu Hazim Al-Ashja'i Al-Kufi, whose name is Salman, and he is the freed slave of 'Azzah Al-Ashja'iyyah

1650. Narrated Abu Hurairah: A man from the Companions of the Prophet (ﷺ) passed by ravine containing a small spring of thirst quenching water, so he was amazed by how pleasant it was. So he said: 'I should leave the people and stay in this ravine. But I will not do it until I seek permission from the Messenger of Allah (ﷺ).' So he mentioned that to the Messenger of Allah (ﷺ) and he said: 'Do not do so. For indeed one of you standing in the cause of Allah is more virtuous than his Salat in his house for seventy years. Do you not love that Allah forgive your sins and admit you into Paradise ? Then fight in the cause of Allah, for whoever fights in Allah's cause for the time it takes for two milkings of a camel, then Paradise is obligatory for him.'" [Abu 'Eisa said:] This Hadith is Hasan

1651. Narrated Anas: That the Messenger of Allah (ﷺ) said: "To go out in the cause of Allah in the morning, or the afternoon, is better than the world and what is in it. And the space that a bow of one of you - or the space that his hand - would occupy in Paradise is better than the world and what is in it. And if a woman among the women inhabiting Paradise were to appear to the people of the earth, then she would illuminate what is between the (the heavens and the earth), and a pleasant scent would fill up what is between them, and the scarf on her head is better than the world and what is in it." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1652. Narrated Ibn 'Abbas: That the Prophet (ﷺ) said: "Shall I not inform you of the best of the people ? A man who takes hold of the reins of his horse in Allah's cause. Shall I not inform you of the one who comes after him ? The man who secludes himself from the people with a small group of sheep of his, thereby fulfilling Allah's right. Shall I not inform you about the worst of the people ? A man who is asked by (the Name of) Allah, but not given by Him." [Abu 'Eisa said:] This Hadith is Hasan Gharib from this route. This Hadith has been reported through other routes from Ibn 'Abbas, from the Prophet (ﷺ)

1653. Narrated Sahl bin Abi Umamah bin Sahl bin Hunaif: From his father, from his grandfather, that the Prophet (ﷺ) said: "Whoever asks Allah for Martyrdom sincerely in his heart, Allah will grant the status of martyrdom for him, even if he were to die in his bed." [Abu 'Eisa said:] This Hadith is Hasan Gharib as a narration of Sahl bin Hunaif. We do not know of it except from the report of 'Abdur-Rahman bin Shuraih. 'Abdullah bin Salih reported it from 'Abdur-Rahman bin Shuraih, and 'Abdur-Rahman bin Shuraih's kunyah is Abu Shuriah, and he is from Iskandarani. There is something on this topic from Mu'adh bin Jabal

1654. Narrated Mu'adh bin Jabal : That the Prophet (ﷺ) said: "Whoever asks Allah to be killed in His cause sincerely from his heart, Allah shall give him the reward

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of martyrdom. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1655. Narrated Abu Hurairah: That the Messenger of Allah () said: "There are three for whom it is a right upon Allah to help him: The Mujahid in the cause of Allah, the Mukatab who intends to fulfill (the Kitabah), and the one getting married who intends chastity." [Abu 'Eisa said:] This Hadith is Hasan

1656. Narrated Abu Hurairah: That the Messenger of Allah () said: "None is wounded in Allah's cause - and Allah knows better about who has been injured in His cause - except that he will come on the Day of Resurrection with his wound the color of blood but its scent will be the scent of musk." [Abu 'Eisa said:] This Hadith is Hasan Sahih. It has been reported through other routes from the Prophet ()

1657. Narrated Mu'adh bin Jabal : That the Prophet () said: "Whoever fought in the cause of Allah - a Muslim man - for the time it takes for two milkings of a camel, then Paradise is obligatory for him. And whoever suffered a wound in the cause of Allah, or he suffers from an injury, then he will come on the Day of Resurrection while (his blood will be) more copious than it ever was, its color the color of saffron, and its scent like that of musk." This Hadith is Sahih

1658. Narrated Abu Hurairah: "The Messenger of Allah () was asked: 'Which deed is the most virtuous? And which deed is the best?' He () said: 'Faith in Allah and His Messenger.' It was said: 'Then what?' He said: 'Jihad is the hump (the most prominent) of the deeds.' Then what O Messenger of Allah? He said: 'Then Hajj Mabrur.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih, it has been reported through other routes from Abu Hurairah from the Prophet ()

1659. Narrated Abu Bakr bin Abi Musa Al-Ash'ari: "I heard my father saying in the presence of the enemy: 'The Messenger of Allah () said: "Indeed, the gates of Paradise are under the shadows of the swords.'" A man among the people with ragged appearance said: 'Have you heard what you mentioned from the Messenger of Allah ()?' He said: 'Yes.' So he returned to his comrades and bid them Salam (farewell), broke the sheath of his sword, and began fighting with it until he was killed." [Abu 'Eisa said:] This Hadith is Sahih Gharib. We do not know it except as a narration of Ja'far bin Sulaiman [Ad-Dubai]. (One of the narrators) Abu 'Imran Al-Jawni's name is 'Abdul Malik bin Habib. As for Abu Bakr bin Abi Musa, Ahmad bin Hanbal said: "That is his name

1660. Narrated Abu Sa'id Al Khudri : that the Messenger of Allah () was asked: "Which of the people are most virtuous?" He said: "A man who take part in Jihad in Allah's cause." They said: "Then whom?" He said: "Then a believer who stays in one of the mountains path out of Taqwa for his Lord, leaving the people secure from his evil." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1661. Narrated Anas bin Malik: That the Messenger of Allah () said: "None of the people of Paradise would wish to return to the world except for the martyr who indeed would love to return to the world saying that he would love to be killed ten times in Allah's cause because of what he has seen of the honor that He has given him." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1662. Another chain from Anas, from the Prophet () with similar in its meaning. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1663. Narrated Al-Miqdam bin Ma'diykarib: That the Messenger of Allah () said: "There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head - and its gems are better than the world and what is in it - he is married to seventy two wives along Al-Huril-'Ayn of Paradise, and he may intercede for seventy of his close relatives." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1664. Narrated Sahl bin Sa'd: That the Messenger of Allah () said: "(Ribat) Guarding the frontier for a day in the cause of Allah is better than the world and what is in it. And an afternoon the worshipper spends in the cause of Allah - or a morning - is better than the world and what is on it. And the space occupied by the whip of one of you in Paradise is better than the world and what is on it." This Hadith is Hasan Sahih

1665. Narrated Muhammad bin Al-Munkadir: "Salman Al-Farisi passed by Shurahbil bin As-Simt while he was in garrison in which he and his companions were suffering from difficulties. He said to him: 'Shall I narrate to you - O Ibn As-Simt - a Hadith I heard from the Messenger of Allah ()?' He said: 'Of course.' He said: 'I heard the Messenger of Allah () saying: "(Ribat) Guarding the frontier for a day in the cause of Allah is more virtuous" - and perhaps he said: "better, than fasting a month and standing (in prayer) for it. And whoever dies in it, he is protected from the trials of the grave, and his deeds (continuously) multiplied until the Day of Resurrection. [Abu 'Eisa said:] This Hadith is Hasan

1666. Narrated Abu Hurairah: That the Messenger of Allah () said: "Whoever meets Allah without any traces from Jihad he meets Allah with a defect. [Abu 'Eisa said:] This Hadith is Gharib as a narration of Al-Walid bin Muslim from Isma'il bin Rafi'. Isma'il bin Rafi' was graded weak by some of the people of Hadith. I heard Muhammad saying: "He is trustworthy, average (Muqarib) in Hadith." This Hadith has been reported from Abu Hurairah from the Prophet () through other than this route. Regarding the Hadith of Salman, its chain is not connected, Muhammad bin Al-Munkadir did not see Salman Al-Farisi. This Hadith has been reported from Ayyub bin Musa, from Makhul, from Shurahbil bin As-Simt from Salman, from the Prophet ()

1667. Narrated Abu Salih, the Freed slave of Uthman : "I heard Uthman while on the Minbar saying: 'I did not inform you about a Hadith I had heard from the Messenger of Allah (), out of dismay that you might part from me. Then it occurred to me that I should narrate to you so that one may choose from these matters accordingly. I heard the Messenger of Allah () saying: "(Ribat) Guarding the frontier for a day in Allah's cause is better in status than thousand days doing other than that.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib. Muhammad bin Isma'il said: "Abu Salih, the freed slave of 'Uthman's name is Burkan

1668. Narrated Abu Hurairah: That the Messenger of Allah () said: "The martyr does not sense the touch of death except as one of you senses the touch of a (bug) bite. [Abu 'Eisa said:] This Hadith is Hasan Gharib Sahih

1669. Narrated Abu Umamah: That the Prophet () said: "There is nothing more beloved to Allah than two drops and two traces: A teardrop shed out of fear of

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Allah, and a drop of blood shed in Allah's cause. As for the two traces: A trace resulting in Allah's cause, and and a trace resulting from one of the duties that Allah made obligatory." [Abu 'Eisa said:] This Hadith is Hasan Gharib

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1670. Narrated Al-Bara' bin 'Azib: That the Messenger of Allah (ﷺ) said: "Bring me a shoulder blade or tablet." Then he wrote: Not equal are those of believers who sit. 'Amr bin Umm Maktum who was behind him said: "Is there an exemption for me?" So the following was revealed: Except those who are disabled. There are narrations on this topic from Ibn 'Abbas, Jabir and Zaid bin Thabit. This Hadith is Hasan Sahih and it is a Hadith that is Gharib from the narration of Sulaiman At-Taimi from Abu Ishaq. And Shu'bah and Ath-Thawri reported this Hadith from Abu Ishaq

1671. Narrated 'Abdullah bin 'Umar: A man came to Prophet (ﷺ) seeking permission to go for Jihad. So he said: 'Do you have parents (living)? ' He said: 'Yes.' He said: 'Then it is for them that you should perform Jihad.'" [Abu 'Eisa said:] There is something on this topic from Ibn 'Abbas. This Hadith is Hasan Sahih. (One of the narrators) Abul-Abbas is the blind (Al-A'ma) poet (Ash-Sha'ir), from Makkah, and his name is As-Sa'ab bin Farrukh

1672. Narrated Al-Hajjaj bin Muhammad: That Ibn Juraij commented on Allah's saying: Obey Allah and obey the Messenger, and those in authority among you. He said: "Abdullah bin Hudhafah bin Qais bin 'Adi As-Sahmi was sent by the Messenger of Allah (ﷺ) over a military expedition. I was informed of that by Ya'la bin Muslim, from Sa'eed bin Jubair, from Ibn 'Abbas. [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib. We do not know if it except as a narration of Ibn Juraij

1673. Narrated Ibn 'Umar: That the Messenger of Allah (ﷺ) said: "If the people knew what I know about being alone, then a rider would not journey at night." - meaning alone

1674. Narrated 'Amr bin Shu'aib: From his father, from his grandfather that the Messenger of Allah (ﷺ) said: "The (lone) rider is a Shaitan, and two raiders are two Shaitan. Three is a travelling party. [Abu 'Eisa said:] The Hadith of Ibn 'Umar (no, 1673) is Hasan Sahih. We do not know of it except from this route ; as a narration of 'Asim. And he is Ibn Muhammad bin Zaid bin 'Abdullah bin 'Umar. Muhammad said: "He is trustworthy, truthful. And 'Asim bin 'Umar Al-'Umari is weak in Hadith, I do not report anything from him." The Hadith of 'Abdullah bin 'Amr (no. 1674) is better

1675. Narrated Jabir bin 'Abdullah : That the Messenger of Allah (ﷺ) said: "War is deceit." [Abu 'Eisa said:] There are narrations on this topic from 'Ali, Zaid bin Thabit, 'Aishah, Ibn 'Abbas, Abu Hurairah, Asma' bint Yazid bin As-Sakan, Ka'b bin Malik and Anas bin Malik. This Hadith is Hasan Sahih

1676. Narrated Abu Ishaq: "I was next to Zaid bin Arqam when he was asked: 'How many battles did the Prophet (ﷺ) fight ?' He said: 'Nineteen.' So I said: 'How many battles did you take part in with him ?' he said: 'Seventeen.' I said: 'Which of them was the first?' He said: 'Dhat Al-Ushaira' or Al-'Usaira'. '" [Abu 'Eisa said:] This Hadith is Hasan Sahih

1677. Narrated 'Abdur-Rahman bin 'Awf: "The Messenger of Allah (ﷺ) positioned us during the night at Badr." [Abu 'Eisa said:] There is something on this topic from Abu Ayyub. This Hadith is Gharib, we do not know of it except from this route. I asked Muhammad bin Isma'il about this Hadith, but he did not know it, and he said: "Muhammad bin Ishaq heard from 'Ikrimah." And when I saw him, he had a good opinion about Muhammad bin Humaid Ar-Razi, then he considered him weak later

1678. Narrated Ibn Abi Awfa: "I heard him saying" - meaning the Prophet (ﷺ) - "while supplicating against the Ahzab: 'O Allah, Revealer of Book! Severe is reckoning! Rout the Ahzab and shake them.'" [Abu 'Eisa said:] There is something on this topic from Ibn Masu'd This Hadith is Hasan Sahih

1679. Narrated Jabir: "The Messenger of Allah (ﷺ) entered Makkah, and his standard was white." [Abu 'Eisa said:] This Hadith is Gharib, we do know of it except as a narration of Yayha bin Adam from Sharik. He said: I asked Muhammad about this Hadith, but he did not know it except as a narration of Yahya bin Adam from Sharik, he said: "More than one narrator has narrated to us from Sharik from 'Ammar bin Abu Az-Zubair from Jabir: 'The Prophet (ﷺ) entered Makkah and he was wearing a black 'Imamah.'" Muhammad said: "This is the Hadith." [Abu 'Eisa said:] Duhn is a branch of Bajilah (the tribe), and 'Ammar ad-Duhni (one of the narrators) is 'Ammar bin Mu'awiyah Ad-Duhni, and his kunyah is Abu Mu'awiyah, he is from Al-Kufah, and he is trustworthy according to the people of Hadith

1680. Narrated Yunus bin 'Ubaid: the freed slave of Muhammad bin Al-Qasim said: "Muhammad bin Al-Qasim sent me to Al-Bara' bin 'Azib to ask him about the flag of the Messenger of Allah (ﷺ). He said: 'It was a black square of Namirah.'" [Abu 'Eisa said:] There are narrations on this topic from 'Ali, Al-Harith bin Hassan, and Ibn 'Abbas. [Abu 'Eisa said:] This Hadith is Hasan Gharib, we don know know of it except from the report of Ibn Abi Za'idah. And Abu Ya'qub Ath-Thaqafi's name is Ishaq bin Ibrahim. 'Ubaidullah bin Musa also reports from him

1681. Narrated Ibn 'Abbas: "The flag of the Messenger of Allah (ﷺ) was black, and his standard was white." [Abu 'Eisa said:] This Hadith is Hasan Gharib from this route, as a narration of Ibn 'Abbas

1682. Narrated Al-Muhallab bin Abi Sufrah: From one who heard the Prophet (ﷺ) saying: "If you suffer a surprise attack from the enemy then say: 'Ha Min, they will not be victorious.'" [Abu 'Eisa said:] There is something on this topic from Salamah bin Al-Akwa'. This is how some of them reported it from Abu Ishaq, the same as the narration of Ath-Thawri. And it has been reported from him, from Al-Muhallab bin Abi Sufrah from the Prophet (ﷺ) in Mursal form

1683. Narrated 'Uthman bin Sa'd: That Ibn Sirin said: "I made my sword like the sword of Samurah bin Jundab. Samurah claimed that he made his sword like the sword of the Messenger of Allah (ﷺ), and it was a Hanafiyah." [Abu 'Eisa said:] This Hadith is Gharib, we do not know of it except through this route. Yahya bin Sa'eed Al-Qattan has criticized 'Uthman bin Sa'd the scribe, and he graded him weak due to his memory

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1684. Narrated Abu Sa'id Al Khudri : "During the year of the conquest, when the Prophet () reached Marr Zahran, he told us that we would meet the enemy. So he ordered us to break the fast, and we [all] broke our fast." [Abu 'Eisa said:] This Hadith is Hasan Sahih, and there is something on this topic from Ibn 'Umar
1685. Narrated Anas bin Malik: "The Prophet () rode a horse belonging to Abu Talhah called Mandub. He said: 'There is nothing to be frightened of, and we found him to be (quick) like the sea.'" [Abu 'Eisa said:] There is something on this topic from Ibn 'Amr Al-'As
1686. Narrated Anas bin Malik: "There was a cause of fright in Al-Madinah. So the Messenger of Allah () borrowed a horse of ours called Mandub. He said: 'I have not seen anything to be frightened of, and we found him to be (quick) like the sea.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih
1687. Narrated Anas: "The Prophet () was the nicest person among the people, the most generous of the people, and the bravest among the people." He said: "The inhabitants of Al-Madinah became frightened one night upon hearing a loud noise." He said: "So the Prophet () met them upon an unsaddled horse belonging to Abu Talhah, with a sword hanging around his neck. He said: 'I found him to be (quick) like the sea.'" - meaning the horse. [Abu 'Eisa said:] This Hadith is Hasan Sahih
1688. Narrated Abu Ishaq: From Al-Bara' bin 'Azib who said: "A man said to us: 'Did you flee from the Messenger of Allah () O Abu 'Umarah ?'" He said: "No, By Allah! I did not flee from the Messenger of Allah (), but some hasty people fled and (the tribe of) Hawazin assaulted them with arrows. The Messenger of Allah (Saws) was on his white muls, and Abu Sufyan bin Al-Harith bin 'Abdul Muttalib was holding its reins. The Messenger of Allah () was saying: 'I am the Prophet without lie, I am the son of 'Abdul-Muttalib.'" [Abu 'Eisa said:] There are narrations on this topic from 'Ali, and Ibn 'Umar
1689. Narrated Ibn 'Umar: "Indeed we saw the day of Hunain, and indeed the two armies fled from the Messenger of Allah (), and there did not remain one hundred men with the Messenger of Allah ()." [Abu 'Eisa said:] This Hadith is Hasan Gharib as a narration of 'Ubaidullah. We do not know of it except from this route
1690. Narrated Talib bin Hujair: From Hud bin 'Abdullah bin Sa'd, from his grandfather Mazidah, who said: "The Messenger of Allah () on the Day of the Conquest and there was gold and silver on his sword." Talib said: "So I asked him about the silver and he said: 'The hand-guard of his sword was of silver.'" [Abu 'Eisa said:] There is something on this topic from Anas. This Hadith is Hasan Gharib. Hud's (great) grandfather's name is Mazidah Al-'Asari
1691. Narrated Anas: "The hand-guard on the sword of the Messenger of Allah () was made from silver." [Abu 'Eisa said:] This Hadith is Hasan Gharib. This is how it has been reported from Hamam from Qatadah from Anas. While some of them reported it from Qatadah, from Sa'eed bin Abu Al-Hasan who said: "The hand-guard on the sword of Messenger of Allah () was made from silver
1692. Narrated Az-Zubair bin Al-'Awwam: "On the Day of Uhud, the Prophet () wore two coats of mail. He tried to get up on a boulder but was not able to, so Talhah squatted under him, lifting the Prophet () upon it such that he could sit on the boulder. So he said: (Paradise) "It is obligated from Talhah." [Abu 'Eisa said:] There are narrations on this topic from Safwan bin Umayyah and As-Sa'ib bin Yazid. This Hadith is Hasan Gharib, we do not know of it except through the narration of Muhammad bin Ishaq
1693. Narrated Anas bin Malik: The Prophet () entered (Makkah) during they year of the Conquest, and upon his head was a helmet (Mighfar). It was said to him: 'Ibn Khatal is clinging to the covering of the Ka'bah.' So he said: 'Kill him.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib. We do not know of anyone important who reported it other than Malik from Az-Zuhri
1694. Narrated 'Urwah Al-Bariqi: That the Messenger of Allah () said: "Goodness will remain in the forelocks of horses until the Day of Judgement: (They bring about) Rewards and spoils of war." [Abu 'Eisa said:] There are narrations on this topic from Ibn 'Umar, Abu Sa'eed, Jarir, Abu Hurairah, Asma' bin Yazid, Al-Mughira bin Shu'bah, and Jabir. [Abu 'Eisa said:] This Hadith is Hasan Sahih. 'Urwah is Ibn Al-Ja'd Al-Bariqi, and they say he is 'Urwah bin Al-Ja'd. Ahmad bin Hanbal said: "The Fiqh of this Hadith is that Jihad is with every Imam until the Day of Judgement
1695. Narrated Ibn 'Abbas: That the Messenger of Allah () said: "The blessing of the horse is in its redness." [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it except from this route, from the narration of Shaiban
1696. Narrated Abu Qatadah: That the Prophet () said: "The best horse is the black one with a spot on the face, and white on the upper lip. Then the one with some white on his lower legs, except for the right. So if it is no black, then the Kumait (red one with black on its ears and its mane) with these markings
1697. Another chain with similar meaning. [Abu 'Eisa said:] This Hadith is Hasan Gharib Sahih
1698. Narrated Abu Hurairah: That the Prophet () disliked Shikal in horses. [Abu 'Eisa said:] This Hadith is Hasan Sahih. Shu'bah reported similarly from 'Abdullah bin Yazid Al-Khath'ami, from Abu Zur'ah (one of the narrators in the chain of this Hadith), from Abu Hurairah, from the Prophet (). Abu Zur'ah bin 'Amr bin Jarir's name is Harim. Muhammed bin Hammad Ar-Razi narrated to us (he said): 'Jarir narrated to us from 'Umarah bin Al-Qa'qa' who said: 'Ibrahim An-Nakha'i said to me: "When you narrate from me, then narrate from me from Abu Zur'ah, for one time he narrated a Hadith to me, then I asked him about it two years later, and he did not leave a letter out of it
1699. Narrated Ibn 'Umar: "The Messenger of Allah () arranged for the Mudammar among horses to race from Al-Hafiya' to Thaniyyah Al-Wada', between which was a distance of six miles. And for whatever horse was not among the Mudammar, they raced from Thaniya Al-Wada' to the Masjid of Banu Zuraiq, between which was a distance of a mile. I was among those who raced, and my horse jumped along with me over a wall." [Abu 'Eisa said:] There are narrations on this topic from Abu Hurairah, Jabir, Anas, and 'Aishah. This Hadith is Hasan Sahih Gharib as a narration of Ath-Thawri

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1700. Narrated Abu Hurairah: That the Prophet (ﷺ) said: "No stake is acceptable except in archery, racing a camel, and racing a horse"

1701. Narrated Ibn 'Abbas: "The Messenger of Allah (ﷺ) was a slave (of Allah), who would order as he has been ordered to. He did not give an order to us instead of the people regarding anything except for three: He ordered us that we make our Wudu' well (Isbagh), that we not eat from charity, and that we not mate a donkey with a horse." [Abu 'Eisa said:] There is something on this topic from 'Ali. This Hadith is Hasan Sahih. Sufyan Ath-Thawri reported this from Abu Jahdam, who said: "From 'Ubaidullah bin 'Abdullah bin 'Abbas, from Ibn 'Abbas." He said I heard Muhammad saying: "The narration of Ath-Thawri is not preserved. Ath-Thawri made a mistake in it. What is correct is what Ismail bin 'Ula'iyah and 'Abul-Warith bin Sa'eed reported from Abu Jahdam, from 'Abdullah bin 'Ubaidullah bin 'Abbas from Ibn 'Abbas"

1702. Narrated Abu Ad-Darda': That he heard the Prophet (ﷺ) saying: "Seek your weak for me. For indeed your sustenance and aid is only by your weak." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1703. Narrated Abu Hurairah: That the Messenger of Allah (ﷺ) said: "The angels do not accompany a group among whom there is a dog or a bell." [Abu 'Eisa said:] There are narrations on this topic from Ibn 'Umar, Umm Habibah, and Umm Salamah. This Hadith is Hasan Sahih

1704. Narrated Al-Bara' : "The Prophet (ﷺ) sent two armies, placed 'Ali bin Abi Talib as the commander of one of them, and Khalid bin Al-Walid over the other. He said: 'Where there is fighting, then 'Ali (is in command).'" He said: "So 'Ali conquered a fortress and took a slave girl. Khalid [bin Al-Walid] wrote a letter and sent me with it to the Prophet (ﷺ), to speak against him for it. So I arrived to the Prophet (ﷺ) to read the letter. The color of his face changed, then he said: 'What do you think about a man who loves Allah and His Messenger, and Allah and His Messenger love him?'" He said: "I said: 'I seek refuge from angering Allah and angering His Messenger, I am only the Messenger.'" So he was silent. [Abu 'Eisa said:] There is something about this from Ibn 'Umar. This Hadith is Hasan Gharib, we do not know of it except from the narration of Al-Ahwas bin Jawwab. And his saying: "To speak against him for that." refers to An-Namimah

1705.

1706. Narrated Umm Al-Husain Al-Ahmasiyyah: I heard the Messenger of Allah (ﷺ) delivering Khutbah during the farewell Hajj, and he was wearing a Burd which he had wrapped from under his armpit." She said: "I was looking at muscle of his upper arm quivering and I heard him saying: O you people! Have Taqwa of Allah. If a mutilated Ethiopian slave is put in command over you, then listen to him and obey him, as long as he upholds the Book of Allah among you." [Abu 'Eisa said:] There are narrations on this topic from Abu Hurairah and 'Irbad bin Sariyah. This Hadith is Hasan Sahih, it has been reported through other routes from Umm Husain

1707. Narrated Ibn 'Umar: That the Messenger of Allah (ﷺ) said: "Hearing and obeying is required from every Muslim man - in what he likes and what he dislikes - as long as he is not ordered with disobedience. If he is ordered with disobedience, then no hearing or obeying is required of him." [Abu 'Eisa said:] There are narrations on this topic from 'Ali, 'Imran bin Husain, and Al-Hakam bin 'Amr Al-Ghifari. This Hadith is Hasan Sahih

1708. Narrated Abu Yahya: From Mujahid from Ibn 'Abbas who said: "The Messenger of Allah (ﷺ) prohibited instigating fights between beasts"

1709.

1710. Narrated Jabir: "The Prophet (ﷺ) prohibited branding on the face and striking (it)." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1711.

1712. Narrated 'Abdullah bin Abi Qatadah: That he heard his father, narrating a Hadith, which he heard from the Messenger of Allah (ﷺ) in which he stood among them, mentioning to them that Jihad in the cause of Allah and faith in Allah were the most virtuous of deeds. Then a man stood and said: "O Messenger of Allah! If I were killed in the cause of Allah, would my sins be forgiven?" So the Messenger of Allah (ﷺ) said: "Yes, If you are killed in Allah's cause, and you are patient, seeking the reward, advancing, not fleeing." Then the Messenger of Allah (ﷺ) said: "What was it that you said?" So he replied: "If I were killed in the cause of Allah, would my sins be removed (forgiven)?" So the Messenger of Allah (ﷺ) said: "Yes, If you are patient, seeking the reward, advancing, not fleeing - except debt. For Jibril said that to me." [Abu 'Eisa said:] There are narrations on this topic from Anas, Muhammad bin Jahsh, and Abu Hurairah. This Hadith is Hasan Sahih. Some of them reported this Hadith from Sa'eed Al-Maqburi, from Abu Hurairah, from the Prophet (ﷺ) similar to this. Yahya bin Sa'eed Al-Ansari and more than one narrator reported this from Sa'eed Al-Maqburi from 'Abdullah bin Abi Qatadah, from his father, from the Prophet (ﷺ). This is more correct than the narration of Sa'eed Al-Maqburi from Abu Hurairah

1713. Narrated Hisham bin 'Amr: "On the day of Uhud, the wounded complained to the Messenger of Allah, so he said: 'Dig, and make it wide, and appropriate, and bury two and three in one grave. And advance the one who knew the most Qu'ran.' My father had died so he placed before two men." [Abu 'Eisa said:] There are narrations on this topic from Khabbab, Jabir, and Anas. This Hadith is Hasan Sahih Sufyan Ath-Thawri and others reported this Hadith from Ayyub, from Humaid bin Hilal, from Hisham bin 'Amir. And Abu Ad-Dahma's (a narrator in the chain) name is Qirfah bin Buhais or Baihas

1714. Narrated Abu 'Ubaidah: That 'Abdullah said: "On the Day of Badr when the captives were gathered, the Messenger of Allah (ﷺ) said: 'What do you (people) say about these captives?'" Then he mentioned the story in the lengthy Hadith. [Abu 'Eisa said:] There are narrations of this topic from 'Umar, Abu Ayyub, Anas, and Abu Hurairah This Hadith is Hasan, and Abu 'Ubaidah did not hear from his father. It has been reported that Abu Hurairah said: "None was more apt to seek council of his Companions than the Messenger of Allah (ﷺ)"

1715. Narrated Ibn 'Abbas: "The idolaters wanted to purchase the body of a man who was from the idolaters. But the Prophet (ﷺ) refused to trade with them [for

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him]." [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it except from a narration of Al-Hakam. Al-Hajjaj bin Artah also reported it from Al-Ahkam. Ahmad bin Al-Hasan said: "I heard Ahmad bin Hanbal saying: 'Ibn Abi Laila's narrations are not used as proof.' Muhammad bin Isma'il said: 'Ibn Abi Laila is truthful, but his correct Ahadith are not recognizable from his weak ones. And I do not report anything from him.' Ibn Abi Laila is truthful, and Faqih, the problem is only in the chain. Nasr bin 'Ali narrated to us, [he said:] 'Abdullah bin Dawud narrated us, from Sufyan Ath-Thawri who said: 'Our Fuqaha' are Ibn Abi Laila and 'Abdullah bin Shubrumah

1716. Narrated Ibn 'Umar: "The Messenger of Allah sent us on a military expedition, and the people turned to escape. So we arrived in Al-Madinah and concealed ourselves in it and we said: 'We are ruined.' Then we went to the Messenger of Allah () and we said: 'O Messenger of Allah! We are those who fled.' He said: 'Rather you are Al-'Akkarun (those who are regrouping) and I am your reinforcement. [Abu 'Eisa said:] This Hadith is Hasan Gharib. We do not know of it except as a narration of Yazid bin Abi Ziyad. And the meaning of his saying: "The people turned to escape" is that they fled from the fighting. As for the meaning of his saying: "Rather you are Al-'Akkarun," the 'Akkar is the one who flees to his Imam in order that he may help him, it does not mean fleeing from the advancing army

1717. Narrated Jabir bin 'Abdullah : "On the day of Uhud, my father's sister came with my father to bury him in a cemetery of ours. So one of the callers of the Messenger of Allah () called out: 'Return those killed to where they were lying." [Abu 'Eisa said:] This Hadith is Hasan Sahih. And (one of the narrators) Nubaih is trustworthy

1718. Narrated As-Sa'ib bin Yazid: "When the Messenger of Allah () arrived from Tabuk, the people went out to Thaniyyah Al-Wada' to meet him." As-Sa'ib said: "I went out with the people, and I was a boy." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1719. Narrated 'Umar bin Al-Khattab: "The wealth of Banu An-Nadir was among the spoils of war which Allah granted upon His Messenger () which the Muslims did not gain with the rush of their horses nor camel. So it was purely for the Messenger of Allah (), and the Messenger of Allah () would set aside a year's worth of expenditure for his family, then he would use what remained of it for horses and weapons to be used in Allah's cause." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Sufyan bin 'Uyainah reported this Hadith from Ma'mar, from Ibn Shihab

The Book on Clothing

1720. Narrated Abu Musa Al-Ash'ari: That the Messenger of Allah () said: "Wearing silk and gold has made unlawful for the males of my Ummah and lawful for its females. [Abu 'Eisa said:] There are narrations on this topic from 'Umar, 'Ali, 'Uqbah bin 'Amir, Anas, Umm Hani, Hudhaifah, 'Abdullah bin 'Amr, 'Imran bin Husain, 'Abdullah bin Az-Zubair, Jabir, Abu Raihanah, Ibn 'Umar, Al-Bara', and Wathilah bin Al-Asqa', and this Hadith is Hasan Sahih

1721. Narrated Suwaid bin Ghafalah: That 'Umar gave a Khutbah at Al-Jabiyah and he said: "The Messenger of Allah () prohibited silk except for two finger's worth of space, or three, or four." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1722. Narrated Anas bin Malik: That 'Abdur Rahman bin 'Awf and Az-Zubair bin Al-'Awwam complained of lice to the Prophet () during a battle that they participated in. So he permitted them to wear silk shirts. He (Anas) said: "I saw them wearing them." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1723. Narrated Waqid bin 'Amr bin Sa'd bin Mu'adh: "Anas bin Malik arrived. So I went to him and he said: 'Who are you ?' I said: 'I am Waqid bin 'Amr [bin Sa'd bin Ma'adh].'" He said: "So he began to cry and he said: 'You resemble Sa'd. Sa'd was one of the greatest people, and of the tallest. The Messenger of Allah () was sent a cloak of Dibaj with gold woven into it. The Messenger of Allah () wore it and ascended the Minbar. Then he stood, or sat, and the people began touching it, and they said: 'We never saw a garment like this before today.' So he said: 'Are you amazed at this ? The handkerchiefs of Sa'd in Paradise are better than what you see.'" He said: There is something on this topic from Asma' bint Abu Bakr. This Hadith is Sahih

1724. Narrated Al-Bara' : "I have not seen anyone with hair past his shoulders in a red Hullah more handsome than the Messenger of Allah (). He had hair that would flow on his shoulders, (and he had) broad shoulders (and he was) not too short and not too long." [Abu 'Eisa said:] There are narrations on this topic from Jabir bin Samurah, Abu Rimthah, and Abu Juhaifah. This Hadith is Hasan Sahih

1725. Narrated 'Ali: "The Messenger of Allah () prohibited wearing Al-Qassi and what was dyed with 'Usfur." [Abu 'Eisa said:] There are narrations on this topic from Anas and 'Abdullah bin 'Amr

1726. Narrated Salman: "The Messenger of Allah () was asked about fat, cheese, and furs, so he said: 'The lawful is what Allah made lawful in His Book, the unlawful is what Allah made unlawful in his Book, and what He was silent about; then it is among that for which He has pardoned.'" [Abu 'Eisa said:] There is something on this topic from Al-Mughirah, and this Hadith is Gharib, we do not know of it being Marfu' except from this route. Sufyan and others reported it from Sulaiman At-Taimi, from Abu 'Uthman, from Salman as his own saying. It is as if the Mawquf narration is more correct. I asked Al-Bukhari about this Hadith and he said: 'I do not think it is preserved. Sufyan reported it from Sulaiman At-Taimi from Abu 'Uthman, from Salman in Mawquf form.' Al-Bukhari said: "Saif bin Harun is Muqarib (Average) in Hadith, and as for Saif bin Muhammad from 'Asim, his narrations are left

1727. Narrated Ibn 'Abbas: "A sheep died so the Messenger of Allah () said to its owners: 'Why dont you remove its skin, then tan it so you can have something useful from it.'" [Abu 'Eisa said:] There are narrations on this topic from Salamah bin Al-Muhabbah, Maimunah, and 'Aishah. The Hadith of Ibn 'Abbas is Hasan Sahih. Similar to this has been reported through other routes from Ibn 'Abbas from the Prophet (). And it has been related from Ibn 'Abbas from Maimunah, from the Prophet (), and, it has been related from him from Sawdah. I heard Muhammad saying the Hadith of Ibn 'Abbas from Maimunah from the Prophet ()

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were correct. And he said: "It implies that it was reported from Ibn 'Abbas from Maimunah from the Prophet (), and that Ibn 'Abbas reported it from the Prophet (), and he did not mention Maimunah in it." [Abu 'Eisa said:] This is acted upon according to most of the people of knowledge, and it is the view of Sufyan At-Thawri, Ibn Al-Mubarak, Ash-Shafi'i, Ahmad, and Ishaq

1728. Narrated Ibn 'Abbas: That the Messenger of Allah () said: "Any skin tanned, then it has been made pure." This Hadith is Hasan Sahih. This is acted upon according to most of the people of knowledge, they say that when the skin of a dead animal has been tanned then it has been made pure. [Abu 'Eisa said:] Ash-Shafi'i said: "Any dead animals skin that is tanned, then it has been made pure, except for the dog and the pig." Some of the people of knowledge among the Companions of the Prophet () disliked skins of predators even when tanned, and this is the view of 'Abdullah bin Al-Mubarak, Ahmad and Ishaq, and they were firm about not wearing them and performing Salat in them. Ishaq bin Ibrahim said: "The saying of the Prophet (): 'Any skin that is tanned, then it has been made pure' only refers to the skins of animals whose meat is eaten." This is how it was explained by An-Nasr bin Shumail

1729. Narrated 'Abdullah bin 'Ukaim: "A letter came from the Messenger of Allah () saying: 'Do not use the skins of dead animals, nor tendons.'" [Abu 'Eisa said:] This Hadith is Hasan. This Hadith has been related to 'Abdullah bin 'Ukaim from some Shuyukh of his, and this is not acted upon according to most of the people of knowledge. And this Hadith has been related from 'Abdullah bin 'Ukaim, that he said: "A letter came to us from the Messenger of Allah () two months before he died." He said: I heart Ahmad bin Al-Hasan saying: "Ahmad bin Hanbal followed this Hadith due to it mentioning that it was two months before he () died. Then Ahmad left this Hadith because of their Idtirab in its chain, since some of them reported it, saying: 'From 'Abdullah bin 'Ukaim from some Shuyukh of his from Juhainah

1730. Narrated 'Abdullah bin 'Umar: That the Messenger of Allah () said: "On the day of judgement, Allah will not look at one who arrogantly drags his garment. [Abu 'Eisa said:] There are narrations on this topic from Hudhaifah, Abu Sa'eed, Abu Hurairah, Samurah, Abu Dharr, 'Aishah and Hubaib bin Mughfil. The Hadith of Ibn 'Umar is Hasan Sahih

1731. Narrated Ibn 'Umar: That the Messenger of Allah () said: "Whoever arrogantly drags his garment, Allah will not look at him on the Day of Judgement." So Umm Salamah said: "What should the women do with their hems?" He said: "Slacken them a handspan." So she said: "Then their feet will be uncovered." He said: "Then slacken them a forearm's length and do not add to that." He said: This Hadith is Hasan Sahih. In the Hadith there is a concession for women to drag their Izar because it covers them better

1732. Narrated Umm Salamah: "The Prophet () slackened Fatimah's garment a hand-span." [Abu 'Eisa said:] Some of them reported it from Hammad bin Salamah, from 'Ali bin Zaid, from Al-Hasan, from his father, from Umm Salamah

1733. Narrated Abu Burdah: "'Aishah brought a patched woolen Kisa' (cloak), and a thick Izar, She said: 'The Messenger of Allah () died in these.'" [Abu 'Eisa said:] There are narrations on this topic from 'Ali and Ibn Mas'ud. The Hadith if 'Aishah is Hasan Sahih Hadith

1734. Narrated Ibn Mas'ud: That the Prophet () said: "On the day of His Lord spoke to him, Musa was wearing a wool Kisa', a wool Jubbah, a wool Kummah, wool pants, and his sandals were made of the skin of a dead donkey." [Abu 'Eisa said:] This Hadith is Gharib, we do not know of it except from the the narration of Humaid Al-A'raj. And Humaid - Ibn 'Ali Al-A'raj - I Heard Muhammad saying: "Humaid bin 'Ali Al-A'raj is Munkar in Hadith." While Humaid ibn Qais Al-A'raj Al-Makki, the companion of Mujahid is trustworthy. The Kummah is a small cap

1735. Narrated Jabir: "On the day of the Conquest, the Prophet () entered Makkah, and he was wearing a black 'Imamah." [He said:] There are narrations on this topic from 'Ali, 'Amr bin Huraith, Ibn 'Abbas, Rukanah. [Abu 'Eisa said:] The Hadith is Jabir is Hasan Sahih Hadith

1736. Narrated Nafi': That Ibn 'Umar said: "When the Messenger of Allah () would wear an 'Imamah would hang between his shoulders." Nafi' said: "Ibn 'Umar would hang his 'Imamah between his shoulders." 'Ubaidullah said: "And I saw Al-Qasim and Salim doing that." [Abu 'Eisa said:] This Hadith is Hasan Gharib. And there is something on this topic from 'Ali. And this Hadith of 'Ali about this is not correct due to its chain

1737. Narrated 'Ali bin Abi Talib: "The Messenger of Allah () prohibited me from rings of gold, and from wearing Al-Qassi, and from reciting in the bowing and prostration positions, and from wearing what was dyed with 'Usfur." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1738. Narrated 'Imran bin Husain: "The Messenger of Allah () prohibited us from (wearing) rings of gold." [He said:] There are narrations on this topic from 'Ali, Ibn 'Umar, Abu Hurairah, and Mu'awiyah. [Abu 'Eisa said:] The Hadith of 'Imran is a Hasan Hadith. Abu At-Tayyah's (a narrator) name is Yazid bin Humaid

1739. Narrated Anas: "The Prophet () had ring made of silver and its stone (Fass) was Ethiopian." He said: There are narrations on this topic from Ibn 'Umar and Buraidah. [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib from this route

1740. Narrated Anas: "The ring of the Messenger of Allah () was made of silver, its Fass was from it." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib from this route

1741. Narrated Ibn 'Umar: "The Prophet () had a ring of gold made for him which he wore on his right (hand). Then he sat on the Minbar and said: 'I did indeed have this ring on my right hand' then he discarded it and the people discarded their rings." He said: There are narrations on this topic from 'Ali, Jabir, 'Abdullah bin Ja'far, Ibn 'Abbas, 'Aishah, and Anas. [Abu 'Eisa said:] The Hadith of Ibn 'Umar is Hasan Sahih Hadith. This Hadith has been reported similarly from 'Nafi, from Ibn 'Umar, through routes other than this, and it was not mentioned in it that the ring was on his right hand

1742. Narrated As-Salt bin 'Abdullah bin Nawfal: "Ibn Abbas wore a ring on his right hand. And I do not doubt he said: 'I saw the Messenger of Allah () wearing a

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ring on his right hand.'" [Abu 'Eisa said:] Muhammad bin Isma'il said: "The Hadith is Muhammad bin Ishaq from As-Salt bin 'Abdullah bin Nawfal is a Hasan Sahih Hadith

1743. Narrated Ja'far bin Muhammad : Narrated from his father who said: "Al-Hasan and Al-Husain wore their ring on their left hand." This Hadith is Hasan Sahih

1744. Narrated Hammad bin Salamah: "I saw Ibn Rafi' [and he is 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah () - and Aslam was the name of Ibn Abi Rafi] wearing a ring on his right, so I asked him about that. He said, 'I saw 'Abdullah bin Ja'far wearing a ring on his right hand, and he ['Abdullah bin Ja'far] said: "The Messenger of Allah () wore a ring on his right hand." He said: Muhammad [bin Isma'il] said: "This is the most correct thing related from the Prophet () on this topic

1745. Narrated Anas bin Malik: "The Messenger of Allah () had a ring made from silver, so he had 'Muhammad, the Messenger of Allah' engraved on it. Then he said: 'Do not engrave with it.' [Abu 'Eisa said:] This Hadith is Sahih Hasan. As for the meaning of his saying: "Do not engrave with it" - he was prohibiting that anyone have "Muhammad, Messenger of Allah" engraved on his ring

1746. Narrated Anas: "When the Messenger of Allah () entered the area in which he would relieve himself, he would remove the ring." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib Hadith

1747. Narrated Anas bin Malik: "The inscription on the ring of the Prophet () was in three lines: 'Muhammad' on a line, 'Messenger' on a line, and 'Allah' on a line

1748. Narrated Anas bin Malik: "The inscription on the ring of the Prophet () was in three line: 'Muhammad' on a line, 'Messenger' on a line, 'Allah' on a line." And Muhammad bin Yahya (one of the two who narrated to him) did not say: "Three lines" in his narration. There are narrations on this topic from Ibn 'Umar. [Abu 'Eisa said:] This Hadith of Anas is a Hasan Sahih Gharib

1749. Narrated Jabir: "The Messenger of Allah () prohibited having images in the house, and he prohibited making them." He said: There are narrations on this topic from 'Ali, Abu Talhah, 'Aishah, Abu Hurairah, and Abu Ayyub. [Abu 'Eisa said:] The Hadith of Jabir is a Hasan Sahih Hadith

1750. Narrated Abu An-Nadr: From 'Ubaidullah bin 'Abdullah bin 'Utbah, that he entered upon Abu Talhah Al-Ansari to pay him a visit (while he was ill), and he found Sahl bin Hunaif with him. He said: "Abu Talhah called for someone to remove a sheet that was under him. Sahl said to him: 'Why did you remove it?' He replied: 'Because it contains images on it, and the Prophet () said about them what you know.' Sahl said: 'Do he not say: Except for markings on a garment?' He said: 'Yes, but this is better to me.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih

1751. Narrated Ibn 'Abbas: That the Messenger of Allah () said: "Whoever fashions an image, he will be punished by Allah until he breathes into it - meaning the soul - and he cannot breath (a soul) into it. And whoever listens to a people's conversation, while they have gone away from him for it, then He will have lead poured into his ears on the Day of Judgement." He said: There are narrations on this topic from 'Abdullah bin Mas'ud, Abu Hurairah, Abu Juhaifah, 'Aishah, and Ibn 'Umar. [Abu 'Eisa said:] The Hadith of Ibn 'Abbas is a Hasan Sahih Hadith

1752. Narrated Abu Hurairah: That the Messenger of Allah () said: "Change the gray, and do not resemble the Jews." He said: There are narration on this topic from Az-Zubair, Ibn 'Abbas, Jabir, Abu Dharr, Anas, Abu Rimthah, Al-Jahdamah, Abu At-Tufail, Jabir bin Samurah, Abu Juhaifah, and Ibn 'Umar. [Abu 'Eisa said:] The Hadith of Abu Hurairah is a Hasan Sahih Hadith, and it has been reported through other routes from Abu Hurairah from the Prophet ()

1753. Narrated Abu Dharr: That the Prophet () said: "Indeed the best of what the gray may be changed with is Henna' and Katam." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Abu Al-Aswad Ad-Dili's (a narrator in this chain) name is Zalim bin 'Amr bin Sufyan

1754. Narrated Anas: "The Messenger of Allah () was of average height, neither tall nor very short, he had a good build, brown in complexion, his hair was neither curly nor straight, and when he walked he swayed slightly." He said: There are narration on this topic from 'Aishah, Al-Bara', Abu Hurairah, Ibn 'Abbas, Abu Sa'eed, Jabir, Wa'il bin Hujr, and Umm Hani'. [Abu 'Eisa said:] The Hadith of Anas is a Hasan Sahih Gharib Hadith from this route, as a narration of Humaid

1755. Narrated 'Aishah: "I and the Messenger of Allah () would perform Ghusl using (water from) the same vessel. He had hair reaching above his shoulders and below his earlobes." This Hadith is Hasan Sahih Gharib. [Abu 'Eisa said:] It has been reported from other routes that 'Aishah said: "I and the Messenger of Allah () would perform Ghusl using (water from) the same vessel." And the following statement is not mentioned in it: "He had hair reaching above his shoulders [and below his earlobes]." It was only mentioned by 'Abdur-Rahman bin Abi Az-Zinad, and he is trustworthy, a Hafiz, and Malik bin Anas stated that he was trustworthy and ordered recording (Ahadith) from him

1756.

1757.

1758. Narrated Abu Hurairah: "The Messenger of Allah () prohibited two types of dress: As-Sama', and that a man sits with his legs drawn up in a garment, while there is nothing covering his private area. [Abu 'Eisa said:] There are narrations on this topic from 'Ali, Ibn 'Umar, 'Aishah, Abu Sa'eed, Jabir, and Abu Umamah. The Hadith if Abu Hurairah is a Hasan Sahih Gharib Hadith from this route. This has been reported through other routes from Abu Hurairah from the Prophet ()

1759. Narrated Ibn 'Umar: That the Prophet () said: "Allah has cursed the woman who artificially lengthens and the woman who seeks to have her hair artificially lengthened, and the woman who tattoos and the woman who seeks tattooed." Nafi' (one of the narrators) said: "Tattooing was on the gums." [Abu 'Eisa said:] This Hadith is Hasan Sahih. He said: There are narrations on this topic from Ibn Mas'ud, 'Aishah, Asma' bint Abi Bakr, Ma'qil bin Yasar, Ibn 'Abbas, and Mu'awiyah

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1760. Narrated Al-Bara' bin 'Azib: "The Messenger of Allah (ﷺ) prohibited riding (while sitting on) Miyathir." [Abu 'Eisa said:] There are narrations on this topic from 'Ali and Mu'awiyah. The Hadith if Al-Bara' is Hasan Sahih. Shu'bah reported similarly from Ash'ath bin Abi Ash-Sha'tha' in the lengthy Hadith

1761. Narrated 'Aishah: "The only bed that the Messenger of Allah had which he slept was [made of a tanned skin] stuffed with palm-fibres." [Abu 'Eisa said:] This Hadith is Hasan Sahih. He Said: There are narrations on thus topic from Hafsah and Jabir

1762. Narrated Umm Salamah: "The most loved garment to the Messenger of Allah (ﷺ) was the Qamis (long shirt)." [Abu 'Eisa said:] This Hadith is Hasan Gharib. We only know of it as a narration of 'Abdul-Mu'min bin Khalid (a narrator in the chain of this Hadith) who was alone in narrating it, and he is from Al-Marwaz. Some of them report this Hadith from Abu Tumailah, from 'Abdul-Mu'min bin Khalid, from 'Abdullah bin Buraidah, from his mother, from Umm Salamah. He said: I heard Muhammad bin Ism'ail saying: "The narration of Ibn Buraidah from his mother, from Umm Salamah is more correct, Abu Tumailah mentioned 'his mother' in it

1763. Narrated Umm Salamah: "The most loved garment to the Messenger of Allah (ﷺ) was the Qamis (long shirt)

1764. Narrated Umm Salamah: "The most loved garment to the Messenger of Allah (ﷺ) was the Qamis (long shirt)

1765. Narrated Asma' bint Yazid bin As-Sakan Al-Ansariyyah: "The sleeves of (the shirt) of the Messenger of Allah (ﷺ) were to the wrist." [Abu 'Eisa said:] This Hadith is Hasan Gharib

1766. Narrated Abu Hurairah: "When the Messenger of Allah (ﷺ) put on a Qamis he began with the right side. [Abu 'Eisa said:] Others have reported this Hadith from Shu'bah with this chain, but they did narrate it in Marfu' form, only 'Abdus-Samad narrated it Marfu

1767.

1768. Narrated 'Urwah bin Al-Mugirah bin Shu'bah: From his father: "The Prophet (ﷺ) wore a Roman Jubbah with tight sleeves." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1769. Narrated Ash-Sha'bi: From Al-Mughirah bin Shu'bah: "Dihyah Al-Kalbi gave a pair of Khuff to the Messenger of Allah (ﷺ), so he wore them." [Abu 'Eisa said:] Isra'il said: "From Jabir, from 'Amir: 'And a Jubbah, so he wore them until they tore. And the Prophet (ﷺ) did not know whether they were from a slaughtered animal or not.'" This Hadith is Hasan Gharib. Abu Ishaq, the one who reported from Ash-Sha'bi, is Abu Ishaq Ash-Shaibani, and his name is Sulaiman. Al-Hasan bin 'Ayyash is the brother of Abu Bakr bin 'Ayyash

1770.

1771. Narrated Abu Al-Malih: "The Prophet (ﷺ) prohibited predator skins." And this chain is more correct

1772. Narrated Qatadah: "I asked Anas bin Malik: 'How were the sandals of the Messenger of Allah (ﷺ) ? He said: 'They had two straps

1773. Narrated Qatadah: From Anas: "The sandals of the Prophet (ﷺ) had two straps." [Abu 'Eisa said:] This Hadith is Hasan Sahih. He said: There are narrations on this topic from Ibn 'Abbas, and Abu Hurairah

1774. Narrated Abu Hurairah: That the Messenger of Allah (ﷺ) said: "Do not walk in one sandal, either wear both sandals, or go barefoot." [Abu 'Eisa said:] This Hadith is Hasan Sahih. He said: There is something on this topic from Jabir

1775. Narrated Abu Hurairah: "The Messenger of Allah (ﷺ) prohibited that a man should put on sandals while he is standing." [Abu 'Eisa said:] This Hadith is Hasan Gharib. 'Ubaidullah bin 'Amr Ar-Raqqi reported this Hadith from Ma'mar, from Qatadah, from Anas. Both of the Ahadith are not correct according to the people of Hadith. Al-Harith bin Nabhan is not a Hafiz according to them, and we do not know any basis for the narration of Qatadah from Anas

1776. Narrated Anas: "The Messenger of Allah (ﷺ) prohibited that a man should put on sandals while he is standing." [Abu 'Eisa said:] This Hadith is Gharib. Muhammad bin Isma'il said: "This Hadith is not correct, not the Hadith of Ma'mar from 'Ammar bin Abi 'Ammar, from Abu Hurairah (no

1777. Narrated 'Aishah: "Sometimes the Prophet (ﷺ) would walk in one sandal

1778. Narrated 'Abdur-Rahman bin Al-Qasim: From his father, about 'Aishah that: "She would walk in one sandal." This is more correct. [Abu 'Eisa said:] This is how it was reported by Sufyan Ath-Thawri and others, from 'Abdur-Rahman bin Al-Qasim, in Mawquf form, and this is more correct

1779. Narrated Abu Hurairah: That the Messenger of Allah (ﷺ) said: "When one of you dons sandals, then let him begin with the right. And when he removes them then let him begin with left, so that the right will be the first to put on and the last of them removed." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1780. Narrated 'Aishah: "The Messenger of Allah (ﷺ) said to me: 'If you want to stick with me, then suffice yourself in the world with the provisions of the rider. And beware of gatherings of the rich, and do not consider a garment to be worn out until it has been patched.'" [Abu 'Eisa said:] This Hadith is Gharib, we do not know of it except as a narration of Salih bin Hassan. He said: I heard Muhammad bin Isma'il saying: "Salih bin Hassan is Munkar is Hadith." And Salih bin Hassan - the one who Ibn Abi Dhi'b reports from - is trustworthy. [Abu 'Eisa said:] The meaning of this saying: "And beware of gathering of the rich" is similar to what was related from Abu Hurairah from the Prophet (ﷺ), that he said: "Whoever sees one that has been more favored than him in appearance and provision, then let him look at the one who is less than him, rather than one who is favored more than him. For indeed it is more appropriate so that he not scorn Allah's favors [upon him]." And it has been related from 'Awn bin 'Abdullah who said: "I accompanied the rich, and did not see anyone with more troubles than me. I saw a beast that was better than my beast, and a garment that was better than my garment. And I accompanied the poor, and felt at ease

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1781.

1782. Narrated Abu Sa'eed - who is 'Abdullah bin Busr: "I heard Abu Kabshah Al-Anmari saying: 'The Kimam (caps) of the Companions of the Messenger of Allah () were Buthan (stretched over the head).'" [Abu 'Eisa said:] This Hadith is Munkar, 'Abdullah bin Busr is from Al-Basrah, and he is weak according to the people of Hadith. Yahya bin Sa'eed and others graded him weak. Buthun means expansive

1783. Narrated Hudhaifa: "The Messenger of Allah () took hold of the calf of my shin - or his shin - and he said: "This is the place of the Izar, if you must lower it, then the Izar has no right to be on the ankles." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Ath-Thawri and Shu'bah reported it from Abu Ishaq

1784. Narrated Abu Ja'far bin Muhammad bin Rukanah: From his father that Rukanah wrestled the Prophet () and the Prophet () won the match. Rukanah said: "I heard the Messenger of Allah () saying: 'Indeed what distinguishes between us and between the idolater is the turban over the cap.'" [Abu 'Eisa said:] This Hadith is Hasan Gharib. Its chain is not established, and we do not know of Abu Al-Hasan Al-'Asqalani, nor Ibn Rukanah

1785. Narrated 'Abdullah bin Buraidah: From his father who said: "A man wearing an iron ring came to the Prophet (). So he said to him: 'What is this I see on you, jewelry of the people of the Fire ?' Then he came wearing a ring of brass. So he said: 'What is this smell of idols I sense on you ?' Then he came wearing a ring of gold. So he said to him: 'What is this jewelry of the people of Paradise I see on you ?' So he said: 'What should I use then ?' He said: 'From silver, but not its entire weight." [Abu 'Eisa said:] This Hadith is Gharib and there are narrations on this topic from 'Abdullah bin 'Amr, and 'Abdullah bin Muslim's Kunyah is Abu Taibah, and he is from Al-Marwaz

1786. Narrated Ibn Abi Musa: "I heard 'Ali saying: 'The Messenger of Allah () prohibited Al-Qassi, the red Mitharah, and wearing rings on this and this.' And he pointed to the index and middle fingers." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Ibn Abi Musa is Abu Burdah bin Abi Musa and his name is 'Amir bin 'Abdullah bin Qais

1787. Narrated Anas: "The garment the Messenger () like most to wear was the Hibrah." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib

The Book on Food

1788. Narrated Yunus: From Qatadah, that Anas said: "The Messenger of Allah () never ate on a table, nor on small plates, not did he eat thin bread." He (Yunus) said: "I asked Qatadah: 'So what did he eat on ?' He said: 'On these leather dining sheets.'" [Abu 'Eisa said:] This Hadith is Hasan Gharib. Muhammad bin Bash-har said: "This Yunus is Yunus Al-Iskaf." And 'Abdul-Warith bin Sa'eed reported similarly from Sa'eed bin Abi 'Arubah, from Qatadah, from Anas [From the Prophet ()

1789. Narrated Hisham b. Zaid: "I heard Anas saying: 'Once we provoked a rabbit at Marr Az-Zahran. So the Companions of the Messenger of Allah () rushed after it, and I caught up to it and captured it. I brought it to Abu Talhah who slaughtered it with Marwah. He sent me with its legs - or its thighs - to the Prophet () so he could eat it.'" He (Hisham) said: "I said: 'He ate it?' He said: 'He accepted it.'" [Abu 'Eisa said:] There are narrations on this topic from Jubair, 'Ammar, Muhammad bin Safwan, and they say: Muhammad bin Saifi. This Hadith is Hasan Sahih. This is acted upon according to the people of knowledge. They saw no harm in eating rabbit. Some of the people of knowledge disliked eating rabbit, they said that it menstruates

1790. Narrated Ibn 'Umar: "The Prophet () was asked about eating a mastigure and he said: 'I do not eat it, and I do not prohibit eating it.'" [He said:] There are narrations on this topic from 'Umar, Abu Sa'eed, Ibn 'Abbas, Thabit bin Wadi'ah, Jabir, and 'Abdur-Rahman bin Hasanah. [Abu 'Eisa said:] This Hadith is Hasan Sahih The People of knowledge have differed over eating mastigure. Some of the people of knowledge among the Companions of the Prophet () and others permitted it, while others considered it disliked. It has been related that Ibn 'Abbas said: "Mastigure was eaten on the dining spread of the Messenger of Allah (), and the Messenger of Allah () only avoided it because it was distasteful to him

1791. Narrated Ibn Abi 'Ammar: "I asked Jabir: 'Is badger kind of game animal?' He said: 'Yes.'" He said: "I said: 'Should I eat it?' He said: 'Yes.'" He said: "I said: 'Did the Messenger of Allah () say that ?' He said: 'Yes.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. Some of the people of knowledge followed this. They did not see any harm eating badger. This is the view of Ahmad and Ishaq. A Hadith has been related from the Prophet () indicating disapproval of eating badger but its chain is not strong. Some of the people of knowledge disliked eating badger. This is the view of Ibn Al-Mubarak. Yahya bin Al-Qattan said: "Jarir bin Hazm reported this Hadith from 'Abdullah bin 'Ubaid bin 'Umair, from Ibn Abi 'Ammar, from Jabir, from 'Umar, as his saying. And the narration of Ibn Juraij (a narrator in the chain of this Hadith) is more correct. And Ibn Abi 'Ammar is 'Abdur-Rahman bin 'Abdullah bin Abi 'Ammar Al-Makki

1792. Narrated Khuzaimah bin Jaz': "I asked the Messenger of Allah () about eating badger. He said: 'Does anyone eat badger?' So I asked him about eating wolf' He said: 'Does anyone who has any good in him eat wolf?'" [Abu 'Eisa said:] The chain for this Hadith is not strong. We do not know of it except as a narration of Isma'il bin Muslim from 'Abdul-Karim Abi Umayyah. Some of the people of Hadith have criticized Isma'il and 'Abdul Karim Abi Umayyah. And he is 'Abdul-Karim bin Qais, who is Ibn Abi Al-Mukhariq. While 'Abdul-Karim bin Malik Al-Jazari is trustworthy

1793. Narrated Jabir: "The Messenger of Allah () allowed us to eat horse meat, and he forbade us from eating donkey meat." He said: There is something on this from Asma' bin Abi Bakr. Abu 'Eisa said: This Hadith is Hasan Sahih. This is how it was reported by more than one narrator, from 'Amr bin Dinar from Jabir. Hammad bin Zaid reported it from 'Amr bin Dinar from Muhammad bin 'Ali, from Jabir. The narration of Ibn 'Uyainah (no. 1793) is more correct. He said: I heard Muhammad saying: "Sufyan bin 'Uyainah is better at memorizing than Hammad bin Zaid

1794.

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1795. Narrated Abu Hurairah: "On the day of Khaibar, the Messenger of Allah () prohibited every predator possessing canines, and the Mujath-thamah, and the domestic donkey." He said: There are narrations on this topic from 'Ali, Jabir, Al-Bara', Ibn Abi Awfa, Anas, Al-'Irbad bin Sariyah, Abu Tha'labah, Ibn 'Umar and Abu Sa'eed. [Abu 'Eisa said:] This Hadith is Hasan Sahih. 'Abdul-'Aziz bin Muhammad and others reported this Hadith from Muhammad bin 'Amr, and they only mentioned one phrase: "The Messenger of Allah () prohibited every predator possessing canines"

1796. Narrated Abu Tha'labah Al-Khushani: "The Messenger of Allah () was asked about the pots of Zoroastrians. He said: 'Clean them by washing them, and then cook in them.' And he prohibited every predator possessing canines." This is a well known Hadith of Abu Tha'labah, and it has been reported from him through routes other than this. And Abu Tha'labah's name is Jurthum, and they say: Jurhum, and they say: Nashib. This Hadith has also been mentioned by Abu Qilabah from Abu 'Asma Ar-Rahbi, from Abu Tha'labah

1797. Narrated Abu Tha'labah Al-Khushani: That he said: "O Messenger of Allah! We live in a land of the People of Book and we cook in their containers, and drink in their vessels." The Messenger of Allah () said: "If you do not find other than them, then rinse them with water." The he said: "O Messenger of Allah! We live in a land of game, so what should we do ?" He said: "When you send your trained dog, and you mentioned the Name of Allah, and he kills it, then eat it. And when you shoot it with your bow, and it is killed, then eat it." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1798. Narrated Ibn 'Abbas: From Maimunah that a mouse fell in some cooking fat and died. So the Prophet () was asked about that and he said: "Remove it (the mouse) and what was around it and then eat it (the fat)." He said: There are something on this topic from Abu Hurairah. [Abu 'Eisa said:] This Hadith is Hasan Sahih. This Hadith has been related from Az-Zuhri, from 'Ubaidullah, from Ibn 'Abbas, saying: "The Prophet () as asked" and they did not mention Maimunah in it. The narration of Ibn 'Abbas from Maimunah is more correct. Ma'mar reported similar from Az-Zuhri, from Sa'eed bin Al-Musayyab, from Abu Hurairah, from the Prophet (). But this hadith is not preserved. He said: I heard Muhammad bin Isma'il saying: "The Hadith of Ma'mar from Az-Zuhri, from Sa'eed bin al-Musayyab, from Abu Hurairah, from the Prophet () - and he mentioned in it: 'That he was asked about it, so he said: "When it (the coking fat) is solid then remove it (the mouse) and what was around it. And when it is liquid then do not use it.'" This is a mistake. Ma'mar made a mistake with it. And he said: What is correct is the narration of Az-Zuhri from 'Ubaidullah, from Ibn 'Abbas, and Maimunah

1799. Narrated 'Abdullah bin 'Umar: That the Prophet () said: "Let none of you wat with his left hand nor drink with his left hand, for indeed Ash-Shaitan eats with his left hand and drinks with his left hand." He said: There are narrations on this topic from Jabir, 'Umar bin Abi Salamah, Salamah bin Al-Akwa', Anas bin Malik, and Hafsa. [Abu 'Eisa said:] This Hadith is Hasan Sahih. This is how Malik and Ibn 'Uyainah reported it from Az-Zuhri, from Abu Bakr bin 'Ubaidullah, from Ibn 'Umar. Ma'mar and 'Uqail reported it from Az-Zuhri, from Salim, from Ibn 'Umar. And the narration of Malik and Ibn 'Uyainah is more correct

1800. Narrated Az-Zuhri: From Salim, from his father, that the Messenger of Allah () said: "When one of you eats, then let him eat with his right hand, and let him drink with his right hand, for indeed Ash-Shaitan eats with his left hand, and he drinks with his left hand

1801. Narrated Abu Hurairah: That Messenger of Allah () said: "When one of you eats, then let him lick his fingers, for indeed he does not know in which of them is the blessing." He said: There are narrations on this topic from Jabir, Ka'b bin Malik, and Anas. [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it except from this route, as a narration of Suhail. I asked Muhammad about this Hadith, so he said: "This is among the diverse narrations of 'Abdul-'Aziz, we do not know of it except from his narration

1802. Narrated Jabir: That the Prophet () said: "When one of you eats food, and he drops a pieces of it, then let him remove anything suspicious from it and eat it. Do not leave it for Ash-Shaitan." He said: There is something about this from Anas

1803. Narrated Anas: "When the Prophet () ate, he would lick his three fingers, and he said: 'If one of you drops a piece (of food) then let him remove any harm (dirt) from it and eat it, and do not leave it for Ash-Shaitan.' And he would order us to finish (clean) the dish. And he said: 'Indeed you do not know in which part of your food is the blessing.' [Abu 'Eisa said:] This Hadith is Hasan Gharib Sahih

1804. Narrated Al-Mu'alla bin Rashid: "My grandmother, Umm 'Asim narrated to me - and she was the slave woman of Sinan bin Salamah - she said: 'Nubaishah Al-Khair entered upon us while we were eating from a large bowl. He narrated to us that the Messenger of Allah () said: "Whoever eats from A Qas'ah, then licks it, the Qas'ah will seek forgiveness for him." [Abu 'Eisa said:] This Hadith is Gharib, we do not know of it except through the narration of Al-Mu'alla bin Rashid. And Yazid bin Harun and others among the A'immah reported this Hadith from Al-Mu'alla bin Rashid

1805. Narrated Ibn 'Abbas: That the Prophet () said: "Indeed the blessing descends to the middle of the food, so eat from its edges, and do not eat from its middle." [Abu 'Eisa said:] This Hadith is Hasan Sahih. It is only known through the narration of 'Ata' bin As-Sa'ib. Shu'bah and Ath-Thawri reported from 'Ata' bin As-Sa'ib. There is something about this topic from Ibn 'Umar

1806. Narrated Jabir: That the Messenger of Allah () said: "Whoever eats from these - the first time, he said garlic, then he said - garlic, onion, and leek, then let him not approach our Masjid." [Abu 'Eisa said:] This Hadith is Hasan Sahih. He said: There are narrations on this topic from 'Umar, Abu Ayyub, Abu Hurairah, Abu Sa'eed, Jabir bin Samurah, Qurrah [bin Iyas Al-Muzani] and Ibn 'Umar

1807. Narrated Jabir bin Samurah: "The Messenger of Allah () was staying with Abu Ayyub. When he ate some food, he would send what was left to him. So one day he sent him some food but the Prophet () did not eat from it. So Abu Ayyub went to the Prophet () and mentioned that to him. The Prophet () said: 'It contained garlic.' So he said: 'O Messenger of Allah! Is it unlawful?' He said: 'No, I dislike it because of its odor.'" He said: This Hadith is Hasan Sahih

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1808. Narrated Sharik bin Hanbal: That 'Ali said: "Eating garlic was prohibited except when cooked"

1809. Narrated Sharik bin Hanbal: That 'Ali said: "Eating garlic is no good, except when cooked." [Abu 'Eisa said:] This chain of this Hadith is not strong. It has been reported as a saying of 'Ali and it has been reported from Sharik bin Hanbal from the Prophet () in Mursal form. Muhammad said: "Al-Jarrah bin Malih (one of the narrators) is truthful, and Al-Jarrah bin Ad-Dahhak is Muqarib (average) in Hadith"

1810. Narrated 'Ubaidullah bin Abi Burdah: From his father that Umm Ayyub informed him that the Prophet () had stayed with them, and they prepared some food for him containing some of these vegetables. But he disliked eating it, so he said to his Companions: "Eat it, for I am not like you are, I fear that I will offend my companion." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib. Umm Ayyub is the wife of Abu Ayyub Al-Ansari

1811. Narrated Abu Khaldah: That Abu Al-'Aliyah said: "garlic is among the good provisions." Abu Khaldah's name is Khalid bin Dinar, and he is trustworthy according to the people of Hadith. He saw Anas bin Malik and heard narrations from him. Abu Al-'Aliyah's name is Rufai' and he is Ar-Riyahi. 'Abdur-Rahman bin Mahdi said: "Abu Khaldah was preferable, reliable"

1812. Narrated Jabir: That the Prophet () said: "Close the door, tie the water-skin, turn over the vessel, or cover the vessel, and extinguish the torch. Indeed Ash-Shaitan does not open what is closed, nor undo what is fastened, nor uncover a vessel, but the small vermin may cause a fire in people's houses." He said: There are narrations on this topic from Ibn 'Umar, Abu Hurairah, and Ibn 'Abbas. [Abu 'Eisa said:] This Hadith is Hasan Sahih, and it has been reported through other routes from Jabir

1813. Narrated Salim: From his father, that the Messenger of Allah () said: "Do not leave the fire (burning) in your houses when you sleep." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1814. Narrated Ibn 'Umar: "The Messenger of Allah () prohibited taking two dates at a time until seeking permission from one's companion." He said: There is something on this topic from Sa'd the freed slave of Abu Bakr. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1815. Narrated 'Aishah: That the Prophet () said: "A house without dates, its inhabitants will be hungry." He said: There are narrations on this topic from Salma the wife of Abu Rafi'. [Abu 'Eisa said:] This Hadith is Hasan Gharib from this route. We do not know of it to be a narration of Hisham bin 'Urwah except through this route. He said: I asked Al-Bukhari about this Hadith and he said: "I do not know of anyone who reported it other than Yahya bin Hassan"

1816. Narrated Anas bin Malik: That the Prophet () said: "Indeed Allah is pleased with the slave who, upon eating his food or drinking his drink, he praises Him for it." He said: There are narrations on this topic from 'Uqbah bin 'Amir, Abu Sa'eed, 'Aishah, Abu Ayyub, and Abu Hurairah. [Abu 'Eisa said:] This Hadith is Hasan. More than one narrator has reported it from Zakariyya bin Abi Za'idah similarly, and we do not know of it except through the narration of Zakariyya bin Abi Za'idah

1817. Narrated Jabir bin 'Abdullah : "The Messenger of Allah () took the hand of a leper and put it in the Qas'ah. Then he said: 'Eat in Allah's Name, trusting in Allah and relying upon Him.'" [Abu 'Eisa said:] This is a Gharib Hadith, we do not know of it except through the report of Yunus bin Muhammad, from Al-Mufaddal bin Fadal, a Shaikh from Al-Basrah. There is another Shaikh from Al-Basrah named Al-Mufaddal bin Fadal, who is more reliable than this one and more popular. Shu'bah reported this Hadith from Habib bin Ash-Shahid, from Ibn Buraidah: "That Ibn 'Umar took the hand of a leper" and the narration of Shu'bah is more appropriate to me and more correct

1818. Narrated Ibn 'Umar: That the Prophet () said: "The disbeliever eats with seven intestines and the believer eats with one intestine." [Abu 'Eisa said:] This Hadith is Hasan Sahih. He said: There are narrations on this topic from Abu Hurairah, Abu Sa'eed, Abu Basrah Al-Ghifari, Abu Musa, Jahjah Al-Ghifari, Maimunah, and 'Abdullah bin 'Amr

1819. Narrated Abu Hurairah: "The Messenger of Allah () had a disbeliever as a guest. So the Messenger of Allah () ordered that a sheep be milked so he could drink. Then another was milked so he could drink, then another, so he drank until he had drunk the milk of seven sheep. Then he awoke the next morning and accepted Islam. The Messenger of Allah () ordered that a sheep be milked so he could drink its milk, then he ordered for another but he could not finish it. So the Messenger of Allah () said: 'The believer drinks with one intestine and the disbeliever drinks with seven.'" [Abu 'Eisa said:] This Hadith is Sahih Hasan Gharib as a narration of Suhail

1820.

1821. Narrated Abu Ya'fur Al-'Abdi: That 'Abdullah bin Abi Awfa was asked about locust. He said: "I participated in six military expeditions with the Messenger of Allah (saw, and) we ate locust." [Abu 'Eisa said:] This is how Sufyan bin 'Uyainah reported this Hadith from Abu Ya'fur. He said: "Six military expeditions," while Sufyan Ath-Thawri reported this Hadith from Abu Ya'fur, and he said: "Seven military expeditions." He said: There are narrations on this topic from Ibn 'Umar and Jabir. He said: This Hadith is Hasan Sahih. Abu Ya'fur's name is Waqid. They also call him Waqdan. There is another Abu Ya'fur whose name is 'Abdur-Rahman bin 'Ubaid bin Nistas

1822. Narrated Abu Ya'fur: That Ibn Abi Awfa said: "We participated in seven military expeditions with the Messenger of Allah (), (and) we ate locust." [Abu 'Eisa said:] Shu'bah reported this Hadith from Abu Ya'fur, from Ibn Awfa and said: "We participated in military expeditions with the Messenger of Allah () (and) we ate locust." This was narrated to us by Muhammad bin Bash-shar (who said): "Muhammad bin Ja'far narrated to us from Shu'bah

1823. Narrated At-Taimi: From Jabir bin 'Abdullah and Anas bin Malik who said: "When the Messenger of Allah () supplicated against locusts he would say: 'O

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Allah! Destroy the locusts, kill the large among him, and destroy the small, spoil his core, and cut off his rear. Take their mouths from our livelihood and our sustenance. Verily, You indeed listen to the supplication!' So a man said: 'O Messenger of Allah! How is it that you supplicate against one of the Allah's armies that He cut off their rear?'" He said: "So the Messenger of Allah () said: 'They are bit scattered from a fish in the ocean.'" [Abu 'Eisa said:] This Hadith is Gharib. We do not know of it except from this route. And Musa bin Muhammad bin Ibrahim At-Taimi has been criticized. He narrates many Gharib and Munkar narrations. His father Muhammad bin Ibrahim is trustworthy, and he is from Al-Madinah

1824. Narrated Ibn 'Umar: "The Prophet () prohibited eating the Jallalah and milking it." He said: There is something on this topic from 'Abdullah bin 'Abbas. [Abu 'Eisa said:] This Hadith is Hasan Gharib. Ath-Thawri reported it from Ibn Abi Najih, from Mujahid, from the Prophet () in Mursal form

1825.

1826. Narrated Zahdam Al-Jarmi: "I entered upon Abu Musa while he was eating chicken, and he said: 'Sit and eat, for indeed I saw the Messenger of Allah () eating it.'" [Abu 'Eisa said:] This Hadith is Hasan. This Hadith has been reported through other routes from Zahdam, and we do not know of it except as the narration of Zahdam. (One of the narrators) Abu Al-'Awwam is 'Imran Al-Qattan

1827. Narrated Zahdam: From Abu Musa who said: "I saw the Messenger of Allah () eating chicken meat." He said: The Hadith has more statements than this. And this Hadith is Hasan Sahih. Ayyub As-Sakhtiyani also reported this Hadith from Al-Qasim At-Tamimi, and, from Abu Qilabah, from Zahdam Al-Jarmi

1828. Narrated Ibrahim bin 'Umar bin Safinah: From his father, from his grandfather that he said: "I ate bustard meat with the Messenger of Allah ()." [Abu 'Eisa said:] This Hadith is Gharib, we do not know of it except from this route. Ibn Abi Fudaik reported from Ibrahim bin 'Umar bin Safinah and he has been called Buraih bin 'Umar bin Safinah

1829. Narrated Umm Salamah: That she brought a side of roasted meat to the Messenger of Allah (), so he ate it from it and stood for Salat, and did not perform Wudu' He said: There are narrations on this topic from 'Abdullah bin Al-Harith, Al-Mughirah, and Abu Rafi' [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib from this route

1830. Narrated Abu Juhaidah: That the Messenger of Allah () said: "As for me, I do not eat while reclining." He said: There are narrations on this topic from 'Ali, 'Abdullah bin 'Amr, and 'Abdullah bin Al-'Abbas. [Abu 'Eisa said:] This Hadith is Hasan Sahih, we do not know of it except as a narration of 'Ali bin Al-Aqmar. Zakariyya bin Abi Za'idah, Sufyan bin Sa'eed, and other reported this Hadith from 'Ali bin Al-Aqmar. And Shu'bah reported this Hadith from Sufyan Ath-Thawri from 'Ali bin Al-Aqmar

1831. Narrated 'Aishah: "The Prophet () liked sweets and honey." This Hadith is Hasan Sahih Gharib. 'Ali bin Mus-hir reported it from Hisham bin 'Urwah, and there is more stated in the Hadith than this

1832. Narrated 'Alqamah bin Al-Muzani: From his father, who said that the Prophet () said: "When one of you buys meat, then let him increase its broth. For, if he does not find any meat you'll have broth; and it is one of the two meats." And there are narrations on this topic from Abu Dharr. [Abu 'Eisa said:] This Hadith is Gharib, we do not know of it except through this route, as a narration of Muhammad bin Fada', who is Muhammad bin Fada' Al-Mu'abbar, and he has been criticized by Sulaiman bin Harb. 'Alqamah bin 'Abdullah is the brother of Bakr bin 'Abdullah Al-Muzani

1833. Narrated Abu Dharr: That the Messenger of Allah () said: "Let one of you not consider any good to be insignificant. If he has nothing, then let him meet his brother with a smiling face. If you buy some meat or cook something in a pot, then increase its broth, and serve some of it to your neighbor." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Shu'bah reported it from Abu 'Imran Al-Jawni

1834. Narrated Abu Musa: That the Prophet () said: "Many a man achieved perfection, but no woman achieved perfection except for Mariam the daughter of 'Imran, and Asiyah the wife of Fir'awn. And the superiority of 'Aishah over other women is like the superiority of Tharid over other foods." He said: There is something on this topic from 'Aishah and Anas. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1835. Narrated 'Abdullah bin Al-Harith: "My father had me married so he invited people, and Safwan bin Umayyah was among them. So he said: 'Indeed the Messenger of Allah () said: 'Bite the meat (with your teeth) for indeed it is more enjoyable and more wholesome. He said: There are narration on this topic from 'Aishah and Abu Hurairah. [Abu 'Eisa said:] We do not know of this Hadith except through the narration of 'Abdul-Karim. Some of the people of knowledge have criticized 'Abdul-Karim Al-Mu'allim because of his memory, Ayyub As-Sakhtiyani was among them

1836. Narrated Ja'far bin 'Amr bin Umayyah Ad-Damri: From his father who said that he saw the Prophet () making incisions (with a knife) into a piece of a lamb shoulder which he ate from, then he went to perform Salat without performing Wudu'. [Abu 'Eisa said:] This Hadith is Hasan Sahih and there is something on this topic from Al-Mughirah bin Shu'bah

1837. Narrated Abu Hurairah: "Some meat was brought to the Prophet () and a foreleg was presented to him, and he used to like it, so he bit from it." He said: There are narrations on this topic from Ibn Mas'ud, 'Aishah, 'Abdullah bin Ja'far, and Abu 'Ubaidah. [Abu 'Eisa said:] This Hadith is Hasan Sahih. Abu Hayyan's (a narrator in the chain) name is Yahya bin Sa'eed bin Hayyan At-Taimi. Abu Zur'ah bin 'Amr bin Jarir's name is Harim

1838. Narrated 'Aishah: "The foreleg was not the part of the meat that the Messenger of Allah () liked most, but he would not get meat but occasionally. So it would be hastened to him because it cooks quickly." [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it except from this route

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1839. Narrated Jabir: That the Prophet () said: "What an excellent condiment vinegar is

1840. Narrated 'Aishah: That the Messenger of Allah () said: "What an excellent condiment vinegar is." Another chain with similar except that he () said: "What an excellent condiment, or, (the most excellent of) condiments is vinegar." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib from this route. It is not known as a Hadith of Hisham bin 'Urwah except through the narration of Sulaiman bin Bilal

1841. Narrated Umm Hani' bint Abi Talib: "The Messenger of Allah () entered upon me and said: 'Do you have anything?' I said: 'No, except a piece of hard bread and vinegar.' so he said: 'Bring it, for a house that has vinegar is not impoverished of condiments." [Abu 'Eisa said:] This Hadith is Hasan Gharib from this route. We do not know of it as a Hadith of Umm Hani' except through this route. Abu Hamzah Ath-Thumali's (a narrator in the chain) name is Thabit bin Abi Safiyyah. And Umm Hani' died some time after 'Ali bin Abi Talib. I asked Muhammad about this Hadith. He said: "I do not know Ash-Sha'bi hearing from Umm Hani'." So I said: "How is Abu Hamzah according to you?" He said: "Ahmad bin Hanbal criticized him, but he is Muqarib (average) in Hadith to me

1842. Narrated Jabir: That the Prophet () said: "What an excellent condiment vinegar is." There are narrations on this topic from 'Aishah and Umm Hani', and this is more correct than the narration of Mubarak bin Sa'eed (no)

1843. Narrated 'Aishah: "The Prophet () would eat melon with fresh dates." He said: There is something on about this from Anas. [Abu 'Eisa said:] This Hadith is Hasan Gharib. Some of them reported it from Hisham bin 'Urwah from his father in Mursal form from the Prophet (), without mentioning "from 'Aishah" in it, And Yazid bin Ruman reported this Hadith from 'Urwah, from 'Aishah

1844. Narrated 'Abdullah bin Ja'far: "The Messenger of Allah () would eat snake cucumber with fresh dates. [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib, we do not know of it except as a narration of Ibrahim bin Sa'd

1845. Narrated Anas: "Some of people from 'Urainah arrived in Al-Madinah, and they were uncomfortable (with the climate). So the Messenger of Allah () sent them some camels from charity. He told them: "Drink from their milk and urine." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib as a narration of Thabit. This Hadith has been reported through other routes from Anas. Abu Qilabah reported it from Anas, and Sa'eed bin Abu 'Arubah reported it from Qatadah, from Anas

1846. Narrated Salman: "I read in the Tawrah that the blessing for food is in the Wudu' after it. So I mentioned that to the Prophet (), telling him what I read in the Tawrah. So the Messenger of Allah () said: 'The food's blessing is in the Wudu' before it and the Wudu' after it.'" He said: There are narrations on this topic from Anas and Abu Hurairah. [Abu 'Eisa said:] We do not know of this Hadith except as a narration of Qais bin Ar-Rabi'. Qais [bin Ar-Rabi'] was graded weak in Hadith. Abu Hashim Ar-Rumani's (a narrator in the chain) name is Yahya bin Dinar

1847. Narrated Ibn 'Abbas: "The Messenger of Allah () came out from the toilet and some food was brought to him. They said: 'Shall we bring you some water for Wudu?' He said: 'I have only been ordered to perform Wudu' when standing for Salat.'" [Abu 'Eisa said:] This Hadith is Hasan [Sahih]. 'Amr bin Dinar has reported it from Sa'eed bin Al-Huwairith, from Ibn 'Abbas. 'Ali bin Al-Madini said: 'Sufyan Ath-Thawri disliked washing the hands before eating food, and he disliked placing the bread under the bowl

1848. Narrated 'Ikrash bin Dhu'aib: "Banu Murrah bin 'Ubaid sent me to bring the Sadaqah from their wealth of the Messenger of Allah (). I arrived with him in Al-Madinah and found him sitting between the Muhajirin and the Ansar." He said: "Then he took my hand and brought me to the home of Umm Salamah and he said: 'Do you have any food?' So a bowl containing a lot of Tharid with pieces of meat was brought to us, and presented for us to eat from it. So I began wandering my around it while the Messenger of Allah () ate from what was in front of him. He grabbed my right hand with his left hand, then he said: 'O 'Ikrash! Eat from one spot, for indeed the food is one.' Then a plate containing various dried dates" - or fresh dates - 'Ubaidullah (a narrator) was not sure. He said: "I began eating what was in front of me, while the hand of the Messenger of Allah () roamed about the plate. He said: 'O 'Ikrash! Eat from wherever you like, for indeed it is not all from the same variety.' Then water was brought, so the Messenger of Allah () washed his hands, and with the wetness of his hands he wiped his face, his forearms, and his head, and he said: 'O Ikrash! This is the Wudu' for that which has been altered by fire.'" [Abu 'Eisa said:] This Hadith is Gharib, we do not know of it except through the narration of Al-'Ala' bin Al-Fadl, and Al-'Ala' was alone with this narration, and there is more in the story in the Hadith. And we do not know a Hadith from the Prophet () by 'Ikrash except this

1849. Narrated Abu Talut: "I entered upon Anas bin Malik while he was eating gourd, and he was saying: 'O you tree! I do not like you but because of the Messenger of Allah () liked you.'" He said: There is something on this topic from Hakim bin Jarir, from his father. [Abu 'Eisa said:] This Hadith is Gharib from this route

1850. Narrated Anas bin Malik: "I saw the Messenger of Allah () taking from the sides around the dish - meaning the gourd. Since then I still like it." [Abu 'Eisa said:] This Hadith is Hasan Sahih. This Hadith has been reported through more than one route from Anas bin Malik

1851.

1852. Narrated Abu Asid: "The Prophet () said: Eat of its oil and use it (the olives), for indeed it is from a blessed tree." [Abu 'Eisa said:] This Hadith is Gharib from this route. We only know of it from the narration of Sufyan At-Thawri, from 'Abdullah bin 'Eisa

1853. Narrated Isma'il bin Abi Khalid: From his father that Abu Hurairah informed them that the Prophet () said: "When the servant of one of you has endured heat and smoke preparing his food for him, then let him take him by the hand and make him sit him down with him. If he refuses, then let him take a morsel and feed him with it." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Abu Khalid is the father of Isma'il, his name is Sa'd

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1854. Narrated Abu Hurairah: That the Prophet () said: "Spread the (greetings of) Salam, feed others, strike the heads (of the enemy disbelievers); you will inherit Paradise." He said: There are narrations on this topic from 'Abdullah bin 'Amr, Ibn 'Umar, Anas, 'Abdus-Salam, 'Abdur-Rahman bin 'Aish, and Shuraih bin Hani' from his father. [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib as a narration of [Ibn Ziyad] from Abu Hurairah

1855. Narrated 'Abdullah bin 'Amr: That the Messenger of Allah () said: "(All of you) worship Ar-Rahman, feed others, spread the (greeting of) Salam, then you will enter Paradise in security." He said: This Hadith is Hasan Sahih

1856. Narrated Anas bin Malik: That the Messenger of Allah () said: "Take the 'Asha' meal, even if it is just with a handful of something to fill. For indeed avoiding the 'Asha' is from senility." [Abu 'Eisa said:] This Hadith is Munkar, we do not know of it except from this route. 'Anbasah was graded weak is Hadith. 'Abdul-Malik bin 'Allaq is unknown

1857. Narrated 'Umar bin Abi Salamah: That he entered upon the Messenger of Allah () while he has some food. He said: "Sit down O my son! Mention Allah's Name and eat with your right hand, and eat what is nearest to you." [Abu 'Eisa said:] It has been reported from Hisham bin 'Urwah, from Abu Wajzah As-Sa'idi, from a man from Muzainah, from 'Umar bin Abu Salamah. The Companions of Hisham bin 'Urwah differed in reporting this Hadith. Abu Wajzah As-Sa'di's name is Yazid bin 'Ubaid

1858.

1859. Narrated Abu Hurairah: That the Messenger of Allah () said: "Indeed Ash-Shaitan has a sense of taste, for which he licks, so beware of him. So whoever spends the night with [a smell] on his hand and something happens to him, then let him not blame anyone but himself." [Abu 'Eisa said:] This Hadith is Gharib from this route. It has also been reported in a narration of Suhail bin Abi Salih, from his father, from Abu Hurairah, from the Prophet ()

1860. Narrated Abu Hurairah: That the Messenger of Allah () said: "Whoever spends the night with [a smell] on his hand and something happens to him, then let him not blame anyone but himself." [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it as a narration of Al-'Amash except through this route

The Book on Drinks

1861. Narrated Ibn 'Umar: That the Messenger of Allah () said: "Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr in this world, and dies continuing it, he will not drink it in the Hereafter. He said: There are narrations on this topic from Abu Hurairah, Abu Sa'eed, 'Abdullah bin 'Amr, 'Ubadah, Abu Malik Al-Ash'ari, and Ibn 'Abbas. [Abu 'Eisa said:] The Hadith of Ibn 'Umar is a Hasan Sahih Hadith. It has been reported through other routes from Nafi', from Ibn 'Umar, from the Prophet (). Malik bin Anas reported it from Nafi' from Ibn 'Umar in Mawquf - not Marfu' form

1862. Narrated 'Abdullah bin 'Umar: That the Messenger of Allah () said: "Whoever drinks Khamr, Salat is not accepted from him for forty days. If he repents, then Allah will accept his repentance. If he returns to it, then Allah will not accept his Salat for forty days. If he repents, then Allah will accept his repentance. If he returns to it, then Allah will not accept his Salat for forty days. If he repents, then Allah will accept his repentance. If he returns to it a fourth time, Allah will not accept his Salat for forty days, and if he were to repent, Allah would not accept his repentance, and he will be given to drink from the river of Al-Khabal." They said: "O Abay 'Abdur-Rahman! What is the river of Al-Khabal?" He said: "A river of the pus from the inhabitants of the Fire." [Abu 'Eisa said:] This Hadith is Hasan. Similar to this has been reported from 'Abdullah bin 'Amr and Ibn 'Abbas from the Prophet ()

1863. Narrated 'Aishah: That the Prophet () was asked about Bit' so he said: "All drinks that intoxicate are unlawful." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1864. Narrated Ibn 'Umar: That the Prophet () "Every intoxicant is unlawful." He said: There are narrations on this topic from 'Umar, 'Ali, Ibn Mas'ud, Anas, Abu Sa'eed, Abu Musa, Al-Ashajj, Al-Asri', Dailam, Maimunah, 'Aishah, Ibn 'Abbas, Qais bin Sa'd, An-Nu'man bin Bashir, Mu'awiyah, 'Abdullah bin Mughaffal, Umm Salamah, Buraidah, Abu Hurairah, Wa'il bin Hujr, and Qurrah Al-Muzani. [Abu 'Eisa said:] This Hadith is Hasan. Similar was reported from Abu Salamah, from Abu Hurairah, from the Prophet (). Both of these are Sahih. More than one narrator reported similarly from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, from the Prophet (), and from Abu Salamah, from Ibn 'Umar, from the Prophet ()

1865. Narrated Jabir bin 'Abdullah : That the Messenger of Allah () said: "Whatever a lot of it intoxicates, a little of it is unlawful." He said: There are narrations on this topic from Sa'd, 'Aishah, 'Abdullah bin 'Amr, Ibn 'Umar, and Khawwat bin Jubair. [Abu 'Eisa said:] This Hadith is Hasan Gharib as a narration of Jabir

1866. Narrated 'Aishah: That the Messenger of Allah () said: "Every intoxicant is unlawful. Whatever a Faraq of it intoxicates, then a handful of it is unlawful." [Abu 'Eisa said:] One of them said in his Hadith: "A sip of it is unlawful." He said: This Hadith is Hasan. Al-Laith bin Abi Sulaim and Ar-Rabi' bin Sabih reported similar to the narration of Mahdi bin Maimun from Abu 'Uthman Al-Ansari. Abu 'Uthman Al-Ansari's (a narrator in this chain) name is 'Amr bin Salim, and they say: "Umar bin Salim" (as well)

1867. Narrated Sulaiman At-Taimi: From Tawus, that a man came to Ibn 'Umar and said: "Did the Messenger of Allah () prohibit Nabidh prepared in earthenware vessels?" He said: "Yes" So Tawus said: "I heard that from him, by Allah." He said: There are narrations on this topic from Ibn Abu Awfa, Abu Sa'eed, Suwaid, 'Aishah, Ibn Az-Zubair, and Ibn 'Abbas. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1868. Narrated Zadhan: "I asked Ibn 'Umar about what containers the Messenger of Allah () prohibited. He informed us in your language, and he explained it to us in our language. He said: "The Messenger of Allah () prohibited Al-Hantamah, and it is an earthenware container, and he prohibited Ad-Dubba', and it is gourd, and he prohibited An-Naqir, and it is the trunk of a date-palm that is hollowed out or carved, and he prohibited Al-Muzaffat, and it is coated with pitch. And

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he ordered that Nabidh be prepared in water-skins." He said: There are narrations on this topic from 'Umar, 'Ali, Ibn 'Abbas, Abu Sa'eed, Abu Hurairah, 'Abdur-Rahman bin Ya'mur, Samurah, Anas, 'Aishah, 'Imran bin Husain, 'A'idh bin 'Amr, Al-Hakam Al-Ghifari, and Maimunah. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1869. Narrated Sulaiman bin Buraidah: From his father, that the Messenger of Allah () said: "I had indeed forbidden you from using containers, but the container does not make anything lawful nor unlawful, rather every intoxicant is unlawful." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1870. Narrated Jabir bin 'Abdullah : "The Messenger of Allah () prohibited using (certain) containers. So the Ansar complained about that to him. They said: 'We will have no vessels!' so he said: 'If so then use them.'" He said: There are narrations on this topic from Ibn Mas'ud, Abu Hurairah, Abu Sa'eed, and 'Abdullah bin 'Amr. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1871. Narrated 'Aishah: "We would prepare Nabidh for the Messenger of Allah () in a water-skin which was fastened at the top and it has a small hole. We would prepare Nabidh in it during the morning, and drink it during the evening. And we would prepare Nabidh in it during the evening and drink it during the morning." He said: There are narrations on this topic from Jabir, Abu Sa'eed, and Ibn 'Abbas. [Abu 'Eisa said:] This Hadith is Gharib, we do not know of it as a narration of Yunus bin 'Ubaid except through this route. This Hadith has also been reported through routes other than this from 'Aishah

1872. Narrated An-Nu'man bin Bashir: That the Messenger of Allah () said: "Indeed Khamr comes from wheat, Khamr comes from barely, Khamr comes from dates, Khamr comes from rasins, and Khamr comes from honey." He said: There are narrations on this topic from Abu Hurairah. [Abu 'Eisa said:] This Hadith is Gharib

1873. Narrated 'Umar: "Indeed Khamr comes from wheat." And he mentioned this Hadith

1874. Narrated 'Umar bin Al-Khattab: "Indeed Khamr comes from wheat." [After mentioning this, he said:] and this is more correct than the narration of Ibrahim bin Muhajir (no. 1872). 'Ali bin Al-Madini said: "Yahya bin Sa'eed said: 'Ibrahim bin Al-Muhajir is not strong [in Hadith].'" And it has also been reported through other routes from Ash-Sha'bi, from An-Nu'man bin Bashir

1875. Narrated Abu Kathir As-Suhaimi: That he heard Abu Hurairah saying that the Messenger of Allah () said: "Khamr comes from these two trees (plants): The datepalm and the grape (vine)." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Abu Kathir As-Suhaimi is Al-Ghubari, and his name is Yazid bin 'Abdur-Rahman bin Ghufailah and Shu'bah reported this Hadith from 'Ikrimah bin 'Ammar

1876. Narrated Jabir bin 'Abdullah : "The Messenger of Allah () prohibited making Nabidh from unripened dates and fresh dates together. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1877. Narrated Abu Sa'eed: "The Prophet () prohibited mixing of unripe dates and dates, and mixing of raisins and dates (for making Nabidh), and he prohibited the jars that Nabidh is made in." He said: There are narrations on this topic from Anas, Jabir, Abu Qatadah, Ibn 'Abbas, Umm Salamah, and Ma'bad bin Ka'b from his mother. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1878. Narrated Shu'bah bin Al-Hakam: "I heard Ibn Abi Laila narrating that Hudhaifah asked for water, so someone brought him a vessel made from silver. He threw it, and said: 'I have indeed forbade him, but he refused to stop! Indeed the Messenger of Allah () prohibited drinking from silver and gold vessels, and from wearing silk and Dibaj, and he () said: 'If it is for them in this world, and for you in the Hereafter.'" He said: There are narrations on this topic from Umm Salamah, Al-Bara', and 'Aishah. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1879. Narrated Qatadah: From Anas: "The Prophet () prohibited that a man should drink while standing." (Qatadah said:) So it was said: "And eating?" He (Anas) said: "That is worse." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1880. Narrated Ibn 'Umar: "We would eat during the time of the Messenger of Allah () while we were walking, and we would drink while we were standing." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib as a narration of 'Ubaidullah bin 'Umar, from Nafi', from Ibn 'Umar. 'Imran bin Hudair reported this Hadith from Abu Al-Bazari, from Ibn 'Umar. Abu Al-Bazari's name is Yazid bin 'Utarid

1881. Narrated Al-Jarud bin Al-'Ala': "The Prophet () prohibited drinking while standing." And there are narrations on this topic from Abu Sa'eed, Abu Hurairah, and Anas. And this Hadith is Hasan Gharib. This Hadith was reported from other narrators, from Sa'eed, from Qatadah, from Abu Muslim, from Al-Jarud, that the Prophet () said: "The Muslim's wandering (animal) stirs the Fire." Al-Jarud bin Al-Mu'alla is called Ibn Al-'Al' but what is correct is Al-Mu'alla

1882. Narrated Ibn 'Abbas: "The Prophet () drank from Zamzam while he was standing." He said: There are narrations on this topic from 'Ali, Sa'd, 'Abdullah bin 'Amr and 'Aishah. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1883. Narrated 'Amr bin Shu'aib: From his father, from his grandfather who said: "I saw the Messenger of Allah () drinking while standing and sitting." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1884.

1884.2.

1885. Narrated Ibn 'Abbas: That the Messenger of Allah () said: "Let none of you drink all at once like the camel. But drink two or three times, mentioning Allah's Name when you drink, and praising Him when you (finish)." [Abu 'Eisa said:] This Hadith is Gharib. Yazid bin Sinan Al-Jazari is Abu Farwah Ar-Ruhawi

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1886. Narrated Ibn 'Abbas: "When the Prophet () drank, he would breathe two times." [Abu 'Eisa said:] This Hadith is Hasan Gharib, we do not know of it except as a narration of Rishdin bin Kuraib. He said: I asked [Abu Muhammad] 'Abdullah bin 'Abdur-Rahman about Rishdin bin Kuraib: "Is he stronger (in narration), or Muhammad bin Kuraib?" He said: "Neither are better to me. Rishdin bin Kuraib is preferred over them to me." He said: I asked Muhammad bin Isma'il about this, so he said: "Muhammad bin Kuraib is preferred over Rishdin bin Kuraib." To me, the correct view is what Abu Muhammad 'Abdullah bin 'Abdur-Rahman said: Rishdin bin Kuraib is more preferred and he is elder. He lived to see Ibn 'Abbas, and they are brothers, and they both have Munkar narrations in their reports

1887. Narrated Abu Sa'id Al Khudri : That the Prophet () prohibited blowing into the drink. A man said: "What about if one sees something floating in the vessel?" He said: "Spill it out (removing that)." He said: "I can not drink in one breath." He said: "Then remove the cup away from your mouth." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1888. Narrated Ibn 'Abbas: "The Messenger of Allah () prohibited breathing in the vessel, or blowing into it." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1889. Narrated 'Abdullah bin Abi Qatadah: From his father, that the Messenger of Allah () said: "When one of you drinks, then do not breathe into the vessel." [Abu 'Eisa said:] This Hadith is Hasan Sahih

1890. Ubaidullah bin 'Abdullah narrated a report (of the Messenger of Allah () from Abu Sa'eed, that he prohibited bending the mouths of the water-skins. He said: There are narrations on this topic from Jabir, Ibn 'Abbas, and Abu Hurairah. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1891. Narrated 'Eisa bin 'Abdullah bin Unais: From his father who said: "I saw the Prophet () standing at a hanging water-skin, so he bent it, then drank from it." He said: There is something on this topic from Umm Salamah. [Abu 'Eisa said:] The chain of this Hadith is not Sahih. 'Abdullah bin 'Umar Al-'Umari (a narrator in the chain) was graded weak due to his memory, and I do not know if he heard from 'Eisa or not

1892. Narrated 'Abdur-Rahman bin Abi 'Amrah: From his grandmother Kabshah who said: "The Messenger of Allah () entered upon me. He drank from a hanging water-skin while standing. So I went to its mouth and cut it off." [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib. Yazid bin Yazid bin Jabir is the brother of 'Adbur-Rahman bin Yazid bin Jabir. He died earlier than him

1893. Narrated Anas bin Malik: "The Messenger of Allah () was brought some milk which was mixed with some water. On his right was a Bedouin and on his left was Abu Bakr. So he drank, then he gave it to the Bedouin and said: 'The right, then the right.'" He said: There are narrations on this topic from Ibn 'Abbas, Sahl bin Sa'd, Ibn 'Umar, and 'Abdullah bin Busr. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1894. Narrated Abu Qatadah: That the Prophet () said: "The one providing water for people is the last of them to drink." He said: There is something on this topic from Ibn Abi Awfa. [Abu 'Eisa said:] This Hadith is Hasan Sahih

1895. Narrated 'Aishah: "The drink most beloved to the Messenger of Allah () was the sweet, cool drink." [Abu 'Eisa said:] This was reported similarly by more than one narrator from Ibn 'Uyainah from Ma'mar, from Az-Zuhri, from 'Urwah from 'Aishah. What is correct what was reported by Az-Zuhri from the Prophet () in Mursal form

1896. Narrated Az-Zuhri: "The Prophet () was asked: 'Which drink is the best ?' He said: 'The sweet, cool drink.'" [Abu 'Eisa said:] This is how 'Abdur-Razzaq reported it from Ma'mar, from Az-Zuhri, from the Prophet () in Mursal form. This is more correct that the narration of Ibn 'Uyainah (no)

Chapters on Righteousness And Maintaining Good Relations With Relatives

1897. Bahz bin Hakim narrated from his father, from his grandfather who said: "I said: 'O Messenger of Allah! Who most deserves (my) reverence?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Then your father, then the nearest relatives, then the nearest relatives

1898. Ibn Mas'ud said: "I asked the Messenger of Allah: 'O Messenger of Allah! Which is the most virtuous of deeds?' He said: 'Salat during its appropriate time.' I said: 'Then what, O Messenger of Allah?' He said: 'Being dutiful to one's parents.' I said: 'Then what, O Messenger of Allah?' He said: 'Jihad in the cause of Allah.' Then the messenger of Allah was silent, and if I had asked him more, he would have told me more

1899. Abdullah bin Amr narrated that: the Prophet said: "The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger." (Hasan)

1900. Abu 'Abdur-Rahman As-Sulami narrated from Abu Ad Darda': He said that a man came and said : "I have a wife whom my mother has ordered me to divorce." So Abu Ad-Darda said: " I heard the Messenger of Allah saying: 'The father is the middle gate to Paradise. So if you wish, then neglect that door, or protect it

1901. Abdur-Rahman bin Abi Bakrah narrated from his father who said: " The messenger of Allah said: 'Shall I not tell you of the biggest of the major sins?' they said : 'Of course! O Messenger of Allah!' He said: 'To join partners with Allah, and disobeying one's parents.'" He said : " He sat up, and he had been reclining. He said: 'And false testimony, or false speech.' And the Messenger of Allah would not stop saying it until we said (to ourselves): 'I wish that he would stop

1902. Abdullah bin 'Amr narrated that :the Messenger of Allah said: "It is among the greatest of sins that a man should curse his parents." They said: "O Messenger of Allah! Does a man curse his parents?" He said: "Yes. He verbally abuses the father of a man, who in turn, verbally abuses his father, and he (retaliates and) curses his mother , so he curses his mother

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1903. Ibn 'Umar narrated that :the Prophet said: "Among the most dutiful of deeds is that a man nurture relations with the people his father was friends with

1904. Al-Bara' bin Azib narrated that :the Prophet said: "The maternal aunt holds the same status as the mother

1904.2. (Another chain) From Ibn 'Umar:A man came to the Prophet () and said: "O Messenger of Allah! I have been afflicted by a tremendous sin. Is there any repentance for me?" He said: "Do you have your mother?" The man said: "No." He said: "Do you have any maternal aunts?" The man said: "Yes." He said: "Then be dutiful to them

1904.3. (Another chain) From Abu Bakr bin Hafs, from the Prophet (), and it is similar, but he did not mention "from Ibn `Umar" in it. This is more correct than the Hadith of Abu Mu'awiyah, and Abu Bakr bin Hafs is Ibn 'Umar bin Sa'd bin Abi Waqqas (narrators in the chain of this Hadith)

1905. Abu Harairah narrated that the Messenger of Allah said:"Three supplications are accepted , there is no doubt in them (about them being accepted): The supplication of the oppressed, the supplication of the traveler, and the supplication of his father against his son

1906. Abu Hurairah narrated that:the Messenger of Allah said: "A son could not do enough for his father, unless he found him as a slave and purchased him to set him free

1907. Abu Salamah said:" Abu[Ar-Raddad] Al-Laithi complained(of an illness). So 'Abdur-Rahman bin 'Awf visited him. He said: 'The best of you, and the most apt to maintain good relations, as far as I know, is Abu Muhammad('Abdur-Rahman bin 'Awf). So 'Abdur-Rahman bin 'Awf said: 'I heard the Messenger of Allah saying : "Allah, Most Blessed and Most High, said: 'I am Allah, and I am Ar-Rahman. I created the Rahim(womb), and named it after My Name. So whoever keeps good relations with it, I keep good relation with him, and whoever severs it, I am finished with him

1908. Abdullah bin Amr narrated that:the Prophet said: "Merely maintaining the ties of kinship is not adequate. But connecting the ties of kinship is when his ties to the womb are severed and he connects it

1909. Muhammad bin Jubair bin Mut'im narrated from his father, that:the Messenger of Allah said: "The one who severs ties will not enter Paradise." Ibn Abi 'Umar said: "Sufyan said: 'Meaning: Ties of the womb

1910. Umar bin 'Abdul-'Aziz said:a righteous woman, Khawlah bint Hakim said: "The Messenger of Allah came out during the middle of the day, while holding one of the sons of his daughter in his arms. He was saying: 'You are what makes them stingy, cowardly and ignorant. And you are but Raihanillah

1911. Abu Hurairah narrated:"Al-Aqra' bin Habis saw the prophet kissing Al-Hasan"- Ibn Abi 'Umar (one of the narrators) said:"Al-Hasan and Al-Husain." So he said: 'I have ten children and I do not kiss any one of them.' So the Messenger of Allah said: 'Whoever shows no mercy, he will be shown no mercy

1912. Abu Sa'eed Al-Khudri narrated that :the Messenger of Allah said: "There is no one who has three daughters, or three sisters, and he treats them well, except that he enters paradise

1913. Aishah narrated that the:Messenger of Allah said:"Whoever is tried with something from daughters, and he is patient with them, they will be a barrier from the Fire for him

1914. Abu Bakr bin 'Ubaidullah bin Anas bin Malik narrated [from Anas] that:the Messenger of Allah said: "Whoever raises two girls then I and he will enter Paradise like these two." And he indicated with his two fingers

1915. Aishah said:"A woman came to me with two daughters. She was asking (for food) but I did not have anything with me except a date. So I gave it to her and she divided it between her two daughters without eating any of it herself. Then she got up to leave, and the Prophet entered, and I informed him about her. So the Prophet said: " Whoever is tested something from these daughters (and he/she passes the test), they will be a screen for them from the Fire

1916. Abu Sa'eed Al-Khudri narrated that :the Messenger of Allah said: "Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allah regarding them, then Paradise is for him

1917. Ibn 'Abbas narrated that:the Prophet said: Whoever takes in an orphan among the Muslims to raise, to feed him and give him drink, Allah admits him into Paradise without a doubt, unless he has done a sin for which he is not forgiven

1918. Sahl bin Sa'd narrated that:the Messenger of Allah said: " I and the sponsor of an orphan shall be in Paradise like these two."And he indicated with his fingers, meaning his index and his middle finger

1919. Anas bin Malik narrated that:"An older man came to talk to the Prophet, and the people were hesitant to make room for him. The Prophet said: ;He is not one of us who does not have mercy on our young and does not respect our elders

1920. Amr bin Shu'aib narrated that his father, from his grandfather, who said that the Messenger of Allah said:'He is not one of us who does not have mercy upon our young, nor knows the honor of our elders

1921. Ibn Abbas narrated that the Messenger of Allah said:" He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil

1922. Jarir bin Abdullah narrated that the Messenger of Allah said:"Whoever does not show mercy to the people, Allah will not show mercy to him

1923. Abu Hurairah narrated that Abul- Qasim said:"Mercy is not removed (from anyone) except from a wicked one

Jami' at-Tirmidhi

1924. Abdullah bin 'Amr narrated that the Messenger of Allah said:"The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after Ar-Rahman, so whoever connects it, Allah connects him, and whoever severs it, Allah severs him
1925. Jarir bin 'Abdullah narrated : " I pledged to the Prophet to establish the Salat, give the Zakat, and to give sincere advice to every Muslim
1926. Abu Hurairah narrated that:the Messenger of Allah said: "The religion is An-Nasihah" three times. They said: "O Messenger of Allah! For Whom?" He said : "To Allah , His books, the A'immah of the Muslims, and their average people
1927. Abu Hurairah narrated that the Messenger of Allah said:: "The Muslim is the brother to the Muslim, he does not cheat him, lie to him, nor deceive him. All of the Muslim is unlawful to another Muslim: His Honor, his wealth, and his blood. At-taqwa is here. It is enough evil for a man that he belittle his brother Muslim
1928. Abu Musa Al-Ash'arf narrated that the Messenger of Allah said:: The believer is to the believer like parts of a building, each one of them supporting the other
1929. Abu Hurairah narrated that the Messenger of Allah said:: "Indeed (each) one of you is the reflection of his brother. So if he sees something harmful in him, then let him remove it from him
1930. Abu Hurairah narrated that the Messenger of Allah said:: "Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens on the Day of Judgement. And whoever helps ease a difficulty in the world, Allah will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allah will cover (his faults) for him in the world and the Hereafter. And Allah is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother
1931. Abu Ad-Darda narrated that the Messenger of Allah said:"Whoever protects his brother's honor, Allah protects his face from the Fire on the Day of Resurrection
1932. Abu Ayyub Al-Ansari narrated that the Messenger of Allah said:: It is not lawful for the Muslim to shun his brother for more than three (days); they come fare to fare and this one turns away, and that one turns away. The best of them is the one who initiates the Salam
1933. Anas said:: "When 'Abdur-Rahman bin 'Awf arrived in Al-Madinah, the Messenger of Allah established a bond of brotherhood between him and sa'd bin Ar-Rabi. So he said to him: "Come here, I will divide my wealth and give you half, and I have two wives, I will divorce one of them, and when she completes her waiting period you may marry her." He said: " May Allah bless you in your family and your wealth. Show me where the market is." So they showed him where the market was and he did not return that day except with some cottage cheese and cooking fat which he had earned as a profit. The Messenger of Allah saw him after that, and he had traces of yellow on him. So he said to him: "What is this?" He said: "I married a woman from the Ansar." He said : " What dowry did you give her?" He said: " A date-stone(of gold) - (one of the narrators) Humaid said: "Or he said: - gold equal to the weight of a date-stone." So he said: 'Have a banquet, even if with only a sheep
1934. Abu Hurairah narrated that it was said:" O Messenger of Allah! What is backbiting?" He said : " Mentioning your brother with that which he does not like." He said " What if what I said about him is so?" He said: "If what you said about him is so, then you have backbitten him, and if it is not as you said, then you have slandered him
1935. Anas narrated that the Messenger of Allah said:"Do not cut off one another, nor desert one another, nor hate one another, nor envy one another. Be you , O worshippers o Allah, brothers. It is not lawful for the Muslim to shun his brother for more than three(days)
1936. Salim narrated from his father who said that the Messenger of Allah said:"There is to be no envy except for two: A man to whom Allah grants wealth and he spends from it during the hours of the night and the hours of the day. And a man to whom Allah grants (memorization of) the Quran so he stands with it (in prayer) during the hours of the night and the hours of the day
1937. Jabir narrated that the Messenger of Allah said:"Indeed Ash-Shaitan has despaired of getting those who perform Salat to worship him.But he is engaged in sowing hatred among them
1938. Umm Kulthum bint 'Uqbah narrated that the Messenger of Allah said:"One who brings peace between people is not a liar, he says something good, or reports something good
1939. Asma bint Yazid narrated that the Messenger of Allah said:"it is not lawful to lie except in three cases: Something the man tells his wife to please her, to lie during war, and to lie in order to bring peace between the people
1940. Abu Sirmah narrated that the Messenger of Allah said:"Whoever causes harm, Allah harms him, and whoever is harsh, Allah will be harsh with him
1941. Abu Bakr As-Siddiq narrated that the Messenger of Allah said:"Cursed are those who harm a believer, or plot to do so
1942. Aishah narrated that the Messenger of Allah said:"Jibril – may the Salawat of Allah be upon him – continued to recommend me about (treating) the neighbors so (kindly and politely), that I thought he would order me to make them heirs."
1943. Mujahid narrated:"Abdullah bin Amr had a sheep slaughtered for his family, so when he came he said: 'Have you given some to our neighbor, the Jew? Have you given some to our neighbor, the Jew? I heard the Messenger of Allah saying: 'Jibril continued to advise me about (treating) the neighbors so (kindly and politely), that I thought he would order me (from Allah) to make them heirs

Jami' at-Tirmidhi

1944. Abdullah bin Amr narrated that the Messenger of Allah said : "The companion who is the best to Allah is the one who is best to his companion. And the neighbor that is the best to Allah is the one that is best to his neighbor
1945. Abu Dharr narrated that the Messenger of Allah said : "Allah has made some of your brothers as slaves under your care. So whoever has his brother under his care, then let him feed him from his food, and let him clothe him from his clothes. And do not give him a duty that he cannot bear, and if you give him a duty he cannot bear, then assist him with it
1946. Abu Bakr As-Siddiq narrated that the Messenger of Allah said : "The one who treats his slaves badly will not enter paradise
1947. Abu Hurairah narrated that Abul-Qasim, the Prophet of Repentance, said : "If somebody slanders his slave (by accusing him of committing illegal sexual intercourse) and the slave is innocent from what he says, Allah will impose the punishment upon him on the Day of Resurrection, unless it is as he said about him
1948. Abu Mas'ud [Al-Ansari] said: "I was beating a slave of mine and I heard someone behind me saying: 'Beware O Abu Mas'ud! Beware O Abu Mas'ud!' So I turned around and saw that it was the Messenger of Allah. He said: 'Allah has more power over you than you do over him.' Abu Mas'ud said: "I have not beaten any slave of mine since then
1949. Abdullah bin 'Umar narrated: "A man came to the Prophet and said: 'O Messenger of Allah! How many times should the servant be pardoned?' The Prophet was silent. Then he said: 'O Messenger of Allah! How many times should the servant be pardoned?' He said: ' Seventy times each day
1950. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah said : "When one of you beats his servant then he (should) remember Allah and, withhold your hands
1951. Jabir bin Sumurah narrated that the Messenger of Allah said : "That a man should discipline his son is better for him than to have given a Sa' in charity
1952. Ayyub bin Musa narrated from his father, from his grandfather, that the Messenger of Allah said : "There is no gift that a father gives his son more virtuous than good manners
1953. Aishah narrated: "The Prophet would accept gifts and he would give something in return
1954. Abu Hurairah narrated that the Messenger of Allah said : "Whoever is not grateful to the people, he is not grateful to Allah
1955. Abu Sa'eed narrated that the Messenger of Allah said : "Whoever is not grateful to the people, he is not grateful to Allah
1956. Abu Dharr narrated that the Messenger of Allah said : "Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you
1957. Al-Bara bin Azib narrated that the Messenger of Allah said : "Whoever gives someone some milk or silver, or guides him through a strait, then he will have the reward similar to freeing a slave
1958. Abu Hurairah narrated that the Messenger of Allah said : "When a man was walking on the road, he found a thorny branch and removed it. Allah appreciated his action by forgiving him
1959. Jabir bin Abdullah narrated that the Messenger of Allah said : "When a man narrates a narration, then he looks around, then it is a trust
1960. Asma bint Abi Bakr said: " O the Messenger of Allah! I have nothing except what was given to me by (my husband) Az-Zubair, shall I give it (in charity)?" It was said: "Do not hold (your wealth) so that Allah will hold against you
1961. Abu Hurairah narrated that the Prophet said: "Generosity is close to Allah, close to Paradise, close to the people and far from the Fire. Stinginess is far from Allah, far from Paradise, far from the people and close to the Fire. The ignorant generous person, is more beloved to Allah than the worshipping stingy person
1962. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah said: "Two traits are not combined in a believer: Stinginess and bad manners
1963. Abu Bakr As-Siddiq narrated that the Messenger of Allah said: "The swindler, the stingy person, and the Mannan shall not enter Paradise
1964. Abu Hurairah narrated that the Messenger of Allah said: "The believer is naively noble and the stingy person is deceitfully treacherous
1965. Abu Mas'ud Al-Ansari narrated that the Messenger of Allah said: "A man's spending on his family is charity
1966. Thawban narrated that the Messenger of Allah said: "The most virtuous of the Dinar is the Dinar spent by a man on his dependants, and the Dinar spent by a man on his beast in the Cause of Allah, and the Dinar spent by a man on his companions in the Cause of Allah." Abu Qilabah (one of the narrators) said: " He began with the dependants." Then he said: "And which man is greater in reward than a man who spends upon his dependants, having little ones by which Allah causes him to abstain (from the unlawful) and by which Allah enriches him
1967. Abu Shuraih Al-'Adawf said: "My eyes saw the Messenger of Allah, and my ears heard him speaking when he was speaking and he said: 'Whoever believes in Allah and the Last Day, then let him honor his guest with his reward.' They said: 'What is the reward?' He said: ' A day and a night.' He said: 'And hospitality is for three days, whatever is beyond that is charity. And whoever believes in Allah and the Last Day, then let him say what is good or keep silent
1968. Abu Shuraih Al-Kabi narrated that the Messenger of Allah said: "Hospitality is for three days, and his reward is a day and a night, and whatever is spent on him after that is charity. And it is not lawful for him (the guest) to stay so long as to cause him harm

Jami' at-Tirmidhi

1969. Safwan bin Sulaim narrated that the Prophet said:"The one who looks after a widow and a poor person is like the Mujahid in the cause of Allah, or like the one who fasts all the day and stands (in prayer) all the night
1970. Jabir bin Abdullah narrated that the Messenger of Allah said:"Every good is charity. Indeed among the good is to meet your brother with a smiling face, and to pour what is left in your bucket into the vessel of your brother
1971. Abdullah bin Mas'ud narrated that the Messenger of Allah said:"Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed righteousness leads to Paradise. A man continues telling the truth and trying hard to tell the truth until he is recorded with Allah as a truthful person. Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allah) continues lying and trying hard to lie, until he is recorded with Allah as a liar
1972. Ibn 'Umar narrated that the Messenger of Allah said:"When the slave (of Allah) lies, the angel goes a mile away from him because of the stench of what he has done."Yahya said: "(I asked) 'Abdur-Rahim bin Harun if he approved of it,and he said 'Yes
1973. Aishah narrated:"There was no behavior more hated to the Messenger of Allah than lying. A man would lie in narrating something in the presence of the Prophet, and he would not be content until he knew that he had repented
1974. Anas narrated that the Messenger of Allah said:"Al-Fuhsh is not present in anything but it mars it, and Al-Haya' is not present in anything but it beautifies it
1975. Abdullah bin 'Amr said; "The Messenger of Allah said:"The best of you are those best in conduct.' And the Prophet was not one who was obscene, nor one who uttered obscenities
1976. Samurah bin Jundab narrated that the Messenger of Allah said:"Do not curse yourselves with Allah's curse, nor with His anger, nor with the Fire
1977. Abdullah narrated that the Messenger of Allah said:"The believer does not insult the honor of others, nor curse, nor commit Fahishah, nor is he foul
1978. Ibn 'Abbas narrated that a man cursed the wind in the presence of the Prophet, so he said:"Do not curse the wind, for it is merely doing as ordered , and whoever curses something undeservingly, then the curse returns upon him
1979. Abu Hurairah narrated that the Messenger of Allah said:"Learn enough about your lineage to facilitate keeping your ties of kinship. For indeed keeping the ties of kinship encourages affection among the relatives, increases the wealth, and increases the lifespan
1980. Abudullah bin 'Amr narrated that the Messenger of Allah said:"No supplication is more readily responded to, than the supplication made for someone who is absent
1981. Abu Hurairah narrated that the Messenger of Allah said:"(The burden of) what is said by the two who vilify each other is upon the one who initiated it, as long as the one who was wronged does not transgress
1982. Al-Mughirah bin Shu'bah narrated that the Messenger of Allah said:"Do not vilify the dead (and) by that harm the living
1983. Abdullah bin Mas'ud narrated that the Messenger of Allah said:"Verbally abusing the Muslim is disobedience and fighting him is disbelief." Zubaid said:"I said to Abu Wa'il: 'Did you hear it from 'Abdullah?' He said: 'Yes
1984. Ali narrated that the Messenger of Allah said:"Indeed in Paradise there are chambers, whose outside can be seen from their inside, and their inside can be seen from their outside." A Bedouin stood and said : 'Who are they for, O Messenger of Allah?" He said: "For those who speak well, feed others, fast regularly, and perform salat [for Allah] during the night while the people sleep
1985. Abu Hurairah narrated that the Messenger of Allah said:"How wonderful it is for one of them that he obeys Allah and fulfills the rights of his master." Meaning the slave. And Ka'b said: "Allah and His Messenger spoke the truth
1986. Ibn 'Umar narrated that the Messenger of Allah said:"There shall be upon dunes of musk- I think he said: On the Day of Judgment- a slave who fulfills Allah's right and the right of his patron (master), a man who leads a people (in prayer)) and they are pleased with him. And a man who calls for the five prayers during every day and night
1987. Abu Dharr said:"The Messenger of Allah said to me: 'Have Taqwa of Allah wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior
1988. Abu Hurairah narrated that the Messenger of Allah said:"Beware of Zann (suspicion), for indeed Zann is the falsest of speech
1989. Anas narrated:" The Messenger of Allah used to mingle with us such that he said to my younger brother: 'O Abu 'Umar! What did the Nughair do?
1990. Abu Hurairah narrated:"They said: 'O Messenger of Allah! You joke with us?' He said: 'Indeed I do not say except what is true.'" (Hasan)
1991. Anas narrated:"A man sought a mount from the Messenger of Allah who said: 'Indeed, I will let you ride on a she-camel's child.' So he said: 'O Messenger of Allah! What can ashe-camel's child do?' So the Messenger of Allah said: 'Are camels borne from other than she-camels?
1992. Anas bin Malik narrated that the Messenger of Allah said:"O possessor of two ears!" Mahmud said: "Abu Usamah said: 'He only meant it as a joke
1993. Anas bin Malik narrated that the Messenger of Allah said:"Whoever avoids lying while he is doing so falsely, a house will be built for him on the skirts of Paradise. Whoever avoids arguing while he is in the right, a house will be built for him in its midst. And whoever has good character, a house will be built for him

Jami' at-Tirmidhi

in its heights

1994. Ibn Abbas narrated that the Messenger of Allah said:"It is enough sin for you that you never stop disputing

1995. Ibn Abbas narrated that the Messenger of Allah said:"Do not argue with your brother, do not joke with him, and do not make a promise, only to not fulfill it

1996. Aisha narrated:"A man sought permission to enter upon the Messenger of Allah while I was with him, so he said: 'What an evil son of his tribe, or brother of his tribe.' Then he admitted him and spoke with him. When he left, I said: 'O Messenger of Allah! You said what you said about him. Then you talked politely with him?' He said: 'O 'Aishah! Indeed among the vilest of people are those whom the people avoid, or who the people leave, fearing his filthy speech

1997. Muhammad bin Sirin narrated from Abu Hurairah - and I think he (narrated it from the Prophet) who said:"Love your beloved moderately, perhaps he becomes hated to you someday. And hate whom you hate moderately, perhaps he becomes your beloved someday

1998. Abdullah narrated that the Messenger of Allah said:"Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed's weight of faith in his heart, shall not be admitted into the Fire

1999. Abdullah narrated:"The Messenger of Allah said: 'Whoever has a speck of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a speck of faith in his heart, shall not be admitted in to the Fire.'" He said: "So a man said to him: 'I like for my clothes to be nice, and my sandals to be nice?' So he said: 'Indeed Allah loves beauty. But pride is refusing the truth and belittling the people

2000. Iyas bin Salamah bin Al-Akwa' narrated from his father that the Messenger of Allah said:"A man shall remain exalting himself until he is written among the tyrants, so that he suffers from their afflictions

2001. Jubair bin Mut'im narrated from his father who said:"They (meaning the people in general) told me that I was proud, while I rode a donkey, wore a cloak, and I milked the sheep. And the Messenger of Allah said to me: "Whoever does these, then there is no pride (arrogance) in him

2002. Abu Ad-Dardh narrated that the Messenger of Allah said:"Nothing is heavier on the believer's Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person

2003. Abu Ad-Dardh narrated that the Messenger of Allah said:"Nothing is placed on the Scale that is heavier than good character. Indeed the person with good character will have attained the rank of the person of fasting and prayer

2004. Abu Hurairah narrated that the Messenger of Allah was asked about that for which people are admitted into Paradise the most, so he said:"Taqwa of Allah, and good character." And he was asked about that for which people are admitted into the Fire the most, and he said: " The mouth and the private parts

2005. Abu Wahb narrated that :'Abdullah bin Al-Mubarak explained good character, and then he said: "It is a smiling face, doing one's best in good, and refraining from harm

2006. Abu Al-Ahwas narrated from his father who said:"I said: 'O Messenger of Allah! I stayed with a man who did not entertain me nor behave hospitably with me. Then he came to stay with me, shall I reciprocate the same to him?' He (said: 'No, entertain him." He said: 'He (saw me wearing tattered clothes and said:'(Do you have any wealth?' I said: 'Allah has given me various kinds of wealth through camels and goats.' He said: 'Then let it be seen on you)

2007. Hudhaifah narrated that the Messenger of Allah said:"Do not be a people without a will of your own, saying: 'If people treat us well, we will treat them well; and if they do wrong, we will do wrong,' but accustom yourselves to do good if people do good, and do not behave unjustly if they do evil."

2008. Abu Hurairah narrated that the Messenger of Allah said:"Whoever visits the sick, or visits his brother in Allah (faith), a caller calls out: 'May you have goodness and livelihood be good, and may you dwell in an adobe in Paradise

2009. Abu Hurairah narrated that the Messenger of Allah said:"Al-Haya is from faith, and faith is in Paradise. Obscenity is from rudeness, and rudeness is in the Fire

2010. Abdullah bin Sarjis Al-Muzam narrated that the Messenger of Allah said:"Taking the good route is a part of the twenty-four parts of Prophethood

2011. Ibn 'Abbas narrated that the Messenger of Allah said to the Ashajj 'Abdul-Qais:"Indeed there are two traits in you that Allah loves: Forbearance, and deliberateness

2012. Abdullah-Muhaimin bin 'Abbas bin Sahl bin Sa'd As-Saidi narrated from his father, from his grandfather, who said that the Messenger of Allah said:"Deliberateness is from Allah, and haste is from the Ash-shaitan

2013. Abu Ad-Darda narrated that the Messenger of Allah said:"Whoever was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good

2014. Ibn 'Abbas narrated:"The Messenger of Allah sent Mu'adh [bin Jabal] to Yemen, and said: 'Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allah

2015. Anas narrated:that "I served the Prophet for ten years. He never said Uff and never blamed me by saying: 'Why did you do so' or why did you not do so?' And the Messenger Of Allah had the best character among all of the people. I never touched Khazz nor silk, nor anything softer than the hand of the Messenger of Allah, nor have I smelled musk, or a fragrance sweeter than the sweat of the Messenger of Allah

Jami' at-Tirmidhi

2016. Abu Abdullah Al-Jadali narrated:"I asked 'Aishah about the character of the Messenger of Allah. She said: 'He was not obscene, nor uttering obscenities, nor screaming in the markets, he would not return an evil with an evil, but rather he was pardoning and forgiving

2017. Aishah narrated:"I was not jealous of any wife of the Prophet as I was jealous of Khadijah, and it was not because I saw her. It was only because the Messenger of Allah mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadijah's friends to gift them some of it

2018. Jabir narrated that the Messenger of Allah said:"Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgement are the Thartharun, and the Mutashaddiqun and the Muthafaihiqun." They said: "O Messenger of Allah! We know about the Thartharun, and the Mutashaddiqun, but what about the Muthafaihiqun?" He said:"The arrogant

2019. Ibn 'Umar narrated that the Messenger of Allah said:"The believer is not one who curses others

2020. Abu Hurairah narrated that a man came to the Messenger of Allah and said:"Teach me something that is not too much for me so that, perhaps, I may abide by it." He (S.A.W) said: "Do not get angry." He repeated that (the request) a number of times, each time he replied: 'Do not get angry

2021. Sahl bin Mu'adh bin Anas Al-Juhani narrated that the Messenger of Allah said:"Whoever suppresses his rage while he is able to unleash it, Allah will call him before the heads (leaders) of creation on the Day of Judgement, so that he can inform Him of which of the Hur he would like

2022. Anas bin Malik narrated that the Messenger of Allah said:"No young person honors an elder due to his age, except that Allah appoints for him one who will honor him at that age

2023. Abu Hurairah narrated that the Messenger of Allah (s.A.W) said:"The gates of Paradise are opened on Monday and Thursday. In them, (will enter) whoever has not associated anything with Allah will be forgiven, except for the two who shun each other, (about whom) it is said: 'Return these two until they make amends

2024. Abu Sa'eed narrated:"Some persons from the Ansar asked for (something) from the Messenger of Allah (s.a.w) and he gave them. They again asked him for (something), and he gave them. Then he said: 'whatever of good that I have, I would never hoard it from any of you. (Remember) whoever abstains from asking others, Allah will make him content, and whoever tries to make due, Allah will suffice him. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and more encompassing than patience

2025. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Indeed among the worst of people to Allah, on the Day of Judgment, is the two faced person

2026. Hammam bin Al-Harith said:"Aman passed by Hudhaifah bin Al-Yaman and it was said to him: "This person conveys news about the people to the leaders.' So Hudaifah said: 'The Messenger of Allah said: 'The Qatat shall not enter paradise.'" (Sahih)Sufyan said: "The Qatat is the Nammam

2027. Abu Umamah narrated that the Messenger of Allah (s.A.W) said:"Al-Haya' and Al-'Iy are two branches of faith, and Al-Badha and Al-Bayan are two branches of Hypocrisy

2028. Ibn 'Umar narrated that two men arrived during the time of the Messenger of Allah delivering an address. The people were amazed by their speech, so the Messenger of Allah turned to us and said:"Indeed there is magic in eloquence'-or- 'Indeed some eloquence is magic

2029. Abu Hurairah narrated that the Messenger of Allah said:"Charity does not diminish wealth, Allah does not increase a man in anything for his pardoning (others) but in honor, and none humbles himself for Allah but Allah raises him

2030. Ibn 'Umar narrated that Prophet said:"Oppression shall be darkness on the Day of Judgment

2031. Abu Hurairah narrated:"The Messenger of Allah (s.a.w) never criticized any food. if he liked it, he would eat it, and if not, he would leave it

2032. Nafi' narrated that Ibn 'Umar said:"The Messenger of Allah (s.a.w) ascended the Minbar and called out with a raised voice: 'O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslims brother's secrets, Allah exposes his secrets wide open, even if he were in the depth of his house.'" He (Nafi') said: ' One day Ibn 'Umar looked at the House- or – the Ka'bah and said: 'What is it that is more honored than you, and whose honor is more sacred than yours! And the believer's honor is more sacred to Allah than yours.'"

2033. Abu Sa'eed narrated that the Messenger of Allah (s.a.w) said:"There is no forbearance except for the one who stumbled, and there is no wisdom except for the one who has experience." (Dai'f)

2034. Jabir narrated that the Prophet (s.a.w) said:"Whoever is given a gift, then if he finds something let him reciprocate. If he has nothing, then let him mention some praise. For whoever has mentioned some praise, then he has expressed his gratitude. And whoever refrains (from doing so) then he has committed Kufr. And whoever pretends to be satisfied by that which he was not given, he is like the one who wears a garment of falsehood

2035. Usamah bin Zaid narrated that the Messenger of Allah (s.a.w) said:"Whoever some good was done to him, and he says: 'May Allah reward you in goodness' then he has done the most that he can of praise

Chapters on Medicine

Jami' at-Tirmidhi

2036. Qatadah bin An-Nu'man narrated that the Messenger of Allah (s.a.w) said:"When Allah loves a slave, He prevents him from the world, just as one of you prevents his sick from water." Another chain reports a similar narration

2037. Umm Al-Mundhir said:"The Messenger of Allah () entered upon me, while `Ali was with him, and we had a cluster of unripe dates hanging." She said: "The Messenger of Allah () began eating, and `Ali ate with him. The Messenger of Allah () said to `Ali: 'Stop, stop, for you are still recovering.' So `Ali sat and the Prophet () ate." She said: "I made some chard and barley for them, so the Prophet () said: 'O `Ali eat from this, for indeed it will be more suitable for you.'" Another chain reports a similar narration

2038. Usamah bin Sharik said:"Some Bedouins asked: 'O Messenger of Allah (s.a.w) shall we treat (our ill)?' He said: 'Yes, O worshipers of Allah! Use remedies. For indeed Allah did not make a disease but He made a cure for it' - or - 'a remedy. Except for one disease.' They said: 'O Messenger of Allah (s.a.w)! What is it?' He said: 'Old age

2039. Aishah narrated:"Whenever one of the wives of the Messenger of Allah (s.a.w) became (feverishly) ill, he would order that some broth be prepared. Then he would tell them to take some of the broth. And he would say: 'It firms the heart of the grieved, and it rids the worries from the heart of the ill just as one of you removes dirt from her face with water.'" Another chain reports a similar narration

2040. Uqbah bin Amir Al-Juhani narrated that the Messenger of Allah (s.a.w) said:"Do not force your sick to eat, for indeed Allah, Blessed and Most High, provides them food and drink."(Dai'f)

2041. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Use this black seed. For indeed it contains a cure for every disease except As-Sam" And As-Sam is death

2042. Anas narrated "Some people from Urainah arrived in Al-Madinah, and they were uncomfortable (with the climate). So the Messenger of Allah (s.a.w) sent them some camels from charity. He told them:"Drink from their milk and Urine

2043. Abu Hurairah narrated (from the Messenger of Allah (s.a.w)):"Whoever kills himself with (an instrument of)iron, he will come on the Day Of Judgment with his iron in his hand, to continually stab himself in his stomach with it, in the fire of Jahannam, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of Jahannam, dwelling in that state eternally

2044. Abu Hurairah narrated (that the the Messenger of Allah (s.a.w)) said:"Whoever kills himself with (an instrument of)iron, his iron will be in his hand, to continually stab himself in his stomach with it, in the fire of Jahannam, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of Jahannam, dwelling in that state eternally. And whoever throws himself from a mountain to kill himself, then he will be continually throwing himself in the Fire of Jahannam, dwelling in that state eternally." Another chain reports a similar narration

2045. Abu Hurairah narrated:"The Messenger of Allah (s.a.w) forbade from cures that are Khabith." [Abu 'Elsa said:] Meaning poison

2046. Simak narrated that he heard 'Alqamah bin Wa'il narrate from his father, that he witnessed the Prophet (s.a.w) being asked by Suwaid bin Tariq -or Tariq bin Suwaid- about Khamr, and he forbade it. So he said:"We use it as a treatment." So the Messenger of Allah (S.A.W) said: "It is certainly not a treatment, rather, it is a disease." Another chain reports a similar narration

2047. Ibn 'Abbas narrated that the Messenger of Allah (s.a.w) said:"Indeed the best of what you treat is As-Sa'ut, Al-Ladud, cupping and laxatives.' So when the Messenger of Allah (S.A.W) was suffering his companions treated him with Al-Ladud, and when they were finished he said: 'Treat them with Al-Ladud.' So all of them except Al-Abbas were treated with Al-Ladud."(Daif)

2048. Ibn 'Abbas narrated that the Messenger of Allah (s.a.w) said:"Indeed the best of what you treat is As-Sa'ut, Al-Ladud, cupping and laxatives.' And the best of what you use for Kuhl is Ithmid, for it clears the vision and grows the hair (eye-lashes)." And he said:" The Messenger of Allah (s.a.w) had a Kuhl holder with which he would apply Kuhl before sleeping three in each eye

2049. Imran bin Husain narrated that the Messenger of Allah (s.a.w) prohibited cauterization. He said:"We were tested (with severe medical condition) so we were cauterized, but we did not have good results, nor was it successful for us." Another chain reports a similar narration

2050. Anas narrated:"The Prophet (S.A.W) cauterized As'ad bin Zurarah for Shawkah

2051. Anas narrated:"The Prophet (S.A.W) would get cupped in his jugular veins and his upper back. And he would get cupped on the seventeenth (of the month), (or) the nineteenth, and (or) the twenty first

2052. Ibn Mas'ud said:"The Messenger of Allah (S.A.W) narrated about the Night of Isra', saying that he did not pass an assembly of angels except that they ordered him: 'Order cupping among your Ummah

2053. Abbad bin Mansur narrated from 'Ikrimah who said:"Ibn 'Abbas had three boys who were cuppers. He would use the proceeds from two of them for himself and his family, and one of them would cup him and his family." He said: " Ibn 'Abbas said: 'The Prophet (S.A.W) said: 'How excellent is the slave who cups, letting the blood, relieving the back, and clearing the vision.'" And he said: "Indeed the best for you to cup on are the seventeenth, the nineteenth, and the twenty-first." And he said: "Indeed the best of what you treat is As-Sa'ut, Al-Ladud, cupping and laxatives." And indeed, The Messenger of Allah (S.A.W) was given medicine by Al-Abbas and his companions. So the The Messenger of Allah (S.A.W) said: "Who gave me this medicine?" All of them were silent, so he said that there shall not

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remain anyone in the house but he should be treated with Ladud except for his uncle Al-Abbas." An-Nadr said: "Al-Ladud is Al-Wajur

2054. Ali bin 'Ubaidullah narrated that his grandmother [Salma] - who used to serve the The Prophet (S.A.W) said:"There was no wound nor cut on the Messenger of Allah (S.A.W) but he would order me to put Hinna on it." Another chain reports a similar narration

2055. Aqqar bin Al-Mughirah bin Shu'bah narrated from his father who said that the Messenger of Allah (s.a.w) said:"Whoever seeks treatment by cauterization, or with Ruqyah, then he has absolved himself of At-Tawakkul (reliance upon Allah)

2056. Anas narrated that :the Messenger of Allah (s.a.w) permitted Ruqyah for the scorpion sting, the(evil) eye, and An-Namlah. Another chain reports a similar narration

2057. Imran bin Husain narrated that the Messenger of Allah (S.A.W) said:"No Ruqyah except for the (evil) eye and the scorpion sting

2058. Abu Sa'eed narrated:"The Messenger of Allah(S.A.W) would seek refuge from the jinn and the (evil) eye of humans, until Al-Mu'awwidhatain were revealed. So when they were revealed he used them and left other than them

2059. Asma' bint 'Umaish said:" I said: 'O Messenger of Allah (S.A.W)! Some of Ja'far's children have suffered from an accelerated case of the inflammation of the eye, so should I have them treated with Ruqyah?' He said: 'Yes,for indeed if there was anything that could overcome the Decree, then the evil eye would overcome it

2060. Ibn 'Abbas narrated that the Messenger of Allah (S.A.W) used to seek refuge for Al-Hasan and Al-Husain saying:""U'idhukuma bikalimatillahi-tammati,min kulli shaitanin wa hammatin, wa minkulli'ainin lammah (I seek refuge for the two of you in the Perfect Words of Allah, from every devil and every poisonous pest, and from every harmful eye)." And he would say: "It is with this that Ibrahim would seek refuge for Ishhaq and Ismail [peace be upon them]." Another chain reports a similar narration

2061. Hayyah bin Habis At-Tamimi narrated:My father narrated that he heard the Messenger of Allah (s.a.w) saying: "There is nothing to Al-Ham, and the eye is real

2062. Ibn 'Abbas narrated that the Messenger of Allah (s.a.w) said:"If there was anything that could overcome the Decree then the (evil) eye would overcome it, and when you are requested to wash (due to it) then wash

2063. Abu Sa'eed narrated:"The Messenger of Allah (s.a.w) dispatched us on a military expedition. We camped with some people and asked them to entertain us but they did not entertain us. Their leader was stung so they came to us saying: 'Is there anyone among you who can treat a scorpion sting with Ruqyah?' I said: 'Yes I can. But I will not do any Ruqyah until you give us some sheep.' They said: 'Then we shall give you thirty sheep.' We accepted that,and I recited Al-Hamda [Lillah] seven times. He became better and we took the sheep." He said: "We became concerned about that being permissible and said: 'Do not be hasty until we reach the Messenger of Allah (S.A.W)." He said: "When we arrived with him I mentioned what I did to him. He(S.A.W)said: 'How did you know that it was a Ruqyah? Take the sheep, and assign me a share among you

2064. Abu Sa'eed Al Khudri narrated:"Some of the Companions of the Messenger of Allah (S.A.W) came across a tribe of Bedouins that did not entertain them,nor behave hospitality with them. Their leader became ill, and they came to us saying: 'Do you have any medicine?'We said: ' Yes. But you did not entertain us nor have us as guests so we will not do anything until you give us something.' Then they gave sheep for that." He said: 'So a man from us began reciting the Opening of the Book (Surat Al-Fatihah) and he was cured. So when we came to the Messenger of Allah (S.A.W) we mentioned to him, He said: 'How did you know it was Ruqyah?' And he did not mention any prohibition against it,and he said: 'Eat , and assign me a share among you from them (Sheep)

2065. Abu Khizamah narrated from his father who said:"I asked the Messenger of Allah (S.A.W): 'O Messenger of Allah(S.A.W)! Do you think that the Ruqyah we use, the treatments we use, and what we seek to protect ourselves will contradict anything from Allah's Decree?' He said: 'They are from Allah's Decree

2066. Abu Hurairah narrated that the Messenger of Allah (S.A.W) said:"Al-'Ajwah is from Paradise and it contains a cure for poison. Truffles are a form of manna, and its liquid is a cure for the eye

2067. Sa'eed bin Zaid narrated that the Prophet (S.A.W) said:"Truffles are a form of manna, and its liquid is a cure for the eye

2068. Abu Hurairah narrated that people among the Companions of the Prophet (S.A.W) would say:"Truffles are the earth's smallpox." So the Messenger of Allah (S.A.W) said: "Truffles are a form of manna, and its liquid is a cure for the eye. Al-'Ajwah is from Paradise, and it contains a cure for poison

2069. Qatadah said:"It was narrated to me that Abu Hurairah said: 'I took three truffles, or five, or seven, and pressed them. Then I put their liquid in a bottle, and I used it on the eyes of a slave girl of mine so she was cured

2070. Qatadah said:"It was narrated to me that Abu Hurairah said:'Ash-Shuniz is a cure for every disease except As-Sam.' Qatadah said: "One takes twenty-one seeds daily, and puts them in a cloth, then infuses (water) and sniffs two drops in his right nostril, and one drop in the left. The second (day) two drops are sniffed in the left, and one drop in the right. The third (day) two drops in the right and one drop in the left

2071. Abu Masud Al-Ansari narrated:"The Messenger of Allah (S.A.W) prohibited the price of a dog,the earnings of a fornicator (from fornication), and the payment made to the fortune-teller

2072. Eisa Ibn 'Abdur-Raman bin Abi Laila said:"I entered upon 'Abdullah bin 'Ukaim Abu Mabad Al-Juhani to visit him, while he had Humrah. I said:'Why don't you

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hang something?" He said: 'Death is better than that. The Prophet (S.A.W) said: "Whoever hangs something, he is entrusted to it." Another chain reports a similar narration

2073. Rafi' bin Khadij narrated that the Prophet (S.A.W) said:"Fever is from the agitation of the Fire, so cool it with water

2074. Aishah narrated that the Messenger of Allah (S.A.W) said:"Fever is from the heat of the Hell, so cool it with water." Another chain reports similar narration

2075. Ibn 'Abbas narrated:"For fever, and all pains, the Prophet (S.A.W) would teach them to say: Bismillahil-Kabir; a'udhu billahil-'Azimi min sharri kulli 'irqin na'arin, wa min sharri harrin-nar. (In the name of Allah the Great, I seek refuge with Allah the Magnificent from the evil of every gushing vein, and from the evil of the heat of the Fire)

2076. Aishah narrated from Wahb's daughter - and she is Judamah - who said:"I heard the Messenger of Allah (S.A.W) saying: 'I wanted to prohibit Al-Ghilah, but the Persians and Romans did it, and they did not kill their children

2077. Aishah narrated from Judamah bint Wahb Al-Asadiyyah that she heard the Messenger of Allah (S.A.W) saying:"I intended to prohibit Al-Ghilah until I remembered that the Persians and Romans do that, without any harm to their children

2078. Qatadah narrated from Abu 'Abdullah that Zaid bin Arqam said:"The Prophet (S.A.W) would acclaim oil and Wars for (the treatment of) pleurisy." Qatadah said: "And it is put in the mouth on the side which he is suffering

2079. Maimun Abu' Abdullah said:"I heard Zaid bin Arqam say: 'The Messenger of Allah (S.A.W) ordered us to use Qust Al-Bahri and oil to treat Pleurisy

2080. Uthman bin Abi Al-'As narrated:"The Messenger of Allah (S.A.W) came to me while I had a pain that almost ruined me. So,the Messenger of Allah (S.A.W) said: 'Rub it with your right hand seven times and say A'udhu bi 'Izzatillah Wa Qudratihi wa Sultanihi min sharri ma ajid.'" ("I seek refuge in Allah's might, power, an authority, from the evil of what I suffer.") He said: "So I did it, and Allah removed what I had, and I never ceased telling my family and others to do it

2081. Asma' bint 'Umais narrated that the Messenger of Allah (S.A.W) asked her what they used as a laxative. She said:"Shubrum" He said: "It is hot and too strong." She said:"Then I used Senna as a laxative." So the Prophet (S.A.W) said: "If there was anything that would have a cure for death in it, then it would have been Senna

2082. Abu Sa'eed said:"A man came to the Prophet (S.A.W) and said: 'My brother is suffering from loose bowels.' He said: 'Let him drink Honey.' So he drank it. Then he came and said: O Messenger of Allah (S.A.W)! He has drunk honey, but it has only made him more worse.' So the Messenger of Allah (S.A.W) said: ' Let him drink honey.'" He said: "So he drank it. Then he came and said: 'O Messenger of Allah (S.A.W)! I gave him some more to drink, but it has only made him more worse.'" He said: "The Messenger of Allah (S.A.W) said: 'Allah has told the truth,and your brother's stomach has lied. Give him honey to drink'. So he gave him some more honey to drink and he was cured

2083. Ibn 'Abbas narrated that the Prophet (S.A.W) said:"There is no Muslim worshiper who visits one who is ill - other than at the time of death - and he says seven times: As'alullah Al-'Azeem Rabbal 'Arshil 'Azeem an yashfik ('I ask Allah the Magnificent, Lord of the Magnificent Throne to cure you') except when he will be cured

2084. Thawban narrated that the Prophet (S.A.W) said:"When one of you suffers from fever - and indeed fever is a piece of the Fire - let him extinguish it with water. Let him stand in a flowing river facing the direction of it and say: Allahummashfi 'abdaka wa saddik Rasulak ('In the name off Allah. O Allah! Cure your slave and testify to Your Messenger.)' Doing so after Salat As-Subh(Fajr) and before the rising of the sun. Let him submerge himself in it three times, for three days. If he is not cured in three, then five. If he is not cured in five, then seven. If he is not cured in seven, then nine. For indeed it will not remain after nine, with the permission of Allah

2085. Abu Hazim said:"While I was listening, Sahl bin Sa'd was asked: 'What were the wounds of the Messenger of Allah (S.A.W) treated with?' He said: 'None is alive who is more knowledgeable of it than I. 'Ali would come with water in his shield, and Fatimah would use it to wash his blood off,and a mat was burnt for him and his wounds were filled with it(its ashes)

2086. Anas bin Malik narrated that the Messenger of Allah (S.A.W) said:"The parable of the ill when he is cured and becomes healthy is that of hail that falls from the heavens in its purity and its color

2087. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (S.A.W) said:"When one of you visits the ill, then reassure him regarding his lifespan. Indeed that will not repel anything, but it will comfort his soul

2088. Abu Hurairah narrated that the Prophet(S.A.W) visited a man who was ill, so he said:"Cheer up, for indeed Allah said: 'It is My Fire which I impose upon My sinning slave as his portion of the Fire.'" (Hasan) Al-Hasan said: "They would hope that the fever that occurred at night would atone for any deficiency caused by sins

2089.

Chapters On Inheritance

2090. Abu Hurairah narrated that the Messenger of Allah(S.A.W) said:"Whoever leaves wealth then it is for his heirs, and whoever leaves poor dependents then it

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(the responsibility) is for me

2091. Abu Hurairah narrated that the Messenger of Allah(S.A.W) said:"Learn the laws of inheritance and the Quran, and teach the people, for I am a mortal

2092. Jabir bin 'Abdullah said:"The wife of Sa'd bin Ar-Rabi came with her two daughters from Sa'd to he Messenger of Allah(S.A.W)and said; O Messenger of Allah(S.A.W)! these two are daughters of Sa'd bin Ar-Rabi who fought along with you on the day of Uhud and was martyred. Their uncle took their wealth, without leaving any wealth for them, and they will not be married unless they have wealth.' He said: 'Allah will decide on that matter.' The ayah about inheritance was revealed, so the Messenger of Allah(S.A.W) sent (word) to their Uncle saying: Give the two daughters of Sa'd two thirds, and give their mother one eighth, and whatever remains, then it is for you

2093. Huzail bin Shurahbil said:"A man came to Abu Musa and Salman bin Rabiah and asked them about a daughter, a son's daughter, a father's sister and a mother's sister. So they said: 'For the daughter is half, for the sister of the father and the mother is what remains.' And they said to him: Go to Abdullah (bin Masud) and ask him, for surely he will concur with us.' So he went to 'Abdullah mentioning that to him and informing him what they had said. 'Abdulah said: 'If that were the case, then I would ave erred and not been among the rightly-guided (on the matter). Rather, I will judge with what the Messenger of Allah(S.A.W) judged: For the daughter is half, for the son's daughter a sixth, totaling two-thirds and for the sister is what remains

2094. Al-Harith narrated that 'Ali said:"You recite this ayah: After payment of legacies he(or she) may have bequeathed or debts, without causing harm. And indeed the Messenger of Allah(S.A.W) judged the debt before the will and that the children (sons and daughters)from the same mother and father inherit,not the sons from various mothers. The man inherits from his brother from his father, and his mother, not his brother from his father. Another chain reports a similar narration

2095. Al-Harith narrated that 'Ali said:"The Messenger of Allah(S.A.W) judged that the children (sons and daughters) from the same mother and father inherit, not the sons from various mothers

2096. Jabir bin 'Abdullah said:"The Messenger of Allah(S.A.W) came to visit me while I was ill at Banu Salamah. I said : 'O Prophet of Allah(S.A.W)! How shall I divide my wealth among my children?' But he did not say anything to me, until the following was revealed: Allah commands you regarding your children's (inheritance): to the male, a portion equal to that of two females

2097. Jabir bin 'Abdullah said:"I was ill, so the Messenger of Allah(S.A.W)came to visit me and found me unconscious. He came walking while Abu Bakr and 'Umar were with him. The Messenger of Allah(S.A.W) performed Wudu, then poured the remaining water on me, so I came to my senses. I said: 'O Messenger of Allah(S.A.W)! how shall I dispose of my wealth?' - or - 'What shall I do with my wealth?' He did not reply anything to me" -and he had nine sisters- "until the Ayah about the inheritance was revealed: they ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah." Jabir said: "It was revealed regarding me

2098. Ibn 'Abbas narrated that the Messenger of Allah(S.A.W) said:"Give the shares of inheritance to those who are entitled to them. As for what remains, then it is for the closet male relative." Another chain reports similar narration

2099. Imran bin Husain narrated:"A man came to the Prophet (S.A.W) and said" 'My son died, so what do I inherit from him?' He said: 'For you is a sixth.' When he turned to leave,he called him and said: 'For you is another sixth.' So when he turned to leave , he called him saying: 'The last sixth is consumable for you

2100. Qabisah bin Dhuw'aib said:"A grandmother - the mother of a mother, or the mother of a father - came to Abu Bakr and she said: 'a son of my son' - or, 'a son of my daughter died, and I have been informed that there is a right (from the wealth) for me in the Book.' So Abu Bakr said: 'I do not find that there is a right for you in the Book, and I have not heard that the Messenger of Allah(S.A.W) judged anything for you. I shall ask the people.' So, Al-Mughirah bin Shu'bah testified that the Messenger of Allah(S.A.W) gave her (case) a sixth. He said: 'And who heard that along with you?' He said: 'Muhammad bin Maslamah.'" He said: "So he gave her a sixth. Then the other grandmother who was left behind came to 'Umar." Sufyan said: "And Ma'mar said to me in addition, from Az-Zuhri - and I do not remember it to be from Az-Zuhri, rather I remember it to be from Ma'mar - that 'Umar said: 'If the two of you are together then it is for both of you, and whichever of you is alone with it (the sixth), then it is for her

2101. Qabisah bin Dhuw'aib said:"A grandmother came to Abu Bakr to ask him about her inheritance. He said to her, 'There is noting for you in the Book of Allah and there is nothing for you in the Sunnah of the Messenger of Allah(S.A.W). So ,return until I ask the people. So he asked the people and Al-Mughirah bin Shu'bah said: 'I was present when the Messenger of Allah(S.A.W) gave her (case) a sixth.' So he said: 'Was anyone else with you?' Muhammad bin Maslamah stood to say the same as what Al-Mughirah bin Shu'bah said. So Abu Bakr implemented that for her." Then the other grandmother came to 'Umar bin Al-Khattab to ask him about her inheritance. He said: 'There is nothing in the Book of Allah for you, but there is that sixth. So if the two of you are together then it is for both of you, and whichever of you remains), then it is for her

2102. Abdullah bin Mas'ud said, about the grandmother along with her daughter:"The Messenger of Allah(S.A.W) gave the first grandmother, along with her son, a sixth for them to consume while her son was living

2103. Abu Umamah bin Sahl bin Hunaif said:"Umar bin Al-Khattab sent me with a letter to Abu'Ubaidah (saying) that The Messenger of Allah(S.A.W) said : 'Allah and His Messenger are responsible for the one who has no patron. And the maternal uncle inherits from the one who has no heirs

2104. Aishah narrated that the Messenger of Allah(S.A.W) said:"The maternal uncle inherits from the one who has no heirs

2105. Aishah narrated that a freed slave of the Prophet (s.a.w) fell from foliage on a date-palm and died. So the Prophet (S.A.W) said:"See if he has any heirs." They

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said: "No." He said: 'Pay it to someone among the people of the town

2106. Ibn 'Abbas narrated that :a man died during the time of the Messenger of Allah(S.A.W) ,and he did not leave any heirs except for a slave that he had freed. So the Prophet gave him his inheritance

2107. Usamah bin Zaid narrated that the Messenger of Allah(S.A.W) said:"The Muslim does not inherit from the disbeliever, nor the disbeliever from the Muslim." Another chain reports a similar narration

2108. Jabir narrated that the Prophet(S.A.W) said:"The people of two religions do not inherit from each other

2109. Abu Hurairah narrated that the Prophet(S.A.W) said:"The murderer will not inherit

2110. Sa'eed bin Al-Musayyab said:"Umar said: 'The blood-money is upon the 'Aqilah, and the wife does not inherit anything from the blood-money of her husband.' So Ad-Dahhak bin Sufyan Al-Kilabi informed him that the Messenger of Allah(S.A.W) wrote to him, (saying) to give the wife of Ashyam Ad-Dababi the inheritance from her husband's blood-money

2111. Abu Hurairah narrated that :the Messenger of Allah(S.A.W) judged the payment of a Gurrah male or female slave in the case of a woman's fetus from Banu Libyan which miscarried. Then the woman who was required to give the Gurrah died, so the Messenger of Allah(S.A.W) judged that her inheritance be given to her children and her husband, and that her blood-money be paid by her 'Asabah

2112. Abudullah bin Mawhab - and some of them said- 'Abdullah bin Wahb, narrated from Tamim Ad-Dari who said:'I asked the Messenger of Allah(S.A.W): What is the Sunnah regarding a man among the people of the Shirk who accepts Islam at the hand of a man among the Muslims?' So the Messenger of Allah(S.A.W) said: "He is the closet of the people to him in his life and in his death

2113. Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allah(S.A.W) said:"Any man who fornicates with a free woman, or a slave woman, then the child born from Zina does not inherit, nor is it inherited from

2114. Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allah(S.A.W) said:"The one who inherits the Wala is the one who inherits the wealth

2115. Wathilah bin Al-Asqa' narrated that the Messenger of Allah(S.A.W) said:"The woman collects three inheritance: Whomever she freed, whomever she found, and the child for which she made Li'an

Chapters On Wasaya (Wills and Testament)

2116. Amir bin Sa'd bin Abi Waqqas narrated from his father, who said:"I was ill during the year of the Conquest (of Makkah) with an illness bringing me to the brink of death. So The Messenger of Allah (S.A.W) came to visit me, and I said: 'O Messenger of Allah (S.A.W)! Indeed I have a great deal of wealth and I do not have any heirs except my daughter, so should I will all of my wealth?' He said: 'No.' I said: 'Then two-thirds of my wealth?' He said: 'No.' I said: 'Then half?' He said: 'No.' I said: 'Then a third' He said: 'No.' A third and a third is too much. If you leave your heirs without need it is better than to leave them in poverty begging from the people. Indeed you do not do any spending (on your family) except that you are rewarded for it, even the morsel of food you raise to your wife's mouth." He said: "I said: 'Will I be left behind from my emigration?' He said: 'You will not be left behind after me, and do righteous deeds intending Allah's Face, except that it will add to your elevation in rank. Perhaps you will remain until some people benefit from you and others will be harmed by you. O Allah! Complete the emigration of my companions and do not turn them on their heels. But the case of Sa'd bin Khawlah is sad." the Messenger of Allah (S.A.W) felt sorry for him dying in Makkah

2117. Abu Hurairah narrated that the Messenger of Allah (S.A.W) said:"Indeed a man, and a woman, perform deeds in obedience to Allah for sixty years, then death presents itself to them, and they cause such harm in the will that the Fire becomes warranted for them."Then he recited: After payment of legacies he (or she) may have bequeathed or debts, without causing harm. This is a Commandment from Allah. up to His saying: That is the magnificent success

2118. Ibn 'Umar narrated that the Messenger of Allah (S.A.W) said:"It is not right for a Muslim man to spend two nights, having what he would will, without having his will written with him

2119. Talhah bin Musarrif said:"I said to Ibn Abi Awfi: Did the Messenger of Allah (S.A.W) leave a will?' He said: 'No' I said: 'How is the will written, and how was it enjoined upon the people?' He said: 'It was ordered in the Book of Allah, Most High

2120. Abu Ummah said:"During the year of the Farewell Pilgrimage, I heard the Messenger of Allah (S.A.W) saying in the Khutbah: 'Indeed Allah, Most Blessed and Most High, has given the right due to everyone deserving a right. So there is no will for an heir, the child is for the bed, and for the fornicator is the stone, and their reckoning is for Allah, Most High. And whoever claims someone other than his father, or an affiliation with other than his Mawali, then upon him is the continued curse of Allah until the Day of Judgment. The wife is not to spend from her husband's house except with her husband's permission.' They said: 'O Messenger of Allah! Not even food?' He said: 'That is the most virtuous of our wealth.' And he said: 'The borrowed is to be returned, the endowment is to be refunded and the debt is to be repaid, and the guarantor is responsible

2121. Amr bin Kharajah narrated:"The Prophet (s.a.w) gave a Khutbah upon his she-camel, while I was under the front of her neck, and she was chewing her curd, with her saliva dripping between my shoulders. I heard him saying: 'Indeed Allah, Most Blessed and Most High, has given the right due to everyone deserving a

right. So there is no will for an heir, the child is for the bed, and for the fornicator is the stone

2122. Al-Harith narrated from 'Ali:"The Prophet (s.a.w) judged with the debt before the will, and you people recite the will before the debt

2123. Abu Habibah At-Ta'i said:"My brother willed a portion of his wealth to me. So I met Abu Ad-Darda and said: 'My brother has willed a portion of his wealth to me, so where do you suggest that I should give it- to the poor, the needy, or the Mujahidin in Allah's Cause?' He said: 'As for me, then I would not consider them equal to the Mujahidin. I heard the Messenger of Allah (S.A.W) saying: "The parable of the one who frees a slave at the time of his death is that of the one who gives a gift when he is satisfied (fulfilled his needs)

2124. Urwah narrated that :Aishah had informed him that Barrirah came to her (Aishah) seeking her help for her writ of emancipation, and she had not yet paid anything for her writ of emancipation. So Aishah said to her: 'Return to your people, and if they agree to me paying for your writ of emancipation and that your Wala will be for me, then I will do so.' So Barrirah mentioned that to her people and they refused. They said: "If she wants the reward for (freeing) you while the Wala is for us, then let her do it." So I mentioned that to the Messenger of Allah (S.A.W) and the Messenger of Allah (S.A.W) said: "Buy her, then free her, for the Wala is only for the one who frees." Then the Messenger of Allah (S.A.W) stood and said: "What is the case of people who make conditions that are not in Allah's Book? Whoever makes a condition that is not in Allah's Book, then it will not be so for him, even if he were to make a condition a hundred times

Chapters On Wala' And Gifts

2125. Aishah narrated that she wanted to buy Barrirah but (her owners) stipulated that they should have her Wala', so the Prophet (s.a.w) said:"The Wala' is for the one who gives the price, or for the one who grants the favor." [Abu 'Eisa said:] There are narrations on this topic from Ibn 'Umar and Abu Hurairah. This Hadith is Hasan Sahih, and this is acted upon according to the people of knowledge

2126. Abdullah bin 'Umar narrated that : the Messenger of Allah () prohibited selling the Wala' and [from] conferring it. [Abu 'Eisa said:] This Hadith is Hasan Sahih. We do not know of it except as a narration of 'Abdullah bin Dinar from Ibn 'Umar from the Prophet (). Shu'bah, Sufyan Ath-Thawri, and Malik bin Anas (also) reported it from 'Abdullah bin Dinar. It has been related that Shu'bah said: "I so wished that 'Abdullah bin Dinar would permit me when he narrated this Hadith that I stand-up, so that I kiss his head." And Yahya bin Sulaim reported this Hadith from 'Ubaidullah bin 'Umar from Nafi', from Ibn 'Umar from the Prophet (). But this is mistaken, Yahya bin Sulaim erred in it, what is correct is: "From 'Ubaidullah bin 'Umar, from 'Abdullah bin Dinar, from Ibn 'Umar from the Prophet (). This is how it is reported by more than one narrator from 'Ubaidullah bin 'Umar. [Abu 'Eisa said:] And 'Abdullah bin Dinar is alone with this Hadith

2127. Ibrahim At-Taimi narrated from his father: "'Ali delivered a Khutbah for us in which he said: 'Whoever claims that we have some book to read other than Allah's Book and this paper, which include camel's ages and things related to (relatiation for) wounds, then he has lied." And he said in it: "Al-Madinah is sacred, what is between 'Air to Thawr, so whoever introduces in it any innovation or shelters an innovator then upon him is the curse of Allah, the angels, and all people. On the Day of Judgment, Allah will not accept his compulsory nor optional good deeds. And whoever claims someone else to be his father, or claims Wala' for someone other than his Mawali, then upon him is the curse of Allah, the angels, and the people; his compulsory and optional good deeds shall not be accepted. The covenants of the Muslims are one, it covers the rest of them. [Abu 'Eisa said:] This Hadith is Hasan Sahih. Some of them reported it similarly from Al-A'mash, from Ibrahim At-Taimi, from Al-Harith bin Suwaid from 'Ali. [Abu 'Eisa said:] It has been reported through more than one route from 'Ali [from the Prophet ()

2128. Abu Hurairah narrated : "that a man from [Banu] Fazarah came to the Prophet () and said: 'O Messenger of Allah (! My wife gave birth to black boy." So the Prophet (s.a.w) said: "[Do you have any camels?]" He said: "Yes." He said: "Then what are their colors?" He said: "Red." He said: "Is there a gray one among them?" He said: "Yes, there is a grey one among them." He said: "From where does that come?" He said: "Perhaps it is hereditary." He said: "Then in the same way, perhaps it is his heredity." [Abu 'Eisa said:] This Hadith is Hasan Sahih

2129.

2130. Abu Hurairah narrated that the Prophet (s.a.w) said:"Give gifts, for indeed the gift removes bad feelings from the chest. And let the neighbor not look down upon (the gift of) her neighbor, even if it be the lower shanks of sheep." [Abu 'Eisa said:] This Hadith is Gharib from this route. Abu Ma'shar's name is Najih, the freed slave of Banu Hisham. Some of the people of knowledge criticized him due to his poor memory

2131. Ibn 'Umar narrated that the Messenger of Allah (S.A.W)said:"The parable of the one who gives a gift, and then takes it back, is that of a dog who eats until he is full, and vomits, then he returns to [take back] his vomit." [Abu 'Eisa said:] There are narrations on this topic from Ibn 'Abbas and 'Abdullah bin 'Amr

2132. Ibn 'Umar and Ibn 'Abbas narrated the Marfu Hadith:"It is not lawful for a man to give a gift and then take it back, except in the case of the father with what he gave to his son. And the parable of the one who gives a gift, and then takes it back, is that of a dog who eats until he is full, and vomits, then he returns to his vomit." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Ash-Shafi'i said: "It is not lawful for one who confers something to take it back, except in the case of the father. He may take back what he gave his son" and he used this Hadith as proof

Chapters On Al-Qadar

2133. Abu Hurairah narrated:"The Messenger of Allah(s.a.w) came out to us while we were discussing about Al-Qadar. He became angry such that his face became red, as if a pomegranate was bursting through his cheeks. He said: 'Is this what I ordered you to do?' - or: 'Is this what I have been sent to you with? The people before you were only ruined when they differed about this matter. I order you [I order you] to not debate about it.'". (Daif)

Jami' at-Tirmidhi

2134. Abu Hurairah narrated that the Prophet(S.A.W) said:"Adam and Musa argued, Musa said: 'O Adam! You are the one that Allah created with His Hand, and blew into you of His Spirit, and you misled the people and caused them to be expelled from Paradise.' So Adam said: 'You are Musa, the one Allah selected with His Speech! Are you blaming me for something I did which Allah had decreed for me, before creating the heavens and the earth?'" He said: " So Adam confuted Musa

2135. Asim bin 'Ubaidullah said:' I heard Salim bin 'Abdullah narrating a Hadith from his father who said: "'Umar said : 'O Messenger of Allah! Do you see that what we do is a new matter- or a matter initiated – or it is a matter already concluded?'" He (s.a.w) said: " O Ibn Al-Khattab! It is a matter already concluded. For everyone is suited (for that for which he is created). As for one who is among the people of happiness, then he works for happiness, and as for the one who is among the people of misery, then he works for his misery." (Hasan)

2136. Ali narrated:"We were with the Messenger of Allah (s.a.w) and he was scraping the ground, when he raised his head to the heavens, then said: 'There is not one of you but (his place) is known' – Waki said: 'His place has been decreed (be it) in the Fire, and (or) his place in Paradise.' They said: 'Shall we not rely upon this O Messenger of Allah?' He said: 'No. Work, for everyone is facilitated for what he was created.'"(Sahih)

2137. Abdullah bin Mas'ud said:The Messenger of Allah (s.a.w) narrated to us - and he is the truthful and entrusted one: 'Indeed the creation of one of you is gathered inside his mother in forty days. Then, for a similar period, he is a clot. Then, for a similar period, he is a piece of flesh. Then Allah sends the angel to him to blow the soul into him, and he is ordered to write four (things): To write his provision, his life-span, his works, and whether he will be wretched or happy. By the One besides Whom there is none other worthy of worship! One of you will do deeds of the people of Paradise, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of the Fire, so that he enters it. And indeed one of you will do deeds of the people of the Fire, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of Paradise, so that he enters it.'" Another chain reports a similar narration

2138. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Every child is born upon the Millah, then his parents make him a Jew, a Christian, or an idolater." It was said: "O Messenger of Allah! What about those who die before that?" He said: "Allah knows best what they would have done." [Another chain] with similar in meaning, and he said: "Born upon the Fiiarah

2139. Salman narrated that the Messenger of Allah (s.a.w) said:"Nothing turns back the Decree except supplication, and nothing increases the life-span except righteousness

2140. Anas narrated:"The Messenger of Allah (s.a.w) would often say: Ya Muqallibal-qulub, thabbit qalbi 'ala dinik('O Changer of the Hearts! Strengthen my heart upon Your Religion.)' So I said: 'O Prophet of Allah! We believe in you and what you have come with, but do you fear for us?' He said: 'Yes. Indeed the hearts are between two Fingers of Allah's Fingers, He changes them as He wills

2141. Abdullah bin 'Amr narrated:"The Messenger of Allah (s.a.w) came out to us with two books in hand. And he said: 'Do you know what these two books are?' We said: 'No, O Messenger of Allah ! Unless you inform us.' He said about the one that was in his right hand: 'This is a book from the Lord of the worlds, in it are the names of the people of Paradise, and the name of their fathers and their tribes. Then there is a summary at the end of them, there being no addition to them nor deduction from them forever.' Then he said about the one that was in his left: 'This is a book from the Lord of the worlds, in it are the names of the people of Fire, and the name of their fathers and their tribes. Then there is a summary at the end of them, there being no addition to them nor deduction from them forever.' The companions said: 'So why work O Messenger of Allah! Since the matter is already decided (and over)?' He said: 'Seek to do what is right and draw nearer, for indeed the inhabitant of Paradise, shall have his work sealed off with the deeds of the people of Paradise, whichever deeds he did. And indeed the inhabitant of Fire, shall have his work sealed off with the deeds of the people of Fire, whichever deeds he did.' Then the Messenger of Allah motioned with his hands, casting them down and said: 'Your Lord finished with the slaves, a group in Paradise, and a group in the Blazing Fire.'" Another chain reports a similar narration

2142. Anas narrated that the Messenger of Allah (s.a.w) said:"When Allah wants good for a slave, He puts him in action." It was said: "How does he put him in action O Messenger Of Allah?" He said: "By making him meet up with the righteous deeds before death

2143. Ibn Mas'ud narrated:"The Messenger of Allah (s.a.w) stood among us and said: 'One thing does not infect another.' So a Bedouin said: 'O Messenger of Allah! If a camel gets mangy glands and we leave it at the resting place of camels, then all of the camels get mange?' The Messenger of Allah (s.a.w) said: 'Who caused the first to get mange? There is no 'Adwa nor safar. Allah created every soul, so he wrote its life, its provision, and its afflictions.'" 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

2144. Jabir bin 'Abdullah narrated that the Messenger of Allah (s.a.w) said:'A slave (of Allah) shall not believe until he believes in Al-Qadar, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him

2145. Ali narrated that the Messenger of Allah (s.a.w) said:'A slave (of Allah) shall not believe until he believes in four: The testimony of La Ilaha Illallah, and that I am the Messenger of Allah whom He sent with the Truth, and he believes in the death, and he believes in the Resurrection after death, and he believes in Al-Qadar.'" Another chain reports a similar narration

Jami' at-Tirmidhi

2146. Matar bin 'Ukamis narrated that the Messenger of Allah (s.a.w) said:"When Allah decrees that a slave (of His) is to die in a land, He makes him have some need from it." Another chain reports a similar narration

2147. Abu 'Azzah narrated that the Messenger of Allah (s.a.w) said:"When Allah decrees that a slave (of His) is to die in a land, He makes him have some need from it." Or, he said: "In it

2148. Ibn Abi Khizamah narrated from his father,that a man came to the Prophet(s.a.w) and said:"O Messenger of Allah! Do you think that the Ruqyah we use, the treatments we use, and what we seek to protect ourselves with prevent anything from Allah's Decree?' He said: 'They are from Allah's Decree

2149. Ibn 'Abbas narrated that the Messenger of Allah (s.a.w) said:"There are two groups in my Ummah for whom there is no share in Islam: The Murji'ah and the Qadariyyah." Another chain reports a similar narration

2150. Mutarrif bin 'Abdullah bin Ash-Shikh-khair narrated from his father, from the Prophet (s.a.w), who said:'Ibn Adam was fashioned with ninety-nine calamities surrounding him, if the calamities miss him, he is stricken by decrepitude until he dies

2151. Sa'd narrated that the Messenger of Allah (s.a.w) said:'From (the signs of) the son of Adam's prosperity, is his satisfaction with what Allah decreed for him, and from the son of Adam's misery is his avoiding to request guidance from Allah, and from the son of Adam's misery is his anger with what Allah decreed for him

2152. Nafi' narrated that a man came to Ibn 'Umar and said:"So-and-so conveys his Salam to you." So he said: "It has been conveyed to me that he has innovated, so if he has indeed innovated, then do not convey my Salam to him, for I heard the Messenger of Allah (s.a.w) saying: 'In this Ummah' or: 'In my Ummah'" - the doubt was his - "a collapse of the earth, or a transformation, or stones shall rain upon the people of Al-Qadr

2153. Ibn 'Umar narrated from the Prophet (s.a.w):"There will be a collapse of the earth and transformation in my Ummah, and that is for those who deny Al-Qadar

2154. Aishah narrated that the Messenger of Allah (s.a.w) said:" Six are cursed, being cursed by Allah and by every Prophet that came: The one who adds to Allah's Book, the one who denies Allah's Qadar, the one who rules with tyranny by which he honors whom Allah has debased, and he dishonors whom Allah has honored, and the one who legalizes what Allah forbade, and the one from my family who legalizes what Allah forbade, and the abandoner of my Sunnah

2155. Abdul-Wahid bin Sulaim narrated:"I arrived in Makkah and met 'Ata bin Abi Rabah. I said to him: 'O Abu Muhammad! The people of Al-Basrah speak about Al-Qadar.' He said: 'O my son! Do you recite the Quran?' I said: 'Yes.' He said: 'Then recite Az-Zukhruf to me.'" He said: 'So I recited: Ha Mim. By the manifest Book. Verily, We have made it a Qur'an in Arabic that you may be able to understand. And verily, it is in the Mother of Book with Us, indeed exalted, full of wisdom. Then he said: 'Do you know what Mother of Books is?' I said: 'Allah and His Messenger know better.' He said:'It is a book that Allah wrote before He created the Heavens, and before He created the earth. In it, it is (written): Fir'awn is among the inhabitants of the Fire, and in it is: Perish the two hands of Abu Lahab, and perish he!'Ata said: 'I met Al-Walid the son of 'Ubadah bin As-Samit the Companion of the Messenger of Allah (s.a.w) and asked him:'What was your father's admonition when he died?' He said:"He called me and said: 'O my son ! Have Taqwa of Allah, and know that you will never have Taqwa of Allah until you believe in Allah, and you believe in Al-Qadar- all of it-its good and its bad. If you die upon other than this you shall enter the Fire. Indeed I heard the Messenger of Allah (s.a.w) saying: "Verily the first of what Allah created was the Pen. So He said: 'Write.' It said : 'What shall I write?' He said : 'Write Al-Qadar, what it is , and what shall be, until the end

2156. Abdullah bin 'Amr narrated that the Messenger of Allah (s.a.w) said:"Allah decreed the measures fifty-thousand years before He created the Heavens and the earth

2157. Abu Hurairah said:"Idolaters from the Quraish came to the Messenger of Allah (s.a.w) quarreling about Al-Qadar. So this Ayah was revealed: "The day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell." Verily we have created all things with Qadar

Chapters On Al-Fitan

2158. Abu Umamah bin Sahl bin Hunaif narrated that on the day of siege, 'Uthman bin 'Affan stood overlooking the people, and he said:"I swear to you by Allah! You know that the Messenger of Allah (s.a.w) said: 'The blood of a Muslim man is not lawful, except for one of three (cases):Illegitimate sexual relations after Ihsan (having been married), or apostasy after Islam, or taking a life without right, for which he is killed.'By Allah! I have never committed illegitimate sexual relations, not during Jahiliyyah nor during Islam, and I have not committed apostasy since I gave my pledge to the Messenger of Allah (s.a.w), and I have not taken a life that Allah had made unlawful. So for what do you fight me?

2159. Sulaiman bin 'Amr bin Al-Ahwas narrated from his father who said:"During the Farewell Pilgrimage, I heard the Messenger of Allah(s.a.w) saying: 'Which day is this?' They said:'The day of Al-Hajj Al-Akbar.'He said:'Indeed your blood, your wealth, your honour is sacred to each other, just as this day of yours is sacred in this city of yours. Indeed, no one commits a crime except against himself. Indeed none commits a crime for which his son is accountable, nor does a child commit a crime for which his father is held accountable. Indeed Ash-Shaitan has lost hope of ever being worshipped in this city of yours, but he will have compliance in what deeds of yours you consider insignificant, which he will be content with

2160. Abdullah bin As-Sa'ib bin Yazid narrated from his father, from his grandfather who said:"The Messenger of Allah (s.a.w) said: 'Let one of you not take his brother's staff, neither in play nor seriousness. Whoever took his brother's staff, then let him return it to him

Jami' at-Tirmidhi

2161. Muhammad bin Yusuf narrated that As-Sa'ib bin Yazid said:"Yazid performed Hajj in the Farewell Pilgrimage with the Prophet (s.a.w) when I was seven years old." So 'Ali bin Al-Madini narrated from Yahya bin Sa'eed Al-Qattan: "Muhammad bin Yusuf was a very reliable narrator of Hadith, and As-Sa'ib bin Yazid was his grandfather, and Muhammad bin Yusuf would say: 'As-Sa'ib bin Yazid narrated to me- and he is my grandfather from my mother's side
2162. Abu Hurairah narrated that the Prophet (s.a.w) said:"Whoever points a piece of iron at his brother, the angels curse him
2163. Jabir narrated : "The Messenger of Allah(s.a.w) prohibited passing an unsheathed sword
2164. Abu Hurairah narrated that the Prophet (s.a.w) said:"Whoever prays Subh, then he is under the protection of Allah's covenant, so do not infringe at all upon Allah's covenant
2165. Ibn 'Umar narrated:" 'Umar delivered a Khutbah to us at Al-Jabiyah. He said: 'O you people! Indeed I have stood among you as the Messenger of Allah(s.a.w) stood among us, and he said: "I order you (to stick to) my Companions, then those who come after them, then those who come after them. Then lying will spread until a man will take an oath when no oath was sought from him, and a witness will testify when his testimony was not sought. Behold! A man is not alone with a woman but the third of them is Ash-Shaitan. Adhere to the Jama'ah, beware of separation, for indeed Ash-Shaitan is with one, and he is further away from two. Whoever wants the best place in Paradise, then let him stick to the Jama'ah. Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer among you
2166. Ibn 'Abbas narrated that the Messenger of Allah (s.a.w) said:"Allah's Hand is with the Jama'ah
2167. Ibn 'Umar narrated that the Messenger of Allah(s.a.w) said:'Indeed Allah will not gather my Ummah " - or he said: "[Muhammad's]Ummah upon deviation, and Allah's Hand is over the Jama'ah, and whoever deviates, he deviates to the Fire
2168. Abu Bakr As-Siddiq said:"O you people! You recite this Ayah: Take care of yourselves! If you follow the guidance no harm shall come to you. I indeed heard the Messenger of Allah (s.a.w) saying: 'When the people see the wrongdoer and they do not take him by the hand, then soon Allah shall envelope you in a punishment from him
2169. Hudhaifah bin Al-Yaman narrated that the Prophet (s.a.w) said:"By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you
2170. Hudhaifah bin Al-Yaman narrated that the Messenger of Allah (s.a.w) said:"By the One in Whose Hand is my soul! The Hour will not be established until you fight your A'immah, and you strike each other with your swords, and your world will be inherited by the vilest among you
2171. Umm Salamah narrated that the Prophet (s.a.w) mentioned the army that the earth would swallow, so Umm Salamah said:'Perhaps there are those among them who are averse to it." He said: "They will be resurrected on their intentions
2172. Tariq bin Shihab said:"The first to advance the Khutbah before the Salat was Marwan. A man stood to say to Marwan: 'You have contradicted the Sunnah.' So he said: 'O so-and-so! What was there it has been left.' So Abu Sa'eed said: 'As for this, he has fulfilled what is upon him. I heard the Messenger of Allah (s.a.w) saying: 'Whomever among you sees an evil, then let him stop it with his hand. Whomever is not able, then with his tongue, and whomever is not able, then with his heart. That is the weakest of faith
2173. An-Nu'man bin Bashir narrated that the Messenger of Allah (s.a.w) said:"The parable of the one who upholds Allah's laws and the one who breaches them, is that of a people who drew lots on a ship at sea. Some of them got the upper part, and some of them the lower part. Those on the lower part ascended to get water, spilling it upon those upper part. So those in the upper part say: 'We will not leave you to come up here and bother us.' Then those on the lower part say: 'We should make a hole in the lower part, so we can get water.' If they take them by the hand and stop them, then they will save all of them, and if they leave them, they will all drown
2174. Abu Sa'eed Al-Khudri narrated that the Prophet (s.a.w) said:"Indeed, among the greatest types of Jihad is a just statement before a tyrannical ruler
2175. Abdullah bin Khabbab bin Al-Aratt narrated from his father:"The Messenger of Allah (s.a.w) performed Salat, making it long. They said: 'O Messenger of Allah! You have performed Salat (in a manner) which you do not ordinarily perform it.' He said: 'Yes, It was a prayer of hope and fear. In it I asked Allah for three things. He granted me two, and withheld one from me. I asked him that my Ummah not be destroyed by drought. He granted that. I asked him that they not be overcome by enemies from other than them. He granted that. And I asked him that some of them not suffer from the harm of others, and He withheld that
2176. Thawban narrated that the Messenger of Allah (s.a.w) said:"Indeed Allah gathered the earth for me so that I saw its east and its west. And surely my Ummah's authority shall reach over all that was shown to me of it. And I have been granted the two treasures; the red and the white. I asked my Lord that my Ummah is not to be destroyed by a universal drought, and that He does not overcome them by enemies outside of them, reaching to their heart of power. My Lord said: 'O Muhammad! When I issue a decree it is not reversed. I have granted for your Ummah that they shall not be destroyed by universal drought. And that they not be overcome by enemies outside of themselves reaching to their heart of power- even if they gather against them from all the regions.'" Or he said: "Among the regions. But some of them will destroy others, and some will capture others
2177. Umm Malik Al-Bahziyyah narrated that the Messenger of Allah (s.a.w) mentioned Fitnah, such that it was drawing near. She said:"I said: 'O Messenger of Allah! Who is the best of people during it?' He said: 'A man among his livestock, who pays what is due on them, and worships his Lord. And a man clutching a head

Jami' at-Tirmidhi

of his horse, terrified of his enemy, and they terrified oh him

2178. Abdullah bin 'Amr narrated that the Messenger of Allah (s.a.w) said:"There shall be a Fitnah of extermination of the 'Arabs. Its fighters are in the Fire. During it, the tongue is stronger then the sword

2179. Hudhaifah [bin Al-Yaman] said:"The Messenger of Allah {s.a.w} narrated two narrations to us, one of which I have seen {happening} and I am waiting for the other. He narrated that (in the beginning) trust was preserved in the roots of the hearts of men, then the Qur'an was revealed, and they learned it from the Qur'an, and then they learned it from the Sunnah. Then he narrated to us about the disappearance of trust, saying, 'A man will go to sleep whereupon trust will be taken away from his heart, and only its trace will remain, like speckles. He then will sleep, whereupon the remainder of the trust will also be taken away and trace will remain like a blister, like an ember that you roll on your feet, it causes pain and you see it swollen while it contains nothing.' Then he took a pebble and rolled it over his leg. He said: '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, such that it would be said that in such and such a tribe, there is such and such person, who is honest, and until a man will be admired for his strength, intelligence, and good manners, although indeed he will not have faith equal to a mustard seed in his heart.'" He (Hudhaifah) 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 me, and if was a Jew or a Christian, his Muslim ruler would prevent him from cheating me; but today I cannot deal except with so-and-so and so-and-so

2180. Abu Waqid Al-Laithi narrated that when the Messenger of Allah (s.a.w) went out to Hunain he passed a tree that the idolaters called Dhat Anwat upon which they hung their weapons. They(the Companions) said:"O Messenger of Allah! Make a Dhat Anwat for us as they have a Dhat Anwat.' The Prophet (s.a.w) said: "Subhan Allah! This is like what Musa's people said: Make for us a god like their gods. By the One in Whose is my soul! You shall follow the way of those who were before you

2181. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (s.a.w) said:"By the One in Whose Hand is my soul! The Hour will not be established until predators speak to people and until the tip of a man's whip and the straps on his sandal speak to him, and his thigh informs him of what occurred with his family after him

2182. Ibn 'Umar said:"The moon split during the time of the Messenger of Allah(s.a.w), so the Messenger of Allah(s.a.w) said: 'Bear witness

2183. Hudhaifah bin Asid said:"The Messenger of Allah (s.a.w) stood over us on a balcony, and we were discussing the Hour. So the Messenger of Allah(s.a.w) said: 'The Hour shall not be established until you see ten signs. The sun rising from its setting place, Ya'juj and Ma'juj, the beast of the earth, and three collapses of the earth: A collapse in the east, a collapse in the west and a collapse in the 'Arabian peninsula. And a fire that comes out of a place within 'Adan, driving the people, or gathering the people, camping where they camp, and resting where they rest

2184. Safiyyah narrated "The Messenger of Allah (s.a.w) said:'The people will not finish attacking this House until it is attacked by an army which, when they are at Al-Baida', or a Baida' in the land, it will swallow from the first of them to the last of them, and the middle of them shall not be saved.' I said: 'O Messenger of Allah(s.a.w)! What about those among them who are averse to it?' He said: 'Allah will resurrect them upon what was in their souls(intentions)

2185. Aishah narrated "The Messenger of Allah(s.a.w) said:'In the end of this Ummah there will be a collapse, transformation, and Qadhf.'" She said : "I said: 'O Messenger of Allah! Will they be destroyed while they are righteous among them?' He said: 'Yes, when evil is dominant

2186. Abu Dharr said:"I entered the Masjid at sunset, and the Prophet(s.a.w) was sitting. He said: 'O Abu Dharr! Do you know where this(sun) goes?' I said:'Allah and His Messenger know better.' He said: 'Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it: "Rise from whence you came." So it shall rise from its setting place.' Then he recited: 'That is its fixed course.'" He said: "That is the recitation of 'Abdulla bim Mas'ud

2187. Zainab bint Jahsh said:"One day the Messenger of Allah(s.a.w) awoke from sleep with a flushed red face, and said: 'La Ilahaillallah. He repeated it thrice. 'Woe to the Arabs from the evil drawn near. Today a gap has been made in the wall of Ya'juj and Ma'juj like this.' And he formed ten(with his fingers)." Zainab said: "I said: 'O Messenger of Allah! Shall we be destroyed while they are righteous among us?' He said: 'Yes, when the evil abounds

2188. Abdullah [bin Mas'ud] narrated that the Messenger of Allah (s.a.w) said:"In the end of time there will come a people young in years, foolish in minds, reciting the Qur'an which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target

2189. Usaid bin Hudair said:"A man from Ansar said, 'O Messenger of Allah! You appointed so-and-so and did not appoint me. So, the Prophet(s.a.w) said, 'After me you will see preferential treatment, so be patient till you meet me at Al-Hawd

2190. Abdullah narrated that the Prophet(s.a.w) said:"Indeed, after me you will see preferential treatment, and matters that you dislike." They said: "Then what do you command us[O Messenger of Allah!]" He said: "Give them their rights, and ask Allah for yours

2191. Abu Sa'eed Al-Khudri said:"One day, the Messenger of Allah(s.a.w) led us in Salat Al-Asr while it was still daytime. Then he stood to give us a Khutbah. He did not leave anything that would happen until the Hour of Judgement except that he informed us about it. Whoever remembered it remembered it, and whoever forgot it forgot it. Among what he said was: 'Indeed the world is green and sweet, and indeed Allah has left you to remain to see how you behave. So beware of the world, and beware of the women.' And among what he said was: 'The awe(status) of people should not prevent a man from saying the truth when he knows it.'"He(one of the narrators) said: "Abu Sa'eed wept, then he said: 'By Allah! We have seen things and we feared.'" "And among what he said in it, was : 'Indeed, for every treacherous person there shall be a banner erected on The Day Of Resurrection in proportion to his treachery. And there is no treachery greater than the

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treachery of a leader to the masses' whose banner shall be positioned at his buttocks.' And among what we remember from that day is: 'Behold! Indeed the children of Adam were created in various classes. Among them is he who was born a believer, lives as a believer, and dies a believer. Among them, is he who was born a disbeliever, lives as a disbeliever, and dies a disbeliever. Among them, is he who was born a believer, lives as a believer, and dies a disbeliever. Among them, is he who was born a disbeliever, lives as a disbeliever, and dies a believer. Behold! Among them is the slow to get angry, the quick to calm. Among them is the quick anger and the quick to calm, so this is with that. Behold! Among them is the quick get angry and the slow to calm, and indeed the best of them is the slow to get angry and the quick to calm, and the worst of them is the quick get angry and the slow to calm. Behold! Among them is he who pays back well and collects well. Among them is he who is bad with paying back and good when collecting. Among them is he who pays back well and is bad with collecting, so this is with that. Behold! Among them is he who is bad with paying back and bad with collecting. Indeed the best of them is the one who is good in paying back and good in collecting. And the worst of them is the one who is bad with paying back and bad with collecting. Behold! Anger is an ember in the heart of the son of Adam, as you see it in the redness of his eyes and the bulge of his jugular veins. So whoever senses something from that, then let him cling to the ground.'" He said: "So we began turning towards the sun to see if anything of it remained(meaning whether it has set or not). So the Messenger of Allah(s.a.w) said: 'Behold! The world, in relation to what has passed of it, shall not remain except as what remains of this day of yours, in relation to what has passed of it

2192. Mu'awiyah bin Qurrah narrated from his father that the Messenger of Allah(s.a.w) said:"When the inhabitants of Ash-Sham become corrupt, then there is no good in it for you. There will never cease to be a group in my Ummah who will be helped(by Allah), they will not be harmed by those who forsake them until the Hour is established." Muhammad bin Isma'il said: "Ali bin Al-Madini said: 'They are the people of Hadith

2193. Ibn 'Abbas narrated that the Messenger of Allah(s.a.w) said:"Do not revert to disbelief after me, some of you striking the necks of others

2194. Busr bin Sa'eed said:During the Fitnah(in the time) of 'Uthman bin 'Affan, Sa'd bin Abi Waqqas said: "I testify that the Messenger of Allah(s.a.w) said: 'There will be a Fitnah during which the sitting person is better than the standing(person) is better than the walking, and the walking(person) is better than the running.'" He said: "What do you see(I should do) if he entered upon me in my homeand extended his hand to kill me? He said: 'Be as Adam's son

2195. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"Rush to do good deeds. A Fitnah will occur that is like a portion of the dark night, morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world

2196. Umm Salamah narrated:"One night the Prophet () awoke and said, 'Subhan Allah! How many Fitan (trials and afflictions) have descended tonight. And how many treasures have been disclosed? Who will awaken the women sleeping in these dwellings? O! How many are clothed in this world, yet naked in the Hereafter

2197. Anas bin Malik narrated that the Messenger of Allah(s.a.w) said:"Before the Hour there shall be Fitan like a portion of the dark night. Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning, people will sell their religion for goods of the world

2198. Hisham narrated that Al-Hasan would say about the Hadith:" Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning" - he said: "Morning would come[upon a man] while his brother's blood, honor and wealth was sacred, and when evening would come, he would consider it lawful for him. And evening would come while his brother's blood, honor and wealth was sacred, and when morning would come, he would consider it lawful for him

2199. Alqamah bin Wa'il bin Hujr narrated from his father:"I heard the Messenger of Allah(s.a.w) while a man was asking him: 'What do you see that we should do if there are leaders over us who deny our rights, while they seek their rights?' So the Messenger of Allah(s.a.w) said: 'Listen and obey, for only they are responsible for their burdens, and only you are responsible for your burdens

2200. Abu Musa narrated that the Messenger of Allah(s.a.w) said:"Indeed after you there will be days in which knowledge shall be raised up and Al-Harj shall abound." They said: "O Messenger of Allah(s.a.w)! What is Al-Harj?" He said: "Killing

2201. Ma'qil bin Yasar narrated that the Prophet(s.a.w) said:"Worship during Al-Harj is like Hijrah to me

2202. Thawban narrated that the Messenger of Allah(s.a.w) said:"When the sword is imposed on my Ummah, it shall not be removed from it until the Day of Resurrection

2203. Udaisah bint Uhban bin Safi Al-Ghifari said:"Ali bin Abi Talib came to my father to call him to go out(to fight) with him. My father said to him: 'Indeed my beloved, the son of your paternal uncle, made a covenant with me, that when the people differ, to take a sword of wood. So I have resigned it, if you wish I will take it out with you.' She said: 'So he left him

2204. Abu Musa narrated that the Prophet(s.a.w) said, about the Fitnah:"Break your bows during it, cut their strings and stick to the depths of your homes, and be like Adam's son

2205. Anas bin Malik said:"I shall narrate a Hadith to you that I heard from the Messenger of Allah(s.a.w), which none after me shall narrate that he heard it from the Messenger of Allah(s.a.w)." [He said:] "The Messenger of Allah(s.a.w) said: 'Indeed, among the signs of the Hour are that knowledge shall be raised up, ignorance shall be rampant, Zina shall abound, Khamr shall be drunk, women shall increase and men shall decrease such that fifty women will be supported by one man

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2206. Az-Zubair bin 'Adi said:"We entered upon Anas bin Malik. We complained to him about what we were experiencing from Al-Hajjaj. So he said: 'There will not be a year, except that the one that is after it will be more evil than it, until you meet your Lord. I heard this from your Prophet(s.a.w)
2207. Anas narrated that the Messenger of Allah(s.a.w) said:"The Hour will not be established until 'Allah, Allah is not said on the earth
2208. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:" The earth will throw out pieces of its liver(in sides): liver; gold and silver will come out like columns." He said: "A thief will come and say: 'For this my hands were amputated?' A murderer will come and say: 'For this I killed?' One who severed ties of kinship will come and say: 'For this I severed the ties of kinship?' Then they will leave it without taking anything from it
2209. Hudhaifah bin Al-Yaman narrated that the Messenger of Allah(s.a.w) said:"The Hour will not be established until the happiest of people in the world is Luka' bin Luka
2210. Ali bin Abi Talib narrated that the Messenger of Allah(s.a.w) said:"When my Ummah does fifteen things, the afflictions will occur in it." It was said: "What are they O Messenger of Allah?" He said: "When Al-Magham (the spoils of war) are distributed (preferentially), trust is usurped, Zakah is a fine, a man obeys his wife and disobeys his mother, he is kind to his friend and abandons his father, voices are raised in the Masajid, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, intoxicants are drunk, silk is worn (by males), there is a fascination for singing slave-girls and music, and the end of this Ummah curses its beginning. When that occurs, anticipate a red wind, collapsing of the earth, and transformation
2211. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"When Al-Fai' is distributed(preferentially), trust is a spoil of war, Zakat is a fine, knowledge is sought for other than the(sake of the) religion, a man obeys his wife and disobeys his mother, he is close to his friend and far from his father, voices are raised in the Masajid, tribes are led by their wicked, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, singing slave-girls and music spread, intoxicants are drunk, and the end of this Ummah curses its beginning- then anticipate a red wind, earthquake, collapsing of the earth, transformation, Qadhf, and the signs follow in succession like gems of a necklace whose string is cut and so they fall in succession
2212. Imran bin Husain narrated that the Messenger of Allah(s.a.w) said:"In this Ummah there shall be collapsing of the earth, transformation and Qadhf." A man among the Muslims said: "O Messenger of Allah! When is that?" He said: "When singing slave-girls, music, and drinking intoxicants spread
2213. Al-Mustawrid bin Shaddad Al-Fihri reported that the Messenger of Allah(s.a.w) said:"I was sent in advance of the Hour, so that I precede it like this precedes this." (Indicating) with his index and middle fingers
2214. Anas narrated that the Messenger of Allah(s.a.w) said:"The Hour and I were dispatched like these two" - and Abu Dawud(a narrator) indicated with his index and middle fingers- so, how much more(in length) is one then the other
2215. Abu Hurairah narrated that the Prophet(s.a.w) said:"The Hour shall not be established until you fight a people whose sandals are made out of hair, and the Hour shall not be established until you fight a people whose faces will look like shields coated with leather
2216. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"When Kisra is ruined, there will be no Kisra after him, and when Caesar is ruined, there will be no Caesar after him. By the One in Whose Hand is my soul! You shall spend their treasures in Allah's cause
2217. Salim bin 'Abdullas [bin 'Umar] narrated from his father, that the Messenger of Allah(s.a.w) said:"A fire is coming from Hadramawt- before the Day of Judgement- to gather the people." They said: "O Messenger of Allah! What do you order us?" He said: "Stick to Ash-Sham
2218. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"The Hour shall not be established until nearly thirty imposters, Dajjal appear, each of them claiming that he is the Messenger of Allah
2219. Thawban narrated that the Messenger of Allah(s.a.w) said:"The Hour shall not be established until tribes of my Ummah unite with the idolaters, and until they worship idols. And indeed there shall be thirty imposters in my Ummah,each of them claiming that he is a Prophet. And I am the last of the Prophets, there is no Prophet after me
2220. Ibn 'Umar narrated that the Messenger of Allah(s.a.w) said:"In Tha'qif there will be a great liar and destroyer
2221. Imran bin Husain narrated that the Messenger of Allah(s.a.w) said:"The best of people are my generation, then those who follow them. Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it
2222. Imran bin Husain narrated that the Messenger of Allah () said:"The best of my Ummah is the generation among whom I was sent, then those who follow them." He('Imran) said: I do not know if he mentioned the third or not. "Then there shall appear people who testify while their testimony was not sought, who are treacherous, not trusted, and fatness shall spread among them
2223. Simak bin Harb narrated from Jabir bin Samurah who said " The Messenger of Allah(s.a.w) said:'There will be twelve Amir after me.'" He said: "Then he said something that I did not understand. So I asked the one who was next to me, who said that he(s.a.w) had said: 'All of them are from Quraish
2224. Ziyad bin Kusaib Al-'Adawi said:"I was with Abu Bakrah under the Minbar of Ibn 'Amir while he was giving a Khutbah wearing a fine garment. Abu Bilal said: 'Look at our Amir wearing clothes of wickedness!' So Abu Bakrah said: Be quiet! I heard the Messenger of Allah(s.a.w) saying: "Whoever insults Allah's Sultan on the earth, Allah disgraces him
2225. Salim bin 'Abdullah narrated from his father who said:"It was said to 'Umar bin Al-Khattab: 'Perhaps you should endorse your successor.' He said: 'If I

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- appoint a successor, then indeed Abu Bakr appointed a successor. And if I do not appoint a successor, the Messenger of Allah(s.a.w) did not appoint a successor
2226. Sa'eed bin Jumhan narrated:"Safinah narrated to me, he said: 'The Messenger of Allah(s.a.w) said: "Al-Khilafah will be in my Ummah for thirty years, then there will be monarchy after that.'" Then Safinah said to me: 'Count the Khilafah of Abu Bakr,' then he said: 'Count the Khilafah of 'Umar and the Khilafah of 'Uthman.' Then he said to me: 'Count the Khilafah of 'Ali.'" He said: "So we found that they add up to thirty years." Sa'eed said: "I said to him: 'Banu Umaiyyah claim that the Khilafah is among them.' He said: 'Banu Az-Zarqa' lie, rather they are a monarchy, among the worst of monarchies
2227. Abdullah bin Abi Al-Hudhail said:" There were some people from(the tribe of) Rabiah with 'Amr bin Al-'As, so a man from(the tribe of) Bakr bin Wa'il said: "Either the Quraish will stop, or Allah will place this matter among the masses of the Arabs other than them.' So 'Amr bin Al-'As said: 'You have lied, I heard the Messenger of Allah(s.a.w) saying: "The Quraish are the leaders of the people, in the good and the bad, until the Day of Judgement
2228. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"The night and the day shall not go away until a man called Jahjah among the Mawali reigns
2229. Thawban narrated that the Messenger of Allah(s.a.w) said:"I only fear for my Ummah from the misguiding A'immah." He said that the Messenger of Allah(s.a.w) said: "There will never cease to be a group from my Ummah manifest upon the truth, they will not be harmed by those who forsake them until Allah's Decree comes
2230. Abdullah narrated that the Messenger of Allah(s.a.w) said:"The world shall not pass away until a man from the people of my family rules the Arabs whose name agrees with my name
2231. Asim narrated from Zirr, from 'Abdullah, from the Prophet(s.a.w) who said:"A man is coming from the people of my family whose name agrees with my name." 'Asim said: "Abu Salih narrated to us from Abu Hurairah, who said: 'If there did not remain in the world but one day, then Allah would extend that day until he comes
2232. Zaid bin Al-'Ammi said:"I heard Abu As-Siddiq An-Naji narrate a Hadith from Abu Sa'eed Al-Khudri who said: 'We feared events to occur after our Prophet, so we asked Allah's Prophet(s.a.w), and he said: "Indeed there will be a Mahdi who comes in my Ummah (ruling) living for five, or seven, or nine."- Zaid was the one in doubt- He said: "We said: What is that?" He said: "Years." He said: "A man will come to him and say: O Mahdi! 'Give to me, give to me! So he will fill in his garment whatever he is able to carry
2233. Abu Hurairah narrated that the Prophet(s.a.w) said:"By the One in Whose Hand is my soul! Ibn Mariam shall soon descend among you, judging justly. He shall break the cross, kill the pig, remove the Jizyah, and wealth will be so bountiful that there will be none to accept it
2234. Abu 'Ubaidah bin Al-Jarrah said:"I heard the Messenger of Allah(s.a.w): 'There was never a Prophet after Nuh but that he warned his people about the Dajjal, and indeed I shall warn you of him.' Then the Messenger of Allah(s.a.w) described him for us, and he said: "Perhaps some of you who see me, or hear my words shall live to see him." They said: "O Messenger of Allah! How will our hearts be on that day?" He said: "The same – that is, as today – or better." (Hasan)
2235. Az-Zuhri narrated from Salim from Ibn 'Umar who said:"The Messengers of Allah(s.a.w)stood among the people,he praised Allah as is due to Him, then he mentioned the Dajjal and he said: 'Indeed I warn you of him. There has not been a Prophet except that he warned his people, and Nuh indeed warned his people – but I am to say something about him that no Prophet has said to his people: You should know that he is one-eyed, and Allah is certainly not one-eyed.'" Az-Zuhri said: " 'Umar bin Thabit Al-Ansari informed me that some of the Companions of the Prophet(s.a.w) informed him, that one day, the Prophet(s.a.w) was cautioning them against Fitnah and he said: 'You must know that not one of you will ever see his Lord until he dies. And indeed, he(the Dajjal) has "Kafir" written between his eyes; everyone who is averse to his behavior shall read it.'" (Sahih)
2236. Ibn 'Umar narrated that the Messenger of Allah(s.a.w) said:"You shall fight the Jews. You will gain such control over them, that a rock will say: 'O Muslim! This Jew is behind me so kill him
2237. Abu Bakr As-Siddiq said:"The Messenger of Allah(s.a.w) narrated to us, saying: 'The Dajjal shall emerge from a land in the east called Khurasan. He is followed by a people whom appear as if their faces are shields coated with leather
2238. Abu Bahriyyah, a Companion of Mu'adh bin Jabal narrated that the Prophet(s.a.w) said:"The great Malhamah, the conquest of Constantinople, and the coming of the Dajjal occur in (the span of) seven months
2239. Anas bin Malik said:"Constantinople will be conquered with the coming of the Hour
2240. It was narrated from An-Nawwas bin Sam'an, who said:"The Messenger of Allah(s.a.w) mentioned the Dajjal one morning, he belittled him and mentioned his importance until we thought that he might be amidst a cluster of date-palms." He said: "We departed from the presence of the Messenger of Allah(s.a.w), then we returned to him, and he noticed that(concern) in us. So he said: 'What is wrong with you?'" We said: 'O Messenger of Allah! You mentioned the Dajjal this morning, belittling him, and mentioning his importance until we thought that he might be amidst a cluster of the date-palms.' He said: 'It is not the Dajjal that I fear for you. If he were to appear while I am among you, then I will be his adversary on your behalf. And if he appears and I am not among you, then each man will have to fend for himself. And Allah will take care of every Muslim after me. He is young, with curly hair, his eyes protruding, resembling someone from 'Abdul-Uzza bin Qatan. Whoever among you sees him, then let him recite the beginning of Surah Ashab Al-Kahf.'"He said: 'He will appear from what is between Ash-Sham and Al-'Iraq, causing devastation toward the right and toward the left. O worshippers of Allah! Hold fast!'" We said: 'O Messenger of Allah! How long will he linger on the earth?' He said: 'Forty days, a day like a year, a day like a month, a day like a week, and the remainder of his days are like your days.'" We said: 'O

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Messenger of Allah! Do you think that during the day that is like a year, the Salat of one day will be sufficient for us?' He said: 'No. You will have to estimate it.' We said: 'O Messenger of Allah! How fast will he move through the earth.' He said: 'Like a rain storm driven by the wind. He will come upon a people and call them, and they will deny him, and reject his claims. Then he will leave them, and their wealth will follow him. They will awaken in the morning with nothing left. Then he will come upon a people and call them, and they will respond to him, believing in him. So he will order the Heavens to bring rain, and it shall rain, and he will order the land to sprout, and it will sprout. Their cattle will return to them with their coats the longest, their udders the fullest and their stomachs the fattest.' He said: 'Then he will come upon some ruins, saying to it: "Bring me your treasures!" He will turn to leave it, and it will follow him, like drone bees. Then he will call a young man, full of youth, and he will strike him with the sword cutting him into two pieces. Then he will call him, and he will come forward with his face beaming and laughing. So while he is doing that, 'Eisa bin Mariam, peace be upon him, will descend in eastern Damascus at the white minaret, between two Mahrud, with his hands on the wings of two angels. When he lowers his head, drops fall, and when raises it, gems like pearls drop from him.' He said: 'His (the Dajjal's) breath does not reach anyone but he dies, and his breath reaches as far as his sight.' He said: 'So he pursues him(the Dajjal) and he catches up with him at the gate of Ludd where he kills him.' He said: 'So he remains there as long as Allah wills.' He said: 'Then Allah reveals to him: "Take my slaves to At-Tur, for I have sent down some creatures of Mine which no one shall be able to kill.'" He said: 'Allah dispatches Ya'juj and Ma'juj, and they are as Allah said: They swoop down from every mount.' "He said: 'The first of them pass by the lake of Tiberias, drinking what is in it. Then the last of them pass by it saying: "There was water here at one time." They travel until they reach a mountain at Bait Al-Maqdis. They will say: "We have killed whoever was in the earth. Come! Let us kill whoever is in the skies." They will shoot their arrows into the Heavens, so Allah will return their arrows to them red with blood. Eisa bin Mariam and his Companions be surrounded, until the head of a bull on that day would be better to them than a hundred Dinar to one of you today.' "He (s.a.w) said: "Eisa will beseech Allah, as will his companions.' He said: 'So Allah will send An-Naghaf down upon their necks. In the morning they will find that they have all died like the death of a single soul.' He said: " 'Eisa and his companions will come down, and no spot nor hand-span can be found, except that it is filled with their stench, decay and blood. So 'Eisa will beseech Allah, as will his companions.' So Allah will send upon them birds like the necks of Bukht(milch)camels.' They will carry them off and cast them into an abyss. The Muslims will burn their bows, arrows and quivers for seventy years.' "He(s.a.w) said: 'Allah will send upon them a rain which no house of hide nor mud will bear. The earth will be washed, leaving it like a mirror. Then it will be said to the earth: "bring forth your fruits and return your blessings." So on that day, a whole troop would eat a pomegranate and seek shade under its skin. Milk will be so blessed that a large group of people will be sufficed by one milking of a camel. And that a tribe will be sufficed by one milking of a cow, and that a group will be sufficed by the milking of sheep. While it is like that, Allah will send a wind which grabs the soul of every believer, leaving the remainder of the people copulating publicly like the copulation of donkeys. Upon them the Hour shall begin

2241. Ibn 'Umar narrated that the Prophet(s.a.w) was asked about the Dajjal, so he said:"Lo! Indeed your Lord is not blind in one eye, and indeed he is blind in one eye; his right eye is as if it is a floating grape

2242. Anas narrated that the Messenger of Allah(s.a.w) said:"The Dajjal will come to Al-Madinah to find the angels have surrounded it. Neither the plague nor the Dajjal will enter it, if Allah wills

2243. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"Faith is Yemeni, and disbelief is from the direction of the east. Tranquility is for the people of sheep, and wickedness and Riya is in those who boast among the people of horses and the people of camels. Al-Masih – that is Ad-Dajjal- will come, and when he reaches behind Uhud, the angels will turn his face to the direction of Ash-Sham, and is there that he will be destroyed." (Sahih)

2244. Mujammi' bin Jariyah Al-Ansari said:"I heard the Messenger of Allah(s.a.w) saying: 'Eisa bin Maryam will kill the Dajjal at the gate of Ludd

2245. It was narrated that Anas said:"The Messenger of Allah(s.a.w) said: 'There was no Prophet except that he warned his Ummah of the liar who is blind in one eye. Lo! He is blind in one eye, and your Lord is not blind in one eye. Written between his eyes is: Kafir

2246. Abu Sa'eed said:"I was accompanied by Ibn Sa'eed- either performing Hajj or 'Umrah - the people departed, and he and I were left. When I was alone with him I trembled and felt frightened of him because of what the people were saying about him. When I halted I said to him: 'Put your belongings near that tree.'" "he saw a sheep, took out a cup, and went to milk, it. Then he came to me with some milk and said to me: 'Drink Abu Sa'eed!' But I loathed drinking anything from his hand because of what the people were saying about him. So I said to him: 'It is very hot today, and I would not like to drink milk.' So he said to me: 'O Abu Sa'eed, I think I should take a rope, tie it to the tree, then hang myself because of what the people are saying about me. You see those who may be unaware of some narrations, while you are not unaware of them. You people are the most knowledgeable among the people of the Ahadith of the Messenger of Allah, O people of the Ansar! Did the Messenger of Allah not say: "He is a disbeliever" while I am a Muslim? Did the Messenger of Allah not said: "He is sterile, having no children" while I have left my children behind in Al-Madinah? Did the Messenger of Allah not say: "[He will not enter or] Makkah [and Al-Madinah] are not lawful for him" and am I not from the inhabitants of Al-Madinah, and who is the one who accompanied you to Makkah?"' "By Allah, he continued talking like this until I said: 'Perhaps he has been falsely accused' then he said: 'O Abu Sa'eed! By Allah, I can inform you of some information that is true, by Allah! Verily, I know him, I know his father, [and I know] where he is at this time in the land.' So I said: 'May the rest of your day be but grief

2247. It was narrated that Abu Sa'eed said:"The Messenger of Allah(s.a.w) met Ibn Sa'eed on one of the streets of Al-Madinah, so he stopped him- and he was a Jewish boy with locks- and Abu Bakr and 'Umar were with him. So the Messenger of Allah(s.a.w) said to him: 'Do you testify that I am the Messenger of Allah?' So he replied: 'Do you testify that I am Allah's Messenger?' So the Prophet(s.a.w) said: 'I believe in Allah, His Angels, His Books, His Messengers, and the Last Day.' Then the Prophet(s.a.w) said to him: 'What do you see?' He said: 'I see a throne above the water.' So the Prophet(s.a.w) said: 'He sees the throne of Iblis above

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the sea.' He said: 'What else do you see?' He said: 'I see a truthful one, and two liars- or two truthful ones and a liar.' So the Prophet (s.a.w) said: "He has been confounded. So leave him"

2248. It was narrated from 'Abdur-Rahman bin Abi Bakrah from his father who said: "The Messenger of Allah (s.a.w) said: 'The father of the Dajjal and his mother, will abide for thirty years without bearing a son. Then a boy shall be born to them, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.' Then the Messenger of Allah (s.a.w) described his parents for us: 'His father is tall, with little fat, with a nose as if it were a beak. His mother is a bulky woman with long breasts.'" So Abu Bakrah said: "I heard about a child being born to some Jews in Al-Madinah. So Az-Zubair bin Al-'Awwam and I went until we entered upon his parents. They appeared as the Messenger of Allah (s.a.w) had described them. We said: 'Do you have any children?' They said: 'We remained for thirty years without any children being born to us, then we bore a boy, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.'" He said: "So we were leaving them, when he appeared, glittering in the sunlight in a velvet garment, murmuring something. He uncovered his head and said: 'What were you saying?' We said: 'Did you hear what we were saying?' He said: 'Yes, that my eyes sleep but my heart does not sleep"

2249. It was narrated from Ibn 'Umar, that the Messenger of Allah (s.a.w) passed by Ibn Sayyad with a group of his Companions – among them 'Umar bin Al-Khattab – while he was playing with two boys at the fort of Banu Maghalah, and he was a boy. He did not realize until the Messenger of Allah (s.a.w) struck him with his hand on his back, then he said: "Do you testify that I am the Messenger of Allah?" So Ibn Sayyad looked at him, and said: 'I testify that you are the Messenger to the illiterates.'" He said: "Then Ibn Sayyad said to the Prophet (s.a.w): 'Do you testify that I am the Messenger of Allah?' So the Prophet (s.a.w) said: 'I believe in Allah and His Messengers.' Then the Prophet (s.a.w) said: 'Who has come to you?' Ibn Sayyad said: 'A truthful one and a liar came to me.' So the Prophet (s.a.w) said: 'The matter has been confused for you.' Then the Messenger of Allah (s.a.w) said: 'I have concealed something from you.' And he had concealed (the verse): The day when the sky will bring forth a visible smoke. Ibn Sayyad said: 'It is, "Ad-Dukh.'" So the Messenger of Allah (s.a.w) said: 'Beat it! You can never surpass your ability.' 'Umar said: 'O Messenger of Allah! Permit me to chop off his head!' The Messenger of Allah (s.a.w) said: 'If he is indeed him, then you will never overpower him, and if he is not, then there is no good in you killing him.'" (Sahih)

2250. It was narrated from Jabir, that the Prophet (s.a.w) said: "There is no soul born upon the earth – meaning today – upon whom will come one hundred years." (Sahih)

2251. It was narrated from 'Abdullah bin 'Umar, that he said: "The Messenger of Allah (s.a.w) led us in Salat one night for Salat Al-'Isha' during the end of his life. When he said the Taslim he stood and said: 'Do you see this night of yours, upon the head of one hundred years from it there shall not remain anyone who is upon the surface of the earth today.' Ibn 'Umar said: 'So, people misunderstood the saying of the Messenger of Allah (s.a.w), in what they say based on these Ahadith about one hundred years. The Messenger of Allah (s.a.w) only said: 'There shall not remain anyone who is upon the surface today.' Meaning, that generation would end"

2252. It was narrated from Ubayy bin Ka'b that the Messenger of Allah (s.a.w) said: "Do not curse the wind. When you see what you dislike, then say: 'Allahumma inna nas-aluka min khairi hadhihir-rih, wa khairi ma fiha wa khairi ma umirat bihi wa na'udhu bika min sharri hadhihir-rih wa sharri ma fiha wa sharri ma umirat bihi' ('O Allah! Indeed we ask you of the good of this wind, and the good of what is in it, and the good of what it has been commanded. And we seek refuge in You from the evil of this wind, and the evil of what is in it, and the evil of what it has been commanded)

2253. Fatimah bint Qais narrated that Allah's Prophet (s.a.w) ascended the Minbar, he laughed, and said: "Verily, Tamim Ad-Dari narrated a story to me, and it made me happy, so I wanted to narrate it to you [what he narrated to me]. Some people among the inhabitants of Palestine traveled by boat in the sea, taking them here and there, until it cast them on an island among the islands at sea. There they found a beast, clothed with its hair flowing out. They said: 'What are you?' It said: 'I am Al-Jassasah.' They said: 'Give us some news.' It said: 'I shall not give you any news, nor do I want any of your news. But go to the furthest village, for there is someone who will give you news and seek your news.' So we went to the furthest village, and there was a man fettered with chains. He said: 'Inform me about the spring of Zughar.' We said: 'It is full and flowing.' He said: 'Inform me about Al-Buhairah.' We said, 'It is full and flowing.' He said: 'Inform me about the date groves of Baysan which is between Jordan and Palestine, do they produce food?' We said: 'Yes.' He said: 'Inform me about the Prophet, has he been sent?' We said: 'Yes.' He said: 'Inform me how the people came to him.' We said: 'Quickly.' He leaped up to try and escape.' We said: 'What are you?' He said: 'I am the Dajjal.'" (The Prophet (s.a.w) said) "He will enter all of the lands except At-Taibah, and At-Taibah is Al-Madinah"

2254. It was narrated from Hudhaifah, that the Messenger of Allah (s.a.w) said: "It is not for the believer to humiliate himself." They said: "How does he humiliate himself?" He said: "By taking on a trial which he can not bear"

2255. It was narrated from Anas bin Malik, that the Prophet (s.a.w) said: "Help your brother whether he is an oppressor or oppressed." It was said: "O Messenger of Allah! I help him when he is oppressed. But how can I help him when he oppresses?" He said: "Prevent him from oppression, that is your help for him"

2256. It was narrated from Ibn 'Abbas, that the Prophet (s.a.w) said: "Whoever resides in the deserts, he becomes ignorant, whoever follows game, he becomes heedless, and whoever comes to the door of the Sultan, he will suffer a Fitnah"

2257. Abdur-Rahman bin 'Abdullah bin Mas'ud narrated from his father, that he heard the Messenger of Allah (s.a.w) said: "Indeed you shall be aided, capturing, and victorious; so whoever among you sees that, then let him have Taqwa of Allah, and let him command the good and forbid the evil, and whoever lies about me on purpose, then let him take his seat in the Fire"

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2258. Abu Wa'il narrated from Hudhaifah that 'Umar said:"Which of you remembers what the Messenger of Allah(s.a.w) said about the Fitnah?" So Hudhaifah said: "I do." Hudhaifah said: "A man's Fitnah is in his family, his wealth, his children, and his neighbors. It is atoned for by the Salat, fasting, charity, and by commanding good and forbidding evil." 'Umar said: "I am not asking you about this. Rather, about the Fitnah that spreads like the waves of the sea." He said: "O Commander of the Believers! Between you and it is a closed door." 'Umar said: "Will it be opened or broken?" He said: "It will be broken." He said: "Then it will never be closed until the Day of Judgement"

2259. It was narrated from Ka'b bin 'Ujrah who said:"The Messenger of Allah(s.a.w) came out to us, we were made up of nine; five and four. The first of the numbers for the Arabs, and the latter for the non-Arabs. He said: 'Listen, have you heard that after me there will be leaders, whoever enters upon them and condones to their lies, and supports them in their oppression, then he is not from me and I am not from him, and he shall not drink with me from the Hawd. And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the Hawd

2260. Anas bin Malik narrated that the Messenger of Allah(s.a.w) said:"There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember

2261. It was narrated from 'Abdullah bin Dinar, that Ibn 'Umar said:"The Messenger of Allah(s.a.w) said: 'When my Ummah walks in a proud march, and its servants are the children of kings, children of Persians and Romans, the vilest of them will be set over the best of them

2262. Abu Bakrah said:"Allah restrained me with something that I heard from the Messenger of Allah(s.a.w). When Kisra was destroyed, he said: 'Who did they have to succeed him?' They said: 'His daughter.' So the Prophet(s.a.w) said: 'A people will never succeed who give their leadership to a woman.'" He said: "So when 'Aishah arrived - meaning in Al-Basrah - I remembered the saying of Messenger of Allah (), so Allah restrained me by it." Abu Eisa said: This Hadith is [Hasan] Sahih

2263. Abu Hurairah narrated that the Messenger of Allah(s.a.w) came across some people who were sitting, so he said:'Shall I not inform you of the best of you from your worst?'" He said: "They became silent, so he said that three times, then a man said: 'Of course, O Messenger of Allah! Inform us of the best among us from our worst.' He said: 'The best of you is the one whose goodness is hoped for, and people are safe from his evil. And the worst of you is he whose goodness is not hoped for, and people are not safe from his evil

2264. Umar bin Al-Khattab narrated that the Prophet(s.a.w) said:"Shall I not inform you of the best of your leaders and the worst of them: The best of them are those whom you love and they love you, you supplicate for them, and they supplicate for you. And the vilest of your leaders are those who hate you, and you hate them, and they curse you and you curse them

2265. Umm Salamah narrated that the Prophet(s.a.w) said:"Indeed there shall come upon you A'immah whom you like (what they do) and some (of what they do) you dislike. So whoever rejects, then he is innocent, and whoever loathes, then he is safe. But whoever is pleased and follows." It was said: "O Messenger of Allah! Shall we fight them?" He said: "No, as long as they offer Salat

2266. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"When your leaders are the best of you, the richest are the most generous among you, and your affairs are consulted among you, then the surface of the earth is better for you than its belly. And when your leaders are the worst of you, the richest are the stingiest among you, and your affairs are referred to your women, then the belly of the earth is better for you than its surface

2267. Abu Hurairah narrated that the Prophet(s.a.w) said:"You are in a time when whoever abandons a tenth of what he has been ordered, then he is ruined. Then, there will come a time in which whoever does a tenth of what he has been ordered shall be saved

2268. Ibn 'Umar narrated that the Messenger of Allah(s.a.w) stood on the Minbar and said:"The land of Fitan is there" and he pointed to the east, meaning: "Where the sun rises from the horn of Shaitan" or he said: "The horn of the sun

2269. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"Black standards will come from Khurasan, nothing shall turn them back until they are planted in Jerusalem

Chapters On Dreams

2270. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"When time draws near, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them. The dream of a Muslim is a portion among the forty-six portions of Prophet-hood. And dreams are of three types: The righteous dream which is good news from Allah, dreams in which the Shaitan frightens someone, and dreams about something that has happened to the man himself. So when one of you sees what he dislikes, then he should get up and spit, and not tell any of the people- he said:- and I like the fetters in a dream while I dislike the iron collar." And the interpretation of fetters is being firm in the religion

2271. Ubadah bin As-Samit narrated that the Prophet (s.a.w) said:"The dreams of the believer are a portion of the forty-six portions of Prophet-hood

2272. Anas bin Malik narrated:"The Messenger of Allah (s.a.w) said: 'Indeed Messenger-ship and Prophethood have been terminated, so there shall be no Messenger after me, nor a Prophet.'" He(Anas) said:"The people were concerned about that, so he (s.a.w) said: 'But there will be Mubash-shirat.' So they said: 'O Messenger of Allah! What is Mubash-shirat?' He said: 'The Muslim's dreams, for it is a portion of the portions of Prophethood

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2273. Ata' bin Yasar narrated from a man among the inhabitants of Egypt who said: I asked Abu Ad-Darda about the saying of Allah, Most High: 'For them are glad tidings in the life of the present world' so he said: 'No one other than you asked me about it, except for one man, since I asked the Messenger of Allah (s.a.w), he said: 'No one other than you has asked me about it since it was revealed: This Ayah refers to the righteous dreams which the Muslim sees or which are seen about him

2274. Abu Sa'eed narrated that the Prophet (s.a.w) said: "The most truthful of dreams are in the last hours of the night

2275. It is narrated from 'Ubadah bin As-Samit, who said: "[I asked] the Messenger of Allah (s.a.w) about For them are glad tidings in the life of the present world. He said: 'This refers to the righteous dreams which the Muslim sees or which are seen about him

2276. Abdullah narrated that the Prophet (s.a.w) said: "Whoever saw me (in a dream) while sleeping then he has indeed seen me. For indeed the Shaitan can not resemble me

2277. Abu Qatadah narrated that the Messenger of Allah (s.a.w) said: "Dreams are from Allah and Hulum are from Shaitan. So when one of you sees something that bothers him, then let him spit on his left three times, and let him seek refuge in Allah from its evil. Then it will not harm him

2278. Waki' bin 'Udus narrated that Abu Razin Al-'Uqaili said: " The Messenger of Allah (s.a.w) said: " The believer's dreams are a portion of the forty portions of Prophet-hood. And it is (as if it is) on the leg of a bird, as long as it is not spoken of. But when it is spoken of it drops." I think he said: " And it should not be discussed except with an intelligent one or a beloved one

2279. Waki' bin 'Udus narrated from Abu Razin that the Prophet (s.a.w) said: " The Muslim's dreams are a portion of the forty-six portions of Prophet-hood. And it is (as if it is) on the leg of a bird, as long as it is not spoken of. But when it is spoken of it falls

2280. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "Dreams are of three types: The true dream, dreams about something that has happened to the man himself, and dreams in which the Shaitan frightens someone. So whoever sees what he dislikes, then he should get up and perform Salah." And he would say: "I like fetters and I dislike the iron collar." And he would say: " Whoever has seen me (in a dream) then it is I , for indeed Shaitan is not able to resemble me." And he would say: "The dream is not to be narrated except to a knowledgeable person or a sincere advisor

2281. Abu 'Abdur-Rahman(As-Sulami) narrated from 'Ali and I think he said: " From the Prophet(s.a.w), who said: "Whoever lies about his dream, he will be required to knot barely kernels on the Day of Judgement

2282. (another chain) from Abu 'Abdur-Rahman As-Sulami who narrated from 'Ali from the Prophet with similar narrations. [He said: This narration is Hasan.] There are narration on this topic from Ibn 'Abbas, Abu Hurairah, Abu Shuraih and Wathilah bin Al-Asqa

2283. Ibn 'Abbas narrated that the Prophet (s.a.w) said: "Whoever lies about having a dream, he will be required to knot two barely kernels together on the Day Of Judgment., and he will never be able to knot them together

2284. Ibn 'Umar narrated that the Messenger of Allah (s.a.w) said: "While I was sleeping , I was brought a cup of milk and I drank from it. Then I gave what I had left to 'Umar bin Al-Khattab." They said; "How did you interpret it O Messenger of Allah?" He said: "Knowledge

2285. Abu Umamah bin Sahl bin Hunaif narrated from some of the companions of the Prophet (s.a.w) that the Prophet (s.a.w) said: "While I was sleeping I saw people presented before me, and that they were wearing shirts. Some of them (the shirts) reaching their breasts, and some of them reaching below that." He said: "Then 'Umar was presented before me and he was wearing a shirt that was dragging." They said: "How did you interpret that O Messenger of Allah?" He said: "The religion

2286. Abu Umamah bin Sahl bin Hunaif narrated from Abu Sa'eed al-Khudri that the Prophet (s.a.w) said: similar in meaning (to no)

2287. Abu Bakrah narrated: "One day the Prophet (s.a.w) said: "'Who among you had a dream?' A man said: "I did. I saw as if a scale had descended from the Heavens in which you and Abu Bakr were weighed So you outweighed Abu Bakr. Abu Bakar and 'Umar were weighed, and Abu Bakr outweighed ('Umar). 'Umar and 'Uthman were weighed and 'Umar outweighed ('Uthman). Then the scale was raised up.' Then I saw dislike in the the face of Messenger of Allah (s.a.w)

2288. Aishah said: "The Messenger of Allah (s.a.w) was asked about Waraqah. Khadijah said to him: 'He believed in you, but he died before your advent.' So the Messenger of Allah (s.a.w) said: 'I saw him in a dream, and upon him were white garments. If he were among the inhabitants of the Fire then he would have been wearing other than that

2289. Salim bin 'Abdullah narrated from 'Abdullah bin 'Umar about the dream of the Prophet (s.a.w) and Abu Bakr and 'Umar, so he said: "I saw that the people had gathered, so Abu Bakr drew a bucket or two buckets- in him was some weakness- and Allah forgive him. Then 'Umar stood to draw and the bucket turned into a very large one, and I have never seen a strong man toiling so hard until it was as if the people had gathered at a (camel) watering hole

2290. Salim bin 'Abdullah narrated from his father about the dream of the Prophet (s.a.w) who said: "I saw a black woman with unkempt hair going out of Al-Madinah, until she stood in Mabaya'ah, and it is Al-Juhfah. So I interpreted that to be an epidemic in Al-Madinah that would spread to Al-Juhfah

2291. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "In the end of time, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them. And dreams are three types: The good dreams which is glad tidings from Allah, dreams about something that has happened to the man himself, and dreams in which the Shaitan frightens someone. So when one of you sees what he dislikes, then he

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should get up and perform Salat." Abu Hurairah said: "I like fetters and dislikes, the iron collar. And fetters refers to being firm in the religion." He said: "The Prophet (s. a. w) said: 'Dreams are a portion among the forty_six portions of Prophethood

2292. Ibn 'abbas narrated from Abu Hurairah that the Messenger of Allah (s.a.w) said:"I had a dream while sleeping as if there were two gold bracelets in my hands which bothered me very much. So it was revealed to me to blow them off. I blew them off and they flew away. I interpreted them to be two liars who would appear after me. One of them called Masalamah of Yamamah, and (the other) Al-'ansi of San'a'." (sahih)

2293. Abu Hurairah narrated that a man came to the Prophet (s.a.w) and said:"I had a dream of a cloud with shade dripping butter and honey. I saw the people scooping it up with their hands, some taking much and some taking little. I saw a rope extending from the sky to the earth. Then I saw you O Messenger of Allah ! You took hold of it and went up, then a man took hold of it after you do so, then a man took hold of it after him to do so. Then a man took hold of it and it was severed, and then connected for him, and he did so (i.e. , went up)." Abu Bakr said: "May my father and mother be ransomed for you O Messenger of Allah! Allow me to interpret it." He said: "Interpret it." so he said: "As for the cloud with its shade, it is Islam. As for what the butter and honey that dropped from it, this is the Quran and its delicateness and sweetness. It means some of them gathered much of the Quran and some of them a little. As for the rope extending from the sky to the earth, it is the truth which you are upon, you cling to it and Allah exalted you. Then another man will take hold of it after you and ascend on it, then after him, another man will take hold of it and ascend on it. Then another [man] will take hold of it but it will break, then be connected so he will ascend on it. Inform me O Messenger of Allah! Am I correct or am I mistaken?" The Prophet (s.a.w) said: "You are correct in some of it and mistaken in some of it." He (i.e., Abu Bakr) said: "I swear to you by my father and my mother O Messenger of Allah! Inform me in what I was mistaken?" The Prophet(s.a.w) said: "Do not swear

2294. Samurah bin Jundub narrated : "When the Messenger of Allah (s.a.w) had led us in Subh(Fajr prayer), he turned to face the people and said: 'Did any of you have a dream during the night?'" [He said:] This Hadith is Hasan Sahih. This Hadith has been related from 'Awf and Jarir bin Hazim, from Abu Raja', from Sumarah from the Prophet(s.a.w) with the story in its entirety. [He said:] This is how Bundar reported this Hadith, with its brevity, from Wahib bin Jarir

Chapters On Witnesses

2295. Zaid bin Khalid Al-Juhani narrated that the Messenger of Allah (s.a.w) said:"Shall I not inform you of the best of witnesses? The one who comes with his testimony before being asked for it

2296. (Another chain) from Malik in which he said:Ibn Abi 'Amrah

2297. Zaid bin Khalid Al-Juhani narrated that the Messenger of Allah(s.a.w) said:"The best of witnesses is the one who gives his testimony before being asked for it

Chapters On Al-Qadar

2298. Aishah narrated that the Messenger of Allah (s.a.w) said:The testimony of a treacherous man is not acceptable nor a treacherous woman nor a man lashed for the Hadd nor a woman lashed nor one possessing malice of enmity nor a rehearsed witness nor the Qani of (one contracted by)the family on their behalf nor the one associating himself to other than his Wala or to other than his relatives

Chapters On Witnesses

2299. Ayman bin Khuraim narrated that the Prophet (s.a.w) stood to give a Khutbah and said:"O you people False witness is tantamount to Shirk with Allah" Then the Messenger of Allah (s.a.w)recited: So shun the Rijs of the idols, and shun false speech

2300. Khuraim bin Fatik Al-Asadi narrated that the Messenger of Allah (s.a.w) performed the Subh (Fajr)prayer. Then when he turned he got up to stand and said:"O you people! False witness is tantamount to Shirk with Allah."Saying it three times, then he recited this Ayah And shun false speech Until the end of the Ayah

2301. Abdur-Rahman bin Abi Bakrah narrated from his father that the Messenger of Allah (s.a.w) said:"Shall I not inform you of the greatest of the major sins?" They said: "Of course O Messenger of Allah(s.a.w)!" He said: "Shirk with Allah disobeying parents, and false testimony." Or: "False speech" He said: "So the Messenger of Allah(s.a.w) would not stop saying it until we said (to ourselves): 'I wish he would be quiet

2302. Imran bin Husain narrated that the Messenger of Allah(s.a.w)said:"The best of people are my generation, then those who follow them,then those who follow them, then those who follow them."(He(s.a.w)said that) three times. "Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it

2302.2. Another chain on the authority of 'Imran bin Husain narrates a similar narration

2303. Clarification of this is in the Hadith of 'Umar bin Al-Khattab, from the Prophet(s.a.w) who said:"The best of people are my generation, then those who follow them,then those who follow them. Then lying will spread, until a man testifies while his testimony was not requested, and a man will take an oath while an oath was not sought

Chapters On Zuhd

2304. Ibn 'Abbas narrated that the Messenger of Allah (s.a.w) said:"Two favors that many of the people squander are health and free time

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2305. Al-Hasan narrated from Abu Hurairah that the Messenger of Allah (s.a.w) said:"Who will take these statements from me, so that he may act upon them, or teach one who will act upon them?" So Abu Hurairah said: "I said: 'I shall O Messenger of Allah!' So he (s.a.w) took my hand and enumerated five (things), he said: "Be on guard against the unlawful and you shall be the most worshiping among the people, be satisfied with what Allah has allotted for you and you shall be the richest of the people, be kind to your neighbor and you shall be a believer, love for the people what you love for yourself and you shall be a Muslim. And do not laugh too much, for indeed increased laughter kills the heart

2306. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah (s.a.w) said:"Race to do works against seven. Are you waiting but for overwhelming poverty, or distracting richness, or debilitating illness, or babbling senility, or sudden death, or the Dajjal, so that hidden evil is what is awaited, or the Hour? The Hour is more calamitous and more bitter." (Daif)

2307. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Increase in remembrance of the severer of pleasures." Meaning death

2308. Hani' the freed slave of 'Uthman said:When 'Uthman would stop at a grave he would cry until his beard was soaked (in tears). It was said to him: 'The Paradise and the Fire were mentioned and you did not cry, yet you cry because of this?' So he said: 'Indeed the Messenger of Allah said: "Indeed the grave is the first stage among the stages of the Hereafter. So if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what comes after it is worse than it." And the Messenger of Allah said: "I have not seen any sight except that the grave is more horrible than it

2309. Ubadah bin As-Samit narrated that the Messenger of Allah (s.a.w) said:"Whoever loves to meet Allah, Allah loves to meet him. Whoever is averse to meeting Allah, Allah is averse to meeting him

2310. Aishah narrated:"When this Ayah was revealed: And warn your near kindred....(26:214), the Messenger of Allah (s.a.w) said: "O Safiyyah bint 'Abdul-Muttalib! O Fatimah bint Muhammed! O Banu 'Abdul-Muttalib! I have no authority on your behalf over Allah for anything. Ask me for whatever you want of my wealth

2311. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said : "A man who cries out of fearing Allah, will not be put into the Fire until milk returns to the udder; and dust raised in the cause of Allah and the smoke of Jahannam will not be gathered together." [He said:] There are narrations on this topic from Abu Raihanah and Ibn 'Abbas. [He said:] This Hadith is [Hasan] Sahih. Muhammad bin 'Abdur-Rahman is the Mawla of the family of Talbah, and he is from Al-Madinah, and trustworthy. Shu'bah and Sufyan Ath-Thawri reported from him

2312. Abu Dharr narrated that the Messenger of Allah (s.a.w) said:"Indeed I see what you do not see, and I hear what you do not hear. The Heavens moan, and they have the right to moan. There is no spot, the size of four fingers in them, except that there is an angel placing his forehead in it, prostrating to Allah. By Allah! If you knew what I know, then you would laugh little and you would cry much. And you would not taste the pleasures of your women in the beds, and you would go out beseeching Allah. And I wish that I was but a felled tree." [Abu 'Eisa said:] There are narrations on this topic from 'Aishah, Abu Hurairah, Ibn 'Abbas, and Anas. [He said:] This Hadith is Hasan Gharib. It has been related through routes other than this, that Abu Dharr said: "I wish that I was a felled tree." And it has been related from Abu Dharr in Mawquf form

2313. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"If you knew what I know, then you would laugh little and you would cry much

2314. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Indeed a man may utter a statement that he does not see any harm in, but for which he will fall seventy autumns in the Fire

2315. Bahz bin Hakim narrated from his father, from his grandfather that Prophet (s.a.w) said:"Woe to the one who talks about something to make the people laugh, in which he lies. Woe to him! Woe to him

2316. Anas bin Malik narrated that a man among his companions was dying so he said- meaning a man said to him:"Glad tidings of Paradise." To which the Messenger of Allah (s.a.w) said: "You do not know. Perhaps he spoke of what did not concern him or he was greedy with that which would not decrease him

2317. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Indeed among the excellence of a person's Islam is that he leaves what does not concern him

2318. Ali bin Al-Husain narrated that the Messenger of Allah (s.a.w) said:"Surely, of the excellence of a person's Islam is that he leaves what does not concern him

2319. Muhammed bin 'Amr narrated from his father, from his grandfather who said:"I heard Bilal bin Al-Harith Al Muzani, the Companion of the Messenger of Allah (s.a.w) saying: 'I heard the Messenger of Allah (s.a.w) saying: "Indeed one of you says a statement pleasing to Allah, not realizing that you have achieved what you have achieved. Then for it, Allah writes for him His pleasure until the Day of Meeting Him. And one of you says a statement angering Allah, not realizing that you have achieved what you have achieved. Then for it, Allah writes for him His anger until the Day of Meeting with Him

2320. Sahl bin Sa'd narrated that the Messenger of Allah (s.a.w) said:"If the world to Allah was equal to a mosquito's wing, then He would not allow the disbeliever to have a sip of water from it

2321. Al-Mustawrid bin Shaddad said:"I was with the caravan of those who stopped with the Messenger of Allah (s.a.w) at a dead lamb. The Messenger of Allah (s.a.w) said: 'Do you think that this was insignificant to its owners when they threw it away?' They said:'Yes! It is because of its insignificance that they threw it away O Messenger of Allah!' He said: 'The world is more insignificant to Allah than this to its owners

2322. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Lo! Indeed the world is cursed. What is in it is cursed, except for remembrance of Allah,

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what is conducive to that, the knowledgeable person and the learning person

2323. Qa'is bin Abi Hazim said: I heard Mustawrid, a member of Banu Fihri, saying: The Messenger of Allah (s.a.w) said: "The world compared to the Hereafter is but like what one of you gets when placing his finger into the sea, so look at what you draw from it

2324. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "The world is a prison for the believer and Paradise for the disbeliever

2325. Abu Kabshah Al-Anmari narrated that the Messenger of Allah (s.a.w) said: "There are three things for which I swear and narrate to you about, so remember it." He said: "The wealth of a slave (of Allah) shall not be decreased by charity, no slave (of Allah) suffers injustice and is patient with it except that Allah adds to his honor; no slave (of Allah) opens up a door to begging except that Allah opens a door for him to poverty"- or a statement similar- "And I shall narrate to you a narration, so remember it." He said: "The world is only for four persons: A slave whom Allah provides with wealth and knowledge, so he has Taqwa of his Lord with it, nurtures the ties of kinship with it, and he knows that Allah has a right in it. So this is the most virtuous rank. And a slave whom Allah provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their rewards are the same. And a slave whom Allah provides with wealth, but He does not provide him with knowledge. [So he] spends his wealth rashly without knowledge, nor having Taqwa of his Lord, nor nurturing the ties of kinship, and he does not know that Allah has a right in it. So this is the most despicable rank. And a slave whom Allah does not provide with wealth nor knowledge, so he says: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their sin is the same

2326. Abdullah bin Mas'ud narrated that the Messenger of Allah (s.a.w) said: "Whoever suffers from destitution and he beseeches the people for it, his destitution shall not end. And whoever suffers from destitution and he beseeches Allah for it, Allah will send provisions to him, sooner or later

2327. Abu Wail narrated: "Mu'awiyah came to Abu Hashim bin 'Uthbah to visit him when he was ill (and dying). He said: 'O Uncle! Why do you cry? Is it from the pangs of death or desire for this world?' He said: 'Neither of these. But the Messenger of Allah (s.a.w) had commissioned me with an obligation that I did not abide by. He (s.a.w) said: 'It suffices you to gather the wealth of a servant or a rider in the cause of Allah.' And (it is only) today I find that I have gathered it

2328. Abdullah [bin Mas'ud] narrated that the Messenger of Allah (s.a.w) said: "Do not take to the estate, such that you become desirous of the world

2329. Abdullah bin Busr narrated that a Bedouin said: "O Messenger of Allah! Who is the best of the people?" He said: "He whose life is long and his deeds are good." There are narrations on this topic from Abu Hurairah and Jabir

2330. Abdur-Rahman bin Abi-Bakrah narrated from his father that a man said: "O Messenger of Allah! Which of the people is the best?" He said: "He whose life is long and his deeds are good." He said: "Then which of the people is the worst?" He said: "He whose life is long and his deeds are bad

2331. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "The lifespan for my Ummah is from sixty years to seventy [years]

2332. Anas bin Malik narrated that the Allah's Messenger (s.a.w) said: "The hour shall not be established until time is constricted, and the year is like a month, a month is like the week, and the week is like the day, and the day is like the hour, and the hour is like the flare of the fire

2333. Mujahid narrated that Ibn 'Umar said: "The Messenger of Allah (s.a.w) grabbed me on part of my body and said: 'Be in the world like a stranger or a passerby, and count yourself among the inhabitants of the grave.'" Ibn 'Umar said to me: "When you wake up in the morning, then do not concern yourself with the evening. And when you reach the evening, then do not concern yourself with the morning. Take from your health before your illness, and from your life before your death, for indeed O slave of Allah! You do not know what your description shall be tomorrow." (sahih)

2334. Anas bin Malik narrated that the Messenger of Allah (s.a.w) said: "This is the son of Adam, and this is his life-span." And he placed his hand at the (height of the) nape of his neck, then he extended it (higher) and said: "From there is what is hoped for, from there is what is hoped for

2335. Abu As-Safr narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah (s.a.w) passed by us while we were repairing a hut of ours, so he said: 'What is this?' We said: 'It has become weak, so we are repairing it.' He said: 'I do not think but that the matter (of life) is more in fleeting than that

2336. Ka'b bin 'Iyad narrated that the Prophet (s.a.w) said: "Indeed there is a fitnah for every Ummah, and the Fitnah for my Ummah is wealth

2337. Anas bin Malik narrated that the Messenger of Allah said: "If the Son of Adam had a valley of gold, then he would still like to have a second. And nothing fills his mouth but dust, Allah turns to whoever repents

2338. Abu Hurairah narrated that the Prophet (s.a.w) said: "The heart of an old man remains young because of love for two things: Long life, and much wealth

2339. Anas bin Malik narrated that the Prophet (s.a.w) said: "The Son Of Adam grows old, but two things keep him young: Desire for life and desire for wealth

2340. Abu Dharr narrated that the Prophet (s.a.w) said: "Abstinence in the world is not by prohibiting (oneself) the lawful nor by neglecting wealth, but abstinence in the world is that you not hold more firmly to what is in your hand than to what is in the hand of Allah, and that you be more hopeful of the rewards that come with an affliction that you may suffer if it remain with you

2341. Uthman bin 'Affan narrated that the Prophet (s.a.w) said: "There is no right for the son of Adam in other than these things: A house which he lives in, a garment which covers his nakedness, and Jilf (a piece of bread) and water

2342. Mutarrif narrated from his father, that he met up with the Prophet (s.a.w) while he was saying: "The mutual increase diverts you". He (s.a.w) said: "The son of Adam says: 'My wealth, my wealth, but is there something for you from your wealth besides what you give in charity that remains, or you eat which perishes, or

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what you wear that grows worn?

2343. Abu Umamah narrated that the Prophet (s.a.w) said:"O son of Adam! If you give your surplus it is better for you, and if you keep it, it is worse for you, but there is no harm with what is sufficient. And begin(the giving) with your dependents, and the upper hand (giving) is better than the lower hand (receiving)

2344. Umar bin Al-Khattab narrated that the Messenger of Allah (s.a.w) said:"If you were to rely upon Allah with the required reliance, then He would provide for you just as a bird is provided for, it goes out in the morning empty, and returns full

2345. Anas bin Malik narrated:"There were two brothers during the time of the Messenger of Allah (s.a.w). One of them used to come to the prophet (s.a.w), and the other had some business. The businessman among them complained to the Prophet (s.a.w) about his brother, so he said:'Perhaps you are provided for because of him

2346. Salamah bin 'Ubaidullah bin Mihsan Al-Khatmi narrated from his father -and he was a Companion- who said:"The Messenger of Allah (s.a.w) said: "Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day,then it is as if the world has been gathered for him

2347. Abu Umamah narrated that the Prophet (s.a.w) said:"Indeed the best of my friends to me is the one of meager conditions, whose share is in Salat, worshipping his Lord well and obeying him (even) in private. He is obscure among the people such that the fingers are not pointed towards him. His provisions are only what is sufficient and he is patient with that." Then he tapped with his fingers and said: "His death comes quickly, his mourners are few, and his inheritance is little."With this (the above), chain it is narrated that the Prophet (s.a.w) said: "My Lord presented to me, that He would make the valley of Makkah into gold for me, I said: 'No O Lord! But being filled for a day and hungry for a day'-or he said: "three days" or something like that- "So when I am hungry, I would beseech You and remember You, and when I am full I would be grateful to You and praise You

2348. Abdullah bin 'Amr narrated that the Messenger of Allah (s.a.w) said:"He has succeeded who accepts Islam, and is provided with what is sufficient and is made content by Allah

2349. Fadalah bin 'Ubaid narrated that he heard the Messenger of Allah (s.a.w) saying:"Glad tidings to whoever is guided to Islam, his livelihood was sufficient and he was satisfied

2350. Abdullah bin Maghaffal said:"A man said to the Prophet (s.a.w): 'O Messenger of Allah! By Allah! Indeed I love you!' So he said: 'Consider what you say.' He said: 'By Allah! I indeed love you!' Three times. He said: 'If you do love me, then prepare and arm yourself against poverty. For indeed poverty comes faster upon whoever loves me than the flood to its destination

2351. Abu Sa'eed narrated that the Messenger of Allah (s.a.w) said:"The poor Muhajirin will enter Paradise before the rich among them by five hundred years

2352. Anas narrated that the Messenger of Allah (s.a.w) said:"O Allah! Cause me to live needy, and cause me to die needy and gather me in the group of the needy on the Day of Resurrection." 'Aishah said: "Why O Messenger of Allah?" He said: "Indeed they enter Paradise before their rich by forty autumns. O 'Aishah! Do not turn away the needy even if with a piece of date. O 'Aishah! Love the needy and be near them, for indeed Allah will make you near on the Day of Judgement

2353. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"The poor are admitted into Paradise before the rich, by five hundred years, (i.e.) half a day

2354. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"The poor Muslims are admitted into Paradise before their rich by half a day. And that is five hundred years

2355. Jabir bin 'Abdullah narrated that the Messenger of Allah (s.a.w) said:"The poor Muslims are admitted into Paradise before their rich by forty autumns

2356. Masruq said:"I entered upon 'Aishah and she invited me to eat. She said: 'Whenever I eat my fill of food I want to cry and begin crying.' He said: "I said : 'Why?' She said: 'I remember the circumstances under which the Messenger of Allah (s.a.w) parted from the world. By Allah! He would not eat his fill of bread and meat twice in a day

2357. Aishah narrated:"The Messenger of Allah (s.a.w) did not eat his fill of barley bread on two consecutive days until he was taken (died)

2358. Abu Hurairah narrated:"Neither the Messenger of Allah (s.a.w) nor his family, ate their fill of wheat bread for three consecutive days until he parted the world

2359. Abu Umamah narrated:"There was never a surplus of barley bread for the inhabitants of the house of the Messenger of Allah (s.a.w)

2360. Ibn 'Abbas said:" The Messenger of Allah (s.a.w) would spend many consecutive nights and his family did not have supper, and most of the time their bread was barley bread

2361. Abu Hurairah narrated the the Messenger of Allah (s.a.w) said:"O Allah! Make the sustenance of Muhammad's family nourishing

2362. Anas narrated:"The Prophet (s.a.w) would not store anything for the morrow

2363. Anas said:"The Messenger of Allah (s.a.w) never ate on a table, nor did he eat thin bread until he died

2364. Abu Hazin narrated that Sahl bin Sa'd asked:"Did the Messenger of Allah (s.a.w) eat Naqi – meaning refined (flour)?" So Sahl said: "The Messenger of Allah (s.a.w) did not see Naqi until he met Allah." It was said to him: "Did you have sifters during the time of the Messenger of Allah (s.a.w)?" He said: "There were no sifters for us." They said: "How did you prepare the barley?"He said: "We would blow it so (the husk) would fly off of it, then we would add water so we could knead

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it.” (Hasan)

2365. Sa'd Bin Abi Waqqas said: "I was among the first men who spilled blood in Allah's cause, and I was among the first men to shoot an arrow in Allah's cause. I saw battles with troops of the Companions of Muhammad (s.a.w). We had nothing to eat except leaves of trees and Al-Hublah, such that one of us would leave droppings like the droppings of sheep and camels. Now Banu Asad have appeared wanting to instruct me in religion, (then) I would be a loser and have wasted my efforts

2366. Sa'd Bin Malik said: "I was the first man among the Arabs to shoot an arrow in Allah's cause. I saw that we battled along with the Messenger of Allah (s.a.w) and there was no food for us but Al-Hubla and this Samur, such that one of us would leave droppings like the droppings of a sheep. Then Banu Asad appeared wanting to instruct me in religion. I would be a loser and have wasted my efforts

2367. Muhammad bin Sirin said: "We were with Abu Hurairah and he was wearing two linen garments dyed with red ochre. He blew his nose in one of them and said: 'Excellent! Abu hurairah blows his nose in linens! I saw a time when I would pass out between the mimbar of the Messenger of Allah (s.a.w) and the dwelling of 'Aishah from overwhelming hunger. Someone came and placed his foot on my neck thinking that I was a mad man, but I was not crazy, It was nothing but hunger.'" (sahih)

2368. Fadalah bin 'Ubaid narrated that when the Messenger of Allah (s.a.w) would lead the people in Salat some men would collapse among them during the Salat due to hunger – they were among them Ashab As-suffah – such that a Bedouin would say : "These people are mad" or "possessed." So when the Messenger of Allah (s.a.w) finished the Salah, he turned to them and said: 'If you knew what was in store for you with Allah then you would love to be increased in poverty and need.'" Fadalah said: "And on that day, I was with the Messenger of Allah (s.a.w)." (Hasan)

2369. Abu Hurairah narrated : "The Prophet (s.a.w) went out during an hour in which he would normally not go out, nor meet with anyone. Then Abu Bakr came to him. So he said: "What brought you O Abu Bakr?" He said: "I came to meet the Messenger of Allah (s.a.w) and to look at his face, and to make sure he was safe. It was not long before 'Umar came. He said: "What has brought you O 'Umar ?" He said: "Hunger O Messenger of Allah!" He said: "I also experienced some of that" So they went to the home of Abu Al-Haitham At-Ta'yyihan Al-Ansari. He was a man with many date-palms and sheep, but he had no servants so they did not find him there. They said to his wife: "Where is your companion?" She said: "He has gone to fetch us some good water." It was not long before Abu Al-Haitham came along hauling to a large water-skin which he put down. Then he came to hug the Prophet (s.a.w) and uttered that his father and mother should be ransomed for him. Then he went to grove of his and he spread out a mat for them. Then he went to a date-palm and returned with a cluster of dates which he put down. The prophet (s.a.w) said: "Why don't you select some ripe dates for us?" He said: "O Messenger of Allah (s.a.w)! I wanted you to select from the ripe dates and the unripe dates." So they ate and they drank from that water. The Messenger of Allah (s.a.w) said: "By the One in Whose Hand is my soul! This is among the favors which you shall be asked about on the Day of Judgement. Cool shade, tasty ripe dates, and cool water." Abu Al-Haitham left to prepare some food for them. The Prophet (s.a.w) said: "Do not slaughter one with milk." So he Slaughtered a small female or male goat and brought it to them so they could eat it. The Prophet (s.a.w) said: "Do you have any servants?" He said: "No." So he said: "Then if we get some captives we shall bring them for you." So (later) the Prophet (s.a.w) came with 2 males, there was no third among them and he brought them to Abu Al-Haitham. The Prophet (s.a.w) said: "Choose from them." He said: "O Prophet of Allah! Choose for me." So the Prophet (s.a.w) said: "Indeed the one consulted is entrusted. Take this one for I have seen him praying, and encourage him to do well." So Abu Al-Haitham went to his wife and informed her of what the Messenger of Allah (s.a.w) said. So his wife said: "You will not fulfill what the Prophet (s.a.w) said until you have freed him." So he said: "He is free." So the Prophet (s.a.w) said: "Indeed Allah has not send a Prophet nor made a Khalifah except that he has two groups of supporters, group ordering him to do good, and prohibiting him from evil and a group that never ceases spoiling his affairs. So whoever protected

2370. Abu Salamah bin 'Abdur-Rahman narrated that: the Messenger of Allah (s.a.w) went out one day accompanied by Abu Bakr and 'Umar. And he mentioned similar to Hadith (no 2369) in meaning, but he did not mention "from Abu Hurairah" in it

2371. Anas bin Malik narrated from Abu Talhah who said: "We complained to the Messenger of Allah (s.a.w) of hunger and we raised (our garments) from our stomachs (exposing) a stone (on each of us). So the Messenger of Allah (s.a.w) raised (his garment exposing) two stones

2372. Simak bin Harb said: "I heard An-Nu'man bin Bashir saying: 'Do you (people) not have what you wish of food and drink?' I have seen your Prophet and he did not have even enough daqal (dry dates) to fill his stomach

2373. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "Richness is not having many possessions, but richness is being content with oneself

2374. Khawlah bint Qais, who was the wife of Hamzah bin 'Abdul-Muttalib narrated that the Messenger of Allah (s.a.w) said: "Indeed this wealth is green and sweet. Whoever gets what he deserves of it then he shall be blessed in it. And many a person who deals with what he wants for himself, from the wealth of Allah and His Messenger, gets nothing on the Day of Judgment but the Fire

2375. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "Cursed be the slave of the Dinar, cursed be the slave of the Dirham

2376. Ibn Ka'b bin Malik Al-Ansari narrated from his father, that the Messenger of Allah (s.a.w) said: "Two wolves free among sheep are no more destructive to them than a man's desire for wealth and honor is to his religion

2377. Abdullah narrated : "The Messenger of Allah (s.a.w) was sleeping upon a mat, then he stood, and the mat had left marks on his side. We said: 'O Messenger

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of Allah! We said: 'O Messenger of Allah! We could get a bed for you.' He said: 'What do I have to do with the world! I am not in the world but as a rider seeking shade under a tree, then he catches his breath and leaves it

2378. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"A man is upon the religion of his friend, so let one of you look at whom he befriends

2379. Anas bin Malik narrated that the Messenger of Allah (S.a.w) said:"Three follow the deceased, two of them return, and one remains. He is followed by his family, his wealth, and his deeds. So his family and his wealth returns, and his deeds remain

2380. Miqdam bin Ma'dikarib said:"I heard the Messenger of Allah (S.a.w) saying: 'The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and third for his breath

2381. Abu Sa'eed narrated that the Messenger of Allah (S.a.w) said:"Whoever wants to be seen, Allah will show him, And whoever wants to be heard of, Allah will make him heard off." And he narrated that the Messenger of Allah (s.a.w) said: "He who shows no mercy to the people, Allah shows him no mercy

2382. Al-Walid bin Abi Al-Wald abu 'Uthman Al-Mada'ini narrated that 'Uqbah bin Muslim narrated to him, that shufaiy Al-Asbahi narrated that he entered Al-Madinah and saw a man around whom the people had gathered. He asked:" Who is this?" They said: "Abu Hurairah." (He said):So I got close to him until I was sitting in front of him as he was narrating to the people. When he was silent and alone, I said to him: " I ask you absolute truth if you would narrate to me a Hadith which you heard from the Messenger of Allah (s.a.w), That you understand and know." So Abu Hurairah said: "You want me to narrate a Hadith to you which the Messenger of Allah (s.a.w) narrated to me that I understand and know." Then Abu Hurairah began sobbing profusely. We sat for a while, then he recovered and said: "I shall narrate to you a Hadith which the Messenger of Allah (s.a.w) narrated in this House, while there was no one with us other than he and I." Then, again, Abu Hurairah began sobbing severely. Then he recovered, and wiped his face, and said: "you want me to narrate to you a Hadith which the Messenger of Allah (s.a.w) narrated while he and I were sitting in this House, and no one was with us but he and I." Then Abu Hurairah began sobbing severely. Then he bent, falling on his face, so I supported him for a long time. Then he recovered and said: "The Messenger of Allah narrated to me that on the Day of Judgement, Allah, Most High, will descend to His slaves to judge between them. Every nation shall be kneeling. The first of those who will be called before him will be a man who memorized the Qur'an, and a man who was killed in Allah's cause, and a wealthy man. Allah will say to the reciter: 'Did I not teach you what I revealed to My Messenger?' He says: 'Of course O Lord!' He says: 'Then what did you do with what you learned?' He said: 'I would stand (in prayer reciting) with it during all hours of the night and all hours of the day.' Then Allah would say to him: 'You have lied.' And the angels will say: 'You have lied.' Allah will say to him: 'Rather, you wanted it to be said that so-and-so is a reciter. And that was said.' The person with the wealth will be brought, and Allah will say to him: 'Was I not so generous with you, such that I did not leave you having any need from anyone?' He will say: 'Of course O Lord!' He says: 'Then what did you do with what I gave to you?' He says: 'I would nurture the ties of kinship and give charity.' Then Allah will say to him: 'You have lied.' And the angels will say to him: 'You have lied.' Allah, Most High, will say: 'Rather, you wanted it to be said that so-and-so is so generous, and that was said.' Then the one who was killed in Allah's cause shall be brought, and Allah will say to him : 'For what were you killed?' So he says: 'I was commanded to fight in Your cause ,so I fought until I was killed.' Allah [Most High] will say to him: 'You have lied.' And the angels will say to him: 'You have lied.' Allah [Most High] will say: 'Rather, you wanted it be said that so-and-so is brave, and that was said.' "Then the Messenger of Allah (s.a.w) hit me on my knees and said: 'O Abu Hurairah! These first three are the creatures of Allah with whom the fire will be enflamed on the Day of Judgement.'" Al-Walid Abu 'Uthman Al-Mada'ini said: "So 'Uqbah bin Muslim informed me that Shafaiy, is the one who entered upon Mu'awiyah to inform him about this." Abu Uthman said: 'This has been done with these people, then how about with those who remain among the people?' Then Mu'awiyah began weeping so intensely, that we thought that he will kill himself with excessive weeping. We said: "This man came to us to cause evil." Then Mu'awiyah recovered, wiped off his face and said: "Allah and His Messenger told the truth: Whosoever desires the life of the world and its glitter, then we shall pay in full (the wages of) their deeds therein, and they shall have no diminution therein. They are those for whom there is nothing in the Hereafter Fire, and vain are the deeds they did therein. And of no effect is that which they used to do

2383. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Seek refuge in Allah from the Pit of Sorrows." They said: "O Messenger of Allah! What is the Pit of Sorrows?" He said: "gorge in Hell from which Hell seeks Allah's refuge a Hundred times every day." It was said: "O Messenger of Allah! Who shall enter it?" He said: "The reciters who were showing off with their deeds

2384. Abu Hurairah narrated that A man said:"O Messenger of Allah! A man does a deed and conceals it, but when it is discovered that he did it, he is happy about that." He said: " The Messenger of Allah (s.a.w) said: 'He receives two rewards: A reward in its concealment, and a reward in its publicity

2385. Anas narrated that a man came to the Messenger of Allah (s.a.w) and said:" O Messenger of Allah! When will the Hour be established?" So the Prophet (s.a.w) stood to perform Salat and when he was finished his Salat he said: "Where is the one who asked when the hour will be established?" The man said: "It was I, O Messenger of Allah!" He said: "What have you prepared for it?" He said: "O Messenger of Allah! I have not prepared very much of salat nor fasting for it, but I love Allah and His Messenger." So the Messenger of Allah(s.a.w) said: "A man shall be with whom ever he loves, and you shall be with whomever you love." So after the advent of Islam, I did not see that anything brought the Muslims more happiness than that

2386. Anas bin Malik narrated that the Messenger of Allah (s.a.w) said:" A man shall be with whoever he loves, and for him shall be what he has earned

2387. Safwan bin Assal narrated that a Bedouin with a loud voice and said:" O Muhammad! A man loves the people but does not catch up to them (in deeds)." So the Messenger of Allah(s.a.w) said: "A man shall be with whomever he loves

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2388. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Indeed Allah Most High says: 'I am as My slave thinks of Me, and I am with him when He calls upon Me

2389. An-Nawas bin Sama'an narrated that a man came asking the Messenger of Allah (s.a.w) about righteousness and sin. So the Prophet (s.a.w) said:"Righteousness is good behaviour, and sin is what fluctuates in your chest, and you would hate that the people discovered it about you

2390. Mu'adh binJabal narrated that the Messenger of Allah (s.a.w) said:"Allah, the Mighty and Sublime, said: 'Those who love each other for the sake of My Majesty shall be upon podiums of light, and they will be admired by the Prophets and the martyrs

2391. Hafs bin 'Asim narrated from Abu Hurairah or Abu Sa'eed that the Messenger of Allah (s.a.w) said:"Seven shall be shaded by Allah under his shade on a day in which there is no shade except His Shade: A just Imam, a young person raised upon worshiping Allah, a man whose heart is attached to the Masjid when he leaves from it until he returns from it, two men who love each other for Allah's sake, coming together upon that, and parting upon that, a man who remembers Allah in privacy and his eyes swell with tears, a man invited by a woman of status and beauty, but he says: 'I fear Allah, Mighty and Sublime is He,' and a man who conceals the charity he gives such that his left hand does not know what his right hand has spent

2392.

2393. Abu Ma'mar said:"A man stood and praised one of the 'Amirs so Al-Miqdad bin Al-Aswad threw dust in his face and said: 'The Messenger of Allah (s.a.w) ordered us to throw dust in the faces of those who praise others

2394. Abu Hurairah narrated:"The Messenger of Allah(s.a.w) ordered us to throw dut in the mouths of those who praise others

2395. Abu Sa'eed narrated that the Messenger of Allah(s.a.w) said:"Do not accompany except a believer, and do not serve your food except to one with Taqwa

2396. Anas narrated that the Messenger of Allah () said:"When Allah wants good for his slave, He hastens his punishment in the world. And when He wants bad for His slave, He withholds his sins from him until he appears before Him on the Day of Judgement." And with this (same) chain, (it was reported) from the Prophet () who said: "Indeed greater reward comes with greater trial. And indeed, when Allah loves a people He subjects them to trials, so whoever is content, then for him is pleasure, and whoever is discontent, then for him is wrath

2397. Aishah said:"I have not seen ailment effecting anyone worse than upon the Messenger of Allah (s.a.w)

2398. Mus'ab bin Sa'd narrated from his father that a man said:"O Messenger of Allah(s.a.w)! Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins

2399. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allah without having any sin

2400. Anas bin Malik narrated that the Messenger of Allah(s.a.w) said:"Indeed Allah [Most High] said: 'When I take My slave's sight in the world, then there shall be no reward for him with Me except Paradise

2401. Abu Hurairah (narrated from) the Prophet(s.a.w) who said:"Allah, Mighty and Sublime is He, said: 'For whomever I take his sight, and he is patient and seeking a reward, I shall not be satisfied with any reward for him less than Paradise

2402. Jabir narrated that the Prophet (s.a.w) said:"On the Day of Judgement, when the people who were tried (in this world) are given their rewards, the people who were pardoned (in life), will wish that their skins had been cut off with scissors while they were in the world." This Hadith is Gharib, we do not know of it with this chain except through this route. Some of them have reported something similar to this Hadith from Al-A`mash, from Talhah bin Musarriif from Masruq

2403. Abu Hurairah narrated that the Prophet(s.a.w) said:"There is no one who dies but he shall regret." They said: "What shall he regret over O Messenger of Allah?" He said: "If he was a good doer, he regrets that he did not do more, and if he was an evil doer, he regrets that he did not stop

2404. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"In the end of time there shall come men who will swindle the world with religion, decieving the people in soft skins of sheep, their tongues are sweeter than sugar and their hearts are the hearts of wolves. Allah [Mighty and Sublime is He] says: 'Is it me you try to delude or is it against me whom you conspire? By Me, I swear to send upon these people,among them, a Fitnah that leaves them utterly devoid of reason

2405. Ibn 'Umar narrated that the Prophet(s.a.w) said:"Indeed Allah, Most High, said:'I have created creatures whose tongues are sweeter than honey and their hearts are more bitter than aloes. So by Me, I swear to abase them with a Fitnah, leaving them utterly devoid of reason. Is it Me whom they try to delude, or it is against Me whom they conspire?

2406. Uqbah bin 'Amir narrated:"I said: 'O Messenger of Allah! What is the means to salvation?' He said: 'That you control your tongue, suffice yourself your house, and cry over your sins

2407. Abu Sa'eed Al-Khudri narrated (that the Prophet s.a.w) said:"When the son of Adam wakes up in the morning, all of his body parts bow to the tongue and say: 'Fear Allah regarding us, we are only part of you. If you are straight we are straight and if you are crooked we are crooked

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2408. Sahl bin Sa'd narrated that the Messenger of Allah (s.a.w) said:"Whoever guarantees for me what is between his jaws and what is between his legs, I shall guarantee Paradise for him

2409. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"For whomever Allah protects against the evil of what is between his jaws and the evil of what is between his legs, he shall enter Paradise

2410. Sufyan bin 'Abdullah Ath-Thaqafi said:I said: "O Messenger of Allah! Inform me about a matter that I may hold fast to." He said: 'Say: My Lord is Allah, then be steadfast.' I said: "O Messenger of Allah! What do you fear most for me?" So he took hold of his tongue and said: 'This

2411. Ibn 'Umar narrated that the Messenger of Allah (s.a.w) said:"Do not talk too much without remembrance of Allah. Indeed excessive talking without remembrance of Allah hardens the heart. And indeed the furthest of people from Allah is the harsh-hearted

2412. Umm Habibah, the wife of the Prophet (s.a.w), narrated from the Prophet (s.a.w) who said:"The son of Adam's speech is against him not for him, except for commanding good, or forbidding evil, or remembrance of Allah

2413. Ubu Juhaifah narrated from his father who said:"The Messenger of Allah (s.a.w) made a bond of brotherhood between Salman and Abu Ad-Darda. Salman went to visit Abu Ad-Darda, and saw Umm Ad-Darda wearing shabby clothes, So he said: 'Why are you wearing such shabby clothes?' She said: 'Your brother Abu Ad-Darda has no interest in the world.' So when Abu Ad-Darda arrived, he prepared some food for him (Salman) and said: 'Eat, for I am fasting.' He said: 'I shall not eat until you eat.'" He said: "So he ate. When night came Abu Ad-Darda started to leave and stand (in prayer), but Salman said to him: 'Sleep.' So he slept. Then he went to stand (in prayer) but he said to him: 'Sleep'. So he slept. When the morning (Fajr) came,Salman said: 'Get up now.'So he got up to perform Salat. Then he (Salman) said: 'Indeed your self has a right upon you, your Lord has a right upon you, your guest has a right upon you, and your family has a right upon you. So give each the right they are due. The Prophet (s.a.w), and that was mentioned to him, so he said: 'Salman has told the truth

2414. Abdul-Wahhab bin Al-Ward narrated from a man among the inhabitants of Al-Madinah who said:"Mu'awiyah wrote a letter to 'Aishah, that: 'Write a letter to advise me , and do not overburden me.'" He said: "So 'Aishah [may Allah be pleased with her]wrote to Mu'awiyah: 'Peace be upon you. As for what follows: Indeed I heard the Messenger of Allah (s.a.w) saying: Whoever seeks Allah's pleasure by the people's wrath, Allah will suffice him from the people. And who ever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people. And Peace be upon you

Chapters on the description of the Day of Judgement, Ar-Riqaq, and Al-Wara'

2415. Adi bin Hatim narrated that the Messenger of Allah SAW said:"There is no man among you except that his Lord shall converse with him on the Day of Judgement, there being no interpreter between him and Him (Allah). Then he looks to the south (his right) and does not see anything except the things he put forward (of good), then he looks to the north (his left) and he does not see anything except the things he put forward (of evil), then he turns to look before him to find he is facing the Fire." The Messenger of Allah SAW, said: "Whoever among you is able to protect his face from [the heat of] the Fire – even with a piece of a date - then let him do so." (Sahih) [Abu 'Eisa said: This Hadith is Hasan Sahih]. Abu As-Sā'ib narrated to us: "One day, Waki' narrated this Hadith to us from Al-'Amash. When Waki' was finished with this Hadith, he said: 'Whoever is present from the inhabitants of Khurāsān, then let him seek the reward of spreading this Hadith in Khurāsān.'" Abu 'Eisa said: The Jahmiyyah rejected this. [Abu As-Sā'ib's name is Salam bin Junadah bin Khālid bin Jābir bin Samurah Al-Kufi]. This Hadith is Hasan Sahih

2416. Ibn Mas'ud narrated that the Messenger of Allah SAW said:"The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: About his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it, and spent it upon, and what he did with what he knew." (Da'if) [Abu 'Eisa said:] This Hadith is Gharib, we do not know of it as a narration of Ibn Mas'ūd from the Prophet except through the narration of Husain bin Qais. Husain [bin Qais] was graded weak in Hadith [due to his memory]. There are narrations on this topic from Abu Barzah and Abu Sa'eed

2417. Abu Barzah Al-Aslami narrated that the Messenger of Allah (s.a.w) said:"The feet of the slave of Allah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out." [He said:] This Hadith is Hasan Sahih. Sa'eed bin Abdullah bin Juraij (a narrator in the chain) [is from Al-Basrah], and he is the freed slave of Abu Barzah AlAslami, and Abu Barzah AlAslami's name is Nadlah bin 'Ubaid

2418. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Do you know who the bankrupt is?" They said: "O Messenger of Allah SAW! The bankrupt among us is the one who has no Dirham nor property." The Messenger of Allah (s.a.w) said: "The bankrupt in my Ummah is the one who comes with Salat and fasting and Zakat on the Day of Judgement, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and this one is requited from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire." [Abu 'Eisa said:] This Hadith is Hasan Sahih

2419. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"May Allah have mercy upon a servant who has wronged his brother in his honor or his wealth, then he comes to him to seek his pardon before (his right) is taken, when he has no Dinar nor Dirham. Then if he has any rewards, it will be taken from his rewards, and if he have no rewards, Then some of his (brothers) bad deeds will be levied upon him." [Abu 'Eisa said:] This Hadith is Sahih [Gharib as a narration of Sa'eed Al-Maqburi]. Malik bin Anas also reported it from Sa'eed A]-Maqburi, from Abu Hurairah from the Prophet SAW, and it is similar in meaning

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2420. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "Rights will be given to their due, such that the hornless sheep would get its claim from the horned sheep." There are narrations on this topic from Abu Dharr and 'Abdullah bin Unais. [Abu 'Eisa said:] The Hadith of Abu Hurairah is a Hasan Sahih Hadith
2421. Sulaim bin 'Amir narrated from Al-Miqdad, a Companion of the Messenger of Allah (s.a.w) who said: "I heard the Messenger of Allah (s.a.w) saying: 'On the Day of Judgement, the sun will be drawn near the servants, until it has come a mile or two (away).'" Sulaim bin 'Amir said: "I do not know if it is miles that refer to distance on the land, or Al-Mil which is used to apply Kuhl for the eyes." He (the Prophet (s.a.w)): "The sun will melt them, until they will be in sweat according to their deeds. Among them one will be covered up to his ankles, and among them will be one who is covered up to his knees, and among them will be one who is covered up to his waist, and among them will be one who is bridled with it." I saw the Messenger of Allah (s.a.w) indicating with his hand toward his mouth, meaning that one would be bridled with it." [Abu 'Eisa said:] This Hadith is Hasan Sahih. There are narrations on this topic from Abu Sa'eed and Ibn 'Umar
2422. Hammad bin Zayd narrated from Ayub, from Nafi', from Ibn 'Umar – Hammad said - : "And it is Marfu' in our view." (He said): "The Day when all mankind will stand before the Lord of all that exists. They will be standing in their sweat up to the middle of their ears." (Sahih) [Abu 'Eisa said:] This Hadith is Hasan Sahih. (Another chain) from the Prophet SAW with similar meaning
2423. Ibn 'Abbas narrated that the Messenger of Allah (s.a.w) said: "The people will be gathered on the Day of Resurrection bare-foot, naked and uncircumcised as they were created." Then he recited: "As we begin the first creation, we shall repeat it: A promise binding upon Us. Truly We shall do it. And the first of people to be clothed will be Ibrahim. Among my companions will be some men who are taken to the right and to the left. I will say: 'O my Lord! My companions!' It will be said: 'You do not know what they innovated after you, they continued to be apostates since you parted from them.' So I will say as the righteous worshipper said: If you punish them, they are your slaves, and if You forgive them, indeed You, only You are the Almighty, the All-Wise." (Another chain) and he mentioned similarly. [Abu 'Eisa said:] This Hadith is Hasan Sahih
2424. Bahz bin Hakim narrated from his father, from his grandfather, that the Messenger of Allah (s.a.w) said: "You shall be gathered walking, riding, and dragged upon your faces." There is a narration on this topic from Abu Hurairah. [Abu 'Eisa said:] This Hadith is Hasan [Sahih]
2425. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "The people will face three presentations on the Day of Judgement. As for (the first) two presentations, they are the arguments and the excuses, as for the third presentation, upon that the records will fly into the hands. Some will take them in their right hand, and some will take them in their left hand." [Abu 'Eisa said:] This Hadith is not correct, because Al-Hasan did not hear from Abu Hurairah. Some of them reported it from 'Ali bin 'Ali - and he is Ar-Rifa'i - from Al-Hasan, from Abu Musā from the Prophet SAW. [Abu 'Eisa said:] This Hadith is not correct, because Al-Hasan did not hear from Abū Musa
2426. Ibn 'Abi Mulaikah narrated that 'Aishah said: "I heard the Messenger of Allah (s.a.w) saying: 'Whoever his account is questioned about, he shall be ruined.' I said: 'O Messenger of Allah! Indeed Allah [Most High] has said: Then as for him who shall be given his Record in his right hand. He surely will receive an easy reckoning.' Then he said: 'That is the presentation.'" [Abu 'Eisa said:] This Hadith is Sahih Hasan, Ayyub also reported it from Ibn Abi Mulaikah
2427. Anas narrated that the Prophet (s.a.w) said: "The son of Adam will be brought on the Day of Judgement as if he is a goat kid to be stood before Allah, Most High. Allah will say to him: 'I gave to you, I granted you, and I bestowed favors upon you. So what did you do?' So he says: 'I collected it, increased it, and left it as more than what it was. So return me and I shall give it all to You.' So He will say to him: 'Show me what you have prepared.' So he says: 'My Lord! I collected it, increased it and left it more than it was, So return me and I shall give it all to You.' So when the servant does not present any good he will be entered into the Fire." Abu 'Eisa said: More than one narrator reported this from Al-Hasan as his saying. And they did not rely upon Ismā'il bin Muslim who was graded weak in Hadith [due to his memory]. There are narrations on this topic from Abu Hurairah and Abu Sa'eed Al-Khudri
2428. Abu Salih reported from Abu Hurairah and Abu Sa'eed that the Messenger of Allah (s.a.w) said: "The servant will be brought on the Day of Judgement, and He will say to him: 'Did I not give you hearing, sight, wealth, children, and did I not make the cattle and tillage subservient to you, and did I not leave you as the head of people taking from their wealth? Did you not think that you would have to meet with Me on this Day of yours?' So he will say: 'No.' So it will be said to him: 'Today you shall be forgotten just as you have forgotten Me.'" [Abu 'Eisa said:] This Hadith is Sahih Gharib and the meaning of His saying: "Today you shall be forgotten just as you have forgotten Me" is: Today I shall leave you in chastisement. [This is how they have explained it]. [Abu 'Eisa said:] This is how some of the people of knowledge have explained this Ayah: So this Day We shall forget them...They said that it means: We shall leave them in chastisement
2429. Abu Hurairah narrated: "The Messenger of Allah (s.a.w) recited: That Day it will declare its information. And said: 'Do you know what its information is?' they said: 'Allah and His Messenger know best.' He said: 'Indeed its information is that it will testify against every servant, male and female, It will say that he did such and such, on such and such a day.' He said: 'With this it shall be ordered.'" [Abu 'Eisa said:] This Hadith is Hasan Gharib
2430. Abdullah bin 'Amr bin Al-'As said: "A Bedouin came to the Prophet (S.a.w) and said: 'What is the Sur?' He said: 'A horn that will be blown into'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. It has been reported by more than one narrator from Sulaimān At-Taimi, and we do not know of it except as his narration
2431. Abu Sa'eed narrated: "The Messenger of Allah (s.a.w) said: 'How can I be comfortable when the one with the horn is holding it to his lip, his ears listening for when he will be ordered to blow, so he can blow.' It was as if that was very hard upon the Companions of the Prophet (s.a.w), so he said to them: 'Say: "Allah is sufficient for us and what a good protector He is, and upon Allah we rely." [Abu 'Eisa said:] This Hadith is Hasan. This Hadith has been reported through other routes from 'Atiyyah, from Abu Sa'eed [Al-Khudri] from the Prophet SAW, similarly

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2432. Al-Mughirah bin Shu'bah narrated that The Messenger of Allah (s.a.w) said:"The sign of the believers upon the Sirat is: O lord, protect (us), protect (us)."
[Abū 'Eisa said:] This Hadith is Gharib [as a narration of AlMughirah bin Shu'bah] we do not know of it except through the narration of 'Abdur-Rahmān bin Ishaq [and there is something on this topic from Abu Hurairah]

2433. An-Nadr bin Anas bin Malik narrated from his father who said:"I asked the Prophet (s.a.w) to intercede for me on the Day of Judgement. He said: 'I am the one to do so.'" [He said:] "I said: 'O Messenger of Allah! Then where shall I seek you?' He said: 'Seek me, the first time you should seek me is on the Sirat.'" [He said:] "I said: 'If I do not meet you upon the Sirat?' He said: 'Then seek me at the Mizan.' I said:'And if I do not meet you at the Mizan?' He said: 'Then seek me at the Hawd, for indeed I will not be missed at these three locations

2434. Abu Hurairah narrated:"Some meat was brought to the Prophet (s.a.w) and a foreleg was presented to him, and he used to like it, so he bit from it. Then he said: 'I will be the 'Leader' of the people on the Day of Resurrection. Do you know why that is? Allah will gather the people, the first and the last, on one level ground where they will (all) be able to hear a caller, and all of them will be visible, and the sun will be brought near such that the people will suffer distress and trouble that they cannot tolerate nor bear. Then some people will say: "Don't you see the state you have reached? Why don't you look for a person who can intercede for you with your Lord?" Some of them will say to others: " You should go to Adam." So they will go to Adam and say, "You are the father of all mankind, Allah created you with His Own Hands, and breathed into you from His spirit (which He created for you) and ordered the angels to prostrate for you. Will you not intercede for us with your Lord? Don't you see what has happened to us? Don't you see the state we have reached?" On that Adam will reply, "Today my Lord has become angry such that He has never before been angry, and will never be thereafter. He forbade me (to eat from) the tree, but I disobeyed(Him), Myself! Myself! Myself! Go to somebody else; Go to Nuh." They will go to Nuh and say: "O Nuh! You are the first among the Messengers to the people of the earth, and Allah named you a thankful slave. Will you not intercede for us with your Lord? Don't you see what has happened to us? Don't you see the state we have reached?" Nuh will say to them : "Today my Lord has become angry as He has never before been angry, and will never be thereafter. I had been given one supplication, and I supplicated against my own people. Myself! Myself! Myself! Go to someone else! Go to Ibrahim." They will go to Ibrahim and say: "O Ibrahim! You are Allah's Prophet and His Khalil among the people of the earth, so intercede for us with your Lord, don't you see what has happened to us?" He will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I uttered three lies."- Abu Hayyyan (a narrator) mentioned them in his narration - " Myself! Myself! Myself! Go to someone else! Go to Musa." So they will go to Musa and say: "O Musa! You are the Messenger of Allah who Allah distinguished above the people with His Message and His Speech, intercede for us with your Lord. Don't you see what has happened to us?" So he will say "Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I killed a person whom I was ordered not to kill. Myself! Myself! Myself! Go to someone else; Go to 'Eisa." They will go to 'Eisa and say: "O 'Eisa ! You are the Messenger of Allah and His Word which He placed into Mariam, and a Spirit from Him, and you spoke to the people in the cradle. Intercede for us with your Lord. Don't you see what has happened to us?" Then 'Eisa will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter." He will not mention a sin, but will say: "Myself! Myself! Myself! Go to someone else! Go to Muhammad." He said: 'They will go to Muhammad(s.a.w) and they say: "O Muhammad! You are the Messenger of Allah and the last of the Prophets, and your past and future sins have been pardoned. Will you not intercede for us with your Lord, don't you see what has happened to us?" Then I will depart until I come to under the Throne to fall prostrating before my Lord. Then Allah will guide me to such praises and beautiful statements of glorification which He did not guide anyone to before me. Then He will say: "O Muhammad! Raise your head. Ask,so that you may be granted and intercede so that your intercession may be accepted." I will raise my head and say: "O Lord! My Ummah! O Lord! My Ummah! O Lord! My Ummah!" He will say: "O Muhammad! Let those of your Ummah who have no accounts enter the gate on the right among the gates of Paradise, and they shall share in the gates other than that with the people." Then he (s.a.w) said: 'By the One in Whose Hand is my soul! What is between every two gate-posts in Paradise is as what is between Makkah and Hajar, and what is between Makkah and Busra.'" Other chains report similar narrations

2435. Anas narrated that the Messenger of Allah (s.a.w)said:"My intercession is for the people who committed the major sins in my Ummah." Another chain reports a similar narration

2436. Ja'far bin Muhammad narrated from his father, from Jabir bin 'Abdullah who said:"The Messenger of Allah (s.a.w) said: 'My intercession is for the people who committed major sins in my Ummah.'" Muhammad bin 'Ali said: "Jabir said to me: 'O Muhammad! Whoever is not among the people of major sins, then there is no need in the intercession for him

2437. Abu Umamah narrated the Messenger of Allah (s.a.w) said:"My Lord promised me that seventy thousand of my Ummah shall be admitted into Paradise without a reckoning against them nor any punishment. With every thousand, are seventy thousand and three measures from His measures

2438. Abdullah bin Shaiq narrated:" I was with a troop in Jerusalem, and a man among them said: 'I heard the Messenger of Allah (s.a.w) saying: "From the intersection of one man in my Ummah more (people) than Banu Tamim will be admitted into Paradise.' It was said: 'O Messenger of Allah! Someone other than you?' He said: 'Other than me.' So when he stood, I said: 'Who is this?' They said: 'This is Ibn Abi Al-Jadh'a

2439. Al-Hasan Al-Basri said:"The Messenger of Allah (s.a.w) said: 'On the Day of Judgement, 'Uthman bin 'Affan will intercede for (an amount) the likes of Rabi'ah and Mudar

2440. Abu Sa'eed narrated the Messenger of Allah (s.a.w) said:"Indeed in my Ummah are those who intercede for large groups of people, and among them (there are) who intercede for a tribe, and among them (there are) who intercede for a group, and among them (there are) who intercede for a man, until they are admitted to

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Paradise

2441. Abu Al-Malih narrated from 'Awf bin Malik Al-Ashja'i who said:"The Messenger of Allah (s.a.w) said 'Someone came to me from my Lord to give me choice between the half of my Ummah being admitted into Paradise or intercession. So I chose the intercession, and it is for whoever dies and he did not associate anything with Allah.'" Another chain reports a similar narration

2442. Anas bin Malik narrated that the Messenger of Allah (s.a.w) said:"Indeed, at my Hawd there are drinking vessels as numerous as the stars in the heavens

2443. Samurah narrated the Messenger of Allah (s.a.w)said:"Indeed there is a Hawd for every Prophet, and indeed they compete to see which of them has the most arriving at it. Indeed I hope that mine will be the one with the most arrival

2444. Al-'Abbas narrated from Abu Sallam Al-Habashi who said:"Umar bin 'Abdul-'Aziz summoned me so I got a ride on a mule." [He said:] "When he entered upon him, he said: 'O Commander of the Believers! My riding mule was troublesome for me.' So he said: 'O Abu Sallam! I did not want to trouble you, but a Hadith which you narrated from Thawban, from the Prophet (s.a.w) about the Hawd was conveyed to me, and I wanted you to narrate it directly to me.'" Abu Sallam said: "Thawban narrated to me from The Messenger of Allah (s.a.w) who said 'My Hawd (is as large as) from 'Adan to 'Amman of Al-Balqa', its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars, whoever drinks one drink from it, he will never be thirsty after that again. The first people to arrive at it are the poor among the Muhajirin with disheveled heads, dirty clothes, those whom the women of favor would not marry, nor would the doors be open for them.' 'Umar said: 'But I have married a woman of favor and the doors are open for me. I married Fatimah bint 'Abdul-Malik. I shall certainly not wash my head until it is disheveled, nor wash my garment which touches my body until it becomes dirty.'" Another chain reports a similar narration

2445. Abu Dharr narrated:"I said: 'O Messenger of Allah! What about the vessels of the Hawd?' He said: 'By the one in Whose Hand is my soul! Its vessels number more than the stars of the heavens and the planets on a clear dark night. (They are) among the vessels of Paradise, whoever drinks from them, he will never be thirsty again. Its longest breadth is the same as its length, like that which is between 'Amman to Aylah, its water is whiter than milk and sweeter than honey.'" Another chain reports a similar narration. It has been reported from Ibn 'Umar that the Prophet SAW said: "My Hawd (covers a distance) like what is between Kufah to the Black Stone

2446. Ibn 'Abbas narrated : "When the Prophet (s.a.w) was taken for the Night Journey, he passed by a Prophet, and, some Prophets and with them were some people, and a Prophet, and some Prophets and with them was a group of people, and a Prophet, and some Prophets and with them there was no one. Until he passed by a large multitude. (The Prophet (s.a.w)said:) I said: 'Who is this?' It was said: 'Musa and his people. But raise your head and look.' There was a large multitude that covered the horizon, from one side to the other. It was said: 'These people are your Ummah, and there are seventy thousand besides these from your Ummah that shall enter Paradise without a reckoning.' So he went inside, and they did not question him, and he gave no explanation to them. (Some of them) said: 'We are them.' Others said: 'They are the children who were born upon the Fitrah and Islam.' So the Prophet (s.a.w) came out and said: 'They are those who do not get themselves cauterized, nor seek Ruqyah, nor read omens, and upon their Lord they rely.' So 'Ukashah bin Mihsan stood and said: 'Am I among them O Messenger of Allah?' He said: 'Yes.' Then another one stood up and said: 'Am I among them?' So he said "Ukashah has preceded you to it." Other chains report similar narrations

2447. Abu 'Imaran Al-Jawni narrated : "From Anas bin Malik who said : 'I do not recognize anything (today) from what we were upon during the time of The Messenger of Allah (s.a.w).' So I said : 'What about the Salat?' He said: 'Have you (people) not done what you know (you have done)?" Other chains report similar narrations

2448. Asma bint 'Umais Al-Khath'amiyyah narrated that The Messenger of Allah (s.a.w) said:"What an evil servant is the one who fancies himself and becomes vain forgetting the Most Great, the Most High. What an evil servant is the one who forces and behaves hostility, forgetting the Compeller, the Most High. What an evil servant is the one who is heedless and diverted, forgetting about the graves and the trials. What an evil servant is the one who is violent and tyrannical, forgetting his beginnings or his end. What an evil servant is the one who seeks the world through the religion. What an evil servant is the one who seeks the religion through his desires. What an evil servant is the one who puts all hope in his own zeal. What an evil servant is the worshipper who is misled by his desire. What an evil servant is the one whose aspirations humiliate him

2449. Atiyyah Al-'Awfi narrated from Abu Sa'eed Al-Khudri, that The Messenger of Allah (s.a.w) said:"Whichever believer feeds a hungry believer , Allah feeds him from the fruits of Paradise on the Day of Resurrection. Whichever believer gives drink to a thirsty believer, Allah gives him to drink from the 'sealed nectar' on the Day of Resurrection. Whichever believer clothes a naked believer, Allah clothes him from the green garments of Paradise

2450. Abu Hurairah narrated that The Messenger of Allah (s.a.w) said:"Whoever fears traveling at night - and whoever travels at night reaches his destination - Allah provides him with the most precious of goods, and indeed Allah's goods are but Paradise

2451. Rabi'ah bin Yazid and 'Atiyyah bin Qais narrated from 'Atiyyah As-Sa'di - and he was one of the Companions of the Prophet () - that the Messenger of Allah () said:"The servant shall not reach the state of being among the Muttaqin until he leaves what there is no harm in out of caution for its harm

2452. Hanzalah Al-Usa'iyyidi narrated that the Messenger of Allah (s.a.w) said:"If you would (always) be as you are with me, then the angels would shade you with their wings." Other chains report similar narrations

2453. Abu Hurairah narrated that the Prophet (s.a.w) said:"Indeed for everything there is a zeal, and for every zeal there is a slackening. So if its practitioner

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behaves properly, and is moderate, then hope for him (for his success). But if the fingers are pointed to him, then do not count him (among the worthy)." It has been related from Anas bin Malik that the Prophet SAW said: "It is sufficient evil for a man that fingers be raised against him, regarding religion or worldly matters, except for one whom Allah has protected

2454. Abdullah bin Mas'ud narrated "The Messenger of Allah (s.a.w) drew a square line (on the ground) for us, and in the middle of the (square) line he drew another line, and he drew another line going out of the (square) line. Around the one that was in the middle, he drew (various) lines. Then he said: 'This is the son of Adam, and this is his life-span encircling him, and this one in the middle in the person, and these lines are his obstacles, if he escapes this one, this one ensnares him, and the line extending outside is his hope

2455. Anas bin Malik narrated that the Messenger of Allah (s.a.w) said: "The son of Adam grows old. But two things keep him young: Desire for life and desire for wealth

2456. Mutarrif bin 'Abdullah bin Ash-Shikh-khira narrated from his father from the Prophet (s.a.w) who said: "The case of the son of Adam is such that he is surrounded by ninety-nine calamities, if the calamities miss him, he falls into decrepitude

2457. At-Tufail bin Ubayy bin Ka'b narrated from his father who said: "When a third of the night had passed, the Messenger of Allah (s.a.w) stood and said: 'O you people! Remember Allah! Remember Allah! The Rajifah is coming, followed by the Radifah, death and what it brings is coming, death and what it brings is coming!'" Ubayy said: "I said: 'O Messenger of Allah! Indeed I say very much Salat for you. How much of my Salat should I make for you?' He said: 'As you wish.'" [He said:] "I said: 'A fourth?' He said: 'As you wish. But if you add more it would be better for you.' I said: 'Then half?' He said: 'As you wish. And if you add more it would be better [for you].'" [He said:] "I said: 'Then two-thirds?' He said: 'As you wish, but if you add more it would be better for you.' I said: 'Should I make all of my Salat for you?' He said: 'Then your problems would be solved and your sins would be forgiven

2458. Abdullah bin Mas'ud narrated that the Messenger of Allah (s.a.w) said: "Have Haya' for Allah as is His due." [He said:] We said: "O Prophet of Allah! We have Haya', and all praise is due to Allah." He said: "Not that, but having the Haya' for Allah which He is due is to protect the head and what it contains and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world. So whoever does that, then he has indeed fulfilled Haya', meaning the Haya' which Allah is due

2459. Shaddad bin Aws narrated that the Prophet (s.a.w) said: "The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allah." [He said:] The meaning of his saying: "Who subjugates his soul", is to say the one who reckons with his soul in the world, before he is reckoned with, on the Day of Judgement. It has been related that 'Umar bin Al-Khattab said: "Reckon with yourselves before you are reckoned with, and prepare for the Greatest Inquisition. The reckoning of the Day of Judgement is only light for the one who reckoned with himself in the world." And, it has been related that Maimun bin Mihran said: "The slave (of Allah) will not be a Taqi until he has reckoned himself, just as he would account for where his business partner got his food and clothing

2460. Abu Sa'eed narrated: "The Messenger of Allah (s.a.w) entered his Musalla and saw the people who looked as if they were smiling. So he said: 'Indeed, if you were to increase in remembrance of the severer of pleasures, then you would find yourselves too busy for what I see. So increase in remembrance of death, the severer of pleasures. For indeed there is no day that comes upon the grave except that it speaks, saying: "I am the house of the estranged, I am the house of the solitude, I am the house of dust, and I am the house of the worm-eaten." When the believing worshipper is buried, the grave says to him: "Welcome, make yourself comfortable. Indeed, to me, you are the most beloved of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you." It will then widen for him so that his sight extends, and the door to Paradise is opened for him. And when the wicked worshipper or the disbeliever is buried, the grave says to him: "You are not welcome, do not get comfortable. Indeed, to me, you are the most hated of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.'" He said: 'It will begin closing in on him (squeezing him) until his ribs are crushing each other.'" He said: "The Messenger of Allah (s.a.w) clasped some of his fingers between others and said: 'Seventy giant serpents will constrict him, if even one of them were to hiss on the earth, nothing upon it would grow as long as it remained. They will chew on him and bite him until he is brought to the Reckoning.'" He said: "The Messenger of Allah (s.a.w) said: 'The grave is but a garden from the gardens of Paradise, or a pit from the pits of the Fire

2461. Ibn 'Abbas narrated: "Umar bin Al-Khattab informed me, saying: 'I entered upon the Messenger of Allah (s.a.w) and saw him reclining upon a mat woven from fibers, and I could see the impressions it left upon his side

2462. Al-Mustawrad bin Makhramah narrated that 'Amir bin 'Awf informed him- and he was an ally of Banu 'Amr bin Lu'ay who had participated with The Messenger of Allah (s.a.w) at (the battle of) Badr, he said: "The Messenger of Allah (s.a.w) had dispatched Abu 'Ubaidah bin Al-Jarrah, so he arrived with the wealth from Al-Bahrain. When the Ansar had heard of the arrival of Abu 'Ubaidah they were attending Salat Al-Fajr. So the Messenger of Allah (s.a.w) performed the Salat and when he finished, they assembled before him. The Messenger of Allah (s.a.w) smiled when he saw them, then he said: 'I think that you heard that Abu 'Ubaidah has arrived with something?' They said: 'Yes O Messenger of Allah!' He said: 'Then receive good news, and hope for what will please you. By Allah! It is not poverty that I fear for you, but what I fear for you is that the world will be presented for you just as it was presented for those before you, then you will compete for it, just as they competed for it, and it will destroy you, just as it destroyed them

2463. Urwah bin Az-Zubair and Ibn Musayyab narrated that Hakim bin Hizam said: "I (once) asked the Messenger of Allah (s.a.w) (for something) and he gave it to

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me. Then I asked him (again) and he gave it to me. Then I asked him (again) and he gave it to me. Then I asked him (again), so he gave it to me. Then he said: 'O Hakim! Indeed this wealth is green and sweet, so whoever takes it without asking for it, he will be blessed in it. And whoever takes it, insisting upon it, he will not be blessed in it. He is like the one who eats but does not get satisfied and contended. And the upper hand (giving) is better than the lower hand (receiving).'" So Hakim said: "I said: 'O Messenger of Allah! By the One who sent you with the Truth! I shall not ask anyone for anything after you until I depart the world.'" So Abu Bakr used to call Hakim to give him something, but he refused to accept it. Then 'Umar called him to give to him, but he refused to accept it. So 'Umar said: "O you Muslims! I would like you to bear witness that I presented Hakim with his due of these spoils of war but he refused to accept it." So Hakim never asked anyone of the people for anything after the Messenger of Allah, until he died

2464. Abdur-Rahman bin 'Awf said:"We were tested along with the Messenger of Allah(s.a.w) by adversity, so we were patient, then we were tested after him with prosperity, but we were not patient

2465. Anas bin Malik narrated that the Messenger of Allah () said:"Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him

2466. Abu Hurairah narrated that the Messenger of Allah(s.a.w) said:"Indeed Allah, Most High said: 'O son of Adam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so, then I will fill your hands with problems and not alleviate your poverty

2467. Aishah said :"' The Messenger of Allah(s.a.w) died and we had a Shatr of barley. We ate from it as Allah willed, then I said to the slave girl: 'Measure it' so she measured it, and it was not long before it was gone." She said: "If we had left it alone then we could have eaten from it more than that." [Her saying]: "Shatr" means a small quantity of barley

2468. Aishah narrated:"We had a cloth which had some pictures on it as a curtain on my door. The Messenger of Allah(s.a.w) saw it and said: 'Remove it, for it reminds me of the world.'" She said: "We had a piece of velvet that had patches of silk on it which we used to wear

2469. Aishah narrated:"The Messenger of Allah (s.a.w) had a leather cushion stuffed with palm fibres which he would lean on

2470. Abu Maisarah narrated from 'Aishah that they had slaughtered a sheep, so the Prophet (s.a.w) said:"What remains of it?" She said: "Nothing remains of it except its shoulder." He said: "All of it remains except its shoulder

2471. Aishah narrated:"We, the family of Muhammad, would go for a month without kindling a fire, having only water and dates

2472. Anas narrated that the Messenger of Allah (s.a.w) said:"Indeed I have feared for the sake of Allah, such that no one has feared, and I have been harmed for the sake of Allah, such that no one has been harmed. Thirty days and nights have passed over me, and there was no food with Bilal and I forced something with a liver to eat, except what Bilal could conceal under his armpit." This Hadith refers to when the Prophet SAW went out fleeing from Makkah and Bilal was with him. The only food Bilāl had was what he could carry under his arm

2473. Muhammad bin Ka'b Al-Qurazi said:"Someone narrated to me that he heard 'ali bin abi Talib saying: 'I went out on a cold day from the house of the Messenger of Allah (s.a.w). I had taken a tanned skin, si I tore it in the middle, and out it over my neck, and wrapped my mid-section, fastening it with a palm leave. I was severely hungry, and if there was food in the house of the Messenger of Allah (s.a.w) I would have eaten some of it. I went in search of something. I passed by a Jew on his property drawing water (from a well) with a pulley. I watched him from a gap in the fence. He said: "what is wrong with you O Arab1 Would you like to get a date for every bucket?" I said: "Yes. Open the door so I can come in." He opened the door, I entered and he gave me his bucket. Then for every bucket I pulled out, he would give me a date, until when it was enough for me. I put his bucket down and said: "I think I had enough to eat" then I scooped some water to drink it. Then I came to the Masjid and found the Messenger of Allah (s.a.w) in it

2474. Abu 'Uthman An-Nahdi narrated from Abu Hurairah that they (the Companions) were suffering from hunger so the Messenger of Allah (s.a.w) gave them each a date

2475. Jabir bin 'Abdullah narrated:"The Messenger of Allah (s.a.w) dispatched us, and there were three-hundred of us. We were carrying our provisions on our shoulders. Then our provisions ran out such that each man among us could eat only a date per day." It was said to him: "O Abu 'Abdullah! How could one date be enough for a man?" He said: "We realized its value when we did not even have that. Then we came to the sea where we saw a whale that the sea had tossed (on the shore). So we ate as much as we liked from it for eighteen days." Other chains report similar narrations

2476. Yazid bin Ziyad narrated from Muhammad bin Ka'b Al-Qurazi who heard from Abi Talib narrated that he said:'I was sitting in a gathering with the Messenger of Allah (s.a.w) when Mus'ab bin 'Umair appeared before us, wearing nothing but a Burdah patched with some animal furs. When the Messenger of Allah (s.a.w) saw him he began crying because of the good life he previously had compared to the state that he was in that day. Then the Messenger of Allah (s.a.w) said: 'How will you people be, when the late morning comes upon one of you while wearing a Hullah, and at the end of the day he is in, (another) Hullah, when a platter is placed in front of him while another is removed, and you cover your houses just as the Ka'bah is covered?' They said: 'O Messenger of Allah! On that day we will be better than we are today, devoting ourselves to worship, satisfied with our good fortune.' So the Messenger of Allah (s.a.w) said: 'No, today you are better than you will be on that day

2477. Abu Hurairah narrated:"The people of As-Suffah were the guests of the people of Islam,they had nothing of people nor wealth to rely upon. And By Allah,

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the One Whom there is none worthy of worship besides Him – I would lay on the ground on my liver (side) due to hunger, And I would fasten a stone to my stomach out of hunger. One day I sat by the way that they (the Companions) use to come out through. Abu Bakr passed and so I asked him about an Ayah from Allah's Book, not asking him except that he might tell me to follow him (for something to eat). But he passed on without doing so. Then `Umar passed, so I asked him about an Ayah from Allah's Book, not asking him except that he might tell me to follow him. But he passed on without doing so. Then Abul-Qasim (s.a.w) passed, and he smiled when he saw me, and said: 'Abu Hurairah?' I said: 'I am here O Messenger of Allah!' He said: 'Come along.' He continued and I followed him, he entered his house, so I sought permission to enter, and he permitted me. He found a bowl of milk and said: 'Where did this milk come from?' It was said: 'It was a gift to us from so – and – so.' So the Messenger of Allah (s.a.w) said: 'O Abu Hurairah' I said: 'I am here O Messenger of Allah!' He said: 'Go to the people of As-Suffah to invite them.' - Now, they were the guests of the people of Islam, they had nothing of people nor wealth to rely upon. Whenever some charity was brought to him, he would send it to them without using any of it. And when a gift was given to him (s.a.w), he would send for them to participate and share with him in it. I became upset about that, and I said (to myself): 'What good will this bowl be among the people of As-Suffah and I am the one bringing it to them?' Then he ordered me to circulate it among them (So I wondered) what of it would reach me from it, and I hoped that I would get from it what would satisfy me. But I would certainly not neglect to obey Allah and obey His Messenger, so I went to them and invited them. When they entered upon him they sat down. He said: 'Abu Hurairah, take the bowl and give it to them.' So I gave it to a man who drank his fill, then he gave it to another one, until it ended up with the Messenger of Allah (s.a.w), and all of the people had drank their fill. The Messenger of Allah (s.a.w) took the bowl, put it on his hand, then raised his head. He smiled and said: 'Abu Hurairah, drink.' So I drank, then he said: 'Drink.' I kept drinking and he kept on saying, 'Drink.' Then I said: 'By the One Who sent you with the truth! I have no more space for it.' So he took the bowl and praised Allah, mentioned His Name and drank.'" (Sahih)

2478. Yahya Al-Bakka' narrated from Ibn 'Umar who said: "A man belched in the presence of the Prophet(s.a.w), so he said: 'Restrain your belching from us. For indeed those who are filled most in the world will be the hungriest on the Day of Judgement

2479. Abu Burdah bin Abi Musa narrated that his father said: "O my son! If you saw us when we were with the Prophet(s.a.w) and the sky poured upon us, you would think that our smell was the smell of sheep." The meaning of this Hadith is that their garments were of wool, so when the rain fell upon them, the smell coming from their clothes was that of sheep

2480. Sufyan Ath-Thawri narrated: From Abu Hamzah, (who said): "From Ibrahim An-Nakha'i who said: 'All buildings and concerns for them will be against you.' I said: 'What do you think about what one can not do without?' He said: 'There is no reward for that nor harm

2481. Sahl bin Mu'adh bin Anas Al-Juhani narrated from his father, that the Messenger of Allah (s.a.w) said: "Whoever leaves (valuable) dress out of humility to Allah while he is able to (afford it), Allah will call him before the heads of creation on the Day of Judgement so that he can choose whichever Hual of faith he wishes to wear." The meaning of his saying: "Hual of faith" is the garments of Paradise which are given to the people of faith

2482. Shahib bin Bashir narrated from Anas bin Malik that the Messenger of Allah (s.a.w) said: "All expenditures are in Allah's Cause, except for buildings, for there is no good in it

2483. Harithah bin Mudarrib said: "We went to visit Khabbab who had himself cauterized in seven places on his body. He said: 'I have been ill for so long, and if it was not that I heard the Messenger of Allah (s.a.w) saying: "None of you should wish for death" then I would have wished for it, and he said: "A man is rewarded for [all of] his spending except for the dust" - or he said - "in the building

2484. Husain said: "A beggar came to Ibn 'Abbas to beg from him. Ibn 'Abbas said to the beggar: 'Do you testify to La Ilaha Illallah?' He said: 'Yes.' He said: 'Do you testify that Muhammad is the Messenger of Allah?' He said: 'Yes.' He said: 'You fast (the month of) Ramadan?' He said: 'Yes?' He said: 'You asked, and the one who asked has a right, so you have a right upon us that we give you.' So he gave him a garment then said: 'I heard the Messenger of Allah (s.a.w) saying: "No Muslim clothes a Muslim with a garment except that he is under the protection of Allah as long as a shred from it remains upon him

2485. Abdullah bin Salam said: "When the Messenger of Allah (s.a.w) arrived- meaning in Al-Madinah – the people came out to meet him. It was said that the Messenger of Allah (s.a.w) had arrived, so I went among the people to get a look at him. When I gazed upon the face of the Messenger of Allah (s.a.w), I knew that this face was not the face of a liar. The first thing that he spoke about was that he said: 'O you people! Spread the Salam, feed (others), and perform Salat while the people are sleeping; you will enter Paradise with (the greeting of) Salam.'" (Sahih)

2486. Abu Hurairah narrated that the Prophet(s.a.w) said: "The one who eats and is grateful is like the status of the patient fasting person

2487. Anas said: "When the Messenger of Allah (s.a.w) arrived in Al-Madinah the Muhajirun came to him and said: 'O Messenger of Allah! We have not seen a people more willing to sacrifice when having a lot, nor more patient when having a little than the people whom we are staying among. Our provisions are so sufficient, and we share with them in their produce such that we fear that all our reward is gone. So the Prophet (s.a.w) said: "No. As long as you supplicate to Allah for them and praise (show gratitude to) them (for it)

2488. Abdullah bin Mas'ud narrated that the Messenger of Allah (s.a.w) said: "Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near (to people), amicable, and easy (to deal with)

2489. Aswad bin Yazid narrated: "I said to Aishah: 'What would the Prophet (s.a.w) do when he entered his house?' She said: 'He would busy himself with serving his family, then when (the time for) Salat was due he would stand (to go) for it

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2490. Anas bin Malik narrated:"When the Prophet(s.a.w) would receive a man to shake hands with him,he would not remove his hand until he [the man]removed his, and he would not turn his face away from his face until the man turned and he would not be seen advancing his knees before one sitting with him

2491. Abdullah bin 'Amr narrated that the Messenger of Allah (s.a.w) said:"A man among those before you went out arrogantly in a Hullah of his. So Allah ordered the earth to take him. He remains sinking[into it]" - or he said - "He will remain sinking into it until the Day of Judgement

2492. Amr bin Shu'aib narrated from his father, from his grandfather from the Prophet (s.a.w) who said:"The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere, they will be dragged into a prison in Hell called Bulas, submerged in the Fire of Fires, drinking the drippings of the people of the Fire, filled with derangement

2493. Sahl bin Mu'ad bin Anas narrated from his father, that the Prophet (s.a.w) said:"Whoever suppresses his rage, while he is able to exact it, Allah will call him before the heads of creation [on the Day of Judgement] so that he can chose whichever of the Hur he wishes

2494. Abu Bakr bin Al-Munkadir narrated from Jabir that the Messenger of Allah (s.a.w) said:"There are three (characteristics) for which whomever has them,Allah will expose His side,and admit him to Paradise:Being courteous to the guest,kind to parents,and doing good for slaves

2495. Abu Dharr narrated that the Messenger of Allah (s.a.w) said:"Allah,Most High said: 'O My Slaves! All of you are astray except whom I guide, so ask Me for guidance and I shall guide you. All of you are poor except whom I enrich, so ask Me and I shall provide you. All of you are sinners except whom I have pardoned, so whoever among you knows that I am the One able to forgive, and seeks My forgiveness, I shall forgive him, without concern for Me (and it will not affect Me). If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the heart with the most Taqwa among My slaves, that would not add a mosquito's wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the worst heart of My slaves, that would not diminish a mosquito's wing to My sovereignty. I shall forgive him, without concern for Me (and it will not affect Me). If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together upon one plateau, and each person among them were to ask for his utmost desire, and I were to give each what he asked for, that would not diminish from My sovereignty, except as if one of you were to pass by an ocean and dip a needle into it and then remove it. That is because I am the Most Liberal without need, the Most Generous, doing as I will. I give by My speech and I punish by My speech, whenever I will something I only say: "Be" and it shall be.'" Another chain reports a similar narration

2496. Ibn 'Umar said:"I heard the Prophet (s.a.w) narrating a hadith, not just once or twice, even seven times, but I heard him saying it more than that. I heard him saying: 'There was a man called Al-Kifl among the children of Isra'il who did not restrain himself from committing sins. A woman came to him and he gave her sixty Dinar so he could sleep with her. When he sat up from her, as a man sits up from a woman, she began to tremble and cry, so he said: "Why are you crying, did I do something to harm you?" She said: "No. But it is because of what I did, I only did so out of need." He said: "You did this without having done (it before), so leave me, and it (the money) is for you." And then he said: "By Allah! I will never disobey Allah after that." He died during the night and morning came with: " Indeed Allah has forgiven Al-Kifl" written upon his door." Other chains report similar narrations

2497. Al-Harith bin Suwaid said: ' Abdullah [bin Mas'ud] narrated two Ahadith to us, one of them from himself and the other from the Prophet (s.a.w). 'Abdullah said: 'The believer sees his sins as if he was at the base of a mountain, fearing that it was about to fall upon him. The wicked person sees his sins as if (they are) flies are hitting his nose" he said: "Like this" - motioning with his hand - "to get them to fly away

2498. And the Messenger of Allah (s.a.w) said:"Allah is more pleased with the repentance of one of you than a man in a desolate, barren, destructive wasteland, who has his mount carrying his provisions, his food, and his drink and what he needs with him. Then it wanders away. So he goes to find it until he is on the brink of death. He says: 'I will return to the place where I lost it, to die.' So he returns to his place and his eyes become heavy (falling asleep). Then he awakens to find his mount at his head carrying his food, drink and what he needs." Other chains report similar narrations

2499. Anas narrated that the Prophet () said:"Every son of Adam sins, and the best of the sinners are the repentant

2500. Abu Hurairah narrated that the Prophet(s.a.w) said:"Whoever believes in Allah and the Last Day, then let him honor his guest. And whoever believes in Allah and the Last Day, then let him say what is good or remain silent." Other chains report similar narrations

2501. Abdullah bin 'Amr narrated that the Messenger of Allah (s.a.w) said:"Whoever is silent, he is saved

2502. Abu Hudhaifah narrated - and he was one of the companions of 'Abdullāh bin Mas'ūd - from 'Aishah who said:"I told the Prophet () about a man, so he said: 'I do not like to talk about a man, even if I were to get this or that (for doing so).'" She said: "I said: 'O Messenger of Allah! Safiyyah is a woman who is ...'" and she used her hand as if to indicate that she is short - "So he said: 'You have said a statement which, if it were mixed in with the water of the sea, it would pollute it

2503. Aishah narrated that the Messenger of Allah (s.a.w) said:"I do not like to talk about anyone, even if I were to get this or that

2504. Abu Musa said:"The Messenger of Allah (s.a.w) was asked: 'Which of the Muslims is the most virtuous?' He said: 'The one whom the Muslims are safe from his tongue and his hand

2505. Khalid bin Ma'dan narrated from Mu'adh bin Jabal that the Messenger of Allah (s.a.w) said:"Whoever shames his brother for a sin, he shall not die until he (himself) commits it." (One of the narrators) Ahmad said: They said: 'From a sin he has repented from

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2506. Wathilah bin Al-Asqa' narrated that the Messenger of Allah (s.a.w) said:"Do not rejoice over the mishaps of your brother so that Allah has mercy on him and subjects you to trials

2507. Yahya bin Wath-thab narrated:"From a Shaikh among the Companions of the Prophet (s.a.w) , I think it is from the Prophet(s.a.w), who said: 'The Muslim who mixes with the people and he is patient with their harm is better than the Muslim who does not mix with the people and is not patient with their harm

2508. Abu Hurairah narrated that the Prophet (s.a.w) said:"Beware of evil with each other, for indeed it is the Haliqah." [The meaning of his saying]: "Sūw'a Dhāt Al-Bain (evil with each other) is enmity and hatred, and his saying: "The Haliqah" [it is said] that it severs the religion

2509. Abu Ad-Darda' narrated that the Messenger of Allah (s.a.w) said:"Shall I not inform you of what is more virtuous than the rank of fasting, Salat, and charity?" They said: "But of course!" He said: "Making peace between each other. For indeed spoiling relations with each other is the Haliqah." It has been related that the Prophet SAW said: "It is the Haliqah, I do not speak of what cuts hair, but it severs the religion

2510. Az-Zubair bin Al-'Awwam narrated that the Prophet (s.a.w) said:"The disease of the nations before you is creeping towards you: Envy and hatred, it is the Haliqah. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam among each other

2511. Abu Bakrah narrated that the Messenger of Allah (s.a.w) said:"There is no sin more worthy of Allah hastening the punishment upon its practitioner in the world – along with what is in store for him in the Hereafter – than tyranny and severing the ties of kinship." (Sahih)

2512. Amr bin Shu'aib narrated from his grandfather 'Abdullah bin 'Amr, that the Messenger of Allah (s.a.w) said:"There are two traits, whoever has them in him, Allah writes him down as grateful and patient. And whoever does not have them, Allah does not write him down as grateful, nor patient. Whoever looks to one above him for his religion, and follows him in it, and whoever looks to one who is below him in worldly matters, and praises Allah for the blessings He has favored the one who is above him with, then Allah writes him down as grateful and patient. And whoever looks to one who is below him for his religion, and looks to one who is above him for worldly matters, and grieves over what missed him of it, Allah does not write him down as grateful nor as patient." (Another chain reaching to) 'Amr bin Shu'aib, from his father, from his grandfather from the Prophet (s.a.w) with similar narration

2513. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Look to one who is lower than you, and do not look to one who is above you. For indeed that is more worthy(so that you will) not belittle Allah's favors upon you

2514. Abu 'Uthman narrated from Hanzalah Al-Usaidi – and he was one of the scribes of the Messenger of Allah (s.a.w)- that he passed by Abu Bakr while he was crying, so he(Abu Bakr) said to him:"What is wrong with you, O Hanzalah?" He replied: "Hanzalah has become a hypocrite O Abu Bakr! When we are with the Messenger of Allah (s.a.w) we remember the Fire and Paradise as if we are looking at them with the naked eye. But when we return we busy ourselves with our wives and livelihood and we forget so much." He(Abu Bakr) said: "By Allah! The same thing happens to me. Let us go to the Messenger of Allah (s.a.w)." (Hanzalah said:) "So he went." When the Messenger of Allah (s.a.w) saw him, he said: "What is wrong with you O Hanzalah?" He said: "Hanzalah has become a hypocrite O Messenger of Allah! When we are with you we remember the Fire and Paradise as if we can see them with the naked eye. But when we return we are busy with our wives and livelihood, and we forget so much." He said: "So the Messenger of Allah (s.a.w) said: 'If you were to abide in the state that you are in when you are with me, then the Angels would shake hands with you in your gatherings, and upon your bedding, and in your paths. But O Hanzalah! There is a time for this and a time for that.'" (Sahih)

2515. Anas narrated that the Prophet(s.a.w) said:"None of you believes until he loves for his brother what he loves for himself

2516. Ibn 'Abbas narrated:"I was behind the Prophet(s.a.w) one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried

2517. Anas bin Malik narrated that a man said:"O Messenger of Allah! Shall I tie it and rely(upon Allah), or leave it loose and rely(upon Allah)?" He said: "Tie it and rely(upon Allah)." Other chains report similar narrations

2518. Al-Hasan bin 'Ali said:"I remember that the Messenger of Allah (s.a.w) said: 'Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.'" Another chain reports a similar narration

2519. Muhammad bin Al-Munkadir narrated from Jabir, that a man was mentioned in the presence of the Prophet (s.a.w) for his worship and striving in it, and another man was mentioned for his cautious piety. So the Prophet (s.a.w) said:"Nothing is equal to cautious piety

2520. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (s.a.w) said:"Whoever eats the Tayyib and acts in accordance with the Sunnah, and the people are safe from his harm, he will enter Paradise." So a man said: "O Messenger of Allah! This is the case with many people today." So he said: "It shall be so in the generation after me

2521. Sahl bin Mu'adh[bin Anas] Al-Juhni narrated from his father that the Prophet (s.a.w) said:"Whoever gives for the sake of Allah, withholds for the sake of Allah, loves for the sake of Allah, hates for the sake of Allah, and marries for the sake of Allah, he has indeed perfected his faith

2522. Abu Sa'eed Al-Khudri narrated that the Prophet (s.a.w) said:"The first batch to enter Paradise will appear like the moon of a night that is full. The second will appear like the color of the most beautiful star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them

Chapters on the description of Paradise

2523. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Verily, in Paradise there is a tree, a rider will travel in it's shade for a hundred years." Other chains report similar narrations

2524. Abu Sa'eed Al-Khudri narrated that the Prophet (s.a.w) said:"In Paradise there is a tree, a rider will travel in its shade for a hundred years without reaching an end." He said: "And that is the extended shade

2525. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"There is not a tree in Paradise except that its tree is of gold

2526. Abu Hurairah narrated:"We said: 'O Messenger of Allah! What is wrong with us that when we are with you our hearts are softened and we feel free of desire for this world, and we are of the people of the Hereafter. But when we depart from you and socialize with our families and our children, we do not recognize ourselves(i.e., we are changed persons)?' So the Messenger of Allah (s.a.w) said: 'If you were to be in that condition when you depart from me, the angels would have surely visited you in your houses. And if you did not sin, Allah would surely have brought anew creation that they may sin, so that then He may forgive them.'"He said: "I said: 'O Messenger of Allah! From what was the creation created?' He said: 'From water.' We said: 'Paradise, what is it constructed of?' He said,'Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron. Whoever enters it shall live and shall not suffer, and shall feel joy and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.' Then he said: 'Three persons , their supplication is not rejected: The just ruler, the fasting person when he breaks his fast, and the supplication of the wronged person. It is raised up above the clouds, and the gates of Heaven are opened up for it, and the Lord, Blessed and Exalted says: I shall surely come to your aid, even if after a time

2527. Ali narrated that the Messenger of Allah (s.a.w) said:"Indeed in Paradise there are chambers whose outside can be seen from their inside, and their inside can be seen from their outside." A Bedouin stood and said: "Who are they for O Prophet of Allah?" he said: "For those who speak well, feed others, fast regularly, and perform Salat for Allah during the night while the people sleep

2528. Abu Bakr bin 'Abdullah bin Qais narrated from his father that the Prophet (s.a.w) said:"Indeed, in Paradise, there are two gardens, their vessels and all that are in them are of silver. And, there are two gardens, their vessels and all that are in them are of gold. There is nothing between the people and their seeing their Lord except the Cloak of Greatness upon his Face in the Garden of Eternity." And from the chain it is reported from the Prophet (s.a.w) he said: "Indeed in Paradise there is a great tent of hollowed pearl, its breadth is sixty miles, in every corner of it is a family, they do not see the others, and the believer goes around to them

2529. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"In Paradise, there are a hundred levels, between every two levels is (the distance of) a hundred years

2530. Mu'adh bin Jabal narrated that the Messenger of Allah (s.a.w) said:"Whoever fasts Ramadan, performs the Salat, performs Hajj to the House" - I do not know whether he mentioned Zakat or not - "except that it is binding on Allah that He forgive him, whether he emigrated in the cause of Allah, or remained in his land in which he was born." Mu'adh said: "Should I not inform the people of this?" The Messenger of Allah (s.a.w) said, "Leave the people to do deeds, for verily in Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. Al-Firdaus is the highest of Paradise and its most expansive, and above that is the Throne of Ar-Rahman (the Most Merciful), and from it the rivers of Paradise are made to flow forth. So when you ask Allah, ask Him for Al-Firdaus

2531. Ubadah bin As-Samit narrated that the Messenger of Allah (s.a.w) said:"In Paradise, there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. Al-Firdaus is its highest level, and from it the four rivers of Paradise are made to flow forth. So when you ask Allah, ask Him for Al-Firdaus." Another chain reports a similar narration

2532. Abu Sa'eed narrated that the Prophet (s.a.w) said:"Indeed there are a hundred levels in Paradise, if all of the People of Paradise were to be gathered in one of them, it would have sufficed them

2533. Abdullah bin Mas'ud narrated that the Prophet (s.a.w) said:"Indeed, a woman from the wives of the people of Paradise, the whiteness of her shin is visible through seventy garments until her marrow is seen, and that is because Allah, he Exalted, says: As if they are corundum and Marjan. So, as for the corundum, it is a stone that if you were to enter a wire through it, then you polished its cloudiness away, you would surely be able to see it through it." Another chain reports a similar narration

2534. (Another chain:) From 'Abdullah bin Mas'ud, similar in meaning, and he did not report it in Marfu' form. And this is more correct than the narration of 'Abidah bin Humaid (a narrator in no.2533), and it has been reported like this by Jarir and more than one from 'Ata' bin As-Sa'ib, and they did not mention it in Marfu' form.[Qutaibah reported to us (he said): 'Jarir reported to us, from 'Ata' bin As-Sa'ib and it is similar to the narration of Abu Al-Ahwas. The companions of 'Ata' did not narrate it in Marfu' form, and this is more correct

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2535. Abu Sa'eed Al-Khudri narrated that the Prophet (s.a.w) said:"Indeed the first batch to enter Paradise will appear like the moon of a night that is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them." (Another chain) from Abu Sa'eed Al-Khudri who narrated that the Prophet SAW said: "The first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them

2536. Anas narrated that the Prophet (s.a.w) said:"The believer shall be given in paradise such and such strength in intercourse ." it was said: "O Messenger of Allah! And will he be able to do that?" He said: "He will be given the strength of a hundred

2537. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"The first batch to enter Paradise will appear like the moon of a night that it is full, they do not spit, nor do their noses run, nor do they defecate. Their vessels are of gold, their combs are of silver and gold, their perfume is of Aluwwah, and their sweat is musk. Each one of them has two wives, so beautiful that the marrow of their shins can be seen through the flesh. There is no differing among them nor mutual hatred, and their hearts are like the heart of one man, and they glorify Allah morning and evening

2538. Dawud bin Amir bin Sa'd bin Abi Waqqas narrated from his father, from his grandfather that the Prophet (s.a.w) said:"If as little as what can be placed on a fingernail of what is in Paradise were to become apparent, it would have beautified all the far corners of the heavens and the earth. And if a man among the people of Paradise were to appear and his bracelets were to become apparent, it would have blotted out the light of the sun, as the sun blots out the light of the stars

2539. Abu Hurairah narrated from the Messenger of Allah (s.a.w) that he said:"The people of Paradise are without body hair, Murd, with Kuhl(on their eyelids), their youth does not come to an end, and their clothes do not wear out

2540. Abu Sa'eed narrated concerning His (Allah's) statement "And couches, elevated ..." (Al Wa'qiah 56:34) that the Prophet (s.a.w) said:"Their elevation is indeed like what is between the heavens and the earth, a distance of five-hundred years

2541. Asma' bint Abi Bakr narrated:"I heard the Messenger of Allah (s.a.w) while mentioning the Lote-Tree of the Utmost Boundary, saying: 'A rider will travel in the shade of one of its branches for a hundred years,' or 'a hundred riders will seek to shade themselves with its shade'-(lne of the narrators) Yahya' was in doubt-'in it are butterflies of gold, it is as if its fruits are Qilal

2542. Anas bin Malik narrated that the Messenger of Allah (s.a.w) was asked:"What is Al-Kawthar?" He said: "That is a river that Allah has given me"- that is, in Paradise- 'whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels." Umar said: "Indeed this is plump and luxurious then." So the Messenger of Allah (s.a.w) said, "Those who consume it are more plumb than it

2543. Sulaiman bin Buraidah narrated from his father that a man asked the Prophet ():"O Messenger of Allah, are there horses in Paradise?" He said, "If Allah admits you into Paradise, you will not wish to be carried, on a horse of rubies that will fly with you wherever you want in Paradise except that you will do so." He said: "And a man asked him: 'O Messenger of Allah, are there camels in Paradise?'" He said: "So he () did not say what he said to his companion, rather, he () said: 'If Allah admits you into Paradise, you will have in it whatever is desired by your soul and pleasing to your eye.'" Another chain reports a similar narration

2544. Abu Ayyub narrated that a Bedouin came to the Prophet (s.a.w) and said:"O Messenger of Allah, indeed, I love horses. Are there horses in Paradise?" The Messenger of Allah (s.a.w) said: "If you are admitted into Paradise, you shall be brought a horse of rubies with two wings, then you shall be carried on it, then it will fly with you wherever you want

2545. Mu'adh bin Jabal narrated that the Prophet (s.a.w) said:"The people of Paradise shall enter Paradise without body hair, Murd, with Kuhl on their eyes, thirty years of age or thirty-three years

2546. Ibn Buraidah narrated from his father that the Messenger of Allah (s.a.w)said:"The people of Paradise are a hundred and twenty rows, eighty of them are from this nation, and forty are from the rest of the nations

2547. Abdullah bin Mas'ud narrated:"We were in a tent with the Messenger of Allah (s.a.w), about forty of us when the Messenger of Allah (s.a.w) said to us: 'Would you be pleased to be a quarter of the people of Paradise?' They said:'Yes.' He said: 'Would you be pleased to be a third of the people of Paradise?' They said: 'Yes.' He said: 'Would you be pleased to be one half of the people of Paradise? Verily none shall enter Paradise except a Muslim soul. And you are not with relation to Shirk except like the white hair on the hide of a black bull or like the black hair on the hide of a red bull.'" Other chains report similar narrations

2548. Salim bin 'Abdullah narrated from his father that the Messenger of Allah (s.a.w) said:"The breadth of the gate through which my Ummah shall enter Paradise is the distance that a good rider covers in three. (meaning three nights or three years and, and that [the latter] is more obvious) Despite that, they shall be constrained by it until their shoulders are almost crushed completely

2549. Hasan bin 'Atiyyah narrated from Sa'eed bin Al-Musayyab, that he met Abu Hurairah, and Abu Hurairah said:"I supplicate Allah to bring you and I together in the market of Paradise." So Sa'eed said: "Is there a market in it?" He said: "Yes, the messenger of Allah (s.a.w) informed me that: 'When the people of Paradise enter it, they shall take their places according to the virtue of their deeds. Then permission shall be granted to them to visit their Lord, for the length of a Friday from the days of the world. He shall present for them His Throne and He shall manifest the gardens of Paradise. Then lofty seats of light shall be erected for them, and lofty saets of pearl, and lofty seats or corundum, and lofty seats of peridots, and lofty seats of gold, and lofty seats of silver. And the lowest of them- and there

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is none of them that is low- shall sit upon a dune of musk and camphor, and they shall not regard those upon the chairs as having a better sitting place than them.' Abu Hurairah said: "I said: 'O Messenger of Allah, and will we see our Lord?' He (S.a.w) said: 'Yes.[He said:] Do you doubt [concerning] seeing the sun, or the moon on a night when it is full?' We said: 'No.' He said: 'Likewise, you will not doubt concerning seeing your Lord. And they shall not remain in that meeting any man except Allah shall give him a lecture until he says to a man from among them: "O so-and – so son of so - and – so, do you remember the day when you said such-and-such." And He will remind him of some of his betrayals in the world, so he will say: "O my Lord, did you not forgive me?" So He will say: "Indeed! It is by the vastness of My Forgiveness that you reached this station of yours." So while they are engaged in this they shall be covered by a cloud that shall rain upon them a perfume, the like of whose smell they have not smelled, ever. And our Lord [Blessed and Exalted is He] shall say: "Arise to what I have prepared for you of generosity, and take whatever you desire." Then, we will come to a market which the angels will have already surrounded. [In it] shall be what no eyes have seen the like of, nor ears have heard of, nor ever has it occurred in the hearts (of men). And there shall be carried to us whatever we desire. There shall be not be anything sold or bought in this market, and, in that market, the people of Paradise shall meet one another.' He said: 'So the person of high rank shall come and meet the one below him in rank- and there is none among them that is low- so he shall be impressed by the clothes he sees on him, their discussion shall not come to an end until he shall imagine upon himself what is more beautiful than it, and that is because it is not fitting for anyone to feel regret therein. Then we will return to our places and our wives shall meet us saying: "Welcome and greetings, you have come, and you have beauty greater than what you parted us with." So we will say: "Indeed we sat today with our Lord, the Powerful, and it is fitting that we should return with what we have returned with."' (Da'if)

2550. Ali narrated that the Messenger of Allah (s.a.w) said:"Indeed in Paradise there is a market in which there is no buying nor selling- except for images of men and women. So whenever a man desires an image, he enters it

2551. Jarir bin 'Abdullah Al-Bajali narrated:"We were seated with the Prophet (s.a.w) when he looked towards the moon on the night of a full moon and said: "Indeed you shall be placed before your Lord and you shall see Him as you see this moon. You will see Him without trouble. So if you are able to keep from becoming overwhelmed from prayer before the rising of the sun and before its setting, then do so." Then he recited: And glorify the praises of your Lord before the setting

2552. Suhaib narrated concerning His (Allah's) statement:For those who do good is the best (reward) and even more- the Prophet (s.a.w) said: "When the people of Paradise enter Paradise, a caller shall call out: 'Indeed you have a promise with Allah.' They will say: 'Did he not whiten our faces, save us from the Fire, and admit us into Paradise?' They will say: 'Indeed.' Then the Veil shall be lifted." He said: "So, by Allah, He did not grant them anything more beloved to them than looking at Him

2553. Thuwair narrated from Ibn Umar, saying:The Messenger of Allah (s.a.w) said: "Indeed the least of the people of Paradise in rank is the one who shall look at his gardens, his wives, his bounties, his servants and his beds for the distance of a thousand years, and the noblest of them with Allah is the one who shall look at His Face morning and night." Then the Messenger of Allah (s.a.w) recited: Some faces on that day shall be radiant. They shall be looking at their Lord

2554. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Do you crowd one another in order to see the moon on the night of a full moon? Do you crowd one another in order to see the sun?" They said: "No." He said: "So verily, you shall see your Lord as you see the moon on the night of a full moon, you shall not crowd one another to see Him." Other chains report similar narrations

2555. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (s.a.w) said:"Indeed, Allah will say to the people of Paradise: 'O people of Paradise!' They will say: 'We respond to You, O our Lord,and we are at Your service.' Then He will say: 'Are you pleased?' They will say: 'Why should we not be pleased when You have given us what you have not given anyone from Your creation.' So He will say: 'I shall give you what is greater than that.' They will say: 'And what is greater than that?' He will say: 'I shall cover you in My Pleasure and I shall not become angry with you ever

2556. Abu Hurairah narrated that the Prophet (s.a.w) said:"Indeed, the people of Paradise shall see the upper chamber like they see the eastern star, or the western star, disappearing in the far edge of the sky, or ascending due to the differences in levels." They said: "Are those the Prophets?" He said: "Yes. By the One in Whose Hand is my soul, and groups who had faith in Allah and His Messenger, and believed in the Messengers

2557. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Allah will gather mankind on the Day of Resurrection on a single plane, then the Lord of the Worlds will come to them and say: 'Let every person follow what they used to worship.' SO to the worshipper of the cross, his cross shall be symbolized to him, and to the worshipper of images his images, and to the worshipper of fire his fire. They will follow what they used to worship, and the Muslims will remain. Then the Lord of the Worlds will come to them and say: 'Do you not follow the people?' So they will say: 'We seek refuge in Allah from you, we seek refuge in Allah from you, Allah is our Lord, and we shall remain here until we see our Lord.' And He orders them and makes them firm."Thy said: "And you will see Him, O Messenger of Allah?" He said: "Are you harmed in seeing the moon on the night of a full moon?" They said: "No, O Messenger of Allah." He said: "So you will not be harmed in seeing Him at that hour. Then He will conceal Himself, then He will come, and He will make them recognize Him, then He will say: "I am your Lord, so follow Me." So the Muslims will arise and the Sirat shall be placed, and they shall be placed, and they shall pass by it the like of excellent horses and camels and their statement upon it shall be, "Grant them safety, grant them safety." And the people of Fire shall remain, then a party of them shall be cast down into it, and it shall be said (to the Fire): 'Have you become full?' So it shall say: Is there more? Then a party of them shall be cast down into it, and it shall be said: 'Have you become full?' So it shall say: Is there more? Until when they are all included into it, Ar-Rahman (the Most-Merciful) shall place His foot in it and its sides shall be all brought together, then He will say: 'Enough.' It will say 'Enough, enough.' So when Allah, the Exalted, has admitted the people of Paradise into Paradise and the people of

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Fire into Fire"- [He said:- "Death shall be brought in by the collar and stood on the wall that is between the people of Paradise and the people of the Fire, then it will be said: 'O people of Paradise!' They will come near, afraid. Then it will be said: 'O people of the Fire!' They will come rejoicing, hoping for intercession. Then it will be said to the people of Paradise and the people of the Fire: 'Do you recognize this?' So they will-both of them-say: 'We recognize it. It is Death which was given charge of us,' so it will be laid down and slaughtered upon the wall [the one that is between Paradise and the Fire], then it will be said: 'O people of Paradise! Everlasting life without death!' And 'O people of the Fire! Everlasting life without death

2558. Attiyah narrated from Abu Sa'eed in Marfu' form:"When it is the Day of Resurrection, Death shall be brought as a mixed black-white ram. It shall be stood between Paradise and the Fire, and then slaughtered while they watch. If anyone were to die of joy, then surely the people of Paradise and the Fire, and then slaughtered while they watch. If anyone were to die of joy, then surely the people of Paradise would die, and if anyone were to die of grief, then surely the people of the Fire would die

2559. Anas narrated that the Messenger of Allah (s.a.w) said:"Paradise is surrounded by hardships, and the Fire is surrounded by desires

2560. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"When Allah created Paradise and the Fire, He sent Jibril to Paradise , saying: 'Look at it and at what I have prepared in it for its inhabitants.'" He (s.a.w) said: "So he came to it and looked at it, and at what Allah had prepared in it. He (Jibril) said: 'Indeed, by your Might, none shall hear of it except that he shall enter it.' Then He gave the order for it to be surrounded with hardships. He said: 'Return to it and look at it, and at what I have prepared in it for its inhabitants.'" He (s.a.w) said: "So he returned to it and found it surrounded with hardships. He returned to Him and said: 'Indeed, by your Might, I fear that none shall enter it.' He (s.a.w) said: 'Go to the Fire and look at it and at what I have prepared in it for its inhabitants.' So he found it, one part of it riding the other. So he returned to Him and said: 'Indeed, by your Might, none shall hear of it and then enter it.' So He gave the order for it to be surrounded with desires, then He said: 'Return to it.,' so he (Jibril) returned to it, then he said: 'Indeed, by Your Might, I fear that none shall be saved from it except that he shall enter it

2561. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Paradise and the Fire debated. Paradise said: 'The weak and the poor shall enter me,' and the Fire said: 'The tyrants and the proud shall enter me.' So He said to the Fire: 'You are My Punishment, I take vengeance through you from whom I will,' and He said to Paradise: 'You are My Mercy I show mercy through you to whom I will

2562. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (s.a.w) said:"The least of the people of Paradise in position is the one with eighty thousand servants and seventy-two wives. He shall have a tent of pearl, peridot, and corundum set up for him,(the size of which is) like that which is between Al-Jabiyah and Sana'a."And with this chain, it is narrated from the Prophet (s.a.w) that he said: "Whoever of the people of (destined to enter) Paradise dies, young or old, they shall be brought back in Paradise thirty years old, they will not increase in that ever, and likewise the people of the Fire." And with this chain, it is narrated from the Prophet (s.a.w) that he said: "There are upon them crowns, the least of its pearls would illuminate what is between the East and the West

2563. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (s.a.w) said:"The believer, when he desires a child in Paradise, he shall be carried (in pregnancy), born, and complete his aging in an hour as he desires." The people of knowledge disagreed concerning this, so some of them said that in Paradise there is intercourse but no births. It has been reported like this from Tawus, Mujahid and Ibrahim AnNakha'i. Muhammad said: "Concerning the Hadith of the Prophet SAW: 'When the believer desires a child in Paradise, it shall be in an hour as he desires' Ishaq bin Ibrahim said: 'But he will not desire.'" Muhammad said: "And it has been reported from Abu Razin Al- 'Uqaili from the Prophet SAW that he said: 'Indeed the people of Paradise shall not have children therein

2564. Ali narrated that the Messenger of Allah (s.a.w) said:"Indeed in Paradise there is a gathering for Al-Hur Al-'Ein wherein they raise their voices. The creatures have not heard the likes of them." [He said:-] "They say: 'We are the eternal ones, we shall not die. We are the ones who live in joy and comfort, we have no needs. We are the pleased ones, we do not get angry. Tuba(good news) to the one who belongs to us and we to him.'" Other chains report similar narrations

2565. From Yahya bin Abi Kathir, concerning His (Allah's), the Mighty and Glorious, statement:"Then they shall be in gardens living luxuriously" He said: "Listening."And the meaning of listening is similar to what has been mentioned in the Hadith that Al-Hur Al-'Ein raise their voices

2566. [Abdullah] Ibn 'Umar narrated that the Messenger of Allah (s.a.w) said:"Three shall be on dunes of musk" - it seems to me that he said:- "on the Day of Resurrection. The first and the last of peoples shall envy them: A man who calls to the five [prayers] every day and night; a man who leads a group of people and they are pleased with him, and a slave who fulfills the right of Allah and the right of his masters

2567. Abdullah bin Mas'ud narrated a Marfu' narration:"There are three whom Allah, the Mighty and Glorious, loves: A man who stood at night reciting the Book of Allah; a man who spent in charity with his right hand, concealing it"- it seems to me he said "from his left hand"- "and a man who was in a small expedition while his companions were decimated, yet he faced enemy." Another chain reports a similar narration

2568. Abu Dharr narrated that the Prophet(s.a.w) said:"There are three whom Allah loves and three whom Allah hates. As for those whom Allah loves: Then a man who came to a people and asked them by Allah, and he did not ask them due to any relation between him and them, but they did not give him. So a man stayed behind them and gave him secretly, none knew about what he gave except Allah and the one he gave. And, a group of people who traveled the night until when sleep became more beloved to them than all the things that equal it and they lay their heads down, but a man stoop up humbling himself to Me and reciting My Ayat. And a man who was in a small expedition and met the enemy and they were vanquished, yet he faced them until he was killed or victory was granted to him. And the three whom Allah hates are, the old man who commits adultery, the arrogant poor man, and the oppressive rich man." Another chain reports a similar

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narration

2569. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"The Euphrates shall soon uncover a treasure of gold, so whoever witnesses it, let him not take anything from it

2570. Abu Hurairah narrated that the Prophet(s.a.w) said similar to it, except that he said,:"uncover a pot of gold

2571. Hakim bin Mu'awiyah narrated from his father, that the Prophet (s.a.w) said:"Indeed in Paradise there is a sea of water, and a sea of honey,and a sea of milk, and a sea of wine, then the rivers shall split off afterwards

2572. Anas bin Malik narrated that the Messenger of Allah (s.a.w) said:"Whoever asks Allah (s.w.t) Paradise three times, Paradise says: 'O Allah, admit him into Paradise', and whoever seeks refuge from the Fire three times, the Fire says: 'O Allah, save him from the Fire.'" Other chains report similar narrations

The Book on the Description of Hellfire

2573. Abdullah bin Mas'ud narrated that the Messenger of Allah (s.a.w) said:"Hell will be brought forth on that Day (of Resurrection) having seventy thousand bridles, and with every handle will be seventy thousand angels dragging it"". Other chains report similar narrations

2574. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of judgment. It will have two eyes which can see, two ears which can hear, and a tongue which can speak. It will say: 'I have been left in charge of three: Every obstinate oppressor, everyone who called upon a deity besides Allah, and the image makers.'" Other chains report similar narrations

2575. Al-Hasan said:"While he was on the pulpit – the pulpit of Al-Basrah – `Utbah bin Ghazwain narrated that the Messenger of Allah (s.a.w) said: "Indeed a giant rock can be thrown from the brink of Hell and it will continue to fall into it for seventy years without reaching the bottom of it."He said: "Umar used to say:'Increase in your remembrance of the Fire, for its heat is extreme, its bottom is distant, and its whips are of Iron.'" (Sahih)

2576. Abu Sa'eed narrated that the Prophet SAW said:"As-Saud is a mountain in the Fire, a disbeliever will be raised upon it for seventy autumns and then similarly he will fall down it, forever." (Daif)

2577. Abu Hurairah narrated that the Prophet (s.a.w) said:"Indeed a disbeliever's skin will be forty-two forearm lengths thick, his molar teeth will be like Uhud (mountain), and his sitting place in Hell will be like what is between Makkah and Al-Madinah

2578. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said:"The molar teeth of the disbeliever on the Day of Judgment will be like Uhud (mountain), his thigh will be like Al-Baida, and his seat in the Fire will be like the distance of three the likes of Ar-Rabadhah." His SAW statement: "The likes of Ar-Rabadhah" means: like what is between Al-Madinah and ArRabadhah. And Al-Baidā' is a mountain like Uhud

2579. Abu Hurairah narrated a Marfu' narration:"The molar teeth of the disbeliever will be like Uhud (mountain)

2580. Ibn 'Umar narrated that the Messenger of Allah (s.a.w) said:'Indeed the disbeliever's tongue will be stretched a Farsakh or two Farsakh, such that the people will walk upon it

2581. Abu Sa'eed narrated regarding His (Allah's) statement:Kal Muhl, the Prophet (s.a.w)said: 'Like boiling oil, such that when it is brought close to his face, the skin of his face will fall off into it

2582. Abu Hurairah narrated that the Prophet (s.a.w) said:Indeed Hamim will be poured over their heads. The Hamim will penetrate until it finds its way to his insides. Then whatever is inside him will fall out until it pours over his feet while it melts away. Then he will be reformed to how he was

2583. Abu Umamah narrated regarding His (Allah's) statement:"He will be given water of Sadid to drink, he will swallow it..." that the Prophet (s.a.w) said: " It will be brought toward his mouth and he will dislike it, so whenever it is brought closer to him it will melt his face and the skin of his head will fall into it. Then whenever he drinks from it, his bowels will be severed until it comes out from his anus. Allah, the Blessed and Exalted says: "And they will be given water of Hamim to drink such that it cuts up their bowels..." and He says: "And if they call for drink they will be given water of Muhl which melts the faces, the worst of drinks

2584. Abu Sa'eed Al-Khudri narrated that about:Kal Muhl, the Prophet (s.a.w) said: "Like boiling oil, such that whenever it is brought near him the skin of his face falls into it." And also with this chain, from the is Prophet SAW, that he said: "If a bucket of Ghassaq were poured out in the world, the people of the world would rot. (Da'if) And the meaning of his statement: "The Kithaf of each wall" is its thickness

2585. Ibn 'Abbas narrated that the Messenger of Allah (s.a.w) recited this Ayah:Have the Taqwa of Allah as His due, and do not die except as Muslims. And the Messenger of Allah (s.a.w) said: "If only a drop of Az-Zaqqum were to drip into the abode of the world, it would spoil the peoples' livelihood, so how about the person for whom it is his food?

2586. Abu Ad-Darda' narrated that the Messenger of Allah (s.a.w) said:"The inhabitants of the Fire will suffer from a hunger equal to the punishment they experience, so they will seek relief, and be given to eat of Dari; which will neither nourish nor avail against hunger. So they will (again) seek food to relieve (their hunger), and they will be given to eat of a food that causes one to choke. Then they will remember that they used remedy for choking in the world by drinking something. So they will seek relief from drink. Then they will be given Hamim with meat hooks, so when it comes toward their faces it melts their faces, and when

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it enters their insides it cuts up what is inside of them. So (some of them) say: 'Call the keepers of Hell' so they say: Did there not come to you your Messengers with clear signs? They say: 'Yes!' They say: 'Then call as you like.' And the invocation of the disbelievers is nothing but in vain." He said: "They will say: 'Call Malik.' So they say: O Malik! Let your Lord make an end of us!" He said: "So he answers them: Verily you shall abide forever. Al-A'mash said: "I was informed that there is a thousand years between their calling him, and Malik's answering them." He said: "They say: 'Call your Lord, for there is none better than your Lord.' So they will say: Our Lord! Our wretchedness over came us, and we were (an) erring people. Our Lord! Bring us out of this. If we ever return (to evil), indeed we shall be wrong doers." He said: "So the reply to them is: You remain in it in ignominy! And do not speak to Me." He said: "So with that, they loose hope of any good, and with that they are taken to moaning, despair and severe ruin

2587. Abu Sa'eed Al-Khudri narrated that the Prophet (s.a.w) said: "And therein they will grimace in displace lips. -He will be grilled by the Fire until his upper lip is folded up reaching the middle of his head, And his bottom lip pains down, until it hits his navel

2588. Abdullah bin 'Amr bin Al-'As narrated that the Messenger of Allah said: "If a pellet like this one, and he pointed to one like Al-jumjumah were to be dropped from the heavens to the earth – and it is the distance of traveling five hundred years it would reach the earth before the night-fall. But if it were dropped from the top of the chain it would travel for forty years, day and night, before it would reach its foundation or bottom." (Hasan)

2589. Abu Hurairah narrated that the Prophet (s.a.w) said: "This Fire of yours, which the sons of Adam kindle, is one part from seventy parts of the heat of the Hell." They said: "By Allah! Would it not have been enough O Messenger of Allah?!" He said: "It is sixty-nine parts more – all of them similar in heat." (Sahih)

2590. Abu Sa'eed narrated that the Prophet (s.a.w) said: "This fire of yours is one part from seventy parts of the fire of Hell, each part of it is like the heat of this one

2591. Abu Hurairah narrated that the Prophet (s.a.w) said: "The Fire was kindled for one thousand years until it reddened, then it was kindled for one thousand years until it whitened, then it was kindled for one thousand years until it became blackened, so it is dark black

2592. Abu Hurairah narrated: that the Messenger of Allah (s.a.w) said: "The Fire complained to its Lord. It said: 'Some parts of me consume other parts.' So He allowed it to take two breaths: one during the winter, and during the summer. As for the breath in the winter then it is Zamharir, and as for the breath in the summer then it is Samum. Other chains report similar narrations

2593. From Anas, that the Messenger of Allah (s.a.w) said – Hisham (one of the narrators) narrated it: "Some will exit the Fire," Shu'bah (another narrator) narrated it: 'Remove from the Fire whoever said La ilaha illallah and had good in his heart equal to the weight of a grain of barley. Remove from the Fire anyone who said La Ilaha illallah and had good in his heart equal to the weight of a grain of wheat. Remove from the Fire anyone who said La ilaha illallah and had good in his heart equal to the weight of a speck.' And Shubah said: "What is equal to the weight of a light piece of corn." (Sahih) Other chains report similar narrations

2594. Anas said that the Prophet (s.a.w) said: "Allah will say: 'Remove from the Fire whoever remembered Me one day, or feared Me while in a state of sinning

2595. Ibn Masud narrated that the Messenger of Allah (s.a.w) said: "I know the last of the people of the Fire to depart from it. A man will exit it crawling, and he will say: 'O Lord! The people have taken all the places.'" He said: "So it will be said to him: 'Go to Paradise to enter Paradise.' So he will go to enter, but he will see that the people have taken all the places. He will return and say: 'O Lord! The people have taken all of the places.' So it will be said to him: 'Do you remember the times you used to live in?' And he will say: 'Yes.' So it will be said to him: 'Wish, He will wish for something, and it will be said to him: 'For you is whatever you wished for, and ten times the world.' He will say: 'Do you mock me while you are the King?'" He (Ibn Masud) said: "I saw the Messenger of Allah (s.a.w) laugh until his molars were visible

2596. Abu Dharr narrated that the Messenger of Allah (s.a.w) said: "I know the last of the people of the Fire to depart from the Fire and the last of the people of Paradise to enter Paradise. A man will be brought forth and He (s.a.w) will say: 'Ask about his small sins and hide his large sins.' So it will be said to him: 'Did you do this and that on such and such a day, did you do this and that on such- and – such a day?'" He said: "Then it will be said to him: 'For each of your sins you shall have a reward.'" He (s.a.w) said: "So he will say: 'O Lord! I have done things that I do not see here.'" He (Abu Dharr) said: "I saw the Messenger of Allah (s.a.w) laugh until his molars were visible." (Sahih)

2597. Jabir narrated that the Messenger of Allah (s.a.w) said: "Some of the people of Tawhid will be punished in the Fire until they are coals. Then the Mercy (of Allah) will reach them, they will be taken out and tossed at the doors of Paradise." He said: "The people of Paradise will pour water over them, and they will sprout as the debris carried by the flood sprouts, then they will enter Paradise

2598. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (s.a.w) said: "Whoever had the weight of a speck of faith in his heart will depart from the Fire." Abu Sa'eed said: "Whoever has doubt then let him recite: Indeed Allah does not deal unjustly with even the weight of a speck

2599. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "Indeed two men among those who entered the Fire will be screaming violently. So the Lord, Blessed and Exalted, will say: 'Take them out.' Then when they are taken out He will say: 'What caused you to scream so violently?' They will say: 'We did that so You would have mercy on us.' He will say: 'My mercy for you is that you both go and throw yourselves where you were in the Fire.' So they will go. One of them will throw himself in, and He will make it cool and peaceful for him. And the other will stand there and not throw himself in, so the Lord, Mighty and Majestic, will say to him: 'What prevented you from throwing yourself in as your companion did?' He will say: 'O Lord! I hope that you will not return me to it aftrr You have taken me out.' So the Lord, Blessed and Exalted, will say to him: 'For you is what you hoped for,' and so they will both enter Paradise together by the mercy of Allah

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2600. Imran bin Husain narrated that the Prophet (s.a.w) said: 'A group from my Ummah will depart from the Fire through my intercession, and they will be called the Jahannamiyyun

2601. Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "I have not seen the likes of the Fire in which the one who runs from it sleeps, nor the likes of Paradise in which the one who seeks it sleeps

2602. Ibn 'Abbas narrated that the Messenger Of Allah (s.a.w) said: "I looked into Paradise and I saw that the most of its people were the poor; and I looked into the Fire and I saw that most of its people were women

2603. Imran bin Husain narrated that the Messenger Of Allah (s.a.w) said: "I looked into the Fire and I saw that most of its people are women, and I looked into Paradise and I saw that most of its people were the poor." Other chains report similar narrations

2604. An-Numan bin Bashir narrated that the Messenger Of Allah (s.a.w) said: "Indeed the person among the inhabitants of the Fire punished least [on the Day of Judgment] is a man who has two coals beneath his feet, which cause his brain to boil." Other chains report similar narrations

2605. Harithah bin Wahb Al-Khuzai narrated that the Messenger of Allah (s.a.w) said: "Should I not inform you about the people of Paradise: They are every humble and weak person, who if he were to make an Oath by Allah, He would fulfill it. Should I not inform you about the people of the Fire: They are every prideful, swaggering, ill-speaking person

The Book on Faith

2606. Narrated Abu Hurairah: narrated that the Messenger of Allah () said: "I have been ordered to fight the people until they say La Ilaha Illallah", and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allah

2607. Narrated Abu Hurairah: said: "When the Messenger of Allah () died and Abu Bakr became the Khalifah after him, whoever disbelieved from the Arabs disbelieved, so Umar bin Al-Khattab said to Abu Bakr: 'How will you fight the people while the Messenger of Allah has said: 'I have been ordered to fight the people until they say La Ilaha Illallah, and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is with Allah?' So Abu Bakr said: 'By Allah I will fight whoever differentiates between Salat and Zakat. For indeed, Zakat is the right due upon wealth. And by Allah! If they withhold even (camel) tethers which they used to give to the Messenger of Allah () I will fight them for withholding it.' So Umar bin Al-Khattab said: 'By Allah! I saw that Allah had opened Abu Bakr's chest to fighting, so I knew that it was correct

2608. Narrated Anas bin Malik: that the Messenger of Allah () said: "I have been ordered to fight the people until they bear witness to La Ilaha Illallah, and that Muhammad is His servant and Messenger, and they face our Qiblah, eat our slaughtered (meat), and perform our Salat. And if they do that, then their blood and wealth will be unlawful to us, except with its due right. For them shall be whatever is for the Muslims, and they shall be obliged with that which the Muslims are obliged

2609. Narrated Ibn 'Umar: that the Messenger of Allah () said: "Islam is based upon five: the testimony of La Ilaha Illallah, and that Muhammad is the Messenger of Allah, the establishment of the Salat, giving the Zakat, fasting (the month of) Ramadan, and performing Hajj to the House

2610. Narrated Abdullah bin Buraidah from Yahya bin Ya'mur who said: "The first person to speak about Al-Qadar was Ma'bad Al-Juhani." He said: "Humaid bin Abdur-Rahman Al-Himyari and I went out until we reached Al-Madinah, and we said: 'If we could only meet someone among the companions of the Prophet () so we could ask him about what those people have innovated.'" [He said:] "So we met him - meaning Abdullah bin 'Umar - while he was leaving the Masjid." [He said:] "My companion and I were on either side of him." [He said:] I thought my companion was going to leave the speaking to me so I said: "O Abu Abdur-Rahman! There is a group of people who recite the Qur'an and seek knowledge, and they claim there is no Al-Qadar, and that the affair is left to chance." He said: "Whenever you meet those people, then tell them that I am not of them and they are not of me. By the One Whom Abdullah swears by! If one of them were to spend gold the like of Uhud (mountain) in charity, it would not be accepted from him until he believes in Al-Qadar; the good of it and the bad of it." He said: "Then he began to narrate, he said: "'Umar bin Al-Khattab said: "We were with the Messenger of Allah when a man came with extremely white garments, and extremely black hair. He had no appearance of traveling visible on him, yet none of us recognized him. He came until he reached the Prophet (). He put his knees up against his knees, and then said: "O Muhammad! What is Iman?" He said 'To believe in Allah, His Angels, His Books, His Messengers, the Day of Judgement, and Al-Qadar, the good of it and the bad of it.' He said: 'Then what is Islam?' He said: 'Testifying to La Ilaha Illallah, and that Muhammad is His servant and Messenger, establishing the Salat, giving the Zakat, performing Hajj to the House, and fasting (the month of) Ramadan.' He said: 'Then what is Ihsan?' He said 'That (is) you worship Allah as if you see Him, and although you do not see Him, He certainly sees you.' He said: 'For all of those he replied to him: 'You have told the truth.'" He said: "So we were amazed at him, he would ask, and then tell him that he is telling the truth. He said: 'Then when is the Hour?' He () said: 'The one being asked knows no more than the questioner.' He said: 'Then what are its signs?' He said: 'That the slave woman gives birth to her master, and that the naked, poor, and bare-footed shepherds rival each other in the height of the buildings.'" 'Umar said: 'Then the Prophet () met me three days after that and said: 'O 'Umar! Do you know who the questioner was? It was Jibril. He came to teach you about the matters of your religion

2611. Narrated Ibn 'Abbas: "A delegation of Abdul-Qais came to the Messenger of Allah () and said: 'We are a tribe from Rabi'ah, and we cannot come to you except during the sacred months. So order us with something that we can take from you, and then we call those who are behind us to it.' So he said: 'I order you with four things: To testify to La Ilaha Illallah, and that I am the Messenger of Allah; to establish the Salat, to give the Zakat, and to give the Khumus from the

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spoils of war that you gain

2612. Narrated 'Aishah:that the Messenger of Allah () said: "Indeed among the believers with the most complete faith is the one who is the best in conduct, and the most kind to his family

2613. Narrated Abu Hurairah:that the Messenger of Allah () delivered a Khtubah in which he exhorted them, then he said: "O women! Give charity for you are the majority of the people of the Fire." A woman among them said: "And why is that O Messenger of Allah?" He said: "Because of your cursing so much." - meaning your ungratefulness towards your husbands. He said: "And I have not seen any among those lacking in intellect and religion who are more difficult upon people possessing reason and insight than you." A woman among them said: "And what is the deficiency of her intellect and religion?" He said: "The testimony of two women among you is like the testimony of a man, and the deficiency in your religion is menstruation, because one of you will go three or four days without performing Salat

2614. Narrated Abu Hurairah:that the Messenger of Allah () said: "Faith has seventy-some odd doors, the lowest of which is removing something harmful from the road, and its highest is the statement 'La Ilaha Illallah

2615. Narrated Ibn 'Umar:that the Messenger of Allah () passed by a man and he was chastising his brother about modesty, so the Messenger of Allah () said: "Al-Haya' is part of faith

2616. Narrated Mu'adh bin Jabal:"I accompanied the Prophet () on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allah! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.' He said: 'You have asked me about something great, but it is easy for whomever Allah makes it easy: Worship Allah and do not associate any partners with Him, establish the Salat, give the Zakat, fast Ramadan and perform Hajj to the HUse.' Then he said: 'Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire - and a man's praying in depths of the night.'" He said: "Then he recited: 'Their sides forsake their beds to call upon their Lord.' Until he reached: 'What they used to do.' [32:16-17] Then he said: 'Shall I not inform you about the head of the entire matter, and its pillar, and its hump?' I said: 'Of course O Messenger of Allah! He said: 'The head of the matter is Islam, and its pillar is the Salat, and its hump is Jihad.' Then he said: 'Shall I not inform you about what governs all of that?' I said: 'Of course O Messenger of Allah!'" He () said: "So he grabbed his tongue. He said 'Restrain this.' I said: 'O Prophet of Allah! Will we be taken to account for what we say?' He said: 'May your mother grieve your loss O Mu'adh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought

2617. Narrated Abu Sa'eed:that the Messenger of Allah () said: "If you see a man who comes to the Masjid then bear witness to his faith." Because Allah, the Exalted, says: Only those who believe in Allah, and the Last Day, and establish the Salat, and give the Zakat (should) maintain the Masajid until the end of the Ayah (9:)

2618. Narrated Jabir:that the Prophet () said: "Between disbelief and faith is abandoning the Salat

2619. Narrated Al-A'mash:Similar to the previous chain and said: "Between a slave and Shirk or disbelief is abandoning the Salat

2620. Narrated Jabir:that the Messenger of Allah () said: "Between a slave of Allah and disbelief is abandoning the Salat

2621. Narrated Abdullah bin Buraidah narrated from his father:that the Messenger of Allah () said: "The covenant between us and them is the Salat, so whoever abandons it he has committed disbelief

2622. Narrated Abdullah bin Shaqiq Al-'Uqayli:The Companions of Muhammad () didn't consider leaving anything to be disbelief except for the Salat

2623. Narrated Al-Abbas bin Abdul-Muttalib:that he heard the Messenger of Allah () say: "Whoever is pleased with Allah as (his) Lord, and Islam as (his) religion, and Muhammad as (his) Prophet, then he has tasted the sweetness of faith

2624. Narrated Anas bin Malik:that the Messenger of Allah () said: "There are three things for which whomever has them, then he has tasted the sweetness of faith: The one for whom Allah and His Messenger are more beloved than anything else; whoever loves someone and he does not love him except for the sake of Allah, and whoever hates to return to disbelief after Allah has saved him from it, just as he hates to be thrown into fire

2625. Narrated Abu Hurairah:that the Messenger of Allah () said: "The adulterer is not a believer while he is committing adultery, and the thief is not a believer while he is stealing, but there is a chance for repentance; (if he repents, Allah will accept the repentance)

2626. Narrated Ali bin Abu Talib:that the Prophet () said: "Whoever is penalized (for a crime) then his punishment has been hastened for him in the world, for Allah is more just than to double the punishment upon His slave in the Hereafter. And whoever does a punishable act and then Allah covers it for him and forgives him, then Allah is more kind than to recount something which He has already forgiven

2627. Narrated Abu Hurairah:that the Messenger of Allah () said: "The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth

2628. Narrated Abu Musa Al-Ash'ari:that the Prophet () was asked: "Which of the Muslims is most virtuous?" He said: "The one from (the harm of) whose tongue and hand (other) Muslims are safe

2629. Narrated 'Abdullah bin Mas'ud:that the Messenger of Allah () said: "Indeed Islam began as something strange and it will return to being strange as it

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began. So Tuba is for the strangers

2630. Narrated Kathir bin 'Abdullah bin 'Amr bin 'Awf bin Zaid bin Milhah narrated from his father, from his grandfather:that the Messenger of Allah () said: "Indeed the religion with creep into the Hijaz just like a snake creeps into its hole, and the religion will cling to the Hijaz just like the female mountain goat cling to the peak of a mountain. Indeed the religion began as something strange and it will return to being strange. So Tuba is for the strangers who correct what the people have corrupted from my Sunnah after me

2631. Narrated Abu Hurairah:that the Messenger of Allah () said: "The sign of a hypocrite is that whenever he speaks he lies, and whenever he makes a promise he does not fulfill it, and if he is entrusted he betrays

2632. Narrated 'Abdullah bin 'Amr:that the Prophet () said: There are four things that whoever has them, then he is a hypocrite, and whoever has one attribute from among them, then he has an attribute of hypocrisy,until he leaves it: Whoever lies whenever he speaks, he does not fulfill whenever he promises, he is vulgar whenever he argues, and whenever he makes an agreement he proves treacherous

2633. Narrated Zaid bin Arqam:that the Messenger of Allah () said: "Whenever a man makes a promise and he intends to fulfill it, but he does not fulfill it, then there is no burden upon him

2634. Narrated Ibn Mas'ud:that the Messenger of Allah () said: "A Muslim's fighting his brother is disbelief, and verbally abusing him is disobedience

2635. Narrated Ibn Mas'ud:that the Messenger of Allah () said: "Verbally abusing a Muslim is disobedience and fighting him is disbelief

2636. Narrated Ad-Dhahak:that the Prophet () said: "It is not for a slave (of Allah) to vow about something he does not possess, and cursing a believer is like killing him, and whoever accuses a believer of disbelief, then it is like he has killed him, and whoever kills himself with something, then Allah will punish him with whatever he killed himself with on the Day of Judgement

2637. Narrated Ibn 'Umar:Ibn 'Umar narrated that the Prophet () said: "Whoever says to his brother 'disbeliever' then it will have settled upon one of them." Sahih

2638. Narrated As-Sunabihi:from Ubadah bin As-Samit, he said: "I entered upon him while he was dying, so I cried, and he said: "There now, why are you crying? For by Allah, if I am a martyr , then I will intercede for you, and if I can I will benefit you,' then he said: 'By Allah! There is no Hadith which I heard from the Messenger of Allah () which is good for you but I narrate it to you today, while I am near death. I heard the Messenger of Allah () say: "Whoever testifies to La Ilaha Illallah and that Muhammad is the Messenger of Allah, then Allah has forbidden the fire for him

2639. Narrated 'Abdullah bin 'Amr bin Al-'As:that the Messenger of Allah () said: "Indeed Allah will distinguish a man from my Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: Do you have an excuse?' He will say: 'No, O Lord!' So He will say: 'Rather you have a good deed with us, so you shall not be wronged today.'" Then He will bring out a card (Bitaqah); on it will be: "I testify to La Ilaha Illallah, and I testify that Muhammad is His servant and Messenger." He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' He said: 'The scrolls will be put on a pan (of the scale), and the card on (the other) pan: the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah

2640. Narrated Abu Hurairah:that the Messenger of Allah () said: "The Jews split into seventy-one sects, or seventy-two sects, and the Christians similarly, and my Ummah will split into seventy-three sects

2641. Narrated 'Abdullah bin 'Amr:that the Messenger of Allah () said: "What befell the children of Isra'il will befall my Ummah, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my Ummah who would do that. Indeed the children of Isra'il split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect." He said: "And which is it O Messenger of Allah?" He said: "What I am upon and my Companions

2642. Narrated 'Abdullah bin 'Amr:that the Messenger of Allah () said: "Indeed Allah, the Blessed and Exalted, created His creation in darkness, then He cast His Light upon them, so whoever is touched by that light he is guided, and whoever is not, he goes astray. It is for this reason that I say that the pens have dried with Allah's knowledge

2643. Narrated Mu'adh bin Jabal:that the Messenger of Allah () said: "Do you know what Allah's right upon His slaves is?" I said: "Allah and His Messenger know best." He said: "His right upon them is that they worship Him alone and do not associate any partners with Him." He said: "And do you know what their right over Allah is if they do that?" I said: "Allah and His Messenger know best." He said: "That He will not punish them

2644. Narrated Abu Dharr:that the Messenger of Allah () said: "Jibril came to me and gave me glad tidings, that whoever dies without associating anything with Allah, then he will enter Paradise. I said: "Even if he commits adultery and theft?" He said: "Yes

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2645. Narrated Ibn 'Abbas:that the Messenger of Allah () said: "For whomever Allah wants good, he gives him understanding in the religion

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2646. Narrated Abu Hurairah:that the Messenger of Allah () said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him
2647. Narrated Anas bin Malik:that the Messenger of Allah () said: "Whoever goes out seeking knowledge, then he is in Allah's cause until he returns
2648. Narrated 'Abdullah bin Sakhabarah:narrated that the Prophet () said: "Whoever seeks knowledge, he is atoning for what has passed (of sins while doing so)
2649. Narrated Abu Hurairah:that the Messenger of Allah () said: "Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire
2650. Narrated Abu Harun [Al-'Abdi]:"We went to Abu Sa'eed and he said: 'Welcome with the exhortation of the Messenger of Allah (). Indeed the Prophet () said: "Surely, the people are followers of you, and men will certainly come to you from the regions of the earth to gain understanding in the religion. So when they come to you exhort them with good
2651. Narrated Abu Harun [Al-'Abdi]:from Abu Sa'eed Al-Khudri that the Prophet () said: "Men will come to you from the direction of the east to learn. So when they come to you then exhort them to good." He said: "When Abu Sa'eed saw us he would say: 'Welcome with the exhortation of the Messenger of Allah, may the peace and blessings of Allah be upon him and his family
2652. Narrated 'Abdullah bin 'Amr bin Al-'As:that the Messenger of Allah () said: "Indeed Allah does not take away knowledge by removing it from the people, but He takes away knowledge by taking the scholars, until there remains no scholar and the people begin to ask the ignorant leaders, so they give their verdict without knowledge. They will go astray and lead the people astray
2653. Narrated Jubair bin Nufair:from Abu Ad-Darda who said: "We were with the Prophet () when he raised his sight to the sky, then he said: 'This is the time when knowledge is to be taken from the people, until what remains of it shall not amount to anything.'" So Ziyad bin Labid Al-Ansari said: 'How will it be taken from us while we recite the Qur'an. By Allah we recite it, and our women and children recite it?' He () said: 'May you be bereaved of your mother O Ziyad! I used to consider you among the Fuqaha of the people of Al-Madinah. The Tawrah and Injil are with the Jews and Christians, but what do they avail of them?'" Jubair said: "So I met 'Ubadah bin As-Samit and said to him: 'Have you not heard what your brother Abu Ad-Darda said?' Then I informed him of what Abu Ad-Darda said. He said: 'Abu Ad-Darda spoke the truth. If you wish, we shall narrated to you about the first knowledge to be removed from the people: It is Khushu', soon you will enter the congregational Masjid, but not see any man in it with Khushu
2654. Narrated Ibn Ka'b bin Malik:from his father that he heard the Messenger of Allah () saying: "Whoever seeks knowledge to contend with the scholars, or to use it to argue with the fools, and to have people's faces turn towards him, then he shall be admitted to the Fire
2655. Narrated Ibn 'Umar:that the Prophet () said: "Whoever learns knowledge for other than (the sake of) Allah, or intends by it other than Allah, then let him take his seat in the Fire
2656. Narrated 'Abdur-Rahman bin Aban bin 'Uthman:from his father who said: "Zaid bin Thabit left to go to Marwan during the middle of the day. We said: 'He did not send for him [during] this hour except to ask him about something.' So we got up to ask him, and he said: 'Yes, he asked us about something we heard from the Messenger of Allah (). I heard the Messenger of Allah () saying: "May Allah gladden a man who hears a Hadith from us, so he memorizes it until he conveys it to someone else. Perhaps he carries Fiqh to one who is more understanding than him, and perhaps the one who carries the Fiqh is not a Faqih
2657. Narrated Simak bin Hard:"I heard 'Abdur-Rahman bin 'Abdullah bin Mas'ud narrating from his father who said: 'I heard the Messenger of Allah () saying: 'May Allah gladden a man who hears something from us, so he conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it
2658. Narrated 'Abdul-Malik bin 'Umair:from 'Abdur-Rahman bin 'Abdullah bin Mas'ud that he narrated from his father, from the Prophet () who said: "May Allah beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the Fiqh to one who has more understanding than him. There are three with which the heart of a Muslim shall not be deceived. Sincerity in deeds for Allah, giving Nasihah to the A'immah of Muslims, and sticking to the Jama'ah. For indeed the call is protected from behind them
2659. Narrated 'Abdullah [bin Mas'ud]:that the Messenger of Allah () said: "Whoever lies upon me, then let him take his seat in the Fire
2660. Narrated 'Ali bin Abi Talib:that the Messenger of Allah () said: "Do not lie upon me, for indeed whoever lies upon me, he will be admitted into the Fire
2661. Narrated Anas bin Malik:that the Messenger of Allah () said: "Whoever lies upon me" - I think he said - "purposely, then let him take his seat in the Fire
2662. Narrated Al-Mughirah bin Shu'bah:that the Prophet () said: "Whoever narrates a Hadith from me which he knows is a lie, then he is one of the liars
2663. Narrated 'Ubaidullah bin Abu Rafi:from Abu Rafi' and others, from the Prophet () who said: "Let me not find one of you reclining on his couch when a command I ordered, or a prohibition from me comes to him, and he says: 'I do not know. What we find in the Book of Allah, we follow it
2664. Narrated Al-Miqdam bin Ma'dikarib:that the Messenger of Allah () said: "Lo! Soon a Hadith from me will be conveyed to a man, while he is reclining on his couch, and he says: 'Between us and you is Allah's Book. So whatever we find in it that is lawful, we consider lawful, and whatever we find in it that is unlawful, we consider it unlawful.' Indeed whatever the Messenger of Allah () made unlawful, it is the same as what Allah made unlawful
2665. Narrated Abu Sa'eed Al-Khudri:"We sought permission from the Messenger of Allah () for writing but he did not permit us

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2666. Narrated Abu Hurairah:"There was a man among the Ansar who would sit with the Messenger of Allah (), and he would listen to the Ahadith of the Prophet () and he was amazed with them but he could not remember them. So he complained about that to the Messenger of Allah (). He said: 'O Messenger of Allah! I listen to your Ahadith and I am amazed but I can not remember them.' So the Messenger of Allah () said: 'Help yourself with your right hand' and he motioned with his hand as if writing
2667. Narrated Abu Hurairah:That the Messenger of Allah () gave an address. So he mentioned a story in the Hadith, and Abu Shah said: 'Have it written for me O Messenger of Allah! So the Messenger of Allah () said: 'Write it for Abu Shah
2668. Narrated Hammam bin Munabbih:that the heard Abu Hurairah say: "None of the Companions of the Messenger of Allah () narrated more Ahadith from him than me, except 'Abdullah bin 'Amr. For he used to write them down and I did not write
2669. Narrated 'Abdullah bin 'Amr:that the Messenger of Allah () said: "Convey from me, even if it be an Ayah, and narrate from the Children of Isra'il, and there is no harm, And whoever lies upon me purposely, then let him take his seat in the Fire
2670. Narrated Anas bin Malik:"A man came to the Prophet () to get a mount, but he () did not have anything to mount him on with him. So he was lead to another person to give him a mount. He came to the Prophet () to inform him about that and he said: 'Whoever leads to good, he is like the one who does it
2671. Narrated Abu Mas'ud Al-Badri:that a man came to the Prophet () looking for a mount, he said: 'Mine has been ruined.' So the Messenger of Allah () said: 'Go to so-and-so.' So he went to him and he gave him a mount. The Messenger of Allah () said: 'Whoever leads to good, then for him is the same reward as the one who does it - or - who acts upon it
2672. Narrated Abu Musa Al-Ash'ari:that the Prophet () said: "Intercede, and you will be rewarded, and Allah will fulfill what He wills upon the tongue of His Prophet
2673. Narrated 'Abdullah bin Mas'ud:that the Messenger of Allah () said: "No soul is wrongfully taken except that some of the burden of its blood is upon the son of Adam, because he was the first to institute murder
2674. Narrated Abu Hurairah:that the Messenger of Allah () said: "Whoever calls to guidance, then he receives the reward similar to the reward of whoever follows him, without that diminishing anything from their rewards. And whoever calls to misguidance, then he receives of sin similar to the sins of those who followed him, without that diminishing anything from their sins
2675. Narrated Ibn Jarir bin 'Abdullah:from his father that the Messenger of Allah () said: "Whoever starts a good tradition which is followed, then for him is a reward, and the likes of their rewards of whoever follows him, there being nothing diminished from their rewards. And whoever starts a bad tradition which is followed, then for him is the sin, and the likes of the sins of whoever follows him, there being nothing diminished from their sins
2676. Narrated Al-'Irbad bin Sariyah:"One day after the morning Salat, the Messenger of Allah () exhorted us to the extent that the eyes wept and the hearts shuddered with fear. A man said: 'Indeed this is a farewell exhortation. [So what] do you order us O Messenger of Allah?' He said: 'I order you to have Taqwa of Allah, and to listen and obey, even in the case of an Ethiopian slave. Indeed, whomever among you lives, he will see much difference. Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my Sunnah and the Sunnah of the rightly guided Khulafa', cling to it with the molars
2677. Narrated Narrated Kathir bin 'Abdullah [and he is Ibn 'Amr bin 'Awf Al-Musani]:narrated from his father, from his grandfather that the Prophet () said to Bilal bin Al-Harith: "Know." He said: "I am ready to know O Messenger of Allah!" He () said: "That indeed whoever revives a Sunnah from my Sunnah which has died after me, then for him is a reward similar to whoever acts upon it without diminishing anything from their rewards. And whoever introduces an erroneous innovation which Allah is not pleased with, nor His Messenger, then he shall receive sins similar to whoever acts upon it, without that diminishing anything from the sins of the people
2678. Narrated Anas bin Malik:"The Messenger of Allah () said to me: 'O my son! If you are capable of (waking up in) the morning and (ending) the evening, while there is nothing of deception in your heart for anything, then do so.' Then he said to me: 'O my son! That is from my Sunnah. Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise
2679. Narrated Abu Hurairah:that the Messenger of Allah () said: "Leave me with what I left you. When I narrated a Hadith to you, then take it from me. The people before you were only destroyed by their excessive questioning and disagreeing with their Prophets
2680. Narrated Abu Salih reported a narration from Abu Hurairah:"It shall soon be that people are beating the livers of camels (meaning that they are hastening and traveling upon them) seeking knowledge. But they will not find anyone more knowledgeable than a scholar of Al-Madinah
2681. Narrated Ibn 'Abbas:that the Messenger of Allah () said: "The Faqih is harder on Ash-Shaitan than a thousand worshipers
2682. Narrated Qais bin Kathir:"A man from Al-Madinah came to Abu Ad-Darda when he was in Dimashq. So he said: 'What brings you O my nephew?' He replied: 'A Hadith reached me which you have narrated from the Messenger of Allah ().' He said: 'You did not come for some need?' He said: 'No.' He said: 'Did you come for trade?' He said: 'No, I did not come except seeking this Hadith.' So he said: 'Indeed, I heard the Messenger of Allah () saying: "Whoever takes a path upon which he seeks knowledge, then Allah makes a path to Paradise easy for him. And indeed the angels lower their wings in approval to the one seeking knowledge.

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Indeed forgiveness is sought for the knowledgeable one by whomever is in the heavens and whomever is in the earth, even the fish in the waters. And superiority of the scholar over the worshiper is like the superiority of the moon over the rest of the celestial bodies. Indeed the scholars are the heirs of the Prophets, and the Prophets do not leave behind Dinar or Dirham. The only legacy of the scholars is knowledge, so whoever takes from it, then he has indeed taken the most able share

2683. Narrated Ibn Ashwa:from Yazid bin Salamah Al-Ju'fi, he said: "Yazid bin Salamah 'O Messenger of Allah! I heard so many narrations from you that I am afraid the last of them will cause me to forget the first of them. So narrate a statement to me that will encompass them.' So he said: 'Have Taqwa of Allah with what you learn

2684. Narrated Abu Hurairah:that the Messenger of Allah () said: "Two things will not be together in a hypocrite: Good manners, and Fiqh in the religion

2685. Narrated Abu Umamah Al-Bahili:"Two men were mentioned before the Messenger of Allah (). One of them a worshiper, and the other a scholar. So the Messenger of Allah () said: 'The superiority of the scholar over the worshiper is like my superiority over the least of you.' Then the Messenger of Allah () said: 'Indeed Allah, His Angels, the inhabitants of the heavens and the earths - even the ant in his hole, even the fish - say Salat upon the one who teaches the people to do good

2686. Narrated Abu Sa'eed Al-Khudri:that the Messenger of Allah () said: "The believer will never be satisfied with the good he hears, until he ends up in Paradise

2687. Narrated Abu Hurairah:that the Messenger of Allah () said: "The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it

Chapters on Seeking Permission

2688. Narrated Abu Hurairah:that the Messenger of Allah () said: "By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you about a matter which if you do it, then you will love one another? Spread the Salam among each other

2689. Narrated 'Imran bin Husain:"A man came to the Prophet () and said: 'As-Salamu 'Alaykum (Peace be upon you).'" [He said:] "So the Prophet () said: 'Ten.' Then another came and he said: 'As-Salamu 'Alaykum Wa Rahmatullah (Peace be upon you, and the mercy of Allah).' So the Prophet () said: 'Twenty.' Then another came and said: 'As-Salamu 'Alaykum Wa Rahmatullahi Wa Barakatuh (Peace be upon you, and the mercy of Allah, and His Blessings).' So the Prophet () said: 'Thirty

2690. Narrated Abu Sa'eed:"Abu Musa sought permission to enter upon 'Umar. He said: 'As-Salamu 'Alaykum (Peace be upon you). May I enter?' 'Umar said: 'Once.' Then he was silent for some time. Then he said: 'As-Salamu 'Alaykum (Peace be upon you). May I enter?' 'Umar said: 'Twice.' Then he was silent for some time. Then he said: 'As-salamu 'Alaykum (Peace be upon you). May I enter?' 'Umar said: 'Three times.' Then he (Abu Musa) left. 'Umar said to the gate-keeper: 'What did he do?' He replied: 'He left.' He said: 'Bring him to me.' So when he came, 'Umar said to him: 'What is this that you have done?' He said: 'The Sunnah.' He said: 'The Sunnah? By Allah! You had better bring me proof or a witness to clarify this, or I will do this or that to you.'" He said "So he came to us while we were sitting with Ansar. He said: 'O People of the Ansar! Are you not the most knowledgeable people about the Ahadith of the Messenger of Allah ()? Did the Messenger of Allah () not say: "Seeking permission is to be done three time. Either you are permitted, or other wise leave?" The people began joking. Abu Sa'eed said: "Then I raised my head toward him and said: "Whatever punishment you are afflicted with because of this, then I shall be your partner in it." So he went to 'Umar to inform him about it, and 'Umar said: "I did not know about about this

2691. Narrated Ibn 'Abbas:that Uman bin Al-Khattab said: "I sought permission (to enter) from the Messenger of Allah () three times, then he permitted me

2692. Narrated Abu Hurairah:"A man enter the Masjid and performed Salat while the Messenger of Allah () was sitting at the back of the Masjid. Then he came to greet him, so the Prophet () said: "Wa Alaikum (and upon you); go back and pray for indeed you have not prayed.'" And he mentioned the Hadith in its entirety

2693. Narrated Abu Salamah:that 'Aishah narrated to him that he Messenger of Allah () said to her: "Indeeed Jibril has sent Salam to you." She said: "And upon him be peace and the mercy of Allah and His Blessings

2694. Narrated Abu Umamah:"They said: 'O Messenger of Allah! When two men meet, which of them initiates the Salam?' He said: 'The nearest of them to Allah

2695. Narrated 'Amr bin Shu'aib:from his father, from his grandfather, that the Messenger of Allah () said: "He is not one of us who resembles other than us, no who resembles the Jews nor the Christians. For indeed greeting of the Jews is pointing the finger, and the greeting of the Christians is waving with the hand

2696. Narrated Sayyar:"I was walking with Thabit Al-Bunani. He passed by some boys, so he said Salam to them. Then Thabit said: 'I was with Anas when he passed by some boys and gave the Salam to them, and Anas said: I was with the Prophet () when he passed by some boys and he gave the Salam to them

2697. Narrated Asma bint Yazid:that the Messenger of Allah () passed through the Masjid one day, and a group of women were sitting, so he motioned his hand with the Salam - 'Abdul-Hamid (one of the narrators) gestured with his hand

2698. Narrated Anas:"The Messenger of Allah () said to me: 'O my little son! When you enter upon your family then give the Salam, it will be a blessing for you and upon the inhabitants of your house

2699. Narrated Jabir bin 'Abdullah:that the Messenger of Allah () said: "The Salam is before talking." With this chain it has been reported that the Prophet () said:

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"Do not invite anyone to the food until the Salam is given

2700. Narrated Abu Hurairah:that the Messenger of Allah () said: "Do not precede the Jews and the Christians with the Salam. And if one of you meets them in the path, then force them to its narrow portion

2701. Narrated 'Aishah:that a group of Jews entered upon the Prophet () and they said: "As-Samu 'Alaik (death be upon you)." So the Prophet () said: "Wa 'Alaik (And upon you)." So 'Aishah said: "I said: '[Rather] upon you be death and the curse.'" So the Prophet () said: "O 'Aishah! Indeed Allah loves gentleness in every matter." 'Aishah said: "Did you not hear what they said?" He said: "And I replied: 'And upon you

2702. Narrated Usamah bin Zaid:that the Prophet () passed by a gathering in which the Muslims and the Jews were mixed, so he gave the Salam to them

2703. Narrated Al-Hasan:from Abu Hurairah that the Prophet () said: "The rider gives the Salam to the walking person, and the walking person to the sitting person and the few to the many." Ibn Al-Muthanna added in his narration: "And the young one gives the Salam to the elder

2704. Narrated Hammam bin Munabbih:from Abu Hurairah that the Prophet () said: "The young one gives the Salam to the elder, the one passing the by to the one sitting and the few to the many

2705. Narrated Fadalah bin 'Ubaid:that the Messenger of Allah () said: "The horseman gives Salam to the walking person, the walking person to the one standing and the few to the many

2706. Narrated Abu Hurairah:that the Messenger of Allah () said: "When one of you arrives at the gathering, then give the Salam, and if he is given a place to sit, then let him sit. Then when he stands, let him give the Salam, the first is more worthy than the last

2707. Narrated Abu Dharr:that the Messenger of Allah () said: "Whoever lifts the curtain so that his sight enters the house before he was given permission, and he seeks the nakedness of its inhabitants, then he has done something punishable which was not lawful for him to do. If it were that when he gazed into it, he was facing a man who lanced his eyes, there would be nothing wrong with him doing so. But if a man passes by a door that has no cover over it, and it is not closed and he looks, then there is no sin on him, the sin is only on the inhabitants of the house

2708. Narrated Anas:that the Prophet () was in his house when a man looked in at him, so he lunged towards him with an arrow head, so the man backed up

2709. Narrated Sahl bin Sa'd As-Sa'idi:that a man peeked in on the Messenger of Allah (), in one of the apartments of the Prophet (), while the Prophet () had a Midrah (an iron comb) with which he was scratching his head. So the Prophet () said: "If I knew that you were looking then I would have poked your eyes with it. Seeking permission has only been enjoined because of the sight

2710. Narrated 'Amr bin Abi Sufyan:that 'Amr bin 'Abdullah bin Safwan informed him, that Kaladah bin Hanbal had informed him, that Safwan bin Umayyah sent him to bring some milk, colostrum, and Daghabis (a type of herb) to the Prophet () while he was in the upper valley. (He said): "I entered upon him without seeking permission nor giving Salam. The Prophet () said: 'Go back and say: As-Salamu Alaykum, may I enter?'" And that was after Safwan had accepted Islam

2711. Narrated Jabir:"I sought permission to enter upon the Prophet () regarding a debt my father owed, so he said: 'Who is this?' I said: 'Me.' He said: 'Me, me.'As if he disliked that

2712. Narrated Jabir:that the Prophet () prohibited them from returning to the women from a journey during the night

2713. Narrated Jabir:that the Messenger of Allah () said: "When one of you writes something, then let him Yutarrib (smeared with dust to dry the ink) it, for that is more conducive to the need

2714. Narrated Zaid bin Thabit:"I entered upon the Messenger of Allah () while there was a scribe in front of him, and I heard him saying: 'Put the pen on your ear, for that is more conducive to the scribe remembering

2715. Narrated Zaid bin Thabit:"The Messenger of Allah () ordered me to learn some statements from writings of the Jews for him, and he said: 'For indeed by Allah! I do not trust the Jews with my letters.'" He said: "Half a month did not pass before I learned it, when he () wanted to write to the Jews I would write it to them, and when they wrote to him I would read their letters to him

2716. Narrated Anas bin Malik:"Before he died, the Messenger of Allah () had written to Kisra, Ceasar, An-Najashi, and to every tyrant calling them to Allah. This An-Najashi is not the one that the Prophet () performed to the funeral Salat for

2717. Narrated Ibn 'Abbas:that Abu Sufyan bin Harb informed him that Hiraql had sent for him while he was with a party of the Quraish, and they were trading in Ash-Sham, so they went to him." And he mentioned the Hadith and said: "Then he called for the letter of the Messenger of Allah () to be read, and it said in it: 'In the Name of Allah, the Merciful, the Beneficent. From Muhammad, Allah's Slave and His Messenger, to Hiraql the leader of Rome. Peace be upon whoever follows the guidance. To proceed:

2718. Narrated Anas bin Malik:"When the Prophet of Allah () wanted to write to the foreigners, it was said to him: 'The foreigners do not accept a letter unless it has a seal.' So he had a ring made." He said: "It is as if I am now looking at its whiteness in his hand

2719. Narrated Al-Miqdad bin Al-Aswad:"Two of my companions and I went and presented ourselves to the Companions of the Prophet (), for our hearing and sight had gone from suffering (hunger and thirst). But there was no one who would accept us. So we went to the Prophet () and he brought us to his family where there were three goats. The Prophet () said: 'Milk these.' We milked them, and each person drank his share, and we put aside a share for the Messenger of

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Allah (). The Messenger of Allah () came during the night and gave the Salam such that it would not wake the sleeping person, and the one who was awake could hear it. Then he went to the Masjid to perform Salat. Then he went for his drink and drank it

2720. Narrated Ibn 'Umar: that a man gave the Salam to the Prophet () while he was urinating, but the Prophet () did not return the Salam to him

2721. Narrated Abu Tamimah Al-Hujaimi: from a man among his people, who said: "I went looking for the Prophet () but I was not able to find him. So I sat down, and then I saw a group of people, and he was among them, but I did not recognize him. He was settling some matter between them so when he was finished, some of them stood up with him and they were saying: 'O Messenger of Allah.' When I saw that, I said: "'Alaikas-Salam (upon you be peace) O Messenger of Allah! 'Alaikas-Salam (upon you be peace) O Messenger of Allah! 'Alaikas-Salam (upon you be peace) O Messenger of Allah! He replied: 'Indeed "'Alaikas-Salam (upon you be peace)" is the greeting for the dead.' Then he came toward me and said: 'When a man meets his Muslim brother then he should say: "As-Salamu 'Alaikum Wa Rahmatullahi Wa Barakatuh (peace be upon you, and the mercy and blessings of Allah)." Then the Prophet () responded to my greeting, he said: 'And may Allah's mercy be upon you, and may Allah's mercy be upon you, and may Allah's mercy be upon you

2722. Narrated Abu Ghifar Al-Muthanna bin Sa'eed At-Ta'i: from Abu Tamimah al-Hujaimi from Jabir bin Sulaim who said: "I went to the Prophet () and I said: "Alaikas-Salam (upon you be peace)' so he replied: 'Do not say "'Alaikas-Salam" rather say As-Salamu Alaik.'" And he mentioned the story in its entirety

2723. Narrated Anas bin Malik: "When the Messenger of Allah () would give the Salam he would do so three times, and when he would say a statement, he would say it three times

2724. Narrated Abu Waqid Al-Laithi: "The Messenger of Allah () was sitting in the Masjid and the people were with him when three people came. Two of them came near the Messenger of Allah () and one went away. When the two stopped at the Messenger of Allah () they said the Salam. One of them saw an opening in the circle so he sat there. As for the other one, he sat behind them, and the other one went way in the rear. When the Messenger of Allah () had finished, he said: 'Shall I inform you about the three people? As for one of them, he took himself to Allah so Allah took him. The other, he was shy so Allah (had mercy) on him. As for the other one, he turned away, so Allah turned away from him

2725. Narrated Jabir bin Samurah: "When we went to the Prophet (), each of us would sit wherever he wound up at

2726. Narrated Shu'bah: "From Abu Ishaq, from Al-Bara - and he did not hear it from him - the Messenger of Allah () passed by some people from the Ansar while they were sitting in the road. He said: 'If you people must do this, then return the Salam, assist the wronged, and give directions to the one who is on the route

2727. Narrated Al-Bara bin 'Azib: that the Messenger of Allah () said: "No two Muslims meet each other and shake hands, except that Allah forgives them before they part

2728. Narrated Anas bin Malik: that a man said: "O Messenger of Allah! When a man among us meets his brother or his friend should he bow to him?" He said: "No." The man continued: "Should he embrace him and kiss him?" He said: "No." He said: "Should he take his hand and shake it?" He said: "Yes

2729. Narrated Qatadah: that he asked Anas bin Malik: "Did the Companions of the Messenger of Allah () use to shake each other's hand?" He said, "Yes

2730. Narrated Ibn Mas'ud: that the Prophet () said: "taking hold of the hand is from the completeness of the greeting

2731. Narrated Abu Umamah: that the Messenger of Allah () said: "From the complete of visiting the ill is that one of you place his hand on his forehead" - or he said - "on his hand, and ask him how he is. And shaking hands completes your greetings among each other

2732. Narrated 'Aishah: "Zaid bin Harithah arrived in Al-Madinah while the Messenger of Allah () was in his house. So he went and knocked at the door, so the Messenger of Allah () stood naked (1), dragging his garment - and by Allah! I did not see him naked before nor afterwards - and he hugged him and kissed him." (1) They say that the meaning of naked here is that he was not wearing his Rida or upper wrap and it was that which was dragging, so the area between the navel and knees were covered. See Tuhfat Al-Ahwadhi

2733. Narrated Safwan bin Assal: "A Jew said to his companion: 'Accompany us to this Prophet.' So his companion said: 'Do not say: "Prophet". For if he hears you (say that) then he will be very happy.' So they went to the Messenger of Allah () to question him about nine clear signs. So he said to them: 'Do not associate anything with Allah, nor steal, nor commit unlawful intercourse, nor take a life which Allah has made prohibited, except for what is required (in the law), nor hasten to damage the reputation of one of power so that he will be killed, nor practice magic, nor consume Riba, nor falsely accuse the chaste woman, nor turn to flee on the day of the march, and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet, and they said: 'We bear witness that you are a Prophet.' So he () said: 'Then what prevents you from following me?' They said: 'Because Dawud supplicated to his Lord that his offspring never be devoid of Prophets and we feared that if we follow you then the Jews will kill us

2734. Narrated Umm Hani: "I went to the Messenger of Allah () during the Year of the Conquest, and I found him performing Ghusl, while Fatimah was screening him with a garment. She said: "So I gave Salam and he said: 'Who is this?' I said: 'I am Umm Hani.' He said: 'Welcome Umm Hani

Chapters on the description of Paradise

2735. Narrated 'Ikrimah bin Abi Jahl: "The day that I came to him, the Messenger of Allah () said: "Welcome to the riding emigrant." There are narrations on this topic from Buraidah, Ibn 'Abbas, and Abu Juhaifah

Chapters on Manners

2736. Narrated 'Ali:that the Messenger of Allah (ﷺ) said: "There are six courtesies due from a Muslim to another Muslim: To give Salam to him when he meets him, to accept his invitation when he invites him, to reply to him when he sneezes, to visit him when he is ill, to follow his funeral when he dies, and to love for him what he loves for himself

2737. Narrated Abu Hurairah:that the Messenger of Allah (ﷺ) said: "There are six things due from the believer to another believer: Visiting him when he is ill, attending (his funeral) to him when he dies, accepting his invitation when he invites, giving him Salam when he meets him, replying to him when he sneezes, and wishing him well when he is absent and when he is present

2738. Narrated Hadrami, the freed slave of the family of Al-Jarud:from Nafi: "A man sneezed beside Ibn 'Umar and said: 'Al-Hamdulillah Was-Salamu 'Ala Rasulillah. (All praise is due to Allah, and peace upon the Messenger of Allah)'. So Ibn 'Umar said: 'I too say Al-Hamdulillah Was-Salamu 'Ala Rasulillah, but this is not what the Messenger of Allah (ﷺ) taught us. He taught us to say: "Al-Hamdulillah 'Ala Kulli Hal (All praise is due to Allah in every circumstance)

2739. Narrated Abu Musa:The Jews used to sneeze in the presence of the Prophet (ﷺ) hoping that he would say: 'Yarhamukumullah (May Allah have mercy upon you).' So he said: 'Yahdikumullahu Wa Yuslihu Balakum (May Allah guide you and rectify your affairs)

2740. Narrated Salim bin 'Ubaid:that he was with some people on a journey, and a man among the people sneezed and he said: "As-Salamu Alaikum (peace be upon you)." So he (Salim) said: "'Alaika Wa 'Ala Ummik (upon you and upon your mother)." It seemed as if that bothered the man, so he said: "Indeed I have not said except what the Prophet (ﷺ) said; a man sneezed in the presence of the Prophet (ﷺ) and said: 'As-Salamu 'Alaikum (peace be upon you)' so the Prophet (ﷺ) said: "Alaika Wa 'Ala Ummik (upon you and upon your mother). When one of you sneezes let him say: 'Al-Hamdulillahi Rabbil-'Alamin (All praise is due to the Lord of all that exists)" and let the one responding to him say: Yarhamukallah (May Allah have mercy upon you)" and let him reply: Yaghfirullah Li Walakum (May Allah forgive me and you both)

2741. Narrated Abu Ayyub:that the Messenger of Allah (ﷺ) said: "When one of you sneezes let him say: 'Al-Hamdulillahi 'Ala Kulli Hal (All praise is due to Allah in every circumstance).' And let the one replying to him say: "Yarhamukallah (May Allah have mercy upon you).' And let him say to him: 'Yahdikumullah Wa Yuslihu Balakum (May Allah guide you and rectify your affairs)

2741.2. (Another chain) with similar narration. He [At-Tirmidhi] said:This is how Shu'bah reported this Hadith from Ibn'Abi Laila, and he said: "From Abu Ayyub from the Prophet (ﷺ)." Ibn Abi Laila was confused in this narration, sometimes he would say: "From Abu Ayyub from the Prophet (ﷺ)" and sometimes he would say: "From 'Ali from the Prophet (ﷺ)" similarly in meaning

2741.3. (Another chain) from 'Ali from the Prophet (ﷺ) with similar meaning

2742. Narrated Anas bin Malik:that two men sneezed in the presence of the Prophet (ﷺ); he responded to one of them and did not respond to the other. The one who was not responded to said: "O Messenger of Allah! You responded to this person and did not respond to me?" So the Messenger of Allah (ﷺ) said: "He praised Allah while you did not praise Him

2743. Narrated Iyas bin Salamah:from his father: "A man sneezed in the presence of the Messenger of Allah (ﷺ) while I was present, so the Messenger of Allah (ﷺ) said: 'Yarhamukallah (May Allah have mercy upon you).' Then he sneezed a second and third time. So the Messenger of Allah (ﷺ) said: "This man is suffering from a cold

2743.2. (Another chain) from Iyas bin Salamah from his father, from the Prophet (ﷺ) with similar narration, except that he said to him the third time:"You are suffering from a cold." [He said:] And this is more correct than the narration of Ibn Al-Mubarak

2743.3. Shu'bah reported this Hadith from 'Ikrimah bin 'Ammar and it is similar to the narration of Yahya bin Sa'eed. (A chain to support that)

2743.4. And 'Abdur-Rahman bin Mahdi reported it from 'Ikrimah bin 'Ammar and it is similar to the narration of Ibn Al-Mubarak, but he said to him the third time:"You are suffering from a cold." (A chain to support that)

2744. Narrated 'Umar bin Ishaq bin Abi Talhah:from his mother, from her father, who said: "The Messenger of Allah (ﷺ) said: 'Reply three times to the sneezing person. If he (sneezes) more, then if you wish reply and if you do not then do not

2745. Narrated Abu Hurairah:that when the Prophet (ﷺ) would sneeze, he would cover his face with his hand or with his garment, and muffle the sound with it

2746. Narrated Abu Hurairah:that the Messenger of Allah (ﷺ) said: "The sneeze is from Allah and the yawn is from Ash-Shaitan. So when one of you yawns let him cover his mouth with his hand. For when he says 'Ah, Ah' Ash-Shaitan laughs from inside his opening." [And indeed Allah loves the sneeze and He dislikes the Yawn, so when a man says Ah, Ah when yawning, indeed Ash-Shaitan laughs from inside his opening]

2747. Narrated Abu Hurairah:that the Messenger of Allah (ﷺ) said: "Indeed Allah loves sneezing and He dislikes the yawn. So when one of you sneezes and says 'Al-Hamdulillah (All praise is due to Allah),' then it is a right due from every one who hears him to say: 'Yarhamukallah (May Allah have mercy upon you)' As for yawning then when one of you yawns let him suppress it as much as possible and not say: "Hah Hah" for that is only from Ash-Shaitan laughing at him

2748. Narrated Abu Yaqzan:from 'Adi - and he is Ibn Thabit - from his father, from his grandfather - [from the Prophet (ﷺ)]: "Sneezing, dozing and yawning during

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Salat, and menstruation, regurgitation and nosebleeds are from Ash-Shaitan

2749. Narrated Ibn 'Umar:that the Messenger of Allah () said: "Let one of you not have his brother stand from his seat then sit in it

2750. Narrated Ibn 'Umar:that the Messenger of Allah () said: "Let one of you not have his brother stand from his seat then sit in it

2751. Narrated Wahb bin Hudaifah:that the Messenger of Allah () said: "A man has more right to his seat. If he leaves for some need of his, then he returns, then he has more right to his seat

2752. Narrated 'Abdullah bin 'Amr:that the Messenger of Allah () said: "It is not lawful for a man to separate two people except with their permission

2753. Narrated Abu Miljaz:that a man sat in the middle of a circle so Hudhaifah said: "Cursed upon the tongue of Muhammad - or - Cursed, by Allah upon the tongue of Muhammad (), is he who sits in the middle of a the circle

2754. Narrated Anas:"There was no person more beloved to them than the Messenger of Allah ()." [He said:] "And they would not stand when they saw him because they knew that he disliked that

2755. Narrated Abu Miljaz:that Mu'awiyah came out and 'Abdullah bin Az-Zubair and Ibn Safwan stood for him when they saw him, so he said: "Sit, I heard the Messenger of Allah () saying: 'Whoever wishes that he be received by men standing then, let him take his seat in the Fire

2756. Narrated Abu Hurairah:that the Messenger of Allah () said: "Five are from the Fitrah: Cutting the pubic hair, circumcision, paring the mustache, plucking the under arm hair and trimming the fingernails

2757. Narrated 'Aishah:that the Prophet () said: "Ten are from the Fitrah: Paring the mustache, leaving the beard to grow, Siwak, cleaning the nose with water, paring the fingernails, washing the knuckles, plucking the underarm hair, shaving the pubic hairs, and Intiqas with water

2758. Narrated Anas:from the Prophet (), that he () fixed the time as every forty nights for them to trimming the fingernails, taking from the mustache, and shaving the pubic hairs

2759. Narrated Anas bin Malik:"[The Messenger of Allah ()] fixed the time for us paring the mustache, trimming the fingernails, shaving the pubic hairs and plucking the underarm hairs - that we not leave it for more than forty days

2760. Narrated Ibn 'Abbas:"The Prophet () would pare, or take from his mustache, and Ibrahim Khalilur-Rahman would do it (as well)

2761. Narrated Zaid bin Arqam:that the Messenger of Allah () said: "Whoever does not take from his mustache, then he is not from us

2762. Narrated 'Amr bin Shu'aib:from his father, from his grandfather that he Prophet () would take from his beard; from its breadth and its length

2763. Narrated Ibn 'Umar:that the Messenger of Allah () said: "Trim the mustache and leave the beard to grow

2764. Narrated Ibn 'Umar:that the Messenger of Allah () ordered trimming the mustache and leaving the beard to grow

2765. Narrated 'Abbad bin Tamim:from his paternal uncle, that he saw the Prophet () reclining in the Masjid, and placing one of his feet atop another

2766. Narrated Jabir:"The Messenger of Allah () prohibited Ishtimal As-Samma, Al-Ihtiba in one garment, and that a man raise one of his feet atop the other while he is reclining on his back

2767. Narrated Jabir:"The Messenger of Allah () prohibited Ishtimal As-Samma, Al-Ihtiba in one garment, and that a man raise one of his feet atop the other while he is reclining on his back

2768. Narrated Abu Hurairah:that the Messenger of Allah () saw a man laying on his stomach so he said: "Indeed such laying is not loved by Allah

2769. Narrated Bahz bin Hakim:"My father narrated to me from my grandfather, who said: 'I said: "O Messenger of Allah! Regarding our 'Awrah, what of it must we cover and what of it may we leave?" He said: "Protect your 'Awrah except from your wife or what your right hand possesses.'" He said: "What about a man with another man?" He said: "If you are able to not let anyone see it, then do so." I said: "What about a man when he is alone?" He said: "Allah is most deserving of being shy from Him

2770. Narrated Jabir bin Samurah:"I saw the Messenger of Allah () reclining upon as pillow, on his left side

2771. Narrated Jabir bin Samurah:"I saw the Prophet () reclining upon a pillow

2772. Narrated Abu Mas'ud:that the Messenger of Allah () said: "A man is not lead in his dominion, and his seat of honor in his house is not sat in without his permission

2773. Narrated 'Abdullah bin Buraidah:"I heard my father Buraidah saying: 'I was walking with the Prophet () when a man came to him with a donkey, so he said: "O Messenger of Allah! Ride" and the man moved toward the back. The Messenger of Allah () said: "No, you have more right to the front of your beast, unless you allot it for me." He said: "I have allotted it for you.'" He said: 'So he rode

2774. Narrated Jabir:that the Messenger of Allah () said: "Do you have Anmat?" I said: "Where would we get Anmat from?" He said: "Soon you will have Anmat" He said: "I would say to my wife: 'Remove your Anmat from my sight.' But she would say: 'Did not the Messenger of Allah () say: "Indeed you shall soon have Anmat?" He said: "So I left it

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2775. Narrated Iyas bin Salamah:from his father who said: "I guided Allah's Prophet () and Al-Hasan and Al-Husain, on his gray mule until I brought him to the apartment of the Prophet (), this one was in front of him, and this one behind him
2776. Narrated Jabir bin 'Abdullah:"I asked the Messenger Of Allah () about the unintentional glance, so he ordered me that I divert my sight
2777. Narrated Ibn Buraidah:from his father (from the Prophet ()) who said: "O 'Ali! Do not follow a look with a look, the first is for you, but the next is not for you
2778. Narrated Nabhan the freed slave of Umm Salamah:to Ibn Shihab, that Umm Salamah narrated to him, that she and Maimunah were with the Messenger of Allah (), she said: "So when we were with him, Ibn Umm Maktum came, and he entered upon him, and that was after veiling had been ordered for us. So the Messenger of Allah () said: 'Veil yourselves from him.' So I said: 'O Messenger of Allah! Is he not blind such that he can not see us or recognize us?' So the Messenger of Allah () said: 'Are you two blind such that you can not see him?
2779. Narrated Dhakwan:from the freed slave of 'Amr bin Al-'As that 'Amr bin Al-'As sent him to 'Ali seeking his permission to enter upon Asma bint Umais, so he permitted him. When he was finished from what he needed, the freed slave of 'Amr bin Al-'As asked about that, so he said: "Indeed the Prophet () prohibited us - or - prohibited that we enter upon women, without the permission of their husbands
2780. Narrated Usamah bin Zaid, and Sa'eed bin Zaid bin 'Amr bin Nufail:that the Prophet () said: "I have not left among the people after me, a Fitnah more harmful upon men than women
- 2780.2. Another chain with a similar narration
2781. Narrated Humaid bin 'Abdur-Rahman:that he heard Mu'awiyah giving a Khutbah in Al-Madinah, and saying: "Where are your scholars, O people of Al-Madinah? [Indeed] I heard the Messenger of Allah () forbidding from these locks (of hair), and saying: 'The Children of Isra'il were only ruined when their women used them
2782. Narrated 'Abdullah:that the Prophet () cursed the women who practice tattooing and those who seek to be tattooed, the women who remove hair from their faces seeking beautification by changing the creation of Allah
2783. Narrated Ibn 'Umar:that the Prophet () said: "Allah's curse is upon the woman who lengthens hair and the women who seeks to have her hair lengthened, and the woman who tattoos and the woman who seeks to have her herself tattooed
- 2783.2. (Another chain) with a similar narration
2784. Narrated Ibn 'Abbas:"The Messenger of Allah () cursed the women who imitate men and the men who imitate women
2785. Narrated Ibn 'Abbas:"The Messenger of Allah () cursed those men who behave effeminately and those women whose behavior is masculine
2786. Narrated Abu Musa:that the Prophet () said: "Every eye commits adultery, and when the woman uses perfume and she passes by a gathering, then she is like this and that." Meaning an adulteress
2787. Narrated Abu Hurairah:that the Messenger of Allah () said: "Fragrance for men is that which its scent is apparent and its color is hidden, and fragrance for women is that which its color is visible and its scent is hidden." (Meaning when leaving the home as indicated by the previous chapter. As far as in the presence of the husband, then the woman may wear fragrant perfume)
- 2787.2. Another chain of narration similar in meaning
2788. Narrated 'Imran bin Husain:"The Prophet () said [to me]: 'Indeed the best fragrance for men is what's scent is apparent and its color is hidden, and the best fragrance for women is what's color is visible and its scent is hidden.' And he prohibited Mitharatil-Urjawan (Mitharah was some type of saddle cloth. Some of the people of knowledge say it was a certain kind of cloth made of silk, and it preceded earlier under no. 1760. They disagree over Al-Urjawan, and perhaps it means whatever is red, meaning the Red Mitahrah, see Tuhfat Al-Ahwardhi)
2789. Narrated Thumamah bin 'Abdullah:"Anas would not refuse perfume, and Anas said: 'Indeed the Prophet () would not refuse perfume
2790. Narrated Ibn 'Umar:that the Messenger of Allah () said: "There are three that are not refused: Cushions, oils [Duhn (fragrance)], and milk
2791. Narrated Abu 'Uthman An-Nahdi:"The Messenger of Allah () said: 'When one of you is given some fragrance then do not refuse it, for indeed it comes from Paradise
2792. Narrated 'Abdullah:that the Messenger of Allah () said: "A woman is not to touch a woman such that she can describe her to her husband as if he is looking at her
2793. Narrated 'Abdur-Rahman bin Abi Sa'eed [Al-Khudri] from his father who said:"The Messenger of Allah () said: 'A man is not to look at the 'Awrah of a man, and a woman is not to look at the 'Awrah of a woman. A man is not to be alone with a man under one garment, and a woman is not to be alone with a woman under one garment
2794. Narrated Bahz bin Hakim:from his father, from his grandfather, who said: "I said: 'O Prophet of Allah! Regarding our 'Awrah, what of it must we cover and what of it may we leave?' He said: 'Protect your 'Awrah except from your wife or what your right hand possesses.' He said: "I said: 'O Messenger of Allah! What about when some people are with others?' He said: 'If you are able to not let anyone see it then do not let them see it.'" He said: "I said: 'O Prophet of Allah! What

about when one of us is alone?' He said: 'Allah is more deserving of being shy from Him than the people

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2795. Narrated Zur'ah bin Muslim bin Jardah Al-Aslami:about his grandfather Jarhad, he said: "The Prophet () passed by Jarhad in the Masjid and his thigh was exposed, so he said: 'Indeed the thigh is 'Awrah

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2796. Narrated 'Abdullah bin Jardah Al-Aslami:from his father, from the Prophet () who said: "The thigh is 'Awrah

2797. Narrated Ibn 'Abbas:that the Prophet () said: "The thigh is 'Awrah

2798. Narrated Abu Az-Zinad:"Ibn Jarhad informed me from his father, that the Prophet () passed by him while his thigh was exposed, so the Prophet () said: 'Cover your thigh, for indeed it is 'Awrah

2799. Narrated Salih bin Abi Hassan:"I heard Sa'eed bin Musayyab saying: 'Indeed Allah is Tayyib (good) and he loves Tayyib (what is good), and He is Nazif (clean) and He loves cleanliness, He is Karim (kind) and He loves kindness, He is Jawad (generous) and He loves generosity. So clean' - I think he said - 'your courtyards, and do not resemble the Jews.'" He said: "I mentioned that to Muhajir bin Mismar, and he said: "Amir bin Sa'd [bin Abi Waqqas] narrated it to me from his father from the Prophet (), similarly, except that he did not say: "Clean your courtyards

2800. Narrated Abu Muhayyah:from Laith, from Nafi, from Ibn 'Umar that the Messenger of Allah () said: "Beware of nakedness! For indeed there are with you, those who do not part from you except at the place of defecation, and when a man goes into his wife. So be shy of them and honor them

2801. Narrated Jabir:that the Prophet () said: "Whoever believes in Allah and the Last Day, then he is not to let his wife enter the Hammam, and whoever believes in Allah and the Last Day, then he is not to enter the Hammam without an Izar. And whoever believes in Allah and the Last Day, then he is not to sit at a spread in which Khamr is circulated

2802. Narrated Abu 'Udhrah [and he lived during the time of the Prophet ({}):from 'Aishah, that the Prophet () prohibited the men and women from the Hammamat (plural of Hammam), then he permitted it for the men in Izar

2803. Narrated Abu Al-Malih Al-Hudhali:that some women from the inhabitants of Hims, or from the inhabitants of Ash-Sham entered upon 'Aishah, so she said: "Are you those whose women enter the Hammamat? I heard the Messenger of Allah () saying: 'No woman removes her garments in other than the house of her husband except that she has torn the screen between herself and her Lord

2804. Narrated Ibn 'Abbas:"I heard Abu Talhah saying: 'I heard the Messenger of Allah () saying: "The angels do not enter a house in which there is a dog or an object of images

2805. Narrated Ishaq bin 'Abdullah bin Abi Talhah:that Rafi' bin Ishaq informed him, saying: "I and 'Abdullah bin Abi Talhah entered upon Abu Sa'eed Al-Khudri to visit him. So Abu Sa'eed said: 'The Messenger of Allah () informed us: "The angels do not enter a house in which there is an image or a picture

2806. Narrated Abu Hurairah:that the Messenger of Allah () said: "Jibra'il came to me and said: "Indeed I had come to you last night, and nothing prevented me from entering upon you at the house you were in, except that there were images of men at the door of the house, and there was a curtain screen with imagines on it, and there was a dog in the house. So go and sever the head of the image that is at the door so that it will become like a tree stump, and go and cut the screen and make two throw-cushions to be sat upon, and go and expel the dog." So the Messenger of Allah () did so, and the dog was a puppy belonging to Al-Husain or Al-Hasan which was under his belongings, so he ordered him to expel it

2807. Narrated 'Abdullah bin 'Amr:"A man passed by while wearing two red garments. He gave Salam to the Prophet () but he did not return the Salam

2808. Narrated 'Ali bin Abi Talib:"The Messenger of Allah () prohibited the gold ring, Al-Qassi, Al-Mitharah, and Al-Ji'ah (beer)

2809. Narrated Al-Bara bin 'Azib:"The Messenger of Allah () ordered us with seven things and he forbade us from seven. He ordered us to follow the funeral, visit the ill, reply to the sneezing person, accept the invitation, assist the oppressed, to help the one who made an oath, and to return the Salam. And he forbade us from seven things: From the gold ring, or ringlets of gold, silver vessels, wearing silk, Ad-Dibaj, Al-Istabra, And Al-Qassi

2810. Narrated Samurah bin Jundab:"The Messenger of Allah () said: 'Wear white, for indeed it is very pure and cleaner, and shroud your dead in it

2811. Narrated Jabir Bin Samurah:"I saw the Prophet () on a clear night, so I looked at the Messenger of Allah () and at the moon, and he was wearing a red Hullah, and he looked better than the moon to me

2811.2. Shu'bah and Ath-Thawri reported it from Abu Ishaq from Al-Bara bin 'Azib who said:"I saw a red Hullah on the Messenger of Allah." (Another chain of narration)

2812. Narrated Abu Rimthah:"I saw the Messenger of Allah wearing two green Burud

2813. Narrated 'Aishah:"The Messenger of Allah () went out during the morning wearing a Mirt made of black hair

2814. Narrated 'Abdullah bin Hassan:that his grandmothers Safiyyah bint 'Ulaibah and Dhuhaibah bint 'Ulaibah narrated to him, from Qailah bint Makhramah -

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and they were her wet nurses and Qailah was the grandmother of their father - his mother's mother - she said: "We came to the Messenger of Allah ()" and she mentioned the Hadith in its entirety; "until a man came when the sun had rose up, so he said: "As-Salamu 'Alaika O Messenger of Allah!" So the Messenger of Allah () said: 'Wa 'Alaikas-Salamu Wa Rahmatullah' and upon him - meaning the Prophet () - were two tattered cloths, which had been dyed with saffron and had faded, and he had a small date-palm branch with him

2815. Narrated Anas bin Malik:that the Messenger of Allah () prohibited saffron for men

2815.2. Narrated Anas bin Malik:that the Messenger of Allah () prohibited saffron for men

2816. Narrated Ya'la bin Murrah:"The Prophet () saw a man wearing Khuluq and said: 'Go and wash it, then wash it, then do not use it again

2817. Narrated The freed slave of Asma:from Ibn 'Umar who said: "I heard 'Umar mentioning that the Prophet () said: 'Whoever wears silk in the world he shall not wear it in the Hereafter

2818. Narrated Al-Miswar bin Makhramah:"The Messenger of Allah () distributed some cloaks but he did not give anything to Makhramah. Makhramah said: 'O my son! Let us go to the Messenger of Allah ().' So I went with him. He said: 'Enter and call him for me.' So I called the Prophet () for him, then the Prophet () came out wearing one of the cloaks. He () said: 'I kept this one for you.'" He said: "So he looked at him and said: 'Makhramah is pleased

2819. Narrated 'Amr bin Shu'aib:from his father, from his grandfather who said: "The Messenger of Allah () said: 'Indeed Allah loves to see the results of his favors upon His Slaves

2820. Narrated Ibn Buraidah:from his father: "An-Najashi gave the Prophet () two black plain Khuff. So he wore them, then he performed Wudu and wiped over them

2821. Narrated 'Amr bin Shu'aib:from his father, from his grandfather: "The Prophet () prohibited plucking gray hair. And he said: "It is the Muslim's light

2822. Narrated Abu Hurairah:that the Messenger of Allah () said: "The one whose counsel is sought is entrusted

2823. Narrated Umm Salamah:"The Messenger of Allah () said: 'The one whose council is sought is entrusted

2824. Narrated Salim and Hamzah, the sons of 'Abdullah bin 'Umar:from their father that the Messenger of Allah () said: "An omen is in three: A woman, a dwelling, and a (riding) beast

2824.2. Narrated Salim and Hamzah, the sons of 'Abdullah bin 'Umar:from their father that the Messenger of Allah () said: "An omen is in three: A woman, a dwelling, and a (riding) beast

2824.3. Narrated Salim and Hamzah, the sons of 'Abdullah bin 'Umar:from their father that the Messenger of Allah () said: "An omen is in three: A woman, a dwelling, and a (riding) beast

2824.4. Narrated Salim and Hamzah, the sons of 'Abdullah bin 'Umar:from their father that the Messenger of Allah () said: "An omen is in three: A woman, a dwelling, and a (riding) beast

2825. Narrated 'Abdullah:that the Messenger of Allah () said: "Whenever there are three of you, then let two not converse in exclusion of their companion

2826. Narrated Isma'il bin Abi Khalid:that Abu Juhaifah said: "I saw the Messenger of Allah () (he was) white and turning grey. Al-Hasan bin 'Ali resembles him most. He had promised thirteen young she-camels for us, so we went to get them. When we arrived he had died without giving us anything. So when Abu Bakr (became the Khalifah) he said: 'If there is anyone to whom the Messenger of Allah () made a promise, then let him come forth.' I stood to inform him about it, and he ordered that they be given to us

2827. Narrated Isma'il bin Abi Khalid:that Abu Juhaifah said: "I saw the Prophet (), and Al-Hasan bin 'Ali resembles him the most

2828. Narrated 'Ali:"I did not hear the Prophet () mentioning both of his parents (that is including both in the saying "May my father and mother be ransomed for you") for anyone other than Sa'd bin Abi Waqqas

2829. Narrated 'Ali:"The Messenger of Allah () did not mention both of his parents for anyone except Sa'd bin Abi Waqqas. On the Day of Uhud he said: 'Shoot, may my father and mother be ransomed for you.' And he said to him: 'Shoot! O young man

2830. Narrated Sa'd bin Abi Waqqas:"The Messenger of Allah () mentioned both of his parents to me on the Day of Uhud

2831. Narrated Anas:that the Prophet () said to him: "O my little son

2832. Narrated 'Amr bin Shu'aib:from his father, from his grandfather that the Prophet () ordered naming the child on the seventh day, removing the harm from him, and Al-'Aqq (removing the hair and slaughtering the animal for 'Aqiqah)

2833. Narrated Ibn 'Umar:that the Prophet () said: "The most loved names to Allah are 'Abdullah and 'Abdur-Rahman

2834. Narrated Ibn 'Umar:that the Prophet () said: "The most loved names to Allah are 'Abdullah and 'Abdur-Rahman

2835. Narrated 'Umar [bin Al-Khattab]:that the Messenger of Allah () said: "I forbid naming with Rafi, Barakah and Yasar

2836. Narrated Samurah bin Jundab:that the Messenger of Allah () said: "Do not name your boy Rabah, nor Aflah, nor Yasar, nor Najih, so that it may be said: 'Is

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he there?' and it may be said: 'No

2837. Narrated Al-A'raj:that Abu Hurairah conveyed to him that the Prophet () said: "The most despicable (Akhna) name to Allah on the Day of Judgement is that of a man named King of Kings. (Malikil-Amlak)

2838. Narrated Ibn 'Umar:that the Prophet () changed the name of 'Asiyah, he said: "You are Jamilah

2839. Narrated 'Aishah:that the Prophet () would change abhorrent names

2840. Narrated Muhammad bin Jubair bin Mut'im:from his father that the Messenger of Allah () said: "I have some names: I am Muhammad, I am Ahmad, I am Al-Mahi, the one by whom Allah wipes out disbelief, I am Al-Hasir, the one whom the people are gathered at his feet, and I am Al-'Aqib, the one after whom there is no Prophet

2841. Narrated Abu Hurairah:that the Prophet () prohibited that one use his name and his Kunyah; naming themselves Muhammad Abul-Qasim

2842. Narrated Jabir:that the Messenger of Allah (): "When you name yourself after me, then do not use my Kunyah

2843. Narrated 'Ali bin Abi Talib:that he said: "O Messenger of Allah ()! If I have a son after you do you think I could name him your Kunyah?" He said: "Yes." So he said: "So that was permitted for me

2844. Narrated 'Abdullah:that the Messenger of Allah () said: "Indeed some poetry is wisdom

2845. Narrated Ibn 'Abbas:that the Messenger of Allah () said: "Indeed some poetry is wisdom

2846. Narrated 'Aishah:"The Messenger of Allah () had a Minbar placed in the Masjid for Hassan to stand to boast (poetically) about the Messenger of Allah ()" - or she said: "to defend the Messenger of Allah (). And the Messenger of Allah () said: 'Indeed Allah has aided Hassan with the holy spirit (Jibril) as he boasts about - or - defends the Messenger of Allah ()

2846.2. (Another chain) from 'Aishah with the same narration

2847. Narrated Anas:that the Prophet () entered Makkah during 'Umratil-Qada and 'Abdullah bin Rawahah was walking in front of him reciting verses of poetry. "O tribes of disbelievers get out of his way - today we will strike you about its revelation; a strike that removes the heads from the shoulders - and makes the friend not concerned about his friend." 'Umar said to him: "O Ibn Rawahah! Before the Messenger of Allah (), and in the sanctuary of Allah you utter poetry?" the Messenger of Allah () said: "Leave him O 'Umar! For it is quicker upon them than the raining arrow

2848. Narrated Al-Miqdam bin Shuraih:from his father, that 'Aishah was asked: "Did the Prophet () used to say any poetry?" She said: "He would say parables with the poetry of Ibn Rawahah, saying: 'News shall come to you from where you did not expect it

2849. Narrated Abu Hurairah:that the Prophet () said: "The best statement spoken by the Arab is the saying of Labid: 'Everything aside from Allah perishes

2850. Narrated Jabir bin Samurah:"I sat with the Prophet () more than one-hundred times. His Companions used to recite poetry and talk about things that occurred during Jahiliyyah, and he would remain silent, and sometimes he would smile along with them

2851. Narrated Muhammad bin Sa'd bin Abi Waqqas:from his father that the Messenger of Allah () said: "It is better that one of you fill his insides with puss than to fill it with poetry

2852. Narrated Abu Hurairah:that the Messenger of Allah () said: "It is better that one of you fill his insides with puss than to fill it with poetry

2853. Narrated 'Abdullah bin 'Amr:that the Messenger of Allah () said: "Indeed Allah detests the excessive among men, who slaps his tongue around like the cow slaps his tongue

2854. Narrated Jabir:"The Messenger of Allah () prohibited that a man sleep on a terrace without something to obstruct him (so that he will not roll off and fall)

2855. Narrated 'Abdullah:"The Messenger of Allah () used to take care of us by preaching during the days fearing that we may get bored

2855.2. (Another chain) with similar meaning

2856. Narrated Abu Salih:"I asked 'Aishah and Umm Salamah about which deed did the Messenger of Allah () like to do most. They said: 'Whatever he could do regularly, even if it was little

2856.2. It has been reported from Hisham bin 'Urwah from his father, that 'Aishah said:"The most loved deed to the Messenger of Allah () was what he could do regularly." (Another chain) with similar meaning

2857. Narrated Jabir bin 'Abdullah:that the Messenger of Allah () said: "Cover the vessels, tie the water-skins, close the doors, extinguish the torches, for indeed the mischief-makers (vermin) may drag away the wick, causing a fire for the inhabitants of the house

2858. Narrated Abu Hurairah:that the Messenger of Allah () said: "When you travel through fertile land, then give the camels their fill of the land, and when you travel through drought, then hasten while they are fresh, and when you camp late, then stay away from the road, for indeed it is the route of the beasts and the abode of poisonous vermin in the night

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2859. Narrated An-Nawwas bin Sam'an Al-Kilabi:that the Messenger of Allah () said: "Indeed Allah has made a parable of the straight path: At the sides of the path there are walls with open doors, each door having a curtain. There is a caller at the head of the path calling, and a caller above it calling. And Allah invites to the abode of peace and guides whomever He wills to the straight path. The doors which are on the sides of the path are the Hudud (legal limitations) of Allah; no one breaches the Hudud of Allah except that curtain is lifted, and the one calling from above it is his Lord

2860. Narrated Sa'eed bin Hilal:that Jabir bin 'Abdullah Al-Ansari said: "One day the Messenger of Allah () came out to us and said: "While I was sleeping I had a vision as if Jibra'il was at my feet. One of them said to his companion: 'Make a parable for him' so he said: 'Listen so that your ears may hear. Hearken so that your heart may understand! The parable of you and your Ummah is but the parable of a king who conquers a land, then he constructs a house in it. Then he places a table-spread in it, then he sends a messenger to call the people to eat from it. Among them are those who answer the call of the messenger, and among them are those who forsake it. So Allah is the king and the land is Islam, and the house is Paradise, and you O Muhammad! You are the Messenger, so whoever responds to you he enters Islam, and whoever enters Islam he enters Paradise, and whoever enters Paradise, he shall eat of what is in it

2861. Narrated Abu 'Uthman An-Nahdi:from Ibn Mas'ud who said: "The Messenger of Allah () performed 'Isha, then he turned and took the hand of 'Abdullah bin Mas'ud until he went with him to the wide valley of Makkah. He sat him down, then he drew a line around him. Then he said: 'Do not go beyond your line, for indeed there shall come some men to you, but do not speak to them for they shall not speak to you.'" He said: "Then the Messenger of Allah () went to where he wanted to go, and while I was sitting within the line, some men came to me that appeared as if they were from Az-Zut (A dark people, either from North Africa or India. See Tuhfat Al-Ahwadhi and An-Nihayah), both their hair and their bodies. I did not see nakedness nor covering. They ended up before me but they did not pass the line. Then they returned toward the Messenger of Allah () and when it was near the end of the night, the Messenger of Allah () came to me while I was sitting, and he said: 'I have been awake watching all night' then he entered into the line with me and lay down on my thigh to sleep. And the Messenger of Allah () would snore when he slept. So while I was sitting there, and the Messenger of Allah () was sleeping (with his head resting) on my thigh, there appeared some men wearing white garments, and Allah knows best just how handsome they were. They came towards me, and a group of them sat at the head of the Messenger of Allah (), and a group at his feet. Then they said to each other: 'We have not ever seen a slave (of Allah) who was given the likes of what this Prophet has been given. Indeed his eyes sleep but his heart remains awake. His parable is that of a chief who built a castle, then he placed a table-spread in it, and invited the people to eat from his food and drink. So whoever answers his invitation, he eats from his food and drinks from his drink. Whoever does not answer, he is punished - or he said - he is chastised.' Then they alighted and the Messenger of Allah () awoke at that time, and said: 'I heard what they were saying. Do you know who they were?' I said: 'Allah and His Messenger know better.' He said: 'They were the angels. Do you know the meaning of the parable they stated?' I said: 'Allah and His Messenger know better.' He said: 'The meaning is that Ar-Rahman [Most Blessed and Most High] built Paradise, and He invited His Slaves to it. Whoever replies he shall enter Paradise, and whoever does not reply, he shall be punished or chastised

2862. Narrated Jabir bin 'Abdullah:that the Messenger of Allah () said: "The parable of myself and the Prophets [before myself] is that of a man who constructed a house. He completed it and made it well, except for the space of one brick. So the people enter it and marvel at it saying: 'If not for the space of this brick

2863. Narrated Al-Harith Al-Ash'ari:that the Messenger of Allah () said: "Indeed Allah commanded Yahya bin Zakariyya with five commandments to abide by, and to command the Children of Isra'il to abide by them. But he was slow in doing so. So 'Eisa said: 'Indeed Allah commanded you with five commandments to abide by and to command the Children of Isra'il to abide by. Either you command them, or I shall command them.' So Yahya said: 'I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.' So he gathered the people in Jerusalem, and they filled [the Masjid] and sat upon its balconies. So he said: 'Indeed Allah has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allah and not associate anything with him. The parable of the one who associates others with Allah is that of a man who buys a servant with his own gold or silver, then he says to him: "This is my home and this is my business so take care of it and give me the profits." So he takes care of it and gives the profits to someone other than his master. Which of you would live to have a servant like that? And Allah commands you to perform Salat, and when you perform Salat then do not turn away, for Allah is facing the face of His worshipers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a satchet containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allah than the scent of musk. And He commands you to give charity. The parable of that, is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said: "I can ransom myself from you with a little or a lot" so he ransoms himself from them. And He commands you to remember Allah. For indeed the parable of that, is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshiper is; he does not protect himself from Ash-Shaitan except by the remembrance of Allah.'" The Prophet () said: "And I command you with five that Allah commanded me: Listening and obeying, Jihad, Hijrah, and the Jama'ah. For indeed whoever parts from the Jama'ah the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of Jahiliyyah then he is from the coals of Hell." A man said: "O Messenger of Allah! Even if he performs Salat and fasts?" So he () said: "Even if he performs Salat and fasts. So call with the call that Allah named you with: Muslims, believers, worshipers of Allah

2864. (Another chain) with similar in meaning

2865. Narrated Abu Musa Al-Ash'ari:that the Messenger of Allah () narrated: "The parable of the believer who recites the Qur'an is that of a citron, its fragrance is nice and its taste is nice. The parable of the believer who does not recite the Qur'an is that of a date, it has no smell but its taste is sweet. The parable of the

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hypocrite who recites the Qur'an is that of basil, its fragrance is nice but its taste is bitter. The parable of the hypocrite who does not recite the Qur'an is that of the colocynth, its smell is better and its taste is bitter

2866. Narrated Abu Hurairah:that the Messenger of Allah () said: "The parable of the believer is like the plant; the wind does not stop causing it to sway, and the believer does not stop suffering trials. The parable of the hypocrite is that of a cedar tree, it does not give in until it is cut down

2867. Narrated Ibn 'Umar:that the Messenger of Allah () said: "Indeed there is a tree that does not shed its foliage, and it is similar to the believer. Can any of you tell me what it is?" 'Abdullah said: "The people started thinking about the trees of the desert. And it occurred to me that it may be the date-palm." Then the Prophet () said: "It is the date-palm." But I was shy - meaning to say anything." 'Abdullah said: "So I informed 'Umar about what I had thought of, and he said: 'If you had said it, that would be more beloved to me than this or that

2868. Narrated Abu Hurairah:that the Messenger of Allah () said: "Do you think that if there was a river by the gate of one of you, and he bathed in it five times each day that there would remain any filth on him?" They said: "No filth would stay on him." He said: "That is the parable of the five prayers, Allah wipes out the sins with them

2868.2. Another chain reports a similar narration

2869. Narrated Anas:that the Messenger of Allah () said: "The parable of my Ummah is that of a rain; it is not known if its beginning is better or its end

2870. Narrated 'Abdullah bin Buraidah:from his father that the Prophet () said: "Do you know what the parable of this and this is?" - and he tossed two pebbles. They said: "Allah and His Messenger () know better." He said: "This (the farther) one is hope, and this (closer) one is death

2871. Narrated Ibn 'Umar:that the Messenger of Allah () said: "Your period in comparison to the periods of the previous nations, is like the period between Salat Al-'Asr until sunset. And you are in comparison to the Jews and Christians, like a man who employed some workers and he said: 'Who will work for me until Midday for a Qirat each?' So the Jews worked for half a day for a Qirat each. Then he said: 'Who will work for me from the middle of the day until Salat Al-'Asr for a Qirat each?' So the Christians worked for a Qirat each. Then it is you who are doing the work from Salat Al-'Asr until the setting of the sun for two Qirats each. So the Jews and the Christians got angry and said: 'We did more work but were given less?' So He (Allah) says: 'Have I wronged you in any of your rights?' They said: 'No.' He says: 'Then it is my blessing that I give to whomever I wish

2872. Narrated Ibn 'Umar:that the Messenger of Allah () said: "People are but like a hundred camels, a man can not find a mount (suitable to ride upon) among them

2873. Narrated (Another route) from Az-Zuhri:with this chain, and it is similar, but he said: "You can find a mount among them." - from Salim, from Ibn 'Umar that the Messenger of Allah () said: "People are but like one hundred camels, you can not find a mount among them - or he said - you can not find but one mount among them

2874. Narrated Abu Hurairah:that the Messenger of Allah () said: "The Parable of myself and that of my Ummah is that of a man who kindled a fire, and the flies and moths began flying into it - and I am trying to prevent you from diving into it

Chapters on The Virtues of the Qur'an

2875. Narrated Abu Hurairah:that the Messenger of Allah () came out to Ubayy bin Ka'b, and the Messenger of Allah () said: "O Ubayy!" And he was performing Salat, so Ubayy turned around but he did not respond to him, so Ubayy finished his Salat quickly. Then he turned to the Messenger of Allah () and said: 'As-Salamu 'Alaikum, O Messenger of Allah!' The Messenger of Allah () said: 'Wa 'Alaikum As-Salam - what prevented you from responding to me when I called you Ubayy?' He said: 'O Messenger of Allah! I was performing Salat.' So he said: 'Do you not find among what Allah revealed to me: Respond to Allah and to the Messenger when they call you to what gives you life?' He said: 'Of course, I shall not repeat that, if Allah wills.' He said: 'Would you like for me to teach you a Surah the likes of which has neither been revealed in the Tawrah, nor the Injil, nor the Zabur, nor in the entire Qur'an?' He said: "Yes, O Messenger of Allah!" The Messenger of Allah () said: 'What do you recite in your Salat?' He said: 'I recite Umm Al-Qur'an.' So the Messenger of Allah () said: 'By the One in Whose Hand is my soul! The like of it has neither been revealed in the Tawrah, nor the Injil nor the Zabur, nor in the Furqan. It is the seven oft-repeated, and the Magnificent Qur'an which I was given

2876. Narrated Abu Hurairah:"The Messenger of Allah () sent an expedition force [comprised] of many, and he asked each what he could recite, so each one of them mentioned what he could recite - meaning what he had memorized of the Qur'an. He came to one of the youngest men among them and said: 'What have you memorized O so-and-so?' He said: 'I memorized this and that and Surat Al-Baqarah.' He said: 'You memorized Surat Al-Baqarah?' He said: "Yes." He said: "Then go, for you are their commander." A man among their chief said: 'By Allah [O Messenger of Allah!] Nothing prevented me from learning Surat Al-Baqarah except fearing that I would not be able to stand with (in voluntary night prayer).' The Messenger of Allah () said: 'Learn the Qur'an to recite it, for indeed the parable of the Qur'an for the one who recites it and stands with it (in prayer) is that of a bag full of musk whose scent fills the air all around. And the parable of the one who learns it then sleeps while it is in his memory is that of a bag containing musk that is tied shut

2877. Narrated Abu Hurairah:that the Messenger of Allah () said: "Do not turn your houses into graves. Indeed Ash-Shaitan does not enter the house in which Surat Al-Baqarah is recited

Jami' at-Tirmidhi

2878. Narrated Abu Hurairah:that the Messenger of Allah (): "For everything there is a hump (pinnacle) and the hump (pinnacle) of the Qur'an is Surat Al-Baqarah, in it there is an Ayah which is the master of the Ayat in the Qur'an; [it is] Ayat Al-Kursi
2879. Narrated Abu Hurairah:that the Messenger of Allah () said: "Whoever recites Ha Mim Al-Mu'min - up to - To Him is the return (40:1-3) and Ayat Al-Kursi when he reaches (gets up in) the morning, he will be protected by them until the evening. And whoever recites them when he reaches the evening, he will be protected by them until the morning
2880. Narrated 'Abdur-Rahman bin Abi Laila:that Abu Ayyub Al-Ansari had a store house in which he kept dates. A ghouel would come and take from it, so he complained about that to the Prophet (). So he said: "Go, and when you see her say: 'In the Name of Allah, answer to the Messenger of Allah ().'" He said: "So I caught her, and she swore that she would not return, so I released her." He went to the Prophet () and he said: "What did your captive do?" He said: "She swore not to return." He said: "She has lied, and she will come again to lie." He said: "I caught her another time and she swore that she would not return, so I released her, and went to the Prophet ()." He said: "What did your captive do?" He said: "She swore that she would not return." So he said: "She lied and she will come again to lie." So he caught her and said: "I shall not let you go until you accompany me to the Prophet ()." She said: "I shall tell you something: If you recite Ayat Al-Kursi in your home, then no Shaitan, nor any other shall come near you." So he went to the Prophet () and he said: "What did your captive do?" He said: "I informed him of what she said, and he said: 'She told the truth and she is a continuous liar
2881. Narrated Abu Mas'ud Al-Ansari:that the Messenger of Allah () said: "Whoever recites the last two Ayat of Surat Al-Baqarah during the night, they shall suffice him
2882. Narrated An-Nu'man bin Bashir:that the Prophet () said: "Indeed Allah wrote in a book two thousand years before He created the heavens and the earth, and He sent down two Ayat from it to end Surat Al-Baqarah with. If they are recited for three nights in a home, no Shaitan shall come near it
2883. Narrated An-Nawwas bin Sam'an:that the Prophet () said: "The Qur'an shall come, and its people who acted according to it in the world. Surat Al-Baqarah and Al 'Imran shall be in front of it. An-Nawwas said: "The Messenger of Allah () stated three parables about them which I have not since forgotten, he said: "They will come as if they are two shades between which there is illumination, or as if they are two shady clouds, or as if they are shadows of lines of birds arguing on behalf of their people
2884. Narrated 'Abdullah bin Mas'ud:"Allah has not created in the heavens nor in the earth what is more magnificent than Ayat Al-Kursi." Sufyan said: "Because Ayat Al-Kursi is the Speech of Allah, and Allah's Speech is greater than Allah's creation of the heavens and the earth
2885. Narrated Abu Ishaq:hearing Al-Bara say: "There was a man reciting [Surat] Al-Kahf when he saw his riding animal stamping his feet, so he looked and there was something like a shadow or cloud, so he went to the Messenger of Allah () and mentioned that to him. The Prophet () said: "That was the tranquility which descends with the Qur'an, or descends because of the Qur'an
2886. Narrated Abu Ad-Darda:that the Prophet () said: "Whoever recites three Ayat from the beginning of Al-Kahf he is protected from the turmoil of the Dajjal
2887. Narrated Anas:that the Messenger of Allah () said: "Indeed for everything there is a heart, and the Qur'an's heart is Ya Sin. Whoever recites Ya Sin, then for its recitation, Allah writes for him that he recited the Qur'an ten times
2888. Narrated Abu Hurairah:that the Messenger of Allah () said: "Whoever recites Ha Mim Ad-Dukhan during the night, in the morning seventy thousand angels seek forgiveness for him
2889. Narrated Abu Hurairah:that the Messenger of Allah () said: "Whoever recites Ha Mim Ad-Dukhan during Friday night, he shall be forgiven
2890. Narrated Ibn 'Abbas:"One of the companions of the Prophet () pitched a tent on a grave without knowing that it was a grave. Suddenly he heard a person from the grave reciting Surah al-Mulk till he completed it. So he went to the Prophet () and said: 'Oh Messenger of Allah, I pitched my tent on a grave without realizing that it was a grave. Then suddenly I heard a person from the grave reciting Surah al-Mulk till he completed it.' The Messenger of Allah () said: 'It is the defender, it is the deliverer - it delivers from the punishment of the grave
2891. Narrated Abu Hurairah:that the Prophet () said: "Indeed there is a Surah in the Qur'an of thirty Ayat, which intercedes for a man until he is forgiven. It is [Surah] Tabarak Alladhi Biyadihil-Mulk
2892. Narrated Jabir:The Prophet () would not sleep until he recited Alif Lam Mim Tanzil and: Tabarak Alladhi Biyadihil-Mulk." This Hadith was reported similarly by more than one from Laith bin Abi Sulaim. Mughirah bin Muslim reported it from Abu Az-Zubair, from Jabir from the Prophet () and it is similar to this. Zuhair reported it and said: "I said to Abu Az-Zubair: 'Did you hear Jabir mentioning this Hadith?' He said: 'Safwan or Ibn Safwan informed me of it.'" It is as if Zuhair rejected the idea that this Hadith was from Abu Az-Zubair from Jabir. (Another chain) with similar in meaning. (Another chain) that Tawus said: "They are seventy good merits more of virtue in it than every Surah in the Qur'an
2893. Narrated Anas bin Malik:that the Messenger of Allah () said: "Whoever recites Idha Zulzilat, it equals half of the Qur'an for him. Whoever recites: Qul Ya Ayyuhal-Kafirun it equals a fourth of the Qur'an for him. And whoever recites: Qul Huwa Allahu Ahad it equals a third of the Qur'an for him
2894. Narrated Ibn 'Abbas:that the Messenger of Allah () said: "Idha Zulzilat is equal to half of the Qur'an, Qul Huwa Allahu Ahad is equal to a third of the Qur'an, and Yul Ya Ayyuhal-Kafirun is equal to a fourth of the Qur'an

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2895. Narrated Anas bin Malik:that the Messenger of Allah (ﷺ) said to a man among his Companions: "Have you married O so-and-so?" He said: "No by Allah O Messenger of Allah! And I do not have anything to marry with." He said: "Do you not know: Qul Huwa Allahu Ahad?" He said: "Of course." He said: "It is a third of the Qur'an." He said: "Do you not know Idha Ja Nasrullahi Wal-Fath?" He said: "Of course." He said: "It is a fourth of the Qur'an." He said: "Do you not know Qul Ya Ayyuhal-Kafirun?" He said: "Of course." He said: "It is a fourth of the Qur'an." He said: "Do you not know Idha Zulzilat Al-Ard?" He said: "Of course." He said: "It is a fourth of the Qur'an." He said: "Marry, marry

2896. Narrated Abu Ayyub:that the Messenger of Allah (ﷺ) said: "Would one of you like to recite a third of the Qur'an during a night? Whoever recited: Allaahu Al-Wahid As-Samad then he has recited a third of the Qur'an

2897. Narrated Abu Hurairah:"I went out with the Messenger of Allah and heard a man reciting Qul Huwa Allahu Ahad [Allahus-Samad] so the Messenger of Allah (ﷺ) said: 'It is obligatory.' I said: 'What is obligatory?' He said: 'Paradise

2898. Narrated Anas bin Malik:that the Prophet (ﷺ) said: "Whoever recited Qul Huwa Allahu Ahad two hundred times everyday, fifty years worth of his sins will be removed - unless he owed a debt." And another narration with this chain, from the Prophet (ﷺ) that he said: "Whoever wants to sleep upon his bed and sleeps on his right side, then he recites Qul Huwa Allahu Ahad one hundred times, then on the Day of Judgement the Lord, Blessed and Most High shall say: 'O My slave! Enter Paradise on your right

2899. Narrated Abu Hurairah:that the Messenger of Allah (ﷺ) said: "Qul Huwa Allahu Ahad is equal to a third of the Qur'an

2900. Narrated Abu Hurairah:that the Messenger of Allah (ﷺ) said: "Gather and I shall recite to you one third of the Qur'an." He said: "So whoever was to gather did so, then the Messenger of Allah (ﷺ) came out and recited Qul Huwa Allahu Ahad. Then he went back in. Some of them said to each other: "The Messenger of Allah (ﷺ) said: 'I shall recite to you one third of the Qur'an' I thought that this was news from the Heavens." Allah's Prophet (ﷺ) came out and said: "Indeed I said that I would recite to you one third of the Qur'an, and it is indeed equal to one third of the Qur'an

2901. Narrated Anas bin Malik:"There was a man from the Ansar who led them (in Salat) at Masjid Quba. Every time he was to recite a Surah for them during Salat, he would begin by reciting Qul Huwa Allahu Ahad until he finished, then he would recite another Surah with it. He did that in each Rak'ah. His companions talked to him and said: 'You recite this Surah. You should either recite it or leave it and recite another Surah.'" He said: "I shall not leave it, if you would like me to lead you with it then I shall do so, and if you do not like it then I shall leave you." And they considered him the best among them, and they did not like the idea of someone else leading them. So when the Prophet (ﷺ) came to them they informed him about what had happened and he (ﷺ) said: "O so-and-so! What prevents you from doing what your companions told you to do, why do recite this Surah in every Rak'ah" He said: "O Messenger of Allah! Indeed I love it." So the Messenger of Allah (ﷺ) said: "Your love for it shall have you admitted into Paradise

2902. Narrated 'Uqbah bin 'Amir Al-Juhani:that the Prophet (ﷺ) said: "Some Ayat have been revealed to me the likes of which have not been seen: Qul A'udhu Birabbil-Nas until the end of the Surah and Qul A'udhu Birabbil-Falaq until the end of the Surah

2903. Narrated 'Uqbah bin 'Amir:"The Messenger of Allah (ﷺ) ordered me to recite Al-Mu'awwidhatain at the end of every Salat

2904. Narrated 'Aishah:that the Messenger of Allah (ﷺ) said: "The one who recites the Qur'an and he is proficient with it, then he is with the noble and blessed Angels (As-Safaratil-Kiramil-Bararah), and the one who recites it" - Hisham said: "And it is hard for him" - Shu'bah said: "And it is difficult for him, - then he gets two rewards

2905. Narrated 'Ali bin Abi Talib:that the Messenger of Allah (ﷺ) said: "Whoever recites the Qur'an and memorizes it, making lawful what it makes lawful, and unlawful what it makes unlawful, Allah will admit him to Paradise due to it, and grant him intercession for ten of his family members who were to be consigned to the Fire

2906. Narrated Al-Harith Al-A'war:"I passed by the Masjid when the people were absorbed in story-telling. So I entered upon 'Ali and said: 'O Commander of the believers! Do you not see the people are becoming engrossed in story-telling?' He said: 'They have been consumed with it?' I said: "Yes.' He said: 'As for me, I heard the Messenger of Allah (ﷺ) saying: "Indeed there comes a Fitnah" So I said: "What is the way out from it O Messenger of Allah?" He said: "Allah's book. In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! 'It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path." Take this O A'war

2907. Narrated Abu 'Abdur-Rahman:from 'Uthman bin 'Affan that the Messenger of Allah (ﷺ) said: "The best of you is he who learns the Qur'an and teaches it." Abu 'Abdur-Rahman said: "So that is why I sit at this seat of mine." And he taught the Qur'an during the time of 'Uthman until Al-Hajjaj bin Yusuf came. (Sahih)

2908. Narrated 'Uthman [bin 'Affan]:that the Messenger of Allah (ﷺ) said: "The best of you - or the most virtuous of you - is he who learns the Qur'an and teaches it

2909. Narrated 'Ali bin Abi Talib:that the Messenger of Allah (ﷺ) said: "The best of you is he who learns the Qur'an and teaches it

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2910. Narrated Muhammad bin Ka'b Al-Qurazi:"I heard 'Abdullah bin Mas'ud saying: 'The Messenger of Allah () said: "[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter

2911. Narrated Zaid bin Artah:narrated from Abu Umamah, that he Prophet () said: "Allah does not listen to anything more virtuous from the worshiper than the two Rak'ah of Salat he performs. And the righteousness spreads over the head of a worshiper as long as he remains in his Salat. And the worshipers shall not draw nearer to Allah, Mighty and Sublime is He, with similar to what came from Him

2912. Narrated Jubair bin Nufair:that the Prophet () said: "You shall not return to Allah with what is more virtuous than what came from Him." Meaning the Qur'an

2913. Narrated Ibn 'Abbas:that the Messenger of Allah () said: "Indeed, the one who does not have the Qur'an inside him (his heart), is like the ruined house

2914. Narrated 'Abdullah bin 'Amr:that the Prophet () said: "It shall be said - meaning to the one who memorized the Qur'an - 'Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last Ayah you recited

2915. Narrated Abu Hurairah:that the Prophet () said: "The one who memorized the Qur'an shall come on the Day of Judgement and (the reward for reciting the Qur'an) says: 'O Lord! Decorate him.'" So he is donned with a crown of nobility. Then it says: "O Lord! Give him more!" So he is donned with a suit of nobility. Then it says: "O Lord! Be pleased with him." So he is pleased with him and says: "Recite and rise up, and be increased in reward with every Ayah

2916. Narrated Al-Muttalib bin 'Abullah bin Hantab:from Anas bin Malik that the Messenger of Allah () said: "The rewards for my Ummah were displayed before me, even (the reward for) the dust that a man comes out of the Masjid with. The sins of my Ummah were displayed before me, and I have not seen a sin worse than a Surah or Ayah of the Qur'an which a man learned and then forgot

2917. Narrated Al-Hasan:that 'Imran bin Husain passed by a reciter reciting then he began begging. So he ('Imran) said: 'Indeed we are from Allah and to Him shall we return.' Then he said: 'I heard the Messenger of Allah () saying: 'Whoever recites the Qur'an, then let him ask Allah by it. For indeed there will come a people, who will recite the Qur'an, asking from the people because of it

2918. Narrated Suhaib:that the Messenger of Allah () said: "He does not believe in the Qur'an who makes lawful what it prohibits

2919. Narrated 'Uqbah bin 'Amir:that the Messenger of Allah () said: "The one who recites the Qur'an aloud is like the one who gives charity publicly, and the one who recites the Qur'an quietly is like the one who gives charity secretly

2920. Narrated 'Aishah:"The Prophet () would not sleep until he recited Surat Bani Isra'il and Az-Zumar

2921. Narrated 'Irbad bin Sariyah:that the Prophet () would recite the Musabbihat (Chapters 17, 57, 59, 61, 62, 64 & 87) before sleep and say "Indeed there is an Ayah in them that is better than one thousand Ayat

2922. Narrated Ma'qil bin Yasar:that the Prophet () said: "Whoever says three times when he gets up in the morning: 'A'udhu Billahis-Sami Al-'Alim Min Ash-Shaitanir-Rajim' and he recites three Ayat from the end of Surah Al-Hashr - Allah appoints seventy-thousand angels who say Salat upon him until the evening. If he dies on that day, he dies a martyr, and whoever reaches the evening, he holds the same status

2923. Narrated Ya'la bin Mamlak:that he asked Umm Salamah, the wife of the Prophet (), about the recitation of the Prophet () and his Salat. She said: "What can you do compared to his Salat? He would pray and then sleep as long as he had prayed. Then he would pray as long as he had slept. Then he slept as long as he had prayed until the morning.' Then she described his recitation. So she described his recitation as word by word

2924. Narrated 'Abdullah bin Abi Qais [A man from Al-Basrah]:"I asked 'Aishah about the Witr of the Messenger of Allah (), how would he perform Witr, was it during the first part of the night or the end of it? She said: 'All of that. Sometimes he would perform Witr during the first part of the night, and sometimes he would perform Witr during the end of it.' So I said: 'All praise is due to Allah who made the matter accommodating.' I said: 'How was his recitation, was he quiet with recitations or loud?' She said: 'He would do all of that. Sometimes he would recite quietly and sometimes aloud.' I said: 'All praise is due to Allah who made the matter accommodating. He said: 'I said: 'How would he deal with sexual impurity? Would he perform Ghusl prior to sleeping or would he sleep prior to Ghusl?' She said: 'He would do all of that. Sometimes he would perform Ghusl then sleep, and sometimes he would perform Wudu and then sleep.' I said: 'Allah praise is due to Allah who made the matter accommodating

2925. Narrated Jabir bin 'Abdullah:"During the Mawqif (hajj season), the Prophet () would present himself and say: 'Which man will bring me to his people? For indeed the Quraish have prevented me from conveying the Speech of my Lord

2926. Narrated 'Atiyyah:from Abu Sa'eed, that the Messenger of Allah () said: "The Lord, Blessed and Most High is He, has said: 'Whoever is too busy with the Qur'an for remembering Me and asking Me, then I shall give him more than what I give to those who ask.' And the virtue of Allah's Speech over the speech of others is like the virtue of Allah over His creation

Chapters on Recitation

2927. Narrated Ibn Abi Mulaikah:that Umm Salamah said: "The Messenger of Allah () would separate recitation reciting: 'Al-Hamdulillahi Rabbil-'Alamin' then he

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would stop. 'Ar-Rahmanir-Rahim' then he would stop. And he would recite it: 'Maliki Yawmid-Din

2928. Narrated Anas:that the Prophet (ﷺ), Abu Bakr, and 'Umar - and I think he said - and 'Uthman would recite: "Maaliki Yawmid-Din (1:)

2929. Narrated Anas bin Malik:"The Prophet (ﷺ) would recite: 'Anin-nafsu Bin-Nafsi Wal-'Ainu Bil-'Aini'" (From 5:)

2930. Narrated Mu'adh bin Jabal:"The Prophet (ﷺ) would recite: 'Hal Tastati'u Rabbak

2931. Narrated Umm Salamah:"The Prophet (ﷺ) would recite: 'Innahu 'Amila Ghaira Salih

2932. Narrated Umm Salamah:"The Messenger of Allah (ﷺ) recited this Ayah: 'Innahu 'Amalun Ghairu Salih'" (11:)

2933. Narrated Ibn 'Abbas:from 'Ubayy bin Ka'b, that the Prophet (ﷺ) would recite: "Qad Balaghta Min Ladunni 'Udhra" (18:76) with heaviness (Muthaqqalah - meaning with Tashdid on the Nun in "Ladunni)

2934. Narrated Ibn 'Abbas:from Ubay bin Ka'b that the Prophet (ﷺ) recited: "Fi 'Ainin Hami'ah" (18:)

2935. Narrated Abu Sa'eed:"On the Day of (the battle of) Badr, the Romans had a victory over the Persians. So the believers were pleased with that, then the following was revealed: Alif Lam Mim. The Romans have been defeated..." up to His saying: '...the believers will rejoice. (30:1-4)" He said: "So the believers were happy with the victory of the Romans over the Persians

2936. Narrated Ibn 'Umar:that he recited the following to the Prophet (ﷺ): "Who created you in the weakness (Min Da'f)" So he said: "Min Du'f" (Another chain) with similar in meaning

2937. Narrated 'Abdullah bin Mas'ud:that the Messenger of Allah (ﷺ) would recite: "Then is there anyone who would remember? (54:)

2938. Narrated 'Aishah:that the Prophet (ﷺ) would recite: "Furuhun Wa Raihanun Wa Jannatu Na'im (56:)

2939. Narrated 'Alqamah:"We arrived in Ash-Sham and we went to Abu Ad-Darda. So he said: 'Is there any among you who can recite for me according to the recitation of 'Abdullah?'" He said: "They pointed to me, so I said: 'Yes, [I (can recite)]'." He said: 'How did you hear 'Abdullah recite this Ayah: By the night as it envelopes?'" He said: "I said: 'I heard him recite it: "Wal-Laili Idha Yaghsha, Wadh-Dhakari Wal-Untha" Abu Ad-Darda said: 'Me too, By Allah, this is how I heard the Messenger of Allah (ﷺ) reciting it. But these people want me to recite it: Wa Ma Khalaqa but I will not follow them

2940. Narrated 'Abdullah:"The Messenger of Allah (ﷺ) recited to me: "Indeed Allah is the Provider, The Possessor of power, the Firm." (51:)

2941. Narrated 'Imran bin Husain:"The Prophet (ﷺ) recited: You shall see mankind as if in a drunken state, yet they will not be in a drunken state. (22:)

2942. Narrated 'Abdullah:that the Prophet (ﷺ) said: "How horrible it is for one of them - or - one of you to say: "I have forgotten such and such Ayah,' rather he was made to forget. So be mindful of the Qur'an, for - by the One in Whose Hand is my soul - it escapes from men's hearts faster than a camel from its fetter

2943. Narrated 'Umar bin Al-Khattab:"I passed by Hisham bin Hakim bin Hizam while he was reciting Surat Al-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and noticed that he recited it in several different ways, which the Messenger of Allah (ﷺ) had not taught me. I was about to jump over him during his Salat, but waited until he said the Salam. When he had said the Salam, I strangled him with his upper-garment and said: 'Who taught you this Surah which I heard you reciting?' He said: 'The Messenger of Allah (ﷺ) taught it to me.' I said to him: 'You lie! By Allah! The Messenger of Allah (ﷺ) taught me this Surah which you were reciting.' I dragged him to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah! I heard this one reciting Surat Al-Furqan in a manner different from how you taught me, and you taught me Surat Al-Furqan.' The Prophet (ﷺ) said: 'Release him O 'Umar! Recite O Hisham.' So he recited it for him as I had heard him reciting. Then the Prophet (ﷺ) said to me: 'This is how it was revealed.' Then the Prophet (ﷺ) said to me, 'Recite O 'Umar.' So I recited the recitation which the Prophet (ﷺ) taught me. The Prophet (ﷺ) said: 'This is how it was revealed.' Then the Prophet (ﷺ) said 'Indeed this Qur'an was revealed in seven modes, so recite of it what is easier for you

2944. Narrated Ubayy bin Ka'b:"The Messenger of Allah (ﷺ) met Jibra'il and said: 'O Jibra'il! I have been sent to an illiterate nation among whom are the elderly woman, the old man, the boy and the girl, and the man who cannot read a book at all.' He said: 'O Muhammad! Indeed the Qur'an was revealed in seven modes

2945. Narrated Abu Hurairah:that the Messenger of Allah (ﷺ) said: "Whoever alleviates a burden among the burdens of the world for his brother, Allah alleviates a burden among the burdens of the Day of Judgement for him. And whoever covers (the faults) of a Muslim, Allah covers him in the world and in the Hereafter. And whoever makes things easy for one in dire straits, Allah makes things easy for him in the world and the Hereafter. Allah is helping as long as the (His) Slave is helping his brother. And whoever takes a path to gain knowledge, Allah makes a path to Paradise easy for him. And no people sit in a Masjid reciting Allah's Book, studying it among themselves, except that tranquility descends upon them and they are enveloped in the mercy, and surrounded by the angels. And whoever is slow in his deeds, his lineage shall not speed him up

2946. Narrated 'Abdullah bin 'Amr : "I said: 'O Messenger of Allah! In how much time may I recite the Qur'an?' He said: 'Complete it in one month.' I said: 'I am able to do more than that.' He said: 'Then complete it in twenty (days).' I said: 'I am able to do more than that.' He said: 'Then finish it in fifteen (days).' I said: 'I am able to do more than that.' He said: 'Finish it in ten (days).' I said: 'I am able to do more than that.' He said: 'Finish it in five (days).' I said: 'I am able to do more than that.'" He ('Abdullah bin 'Amr) said: "But he did not permit me

2947. Narrated 'Abdullah bin 'Amr:that the Prophet (ﷺ) said: "Recite the Qur'an in forty (days)

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2948. Narrated Ibn 'Abbas:"A man said 'O Messenger of Allah! Which deed is most virtuous to Allah?' He said: 'Al-Hallul-Murtahil' He said: 'What is Al-Hallul-Murtahil?' He said: 'The one who recites from the beginning of the Qur'an to the end of it, every time he sets out (on a trip)

2949. Narrated 'Abdullah bin 'Amr:that the Prophet () said: "He who recites the Qur'an in less than three (days), he does not understand it

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2950. Narrated Ibn 'Abbas:that the Messenger of Allah () said: "Whoever says (something) about the Qur'an without knowledge, then let him take his seat in the Fire

2951. Narrated Ibn 'Abbas:that the Prophet () said: "Beware of narrating from me except what I taught you, for whoever lies about me on purpose, then let him take his seat in the Fire. And whoever says (something) about the Qur'an according to his (own) opinion, then let him take his seat in the Fire

2952. Narrated Jundab bin 'Abdullah:that the Messenger of Allah () said: "Whoever says (something) about the Qur'an according to his own opinion and he is correct, yet he has committed a mistake." This Hadith is Gharib. Some of the people of Hadith have criticized Suhail bin Abi Hazm. [Imam At-Tirmidhi said:] This is how it has been reported from some of the people of knowledge among the Companions of the Prophet (), and others. They were very stern about this - about explaining the Qur'an without knowledge. As for what has been related from Mujāhid, Qatadah and others, among the people of knowledge, that they would interpret the Qur'an, then it should not be thought about them that they would say something about the Qur'an, or interpret it without knowledge, or according to their own intellect. Rather that which proves what we have said has been reported from them, that they would not say something from themselves without knowledge. Husain bin Mahdi Al-Basri narrated to us (he said: AbdurRazzaq narrated to us, from Ma'mar, from Qatadah who said): "There is no Ayah in the Qur'an except that I have heard something about it." Ibn Abi 'Umar narrated to us (he said): "Sufyan bin 'Uyainah narrated to us, from Al-A'mash who said: 'Mujāhid said: If you recited the recitation of Ibn Mas'ud, you would not need to ask Ibn 'Abbās about much of what you ask him regarding the Qur'an

2953. Narrated Al-'Ala bin 'Abdur-Rahman:from his father, from Abu Hurairah that the Messenger of Allah () said: "Whoever performs a Salat in which he does not recite Umm Al-Qur'an in it, then it is aborted, it is aborted, not complete." He Said: "I said: 'O Abu Hurairah! Sometimes I am behind an Imam.' He said: 'O Ibn Al-Faris! Then recite it to yourself. For indeed I heard the Messenger of Allah () saying: Allah, the Most High said: 'I have divided the Salat between Myself and My slaves into two halves. Half of it is for Me, and half of it for My slave, and My slave shall have what he asks for. My slave stands and says: All praise is due to Allah, the Lord of All that exists.'" So Allah, Blessed is He and Most High says: "My slave has expressed his gratitude to Me." He says: "The Merciful, the Beneficent. So he says: "My slave has praised Me." He says: Owner of the Day of Reckoning. He says: "My slave has glorified Me. And this is for Me, and between Me and My slave is: It is You alone whom we worship and it is You alone from whom we seek aid" until the end of the Surah "This is for My slave and My slave shall have what he asks for." So he says: Guide us to the straight path. The path of those upon whom You have bestowed your favor, not those with whom is Your wrath, now those who are astray.'" [Abu 'Eisa said:] This Hadith is Hasan. (Other chains of narrations) (Another chain) from Abu Hurairah that the Prophet said: "Whoever performs a Salat in which he does not recite Umm AlQur'an in it, then it is aborted, [it is aborted,] then it is aborted, not complete." And in Ismā'il bin Abi Uwais' Hadith there is no more than this. I asked Abu Zur'ah about this Hadith, he said: "Both of the Hadith are Sahih." And he argued this with the narrations of Ibn Abi Uwais from his father from Al-'Ala

2953.2. (Another chain) from 'Adi bin Hatim who said:"I went to the Prophet () while he was sitting in the Masjid, the people said: 'This is 'Adi bin Hatim.' And I came without having a treaty nor a writ. When I was brought to him, he took my hand. Prior to that he had said: 'I hope that Allah will place his hand in my hand.'" He said: "He stood with me, and a woman and a boy met him and said: 'We have a need from you.' He stood with them, until he was finished dealing with what they wanted. Then he took me by the hand until he brought me to his house. A slave girl brought him a cushion to sit on, and I sat in front of him. He expressed thanks and praise for Allah then said: 'What has caused you to flee from saying La Ilaha Illallah? Do you know of another god other than Him?'" He said: "I said: 'No.'" He said: "Then he talked for some time, and then said: 'You refuse to say Allahu Akbar because you know that there is something greater than Allah?'" He said: "I said: 'No.' He said: 'Indeed the Jews are those who Allah is wrath with, and the Christians have strayed.'" He said: "I said: 'Indeed I am a Muslim, Hanif.'" He said: "I saw his face smiling with happiness." He said: "Then he ordered that I stop with him at the home of a man from the Ansar, whom he would frequently visit in the mornings and the evenings. When I was with him at night, a people in woolen garments of these Nimar (a cloth with certain patters, and the word appeared before) came. Then he performed Salat and stood to encourage them (the people) to give (charity) to them. Then he said: 'Even with a Sa' or half a Sa', or a handful or part of a handful, to save the face of one of you from the heat of Hell, or the Fire. And even if it be by a date or a part of a date - for indeed one of you shall meet Allah and it shall be said to him what I say to you: 'Have I not given hearing and seeing to you?' He shall say: 'Of course.' It will be said: 'Have I not given you wealth and children?' He shall say: 'Of course.' It will be said: 'So where is what you have sent forth for yourself?' He will look before him and behind him, on his right and on his left, but he shall not find anything to protect his face from the heat of Hell. Let one of you protect his face from the Fire, even if with part of a date, and if he does not find that, then with a good statement. For indeed I do not fear poverty for you - Allah will aid you and grant you, such that a woman can travel on her camel howda from Yathrib to Al-Hirah, or further, without fear of being robbed.' I began thinking to myself: 'Where would the thieves of Taiy' be then?

2954. Narrated 'Adiyy bin Hatim:that the Prophet () said: "The Jews are those who Allah is wrath with, and the Christians have strayed

2955. Narrated Abu Musa Al-Ash'ari:that the Messenger of Allah () said: "Indeed Allah Most High created Adam from a handful that He took from all of the earth.

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So the children of Adam come in according with the earth, some of them come red, and white and black, and between that, and the thin, the thick, the filthy, and the clean

2956. Narrated Abu Hurairah:that the Messenger of Allah (ﷺ) said, regarding Allah's saying: Enter the gate in prostration (2:58): "They entered dragging their behinds" meaning they distorted it, and with this chain, from the Prophet (ﷺ): But those who did wrong changed the word from that which had been told to them for another (2:59) - "They said: Habbah (a seed) in Sha'irah (in barely)

2957. Narrated 'Abdullah bin 'Amir bin Rabi'ah:from his father who said: "We were with the Messenger of Allah (ﷺ) on a journey on a very dark night and we did not know where the Qiblah was. So each man among us prayed in his own direction. In the morning when we mentioned that to the Messenger of Allah (ﷺ), then the following was revealed: "So wherever you turn, there is the Face of Allah. (2:)

2958. Narrated Ibn 'Umar:"The Messenger of Allah (ﷺ) would perform voluntary Salat upon his mount facing whichever direction he was headed, while he was coming from Makkah to Al-Madinah." Then Ibn 'Umar recited: To Allah belong both the east and the west. (2:115)" And Ibn 'Umar said: "It was about this that the Ayah was revealed." [Abu Eisa said:] This Hadith is Hasan Sahih. It has been reported from Qatadah that he said about this Ayah: To Allah belong both the east and the west, so wherever you turn, there is the Face of Allah. [Qatadah said:] "It is abrogated, it was abrogated by [His saying]: So turn your face in the direction of Al-Masjid Al-Haram. Meaning: facing it." And it has been reported that Mujāhid said about this Ayah: "So wherever you turn, there is the Face of Allah": "So there is the direction of Allah

2959. Narrated Anas:that 'Umar bin Al-Khattab said: "O Messenger of Allah (ﷺ)! I wish that we could perform Salat behind the Maqam: So the following was revealed: And take you the Maqam of Ibrahim as a place of Salat. (2:)

2960. Narrated Anas:that 'Umar bin Al-Khattab [may Allah be pleased with him] said: "I said: 'O Messenger of Allah (ﷺ)! I wish that you could perform Salat behind the Maqam of Ibrahim.' So the following was revealed: And take you the Maqam of Ibrahim as a place of Salat

2961. Narrated Abu Sa'eed:that about Allah's saying: Thus we have made you a Wasata nation (2:143) - the Prophet (ﷺ) said: "The meaning of Wasata is just." [Abu 'Eisa said: This Hadith is [Hasan] Sahih. (Another chain) From Abu Sa'eed who narrated that: "The Messenger of Allah (ﷺ) said: 'Nuh will be called and it will be said: "Did you deliver (the Message)?" He will say: "Yes" and his people will be called and it will be said: "Did he call you?" They will say: "No warner came to us. No one came to us.' It will be said: "Who will testify for you?" So it is said: "Muhammad and his Ummah (community)." He (ﷺ) said: You will be brought to testify that he delivered (the Message) and that is His saying: Thus, we have made you a Wasata nation that you will be witnesses over mankind and the Messenger (Muhammad) will be a witness over you.' And Al-Wasat is "Just." (Sahih) Abu 'Eisa said: This Hadith is Hasan Sahih

2962. Narrated Al-Bara bin 'Azib:"When the Messenger of Allah (ﷺ) arrived in Al-Madinah, he performed Salat facing the direction of Bait Al-Maqdis (Jerusalem) for sixteen or seventeen months. The Messenger of Allah (ﷺ) longed to face toward the Ka'bah, so Allah, Might and Sublime is He revealed: Verily, WE have seen the turning of your face towards the heave. Surely, We Shall turn your face in the direction of Al-Masjid Al-Haram (2:144). So he faced the direction of the Ka'bah and he longed for that. (One day) a man performed Salat Al-'Asr along with him." He said: "Then he passed by some people of the Ansar performing Salat Al-'Asr, while they were bowing toward Bait Al-Maqdis. He told them that he testifies that he performed Salat with the Messenger of Allah (ﷺ), and he had faced the direction of the Ka'bah." He said: "So they turned while they were bowing

2963. Narrated Ibn 'Umar:"They were bowing during Salat Al-Fajr

2964. Narrated Ibn 'Abbas:"When the Prophet (ﷺ) began facing the Ka'bah they said: 'O Messenger of Allah! How about our brothers who died while they were praying toward Bait Al-Maqdis?' So Allah Most High revealed: Allah would not allow your faith to be wasted. (2:)

2965. Narrated Az-Zuhri:that 'Urqah said: "I said to 'Aishah: 'I do not see anything wrong if someone does not go between As-Safa and Al-Marwah, nor any harm if I do not go between them.' She said: 'How horrible is what you have said O my nephew! The Messenger of Allah (ﷺ) would go between them, and the Muslims go between them. It was only that the people who assumed Ihram in the name of the false deity Mannah, which was in Al-Mushallal, would not go between As-Safa and Al-Marwah. So, Allah Blessed and Most High revealed: So it is not a sin for those who perform Hajj or go 'Umrah to the House to go between them (2:158). And if it were as you say, then it would be: "Then there is no harm on him if he does not go between them." Az-Zuhri said: "I mentioned that to Abu Bakr bin 'Abdur-Rahman bin Al-Harith bin Hisham. He was surprised at that and he said: 'Indeed this is knowledge. I had heard some men among the people of knowledge saying that those Arabs who would not go between As-Safa and Al-Marwah said, that going between these two rocks is a matter from Jahiliyyah. And others among the Ansar said: "We have only been ordered with going around the House, we were not ordered to do so with As-Safa and Al-Marwah." So Allah Most High revealed: Indeed As-Safa and Al-Marwah are of the symbols of Allah...' (2:158) Abu Bakr bin 'Abdur-Rahman said: 'So I thought that it was revealed about these people, and those people

2966. Narrated 'Asim Al-Ahwal:"I asked Anas bin Malik about As-Safa and Al-Marwah, and he said: 'They were among the rites of Jahiliyyah.' He said: 'So during Islam, we refrained from them, then Allah, Blessed and Most High, revealed: Indeed As-Safa and Al-Marwah are of the symbols of Allah. So it is not a sin for those who perform Hajj or 'Umrah to the house to go between them. (2:158)' He said: 'So it is voluntarily then verily, Allah is the All-Recogniser, the All-Knowing. (2:)

2967. Narrated Jabir bin 'Abdullah:"When the Messenger of Allah (ﷺ) arrived in Makkah, performing Tawaf around the House seven times, I heard him reciting: And take the Maqam of Ibrahim as a place of prayer (2:125). So he performed Salat behind the Maqam, then he came to the (Black) Stone, then he said: 'We begin

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with what Allah began with.' So he began at As-Safa and recited: Indeed As-Safa and Al-Marwah are among the Symbols of Allah (2:)

2968. Narrated Al-Bara bin 'Azib:"It was the custom among the Companions of Muhammad (), that if any of them was fasting and the food was presented but he had slept before eating, he would not eat that night, nor the following day until the evening. Qais bin Sirmah Al-Ansari fasted and came to his wife at the time of Iftar, and said to her: 'No, but I will go and bring something for you.' He worked during the day, so his eyes (sleep) overcame him. Then his wife came, and when she saw him she said: 'You shall be disappointed.' About the middle of the next day he fainted. That was mentioned to the Prophet (), so this Ayah was revealed: 'It is made lawful for you to have sexual relations with your women on the night of the fasts. So they were very happy about that. 'And eat and drink until the white thread (light) of dawn appears distinct to you from the black thread (of night). (2:)

2969. Narrated An-Nu'man bin Bashir:from the Prophet () regarding Allah's saying: Your Lord said: Invoke Me, I shall respond to you (40:60, it appears that the author intended to apply it to Al-Baqarah 2:186). - he said: "The supplication is the worship." And he recited: 'Your Lord said: Invoke Me, I shall respond to you.' up to His saying: 'in humiliation

2970. Narrated 'Adi bin Hatim:"When 'Until the white (light) thread of dawn appears distinct to you from the black thread (of night)' was revealed, the Prophet () said to me: 'That only refers to the whiteness of the day from the blackness of the night

2971. Narrated 'Adi bin Hatim:"I asked the Messenger of Allah () about the fast, he said: 'Until the white (light) thread of dawn appears distinct to you from the black thread (of night)'" - he said: "So I took two ropes, one white and the other black to look at them. So the Messenger of Allah () said to me" - it was something that Sufyan (a sub narrator) did not remember - so he said: "It is only the night and the day

2972. Narrated Aslam bin 'Imran At-Tujibi:"We were in a Roman city, when a large column of Romans came out to us. So about the same number or more of the Muslims went towards them. The commander of the people of Egypt was 'Uqbah bin 'Amir, and the commenter of the (our) group was Fadalah bin 'Ubaid. One man among the Muslims reached the Roman line until he entered amidst them, so the people started screaming: 'Subhan Allah! He has thrown himself into destruction!' Abu Ayyub Al-Ansari said: 'O you people! You give this interpretation for this Ayah, while this Ayah was only revealed about us, the people among the Ansar, when Allah made Islam might, and increased its supporters. Some of us secretly said to each other, outside of the presence of the Messenger of Allah (): "Our wealth has been ruined, and Allah has strengthened Islam, and increased its supporters, so if we tend to our wealth then what we lost of it shall be revitalized for us." So Allah, Blessed and Most High, revealed to His Prophet (), rebuking what we said: 'And spend in the cause of Allah, and do not throw yourselves into destruction. (2:195)' So the destruction was tending to the wealth and maintaining it.' Abu Ayyub did not cease traveling in Allah's cause, until he was buried in the land of the Romans

2973. Narrated Mujahid:that Ka'b bin 'Ujrah said: "By the one in Whose Hand is my soul! This Ayah was revealed referring to my case: 'And whosoever of you is ill or has an ailment on his scalp (necessitating shaving) he must pay Fidyah of either fasting or giving charity, or a sacrifice. (2:196)'" He said: "We were with the Messenger of Allah () at Al-Hudaibiyah and we were in a state of Ihram. The idolaters had held us back, and I had a good deal of hair, and the lice were falling on my face. The Prophet () passed by me and said: 'The lice on your head are bothering you?'" He said: "I said: 'Yes.' He said: 'Then shave.' And this Ayah was revealed." Mujahid said: "The fasting is for three days, the feeding is six needy people, and the sacrifice is a sheep or more

2974. Narrated 'Abdur-Rahman bin Abi Laila:from Ka'b bin 'Ujrah who said: "The Messenger of Allah () came to me while I was lighting a fire under a pot, and lice were falling on my face, or on my eye-brows. He said: 'Are your lice bothering you?'" [He said:] "I said: 'Yes.' He said: 'Then shave your head and offer a sacrifice, or fast three days, or feed six needy people.'" Ayyub said: "I do not know which of them he started with

2975. Narrated 'Abdur-Rahman bin Ya'mar:that the Messenger of Allah () said: "The Hajj is 'Arafat, the Hajj is 'Arafat, the Hajj is 'Arafat. The days of Mina are three: But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him (2:203). And whoever sees (attends) the 'Arafah before the rising of Fajr, then he has performed the Hajj." Ibn Abi 'Umar said: "Sufyan bin 'Uyainah said: 'This is the best Hadith that Ath-Thawri reported

2976. Narrated 'Aishah:that the Messenger of Allah () said: "The most hated man to Allah is the most quarrelsome

2977. Narrated Anas:"When the women among the Jews menstruated, they would not eat with them, nor drink with them, nor mingle with them in their homes. The Prophet () was asked about that, so Allah, Blessed and Most High, revealed: "They ask you about menstruation. Say It is a Adha (harmful matter) (2:222).' So the Messenger of Allah () told them to eat with them, drink with them and to remain in the house with them, and to do everything besides intercourse with them. The Jews said: 'He does not want to leave any matter of ours without opposing us in it.'" He said: "Then 'Abbad bin Bishr and Usaid bin Hudair came to the Messenger of Allah () to inform him about that. They said: 'O Messenger of Allah! Should we not (then) have intercourse with them during their menstruation?' The face of the Messenger of Allah () changed color, until they thought that he was angry with them. So they left, and afterwards the Prophet () was given some milk as a gift, so he sent some of it to them to drink. Then they knew that he was not angry with them

2978. Narrated Jabir:"The Jews would say: "Whoever goes into his wife's vagina from behind her, then his children will be cross-eyed.' So Allah revealed: Your wives are a tilth for you, so go to your tilth when or how you will (2:)

2979. Narrated Umm Salamah:from the Prophet (SA), regarding: Your wives are a tilth for you, so go to your tilth when or how you will (2:223). [He () said]: "Meaning one valve." [Abu 'Eisa said:] This Hadith is Hasan Sahih. Ibn Khuthaim is 'Abdullāh bin 'Uthmān bin . Khuthaim. Ibn Sābit is 'AbdurRahmān bin 'Abdullah bin Sabit A1-Jumahi Al-Makki, and Hafsa is the daughter of 'Abdur-Rahmān bin Abi Bakr As-Siddiq (narrators in the chain). And it has been reported as: "In one

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hole

2980. Narrated Ibn 'Abbas:"Umar came to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah! I am ruined!' He said: 'Why are you ruined?' He said: 'I turned my mount during the night (meaning that he went into his wife from behind).'" He said: "So the Messenger of Allah (ﷺ) did not say anything in reply to him. Then Allah revealed this Ayah to the Messenger of Allah (ﷺ): 'Your wives are a tilth for you, so go to your tilth when or how you will (2:223).' From the front, the back, avoiding the anus, and menstruation

2981. Narrated Al-Hasan:from Ma'qil bin Yasar that he married his sister to a man among the Muslims during the time of the Messenger of Allah (ﷺ). She remained with him as long as she did, then he divorced her once without taking her back until her 'Iddah elapsed, but they desired each other again. He (Ma'qil) said to him: 'You ingrate! I honored you by marrying her to you, then you divorced her. By Allah! She will never be returned to you again.' Allah knew of his heed for her and her need for a husband, so Allah, Blessed and Most High, revealed: 'And when you have divorced women and they have fulfilled the term of their prescribed period...' up to His saying: '... and you do not know (2:232).' So when Ma'qil heard that he said: 'I heard my Lord and obey.' Then he called for him and said: 'I marry you, and honor you.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. It has been reported through other routes from Al-Hasan, and that is reported from Hasan is Gharib. And in this Hadith, there is proof that marriage is not allowed without a Wali, because Ma'qil bin Yasār's sister was not a virgin, so if the matter was up to her, not her Wali, then she could have married herself, and she would have had no need for Ma'qil bin Yasār to act as the Wali for her. And Allah only addressed the Wali in this Ayah, saying: Do not prevent them from marrying their (former) husbands. - so in this Ayah is the evidence that the authority is with the Wali in marrying (women) with their consent

2982. Narrated Abu Yunus, the freed slave of 'Aishah:"Aishah ordered me to write a Mushaf for her, and she said: 'When you get to this Ayah then tell me: Guard strictly (the five obligatory) prayers, and the middle Salat (2:238). So when I reached it, I told her and she dictated to me: 'Guard strictly (the five obligatory) prayers, and the middle Salat, and Salat Al-'Asr. And stand before Allah with obedience.' She said: 'I heard that from the Messenger of Allah (ﷺ)

2983. Narrated Samurah bin Jundab:"The Prophet of Allah (ﷺ) said: 'The middle Salat is Salat Al-'Asr

2984. Narrated:'Ubaidah As-Salmani that 'Ali narrated to him that on the Day of Al-Ahzab the Prophet (ﷺ) said: "O Allah! Fill their graves and their homes with fire as they have kept us busy from Salat Al-Wusta (the middle prayer) until the sun set

2985. Narrated 'Abdullah bin Mas'ud:that the Messenger of Allah (ﷺ) said: "Salat Al-Wusta is Salat Al-'Asr

2986. Narrated Zaid bin Arqam:"During the time of the Messenger of Allah (ﷺ), we would talk during Salat, so 'And stand before Allah with obedience (2:238) was revealed, ordering us to be silent.'" (Another chain) with similar wordings, but he added: "And we were forbidden from talking

2987. Narrated Abu Malik:from Al-Bara (regarding): And do not aim at that which is bad to spend from it (2:267) - he said: "It was revealed about us, the people of the Ansar who were date-palm owners. A man would bring the amount of dates that he would from his date-palms, either a lot or a little. A man would bring a cluster or two and hang it in the Masjid. The people of As-Suffah did not have food, so one of them would go up to the cluster and hit it with his stick, and unripe and ripe dates would fall, and he would eat. Some people did not hope for good, so a man would bring a cluster with pitless and hard dates, and a cluster with damaged dates, and hang it. So Allah, Blessed and Most High, revealed: O you who believe! Spend of the good things which you have earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it (2:267). They said: 'If one of you were given similar to what he gave, he would take it except bashfully with your eyes closed.' So after that, one of us would bring the best that we had

2988. Narrated 'Abdullah bin Mas'ud:that the Messenger of Allah (ﷺ) said: "Indeed the Shaitan has an effect on the son of Adam, and the angel also has an effect. As for the Shaitan, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds that, let him know that it is from Allah, and let him praise Allah for it. Whoever finds the other then let him seek refuge with Allah from the Shaitan (the outcast) then recite: Shaitan threatens you with poverty and orders you to commit Fahisha (2:)

2989. Narrated Abu Hurairah:that the Messenger of Allah (ﷺ) said: "O you people! Indeed Allah is Tayyib (good) and he does not accept but what is good. And indeed Allah ordered the believers with what He ordered the Messengers. He (ﷺ) said: 'O you Messengers! Eat of the good things and do righteous deeds. Verily I am well acquainted with what you do (23:51).' And He said: 'O you who believe! Eat from the good things We have provided you (2:172).' He said: "And he mentioned a man: 'Who is undertaking a long journey, whose hair is dishevelled and he is covered with dust. He raises his hands to the heavens and says: "O Lord! O Lord!" Yet his food is from the unlawful, his drink is from the unlawful, his clothing is from the unlawful, and he was nourished by the unlawful. So how can that be accepted?

2990. Narrated Isra'il:from As-Suddi who said: "Someone who heard from 'Ali, narrated about him saying: 'When this Ayah was revealed: "And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and He punishes whom He wills (2:284)." - we were very distressed about it.' He said: 'We said: "Something occurs in ourselves to one of us, and he will be taken to account for it, and we do not know what of it he will be pardoned for, and what of it he will not be pardoned for.'" So this Ayah was revealed: Allah does not burden a soul beyond what it can bear, for it, is what it has earned, and against it, is what it has wrought. (Its meaning is recorded by Muslim, while the chain for this version is weak)

2991. Narrated Umayyah:that she asked 'Aishah about the saying of Allah, blessed and Most High: And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it (2:284). And about His saying: And whoever does evil, he will be recompensed for it (4:123). She said: "No one has asked me

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about it since I asked the Messenger of Allah (), he said: 'This is Allah's admonition for His slave regarding whatever he is stricken with, of fever and problems, even the item that he has in the pocket of his shirt which he loses and worries about, until the slave's sins are removed, just as the red ore is removed from the bellows

2992. Narrated Ibn 'Abbas:"When this Ayah was revealed: And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it (2:284). Somethings entered their hearts that had not entered before. So they mentioned that to the Prophet () and he said: 'Say: "We hear and we obey." So Allah put faith into their hearts and Allah Blessed and Most High revealed the Ayah: The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers (and) Allah does not burden a soul beyond what it can bear, for it is what it has earned and against it is what it has wrought. "Our Lord! Punish us not if we forget or fall into error (2:286)." He said: 'I have done so (as requested).' Our Lord! Lay not upon us a burden like that which You did upon those before us. He said: '[I have done so (as requested).]' Our Lord! Put not a burden upon us greater than we have strength for. Pardon us and grant us forgiveness. Have mercy on us (2:286). He said: 'I have done so (as requested)

2993. Narrated 'Aishah:"I asked the Messenger of Allah () about Allah's saying: So, as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking Al-Fitnah and seeking its Ta'wil (3:7). He said: 'When you see them, be aware of them.'" Yazid (one of the narrators in the chain) said: "When you see them, be aware of them" - she said it two or three times

2994. Narrated 'Aishah:"The Messenger of Allah () was asked about this Ayah: 'It is He who sent down to you the Book. In it are Ayat that are entirely clear... (3:7)' until the end of the Ayah. So the Messenger of Allah () said: 'When you see those who seek what is not entirely clear thereof, then it is they whom Allah has described, so beware of them

2995. Narrated 'Abdullah:that the Messenger of Allah () said: "Every Prophet had a Wali among the Prophets. My Wali is my father Ibrahim the Khalil of my Lord." Then he recited: Verily among mankind who have the best claim to Ibrahim, are those who followed him, and this Prophet and those who have believed. And Allah is the Wali (protector) of the believers (3:)

2996. Narrated 'Abdullah:that the Messenger of Allah () said: "Whoever takes a false oath to deprive a Muslim of his property, he will meet Allah while He is angry with him." So Al-Ash'ath bin Qais said: "By Allah! This was about me. There was a dispute between myself and a Jewish man who denied my right, and I complained against him to the Prophet (). So the Messenger of Allah () said to me: 'Do you have any proof?' I said: 'No.' So he said to the Jew: 'Take an oath.' I said: 'O Messenger of Allah! If he takes an oath then I will lose my property.' So Allah, Blessed and Most High, revealed: Verily those who purchase a small gain at the cost of Allah's covenant and their oaths... until the end of the Ayah. (3:)

2997. Narrated Anas:"When this Ayah was revealed: By no means shall you attain Al-Birr unless you spend of that which you love (3:92). Or, '...Who is he that will lend to Allah a goodly loan... (2:245)' Abu Talhah - who had a garden - said: 'O Messenger of Allah! My garden is for Allah, and if I was able to keep it secret I would not make it public.' So he said: 'Keep it for your relatives' or 'your close relatives

2998. Narrated Ibn 'Umar:"A man stood before the Prophet () and said: 'Who is the (real) Hajj pilgrim, O Messenger of Allah!' He said: 'The one with dishevelled hair who smells bad.' So another man stood and said: 'Which Hajj is most virtuous, O Messenger of Allah?' He said: 'The one with loud voices and blood (of the sacrifice).' Another man stood and said: 'What is 'the means', O Messenger of Allah?' He said: 'Provisions and a mount

2999. Narrated 'Amir bin Sa'd bin Abi Waqqas:from his father who said: "When this Ayah was revealed: 'Come, let us call our sons and your sons, our women and your women... (3:61)' the Messenger of Allah () called 'Ali, Fatimah, Hasan and Husain and said: 'O Allah! This is my family

3000. Narrated Abu Ghalib:"Abu Umamah saw heads (of the Khawarij) hanging on the streets of Damascus. He said: 'The dogs of the Fire and the worst dead people under the canopy of the heavens. The best dead men are those whom these have killed.' He then recited: On the Day when some faces will become white and some faces will become black... (3:106) until the end of the Ayah. I said to Abu Umamah: 'Did you hear it from the Messenger of Allah ()?' He said: 'If I had not heard it but one time, or two times, or three times, or four times - until he reached seven - I would not have narrated it to you

3001. Narrated Bahz bin Hakim:from his father, from his grandfather that he heard the Prophet () saying about Allah, Most High saying: 'You are the best of peoples ever raised up for mankind... (3:110) He said: 'You are the completion of seventy nations, you are the best of them, and the most honorable of them to Allah

3002. Narrated Anas:"On the Day of Uhud, the incisors of the Prophet () were broken, and he had a facial wound in the area of the forehead, such that the blood flowed over his face. He said: 'How can a people that do this to their Prophet succeed, while he is calling them to Allah?' So the following was revealed: Not for you is the decision; whether He turns in mercy towards them or punished them... (3:128) until its end

3003. Narrated Anas:"The face of the Messenger of Allah () was wounded, his incisors were broken, and he was struck by an arrow on his shoulder. While blood was flowing over his face and he was wiping it, he said: 'How can a nation succeed while they are doing this to their Prophet and he is calling them to Allah?' So Allah, Most High revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers (3:)

3004. Narrated Salim bin 'Abdullah bin 'Umar:from his father: "On the Day of Uhud, the Messenger of Allah () said: 'O Allah! Curse Abu Sufyan! O Allah! Curse Al-Harith bin Hisham! O Allah! Curse Safwan bin Umayyah!' He said: 'So the following was revealed: Not for you is the decision; whether He turns in mercy towards them [or punishes them] (3:128).' So Allah turned in mercy towards them, they accepted Islam and their (adherence to) Islam was good

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3005. Narrated 'Abdullah bin 'Umar:"The Messenger of Allah () was supplicating against four people, so Allah, Blessed and Most High, revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers (3:128). So Allah guided them to Islam
3006. Narrated Asma bin Al-Hakam Al-Farazi:"I heard 'Ali saying: 'Indeed I am a man who, when I hear a Hadith from the Messenger of Allah (), then Allah causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me, about it, and when he swears an oath to me I trust him. And Abu Bakr narrated to me - and Abu Bakr told the truth - he said: "I heard the Messenger of Allah () saying: 'There is no man who commits a sin, then stands for purification, then performs Salat, then seeks forgiveness from Allah, except that Allah forgives him.' Then he recites this Ayah: Those who, when they have committed Fahishah or wronged themselves with evil, remember Allah... (3:135) until the end of the Ayah
3007. Narrated Anas:that Abu Talhah said: "I raised my head to look around on the Day of Uhud, and there was not one of them that day except that he was swaying under his shield due to drowsiness. Allah said about that: Then He sent down upon you - after the distress - a slumber of security (3:)
3008. Narrated Anas:that Abu Talhah said: "We were overcome, and we were in our positions on the Day of Uhud," and he narrated that he was among those who were overcome with slumber on that day. He said: "My sword kept falling from my hand and I would pick it up and it would fall from my hand and I would pick it up (again). The other party was that of the hypocrites, they had no concern but themselves, the most cowardly of people, the most frightened, fleeing from the truth
3009. Narrated Khusaif:from Miqdam that Ibn 'Abbas said: "This Ayah: It is not for a Prophet to illegally take a part of the booty... (3:161) was revealed about a red robe that was missing from the Day of Badr. Some of the people said: 'Perhaps the Messenger of Allah () took it.' So Allah, Blessed and Most High, revealed: It is not for a Prophet to illegally take a part of the booty... until the end of the Ayah
3010. Narrated Musa bin Ibrahim bin Kathir Al-Ansari:"I heard Talhah bin Khirash say: 'I heard Jabir bin 'Abdullah saying: "The Messenger of Allah () met me and said to me: 'O Jabir! Why do I see you upset?' I said: 'O Messenger of Allah! My father was martyred (on the Day of Uhud) leaving my family and debt behind.'" "He () said: 'Shall I give you news of what your father met Allah with?' He said: "But of course O Messenger of Allah!" He said: 'Allah does not speak to anyone except from behind a veil, but He brought your father to speak to Him directly. He said: "[O My slave!] Do you wish that I give you anything?" He said: 'O Lord! Give me life so that I may fight for You a second time.' So the Lord [Blessed and Most High] said: 'It has been decreed by Me that they shall not return (21:95).' He said: "So this Ayah was revealed: Think not of those as dead who are killed in the way of Allah (3:)
3011. Narrated Masruq:from 'Abdullah that he was asked about Allah's saying: Think not of those as dead who are killed in the way of Allah. Nay they are alive, with their Lord (3:169). So he said: "As for us, we asked about that, and we were informed that their souls are in green birds wandering in Paradise wherever they wish, returning to lamps hanging from the Throne. Your Lord looks at them and says: 'Do you want anything more that We may grant you more?' They say: 'Our Lord! What more could we have when we are in Paradise wandering wherever we want' Then He looks at them a second time and says: "Do you want anything more that We may grant you more?' When they realize that they will not be left alone with that, they say: 'Return our souls to our bodies, so that we may return to the world to be killed in Your cause another time.'" Abu 'Ubaidah narrated similar from Ibn Mas'ud but he added: "Convey our Salam to our Prophet () and inform him that we are pleased, and You are pleased with us." (Da'if)
- 3011.2.
3012. Narrated Abu Wa'il:"'Abdullah [bin Mas'ud] narrating from the Prophet () that he said: 'There is no person who does not pay the Zakat due on his wealth but on the Day of Resurrection Allah will make a Shuja'a around his neck.' Then he recited the Ayah for us from the Book of Allah, the Mighty and Sublime, testifying to that: And let not those who are stringy with that which Allah has bestowed on them of His bounty... (3:180) And another time he said: 'Testifying to that, the Messenger of Allah () recited: On the Day of Resurrection, the things that they were stingy with... (3:180)' and whoever deprives his Muslim brother of his wealth by swearing, then he shall meet Allah while He is angry with him.' Then testifying to that, the Messenger of Allah () recited the Ayah from Allah's Book: Verily, those who purchase a small gain at the cost of Allah's covenant (3:)
3013. Narrated Abu Hurairah:that the Messenger of Allah () said: "Indeed the space in Paradise taken up by a whip, is better than the world and what is in it. Recite if you wish: 'And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (3:)
3014. Narrated Humaid bin 'Abdur-Rahman bin 'Awf:that Marwan bin Al-Hakam said: "Go O Rafi' - who was his gate-keeper - "to Ibn 'Abbas and say to him: 'If every person who rejoices with what he has done, and loves to be praised for what he has not done, will be punished, then we will all be punished.' So Ibn 'Abbas said: 'This Ayah has got nothing to do with you. This was only revealed about the People of the Book.' Then Ibn 'Abbas recited: "When Allah took a covenant from those who were given the Scripture to make it known and clear to mankind... (3:187)" and he recited: "Think not that those who rejoice in what they have done, and love to be praised for what they have not done... (3:188)" Ibn 'Abbas said: 'The Prophet () asked them about something, and they concealed it, and told him about something else. So they left wanting him to think that they informed him about what he asked them, and wanting to be praised for that by him, and they were rejoicing over what they had concealed, and the fact that they were asked about it
3015. Narrated Jabir bin 'Abdullah:"I was ill, so the Messenger of Allah () came to visit me, and I was unconscious. When I awoke, I said: 'How do you order me regarding my wealth?' He did not answer me until Allah revealed: Allah commands you regarding your children's (inheritance): to the male, a portion equal to that

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of two females (4:11)." Jābir bin 'Abdullāh narrated from the Prophet similarly. And in the narration of Al-Fadl bin As-Sabbāh (a narrator in the chain) there is more than this stated

3015.2.

3016. Narrated Abu Sa'eed Al-Khudri:"On the Day of Awtas, we captured some women who had husbands among the idolaters. So some of the men disliked that, so Allah, Most High, revealed: And women already married, except those whom your right hands possess... (4:)

3017. Narrated Abu Sa'eed Al-Khudri:"We captured some women on the Day of Awtas and they had husbands among their people. That was mentioned to the Messenger of Allah () so Allah revealed: '...And women already married, except those whom your right hands possess... (4:)

3018. Narrated 'Ubaidullah bin Abi Bakr [bin Anas]:from Anas bin Malik, that the Prophet () [said] about the major sins: "Shirk with Allah, disobeying the parents, taking the life, and false statement

3019. Narrated 'Abdur-Rahman bin Abi Bakrah:from his father that the Messenger of Allah () said: "Shall I not narrate to you about the worst of the major sins?" They said: "Of course O Messenger of Allah!" He said: "Associating others with Allah and disobeying the parents." He said: "And he sat reclining and said: 'The false testimony.' Or he said: 'The false statement.'" He said: "So the Messenger of Allah () would not stop saying it until we said (to ourselves): 'If he would only stop

3020. Narrated Abu Umamah Al-Ansari:from 'Abdullah bin Unais Al-Juhni who said: "The Messenger of Allah () said: 'Indeed among the worst of the major sins is Shirk with Allah, disobeying the parents, the false oath, and none insists on taking an oath in which he swears, including the like of a wing of a mosquito (of falsehood) in it - except that a spot is placed in his heart until the Day of Judgement

3021. Narrated 'Abdullah bin 'Amr:that the Prophet () said: "The major sins are associating others with Allah, disobeying the parents" or he said, "the false oath". Shu'bah (a narrator in the chain) was in doubt

3022. Narrated Mujahid:from Umm Salamah that she said: "The men fight and the women do not fight, and we only get half the inheritance.' So Allah, Blessed and Most High, revealed: 'And wish not for things in which Allah has made some of you excell over others... (4:32)' Mujahid said: "And the following was revealed about that: 'Verily the Muslim men and the Muslim women... (33:35). And Umm Salamah was the first camel-borne woman to arrive in Al-Madinah as an emigrant

3023. Narrated 'Amr bin Dinar:from a man among the children of Umm Salamah, from Umm Salamah that she said: "O Messenger of Allah! I have not heard Allah mentioning anything about women and emigration." So Allah, Blessed and Most High, revealed: "Never will I allow to be lost the work of any of you, be he male or female. You are members one of another (3:)

3024. Narrated 'Alqamah:"'Abdullah said: 'The Messenger of Allah () commanded me to recite for him while he was on the Minbar. So I recited from Surat An-Nisa for him, until I reached: How then (will it be) when We bring from each nation a witness, and We bring you (Muhammad) as a witness against these people? (4:41) The Messenger of Allah () was beckoning me (to stop) with his hand, and I looked at him and his eyes were flowing with tears

3025. Narrated Ibrahim:from 'Abidah that 'Abdullah said: "The Messenger of Allah () said to me: 'Recite for me.' I said: 'O Messenger of Allah! Shall I recite for you while it is to you whom it was revealed?' He said: 'I love to hear it from other than me.'" So I recited Surat An-Nisa until I reached: "...And We bring you (Muhammad) as a witness against these people? (4:41)" He said: "So I saw the eyes of the Prophet () overflowing with tears

3026. Narrated Abu 'Abdur-Rahman As-Sulami:that 'Ali bin Abi Talib said: "'Abdur-Rahman bin 'Awf prepared some food for which he invited us, and he gave us some wine to drink. The wine began to affect us when it was time for Salat. So they encouraged me (to lead) and I recited: 'Say: O you disbelievers! I do not worship what you worship, and we worship what you worship' - so Allah, Most High, revealed: O you who believe! Do not approach Salat when you are in a drunken state until you know what you are saying (4:)

3027. Narrated 'Urwah bin Az-Zubair:that 'Abdullah bin Az-Zubair narrated to him: "A man from the Ansar was arguing with Az-Zubair about a stream at Al-Harraḥ with which they irrigated their date-palms. So the Ansari man said: 'Let the water pass through.' But he refused, so they brought their dispute to the Messenger of Allah (). So the Messenger of Allah () said to Az-Zubair: 'O Zubair! Water and let the water flow to your neighbor.' The Ansari got angry and said: 'O Messenger of Allah! Is it because he is your nephew?' The face of the Messenger of Allah () changed. Then he said: 'O Zubair! Water and withhold the water until it flows over your walls.' So Az-Zubair said: 'By Allah, I think this Ayah was revealed about that incident: But no, by your Lord! They can have no faith until they make you judge in all disputes between them... (4:)

3028. Narrated 'Abdullah bin Yazid:from Zaid bin Thabit that he heard about this Ayah: Then what is the matter with you that you are divided into two parties about the hypocrites? (4:88) He said: "People among the Companions of the Prophet () returned on the Day of Uhud and there were two parties among them, a group who said: 'Kill them,' and a group that say not to. So Allah revealed this Ayah: Then what is the matter with you that you are divided into two parties about the hypocrites? (4:88) So he said: "Indeed it is Taibah (Al-Madinah). And he said: 'It expels filth from it just like the fire expels filth from iron

3029. Narrated 'Amr bin Dinar:from Ibn 'Abbas that the Prophet () said: "On the Day of Judgement, the murdered will come with the murderer's scalp and his head in his hand, and his jugular vein flowing blood saying: 'O Lord! This one killed me!' Until he comes close to the Throne." So they mentioned repentance to Ibn 'Abbas, and he recited this Ayah: And whoever kills a believer intentionally then his recompense is Hell (4:93). He said: "This Ayah was not abrogated nor (its ruling) replaced so from where is his repentance?

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3030. Narrated Ibn 'Abbas:"A man from Banu Sulaim who had some sheep with him, passed by some of the Companions of the Messenger of Allah (). He gave Salam to them and they said: 'He did not give Salam except to protect himself.' So they attacked him, killed him, and took his sheep. They went to the Messenger of Allah () with them, and Allah, Most High, revealed: O you who believe! When you go in the cause of Allah, verify and say not to anyone who greets you: "You are not a believer (4:)"

3031. Narrated Al-Bara bin 'Azib:"When the following was revealed: 'Not equal are those of the believers who sit (4:95)' 'Amr bin Umm Maktum came to the Prophet ()." He said: "He was blind, so he said: 'O Messenger of Allah! What do you order me with? Indeed my vision is disabled.' So Allah [Most High] revealed this Ayah: 'Except those who are disabled.' So the Prophet () said: 'Bring me a shoulder bone and inkwell' - or 'Bring me a tablet and an inkwell

3032. Narrated Miqdam, the freed slave of 'Abdullah bin Al-Harith:from Ibn 'Abbas that he said the Ayah: Not equal are those of the believers who sit, except those who are disabled... (4:95) is about Badr and those went out for Badr. At the time of the battle of Badr, 'Abdullah bin Jahsh and Ibn Umm Maktum said: 'We are blind O Messenger of Allah! So is there an exemption for us?' So the following was revealed: Not equal are those of the believers who sit except those who are disabled. But Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward (4:95). So these were the people who sat behind, that were not disabled: But Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward - they are of levels above those who sit among the believers who did not have an excuse

3033. Narrated Sahl bin Sa'd As-Sa'idi:"I saw Marwan bin Al-Hakam sitting in the Masjid, so I went over to him until I sat next to him. He informed us that Zaid bin Thabit informed him, that the Prophet () dictated: 'Not equal among the believers are those who sit and the Mujahidin in the cause of Allah.' He said: 'So Ibn Umm Maktum came and he was dictating to me that he said: "O Messenger of Allah! By Allah! If I were capable of Jihad then I would participate in Jihad.' And he was a blind a man. So Allah revealed to His Messenger () - while his thigh was against my thigh - and it became so heavy that I was worried it was about to fracture my thigh. Then he was relieved of it, so Allah had revealed to him: Except those who are disabled

3034. Narrated Ya'la bin Umayyah:"I said to 'Umar [bin Al-Khattab]: 'Allah said: That you shorten the Salat if you fear and the people are safe (4:101).' So 'Umar said: 'I wondered about that just as you have wondered. So I mentioned that to the Messenger of Allah (), and he said: "It is charity which Allah has given to you, so accept His charity

3035. Narrated Abu Hurairah:that the Messenger of Allah () halted between Dajnan and 'Usfan, and the idolaters aid: "These people have a prayer which is more loved to them than their fathers and their children." That is, 'Asr. They gathered their forces and advanced altogether. And Jibra'il came to the Prophet () and told him to divide his Companions into two lines and lead them in prayer, and another group stood behind them on guard with their weapons. Then the other group came and prayed one Rak'ah with him. Then these people stood guard with their weapons, so each of them performed one Rak'ah while the Messenger of Allah () performed two Rak'ahs

3036. Narrated Qatadah bin An-Nu'man:"There was a household among us called Banu Ubairiq, among whom was a Bishr, a Bushair, and a Mubashshir. Bushair was a hypocrite who would recite poetry reviling the Companions of the Prophet () then he would attribute it to some of the Arabs. Then he would say: 'So-and-so said this and that [So-and-so said this and that].' So when the Companions of the Prophet () would hear that poetry, they would say: 'By Allah! No one but this filthy person said this poetry - or as the man said - and they would say: 'Ibn Al-Ubairiq said it.'" He said: "They were a poor and needy household during Jahiliyyah and Islam. The only food the people of Al-Madinah had was dates and barely. When a man was able to, he would import flour from Ash-Sham which he bought and kept for himself. As for his dependants, their only food was dates and barely. So an import arrived from Ash-Sham, and my uncle Rifa'ah bin Zaid bought a load of it, which he put in a storage area he had, where he kept his weapons - his shield and his sword. But it was taken from him from under the house. The storage was broken into and the food and weapons were taken. In the morning, my uncle Rifa'ah came to me and said: 'O my nephew! We were robbed during the night, our storage was broken into, and our food and weapons are gone.'" He said: "They overheard us in the house, and questioned us, and someone said to us, 'We saw Banu Ubairiq cooking during the night, and it looked like they had some of your food.'" He said: "Banu Ubairiq were saying - while we were questioning them amidst their dwellings - 'By Allah! We do not think the one you are looking for is other than Labid bin Sahl, a man among us who is righteous and accepted Islam.' When Labid heard that, he brandished his sword and said: 'I stole? By Allah! You either prove this theft, or I take to you with this sword.' They said: 'Leave us O man! You are not the one who has it.' So we continued questioning in the dwellings until we had no doubt that they had taken it. So my uncle said to me: 'O my nephew! You should go to the Messenger of Allah () and tell him about that.'" Qatadah said: "So I went to the Messenger of Allah () and said: 'A family among us are ill-mannered, and they conspired against my uncle Rifa'ah bin aid. They broken into his storage and took his weapons and his food. We want them to return our weapons, but we have no need for the food.' So the Prophet () said: 'I will decide about that.' So when Banu Ubairiq heard about that, they brought a man from among them named Usair bin 'Urwah to talk to him about that, and some people from their houses gathered and said: 'O Messenger of Allah! Qatadah bin An-Nu'man and his uncle came to a family among us who are a people of Islam and righteousness, accusing them of stealing without proof or confirmation.'" Qatadah said: "I went to the Messenger of Allah () and spoke to him, and he said: 'You went to a family among them known for their Islam and righteousness, and accused them of stealing without confirmation or proof.'" He said: "So I returned wishing that I had lost some of my wealth, and that the Messenger of Allah () had not been spoke to about that. My uncle Rifa'ah came to me and said: 'O my nephew! What did you do?' So I told him what the Messenger of Allah () said to me, so he said: 'It is from Allah, Whom we seek help.' It was not long before the Qur'an was revealed: 'Surely, We have sent down to you the Book in truth, that you might judge between men by that which Allah has shown you, so be not a pelader for the treacherous.' That is Banu Ubairiq. 'And

seek forgiveness from Allah.' [That is] from what you said to Qatadah. 'Certainly Allah is Oft-Forgiving, Most Merciful. And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner. They may hide from men, but they cannot hide from Allah for He is with them up to His saying: 'Most Merciful.' That is: If you seek Allah's forgiveness then He will forgive you. 'And whoever earns sin, he earns it only against himself...' up to His saying: 'A manifest sin.' Their saying about Labid; 'Had it not been for the grace of Allah and His Mercy upon you...' up to His saying: 'We shall give him a great reward.' (4:105-115)" So when the Qur'an was revealed, the Messenger of Allah () brought the weapon and returned it to Rifa'ah. Qatadah said: "When the weapon was brought to my uncle - and he was an elderly man with bad sight" or "an elderly weak man" - Abu 'Eisa was in doubt - "in Jahiliyyah, and I thought that he merely had entered into Islam (without real sincerity) but when I brought it to him, he said: 'O my nephew! It is for Allah's cause.' So I knew that his Islam was genuine. When the Qur'an was revealed, Bushair went with the idolaters, staying with Sulafah bint Sa'd bin Sumayyah. So Allah, Most High, revealed: Whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. Verily Allah forgives not associating others with Him, but He forgives what is less than that for whomever He wills. And whoever associates others with Allah, then he has indeed strayed away (4:115-116). "When he went to stay with Sulafah, Hassan bin Thabit lampooned her with verses of poetry. So she took his saddle, put it on her head, then she left with it to cast into the valley. Then she said: 'You gave me the poetry of Hassan - you did not bring me any good

3037. Narrated Thuwair - Ibn Abi Fakhitah: from his father that 'Ali bin Abi Talib said: "There is no Ayah in the Qur'an more beloved to me than this Ayah: Verily Allah forgives not associating others with Him, but He forgives what is less than that for whomever He wills (4:)"

3038. Narrated Abu Hurairah: "When the following was revealed: 'Whoever works evil will have the recompense of it...' (4:123)' That worried the Muslims, so they complained about that to the Messenger of Allah () and he said: "Seek closeness and be steadfast, and in all that afflicts the believer there is atonement, even a thorn that pricks him, and the hardship he suffers

3039. Narrated Abu Bakr As-Siddiq: "I was with the Prophet () when this Ayah was revealed to him: Whoever works evil will have the recompense of it (4:123). So the Messenger of Allah () said: 'O Abu Bakr! Shall I recite to you an Ayah revealed to me?' I said: 'Of course O Messenger of Allah!' So he recited it to me, and I do not know except that I found it as a fatal blow, but I repressed it. So the Messenger of Allah () said: 'What is bothering you O Abu Bakr?' I said: 'O Messenger of Allah! May my father and my mother be your ransom! Which of us has not done evil - and yet we shall be recompensed for what we have done?' So the Messenger of Allah () said: 'As for you O Abu Bakr, and the believers, they will be recompensed for that in the world until they meet Allah and they have no sins. As for the others, then that will be collected for them until they are recompensed for it on the Day of Judgement

3040. Narrated Ibn 'Abbas: "Sawdah feared that the Prophet () was going to divorce her, so she said: 'Do not divorce me, but keep me and give my day to 'Aishah.' So he () did so, and the following was revealed: Then there is no sin on them both if they make terms of peace between themselves, and making peace is better (4:128). So whatever they agree to make peace in something then it is permissible

3041. Narrated Al-Bara: "The last Ayah revealed" or, "The last thing revealed was: They ask you about a legal verdict. Say: 'Allah directs (thus) regarding Al-Kalalah (4:)"

3042. Narrated Al-Bara: "A man came to the Messenger of Allah () and said: 'O Messenger of Allah! They ask you about a legal verdict. Say: "Allah directs (thus) regarding Al-Kalalah (4:176)." So the Prophet () said to him: "You should be sufficed with the Ayah of summer." (Meaning this Ayah, while in An-Nisa number 12, is mention of the topic, and it was revealed in the winter, this Ayah, revealed in the summer - the last revealed about it - explains it)

3043. Narrated Tariq bin Shihab: "A man among the Jews said to 'Umar bin Al-Khattab: 'O Commander of the Believers! If we were the ones unto whom this Ayah was revealed, '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).' - then we would have taken that day as a day of celebration.' So 'Umar bin Al-Khattab said to him: 'Indeed I do know which day this Ayah was revealed upon. It was revealed on the Day of 'Arafah, on Friday

3044. Narrated 'Ammar bin Abi 'Ammar: "Ibn Abbas recited: 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). And a Jew was with him who said: 'If this Ayah was revealed to us then we would have taken that day as a day of celebration.' So Ibn 'Abbas said: 'Indeed it was revealed on two 'Eids: On Friday, and on the Day of 'Arafah

3045. Narrated Abu Hurairah: "The Messenger of Allah () said: 'Ar-Rahman's Hand is full, He spends without any decrease, night and day.' He said: 'Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand, and His Throne is over the water, and in His Other Hand is the Mizan (Scale) which He raises and lowers

3046. Narrated 'Aishah: "The Prophet () was being guarded until this Ayah was revealed: 'Allah will protect you from mankind.' So the Messenger of Allah () stuck his head out from the room and said: 'O you people! Go away, for Allah shall protect me.'" [Abu 'Eisa said:] This Hadith is Gharib

3047. Narrated 'Abdullah bin Mas'ud: "The Messenger of Allah () said: 'When the Children of Isra'il fell into disobedience, their scholars forbade them from it. But they did not stop, so they sat with them in their gatherings, and participated in eating and drinking with them. So Allah pitted their hearts against each other, and cursed them upon the tongue of Dawud and 'Eisa bin Mariam. That was because they disobeyed and were ever transgressing.'" He said: "The Messenger of Allah () sat up after he had been reclining, and he said: 'No, by the One in Whose Hand is my soul! Not until you incline them to the truth.'" 'Abdullah bin

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'Abdur-Rahman said: "Yazid said: 'Sufyan Ath-Thawri would not say in it: "From 'Abdullah

3048. Narrated Abu 'Ubaidah:"The Messenger of Allah () said: 'When the Children of Isra'il fell into decline, a man among them would see his brother committing a sin, and prohibit them from it. The next day, what he saw him doing would not prevent him from eating with him, drinking with him, and associating with him. So Allah pitted their hearts against each other, and He revealed about them in the Qur'an, He said: Those among the Children of Isra'il who disbelieved were cursed by the tongue of Dawud and 'Eisa, son of Mariam. That was because they disobeyed and were ever transgressing.' And he recited until he reached: 'And had they believed in Allah, and in the Prophet, and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious (5:78-81).' He said: "And Allah's Prophet () was reclining, so he sat up and said: 'No! Not until you take the hand of the wrong-doer and incline him toward the truth

3049. Narrated 'Amr bin Shurahbil [Abu Maisarah]:from 'Umar bin Al-Khattab, that he said: "O Allah! Make the verdict concerning Khamr sufficiently clear for us!" So (the Ayah) in Al-Baqarah was revealed: They ask you concerning Khamr and gambling. Say: "In them is a great sin (2:219)." So 'Umar was called, and it was recited to him, so he said: "O Allah! Make the verdict concerning Khamr sufficiently clear for us!" So (the Ayah) in An-Nisa was revealed: 'O you who believe! Approach not As-Salat while you are in a drunken state (4:43).' So 'Umar was called and it was recited him, so he said "O Allah! Make the verdict concerning Khamr sufficiently clear for us!" So (the Ayah) in Al-Ma'idah was revealed: Shaitan only wants to excite enmity and hatred between you with Khamr and gambling...' up to His saying: 'So will you not then abstain (5:91).' So 'Umar was called and it was recited to him, so he said: 'We abstained, we abstained.'" Abū Maisarah narrated from 'Umar bin Al-Khattab who said: "O Allah! Make the verdict concerning Khamr sufficiently clear for us

3050. Narrated Al-Bara:"A man among the Companions of the Prophet () died before Khamr had been made unlawful. So when Khamr was made unlawful, some men said: 'How about our companions who died while drinking Khamr?' So (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa and perform good (5:)

3051. Narrated Al-Bara bin 'Azib:"Some people among the Companions of the Prophet () died while they had been drinking Khamr. So when it was revealed that it was unlawful, some people among the Companions of the Messenger of Allah () said: 'How about our companions who died while they were drinking it?' So (the following) Ayah was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate (5:)

3052. Narrated Ibn 'Abbas:"They (the Companions) said: 'O Messenger of Allah, how do you hold those who died while they were drinking Khamr - considering that the prohibition of intoxicants is now revealed?' So, (the following) Ayah was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah and believe and do righteous good deeds

3053. Narrated 'Abdullah:"When (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa and perform good (5:93). The Messenger of Allah () said to me: 'You are among them

3054. Narrated 'Ikrimah:from Ibn 'Abbas: "A man came to the Prophet () and said: 'O Messenger of Allah! When I consume meat and I get around women, my desires get the best of me. So I made meat unlawful for myself.' So Allah revealed: O you who believe! Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily Allah does not like the transgressors. And eat of the things which Allah has provided for you, lawful and good (5:)

3055. Narrated Abu Al-Bukhtari:from 'Ali who said: "When (the following) was revealed: And Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey (3:97). They said: 'O Messenger of Allah! Every year?' But he was silent. So they said: 'O Messenger of Allah! Every year?' He said: 'No. If I were to say yes, then it would be required.' And Allah, Mighty and Sublime is He, revealed O you who believe! Ask not about things which, if made plain to you, may cause you trouble (5:)

3056. Narrated Anas bin Malik:that a man said: "O Messenger of Allah! Who is my father?" He said: "Your father is so-and-so." He said: "So (the following) was revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble (5:)

3057. Narrated Abu Bakr As-Siddiq:"O you people! You recite this Ayah: Take care of yourselves! If you follow the guidance no harm shall come to you from those who are astray (5:105). I indeed heard the Messenger of Allah () saying: 'When the people see the wrongdoer, and they do not stop him (from doing wrong), then it is soon that Allah shall envelope you in a punishment from Him

3058. Narrated Abu Umayyah Ash-Sha'bani:"I went to Abu Tha'balah Al-Khushani and said to him: 'How do you deal with this Ayah?' He said: 'Which Ayah?' I said: 'Allah's saying: Take care of yourselves! If you follow the guidance no harm shall come to you (5:105).' He said: 'Well, by Allah! I asked one well-informed about it, I asked the Messenger of Allah () about it. [So] he said: "Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the world preferred, and everyone is amazed with his view. Then you should be worried about yourself in particular, and worry of the common folk. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do." 'Abdullah bin Al-Mubarak said: "It was added for me, by other than 'Utbah, that it was said: 'O Messenger of Allah! The reward of fifty men among us, or them?' He said: 'No! Rather the reward of fifty men among you

3059. Narrated Ibn 'Abbas:from Tamim Ad-Dari, regarding this Ayah: O you who believe! When death approaches any of you then take the testimony (5:106). He said: "The people are innocent of it, other than myself and 'Adi bin Badda.' We were Christians who used to frequent Ash-Sham before Islam." They went to Ash-Sham for their business, and they were approached by a freed slave of Banu Sahm, who was called Budail bin Abi Maryam, with some trade. He had a bowl

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they wanted made of silver, but he wanted a great deal for it. Then he became ill, and willed it to them, and he commissioned them to deliver what was left to his family. Tamim said: "When he died, we took that bowl and we sold it for one-thousand Dirham. Then 'Adi bin Badda and I divided it. When we went to his family to give them what was with us, they searched for the bowl and asked about it. We said: 'He did not leave behind other than this, nor did he give us other than this.'" Tamim said: "When I accepted Islam, after the Messenger of Allah (ﷺ) had arrived in Al-Madinah, I felt guilty about that, so I went to his family, and informed them about what had happened. I gave them fifty-thousand Dirham and told them my companion had the same. They took him to the Messenger of Allah (ﷺ) but he asked them for their proof, which they did not have, so he ordered them, to have him to take an oath in accordance with whatever the people of his religion revered, so he took the oath. Then Allah revealed: 'O you who believe! When death approaches any of you then take the testimony...' up to His saying: 'Or else they would fear that oaths will be admitted after their oaths (5:106).'" So 'Amr bin Al-'As and another man stood to take an oath, and the fifty-thousand Dirham was taken from 'Adi bin Badda

3060. Narrated Ibn 'Abbas:"A man from Banu Sahm went out with Tamim Ad-Dari and 'Adi bin Badda. The Sahmi man died in a land in which there were no Muslims. When they arrived with what he left behind, they searched for a bowl made of silver which was inlaid with gold. The Messenger of Allah (ﷺ) had the two of them take an oath. Then they found the bowl in Makkah, and the person said: 'We purchased it from Tamim and 'Adi.' So two men among the relatives of the Sahmi man stood to take an oath by Allah that they (his family) had more right to it than them." He said: "So it was about them that the following was revealed: O you who believe! (When death approaches any of you then) take the testimony (5:)"

3061. Narrated 'Ammar bin Yasir:"The Messenger of Allah (ﷺ) said: 'The Ma'idah was sent down from the Heavens with bread and meat. And they were commanded to not be deceitful with it and hide it for tomorrow. So they were deceitful with it and they hid it, so it was raised up in the morning. Then they were transformed into monkeys and pigs

3062. Narrated Abu Hurairah:"Eisa was taught his argument, Allah taught him regarding His saying: And when Allah will say: 'O 'Eisa, son of Mariam! Did you say unto men 'Worship me and my mother as two gods besides Allah?'" Abu Hurairah narrated from the Messenger of Allah (ﷺ): "So Allah taught him: 'Glory be to You! It was not for me to say what I had no right (to say) (5:116).' The entire Ayah

3063. Narrated 'Abdullah bin 'Amr:"The last Surah revealed was Surat Al-Ma'idah and Al-Fath

3064. Narrated 'Ali:"Abu Jahl said to the Prophet (ﷺ): 'We do not deny you, but we deny what you came with.' So Allah Most High revealed: It is not you that they deny but is Allah's Ayat which the wrong-doers reject (6:)"

3065. Narrated Jabir bin 'Abdullah:"When Allah revealed this Ayah: 'Say: He has the power to send torment on you from above or from under your feet...' The Prophet (ﷺ) said: 'I seek refuge in Your Face.' So when (the following) was revealed: 'Or to cover you in confusion in party strife, and make you taste the violence of one another (6:65).' The Prophet (ﷺ) said: 'This is less burdensome' or 'This is easier

3066. Narrated Sa'd bin Abi Waqqas:from the Prophet (ﷺ), regarding this Ayah "Say: He has the power to send torment on you from above or from under your feet..." the Prophet (ﷺ) said "Indeed they shall be, even though they have not occurred as of yet

3067. Narrated 'Abdullah:"When (the following) was revealed: It is those who believe and confuse not their belief with Zulm (wrong) (6:82) - That bothered some Muslims, so they said: 'O Messenger of Allah! Which of us has not wronged himself?' He said: 'It is not that, it is only Shirk, have you not heard what Luqman said to his son: O my son! Do not commit Shirk with Allah. Verily Shirk is a tremendous Zulm (wrong) (31:)"

3068. Narrated Masruq:"I was reclining in the presence of 'Aishah when she said: 'O Abu 'Aishah! There are three things, whoever speaks of one of them, then he has uttered one of the worst lies against Allah. Whoever claims that Muhammad saw his Lord. Then he has uttered one the worst lies against Allah, Allah says: No vision can grasp Him, but His grasp is over all vision, and He is the Most Subtle, Well-Acquainted with all things (6:103). It is not for any human being that Allah should speak to him unless (it be) by revelation or from behind a veil (42:51).' I was reclining so I sat up and said: 'O Mother of the Believers! Take your time with me and do not be hasty with me! Did Allah Most High not say: And indeed he saw him at a second descent (53:13). (And) 'And indeed he saw him in the clear horizon (81:23).' She said 'By Allah! I was the first who asked the Messenger of Allah (ﷺ) about this. He said: "That was only Jibril. I did not see him in the appearance he was created in except for these two times. I saw him descending from the heavens, and due to his tremendous size he filled what was between the heavens and the earth." "And whoever claimed that Muhammad hid anything that Allah revealed to him, then he uttered one of the worst lies against Allah. Allah says: O Messenger! Proclaim what has been sent down to you from your Lord (5:67)." "And whoever claimed that he (ﷺ) knew what would be tomorrow, then he has uttered one of the worst lies against Allah. Allah says: Say: 'None in the heavens and in the earth knows the unseen but Allah (27:)"

3069. Narrated 'Abdullah bin 'Abbas:"Some people came to the Prophet (ﷺ) and they said: 'O Messenger of Allah! Why is it that we can eat what we kill but we can not eat what Allah has killed?' So Allah revealed: So eat of that on which Allah's Name has been mentioned if you are indeed believers in His Ayat..." up to His saying: ...And if you obey them, then you would indeed be idolaters (6:)"

3070. Narrated 'Abdullah bin Mas'ud:"Whoever wishes to look at the Sahifah which Muhammad (ﷺ) placed his seal upon, then let him look at these Ayat, 'Say: Come, I will recite what your Lord has prohibited you from... up to His saying "That you may have Taqwa (6:)"

3071. Narrated 'Atiyyah:from Abu Sa'eed, from the Prophet (ﷺ), regarding the saying of Allah, Most High: Or some of the Signs of your Lord come (6:158). He (ﷺ) said: "The sun's rising from its setting place

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3072. Narrated Abu Hurairah:that the Prophet () said: "There are three, for which when they appear, a soul will not benefit by its faith, if it did not believe before the Signs: Ad-Dajjal, the Beast, and the rising of the sun from its setting place" - or "from the west
3073. Narrated Abu Hurairah:that the Messenger of Allah () said: "Allah, Blessed and Most High, has said - and His saying is the Truth: 'When My slave considers doing something good then write it as one good for him. If he acts upon it then write ten of the same for him. And when he considers doing something evil, then do not write it. If he acts upon it, then write it. If he leaves it" - and perhaps he said: "if he does not act upon it, then write a good reward for him.'" Then he [the Prophet ()] recited: Whoever comes with a good, then he shall have ten the like thereof (6:)
3074. Narrated Sulaiman bin Harb:"Hammad bin Salamah narrated to us, from Thabit, from Anas, that the Prophet () recited this Ayah: So when his Lord appeared to the mountain, He made it collapse to dust (7:143) - Hammad said: "Like this." Sulaiman held his thumb over the tip of his finger on the right hand (so that only the tip of one finger was protruding) - and he [the Prophet ()] said: "So the mountain fainted. 'And Musa fell down unconscious
3075. Narrated Muslim bin Yasar Al-Juhani:that 'Umar bin Al-Khattab was asked about this Ayah: And when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify as to themselves: "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this (7:172).'" So 'Umar bin Al-Khattab said: "I heard the Messenger of Allah () being asked about it. So the Messenger of Allah () said: 'Indeed Allah created Adam, then He wiped his back with His Right Hand, and his offspring came out of him. So he said: "I created these for Paradise, and they will do the deeds of the people of Paradise." Then He wiped his back, and his offspring came out of him. So He said: "I created these for the Fire, and they will do the deeds of the people of the Fire." A man said: 'Then of what good is doing deeds O Messenger of Allah!' The Messenger of Allah () said: 'Verily, when Allah created a man for Paradise, He makes him perform the deeds of the people of Paradise, until he dies doing one of the deeds of the people of Paradise. So Allah will admit him into Paradise. And when He created a man for the Fire, He makes him perform the deeds of the people of the Fire until he dies doing the deeds of the people of the Fire. So Allah will enter him into the Fire
3076. Narrated Abu Hurairah:that the Messenger of Allah () said: "When Allah created Adam He wiped his back and every person that He created among his offspring until the Day of Resurrection fell out of his back. He placed a ray of light between the eyes of every person. Then He showed them to Adam and he said: 'O Lord! Who are these people?' He said: 'These are your offspring.' He saw one of them whose ray between his eyes amazed him, so he said: 'O Lord! Who is this?' He said: 'This is a man from the latter nations of your offspring called Dawud.' He said: 'Lord! How long did You make his lifespan?' He said: 'Sixty years.' He said: 'O Lord! Add forty years from my life to his.' So at the end of Adam's life, the Angel of death came to him, and he said: 'Do I not have forty years remaining?' He said: 'Did you not give them to your son Dawud?'" He said: "Adam denied, so his offspring denied, and Adam forgot and his offspring forgot, and Adam sinned, so his offspring sinned
3077. Narrated Samurah bin Jundab:that the Prophet () said: "When Hawwa became pregnant, Iblis came to her - and her children would not live (after birth) - so he said: 'Name him 'Abdul-Harith.' So she named him 'Abdul-Harith and he lived. So that is among the inspirations of Ash-Shaitan and his commands
3078. Narrated Abu Hurairah:that the Messenger of Allah () said: "When Allah created Adam" (and he mentioned) the Hadith
3079. Narrated Mus'ab bin Sa'd:from his father who said: "On the Day of Badr I brought a sword so I said: 'O Messenger of Allah! Indeed Allah has satisfied my breast (i.e. my desire) on the idolaters - or something like that - give me this sword.' So he said: 'This is not for me, nor is it for you.' I said: 'Perhaps he will give this to someone who did not go through some struggle I went through (fighting).' So the Messenger of Allah () came to me [and he said:] 'You asked me, but it was not up to me. But now it has occurred that it is up to me, so it is yours.'" He said: "So (the following) was revealed: They ask you about the spoils of war (8:)
3080. Narrated Ibn 'Abbas:"When the Messenger of Allah () was finished at Badr, it was said to him: 'You have to get the caravan, you can not settle for less than that.' Al-'Abbas called out while he was bound up: 'There is no use.' He said: 'For Allah, Most High, has promised you one of the two parties, and He gave you what He promised you.' He said: 'He has said the truth
3081. Narrated Ibn 'Abbas:from 'Umar bin Al-Khattab, who said: "The Prophet () looked over the idolaters, and there were a thousand of them, while his Companions were three-hundred and ten and some odd number of men. So the Prophet of Allah () faced the Qiblah, stretched forth his hands and began beseeching his Lord: 'O Allah! Fulfill what You promised for me. [O Allah! Bring about what You promised for me] O Allah! If you destroy this band of adherents to Islam, you will not be worshiped upon the earth,' He continued beseeching his Lord with his hands stretched, facing the Qiblah until his Rida fell from his shoulders. Abu Bakr came to him, took his Rida and placed it back upon his shoulders, then embraced him from behind and said: 'O Prophet of Allah! You have sufficiently beseeched your Lord, indeed He shall fulfill what He promised you.' So Allah, Blessed and Most High, revealed: When you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels in succession (8:9).' [Abu 'Eisa said:] This Hadith is Hasan Sahih Gharib. We do not know of it as a Hadith of 'Umar, except through the narration of 'Ikrimah bin 'Ammar, from Abu Zmail, and Abu Zmail's name is Simāk Al-Hanafi. And this was on the Day of Badr
3082. Narrated Abu Burdah bin Abi Musa:from his father, that the Messenger of Allah () said: "Allah sent down two guarantees of safety for the benefit of my Ummah: And Allah would not punish them while you are among them, nor will He punish them while they seek forgiveness (8:33). So when I pass, I leave seeking forgiveness among them until the Day of Resurrection
3083. Narrated 'Uqbah bin 'Amir:that the Messenger of Allah () recited this Ayah upon the Minbar: And make ready against them all you can of power (8:60). He

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said: "Verily! Power is shooting" - three times - "Verily! Allah will open the earth for you and suffice you with supplies, so let none of you forsake practicing with his arrows

3084. Narrated 'Amr bin Murrah:that Abu 'Ubaidah bin 'Abdullah narrated from 'Abdullah bin Mas'ud who said: "On the Day of Badr, when the captives were brought, the Messenger of Allah () said 'What do you say about these captives?' So he mentioned the story. And the Messenger of Allah () said 'Not one of them should be released without a ransom, or a blow to the neck.'" So 'Abdullah bin Mas'ud said: "O Messenger of Allah! With the exception of Suhail bin Baidam for indeed I heard him mentioning Islam." He said: "So the Messenger of Allah () was silent." He said: "I have not seen a day upon which I was more fearful of stones falling from the heavens upon my head than the day." [He said:] "Until the Messenger of Allah () said: 'Except for Suhail bin Al-Baida.'" He said: "And the Qur'an was revealed in accordance with the view of 'Umar. 'It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land...' until the end of the Ayat

3085. Narrated Abu Hurairah:that the Prophet () said: "None of the black heads (meaning the Children of Adam since (most of) their heads are black) before you partook of spoils of war, but fire from the heavens would be sent down upon them, consuming them." Sulaiman (one of the narrators) said "No one says this except for Abu Hurairah now. "So on the day of Badr when they had the spoils of war before it was made lawful for them, Allah [Most High] revealed: Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took

3086. Narrated Ibn 'Abbas:"I said to 'Uthman bin 'Affan: 'What was your reasoning with Al-Anfal - while it is from the Muthani (Surah with less than one-hundred Ayat), and Bara'ah while it is from the Mi'in (Surah with about one-hundred Ayat), then you put them together, without writing the line Bismillahir-Rahmanir-Rahim between them, and you placed them with the seven long (Surah) - why did you do that?' So 'Uthman said: 'A long time might pass upon the Messenger of Allah () without anything being revealed to him, and then sometimes a Surah with numerous (Ayat) might be revealed. So when something was revealed, he would call for someone who could write, and say: "Put these Ayat in the Surah which mentions this and that in it." When an Ayah was revealed, he would say: "Put this Ayah in the Surah which mentions this and that in it." Now Al-Anfal was among the first of those revealed in Al-Madinah, and Bara'ah among the last of those revealed of the Qur'an, and its narrations (those of Bara'ah) resembled its narrations (those of Al-Anfal), so we thought that it was part of it. Then the Messenger of Allah () died, and it was not made clear to us whether it was part of it. So it is for this reason that we put them together without writing Bismillahir-Rahmanir-Rahim between them, and we put that with the seven long (Surahs)

3087. Narrated Sulaiman bin 'Amr bin Al-Ahwas:"My father narrated to me that he attended the Farewell Hajj with the Messenger of Allah (). He () expressed his gratitude to Allah and praised Him, and reminded and exhorted, then he said: 'Which day is most sacred? Which day is most sacred? Which day is most sacred?' He said: "So the people said: 'The day of Al-Hajj Al-Akbar O Messenger of Allah!' So he said: 'Indeed, your blood, your wealth, your honor, is as sacred for you as the sacredness of this day of yours, in this city of yours, in this month of yours. Behold! None commits a crime but against himself, none offends a father for a son, nor a son for a father. Behold! Indeed the Muslim is the brother of the Muslim, so it is not lawful for the Muslim to do anything to his brother, which is not lawful to be done to himself. Behold! All Riba from Jahiliyyah is invalid, for you are the principle of your wealth, but you are not to wrong nor be wronged - except in the case of Riba of Al-'Abbas bin 'Abdul-Muttalib - otherwise it is all invalid. Behold! All retribution regarding cases of blood during Jahiliyyah are invalid. The first case of blood retribution invalidated among those of Jahiliyyah, is the blood of Al-Harith bin 'Abdul-Muttalib who was nursed among Banu Laith and killed by Hudhail. Behold! I order you to treat women well, for they are but like captives with you, you have no sovereignty beyond this over them, unless they manifest lewdness. If they do that, then abandon their beds, and beat them with a beating that is not painful. Then if they obey you, then there is no cause for you against them beyond that. Behold! There are rights for you upon your women, and rights for your women upon you. As for your rights upon them, then they are not to allow anyone on your bedding whom you dislike, nor to permit anyone whom you dislike in your homes. Behold! Indeed their rights upon you are that you treat them well in clothing them and feeding them

3088. Narrated 'Ali:"I asked the Messenger of Allah () about the day of Al-Hajj Al-Akbar, and he said: "The day of An-Nahr

3089. Narrated 'Ali:"The day of Al-Hajj Al-Akbar is the day of An-Nahr

3090. Narrated Anas bin Malik:"The Prophet () sent Abu Bakr with the (announcement of) Bara'ah (the declaration to publicize the disavowal of the idolaters). Then he summoned him and said: 'It is not right for anyone to convey this except a man among my family.'"So he called for 'Ali and gave it to him

3091. Narrated Ibn 'Abbas:"The Messenger of Allah () dispatched Abu Bakr ordering him to announce these statements. Then 'Ali followed him. When Abu Bakr was at a particular road, he heard the heavy breathing of Al-Qiswa, the she camel of the Messenger of Allah (), so Abu Bakr appeared frightened because he thought that it was the Messenger of Allah (). When he saw that it was 'Ali, he gave him the letter of the Messenger of Allah (), and told 'Ali to announce the statements. So he left to perform Hajj. During the day of At-Tashriq 'Ali stood to announce: 'The protection of Allah and His Messenger is removed from every idolater. So travel in the land for four months. There is to be no idolater performing Hajj after this year, nor may anyone perform Tawaf around the House while naked. None shall enter Paradise but a believer.' 'Ali was making the announcement, so when he became exhausted Abu Bakr would announce it

3092. Narrated Zaid bin Yuthai:"We asked 'Ali what he had been dispatched with during the Hajj. He said: 'I was sent with four: That there shall be no Tawaf around the House while naked, that if there is a treaty between someone and the Prophet (), then the treaty remains until its expiration, and whoever does not have a treaty, then he has the span of four months, none shall enter Paradise except a believer, and the idolaters and Muslims shall not congregate (for Hajj) after this year.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. It is the narration of [Sufyan] bin 'Uyainah from Abu Ishaq. Sufyan Ath-Thawri reported it from Abu Ishaq,

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from some of his companions, from 'Ali, and there is something about it from Abū Hurairah. (Another chain) from Zaid bin Yuthai' from 'Ali with similar wordings. (Another chain) Zaid bin Uthal' from 'Ali with similar wordings. [Abu 'Eisa said:] Both narrations have been reported from Ibn 'Uyainah; from Ibn Uthai' and from Ibn Yuthai'. What is correct is that he is Zaid bin Yuthai'. Shu'bah reported a different narration from Abu Ishaq [from Zaid], and he was mistaken in it, he said: "From Zaid bin Uthail" and no one corroborated him in that. [There is something on this topic from Abu Hurairah]

3093. Narrated Abu Sa'eed:that the Messenger of Allah () said: "When you see a man frequenting the Masjid, then testify to his faith. Indeed Allah, Most High, said: The Masjid shall be maintained by those who believe in Allah and the Last day (9:18)." (Another chain) from Abu Sa'eed from the Prophet () with similar wording except that he said: "Yata'ahadul Masjid

3094. Narrated Thawban:"When (the following) was revealed: And those who hoard up gold and silver... (9:34)" He said: "We were with the Messenger of Allah () during one of his journeys, so some of his Companions said: (This) has been revealed about gold and silver, if we knew which wealth was better then we would use it. So he () said: 'The most virtuous of it is a remembering tongue, a grateful heart, and a believing wife that helps him with his faith

3095. Narrated 'Adi bin Hatim:"I came to the Prophet () while I had a cross of gold around my neck. He said: 'O 'Adi! Remove this idol from yourself!' And I heard him reciting from Surah Bara'ah: They took their rabbis and monks as lords besides Allah (9:31). He said: 'As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful

3096. Narrated Anas:that Abu Bakr narrated to him, he said: "While were in the cave, I said to the Prophet (): 'If one of them were to look down at his feet, then he would see us under his feet.' So he said: 'O Abu Bakr! What do you think about two, the third of whom is Allah?

3097. Narrated Ibn 'Abbas:"I heard 'Umar bin Al-Khattab saying: 'When 'Abdullah bin Ubayy died, the Messenger of Allah () was called to perform the funeral prayer over him. The Messenger of Allah () came to him, and when he stood over him, about to perform the prayer, he turned until he was standing at his chest. I said: "O Messenger of Allah! (You pray) for Allah's enemy 'Abdullah bin Ubayy, who on this day said this and that" - mentioning different days. He said: "The Messenger of Allah () was smiling until I had said too much to him and he said: 'Leave me O 'Umar! Indeed I have been given the choice, so I chose. I was told: Whether you ask forgiveness for them, or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them (9:80). If I knew that were I to ask more than seventy times that he would be forgiven, then I would do so." He said: "Then he performed the Salat for him and walked with him (his funeral procession) and he stood at his grave until it was finished. I was amazed at myself and my daring to talk like that to the Messenger of Allah (), while Allah and His Messenger () know better. But by Allah! It was not long until these two Ayat were revealed: 'And never pray for any of them who dies nor stand at his grave... (9:84) until the end of the Ayah. He said: "So afterwards the Messenger of Allah () did not perform the Salat for a hypocrite, nor would he stand at his grave until Allah took him

3098. Narrated Ibn 'Umar:"'Abdullah bin 'Abdullah bin Ubayy came to the Messenger of Allah () when his father died, and said: 'Give me your shirt to shroud him in and perform the Salat upon him, and seek forgiveness for him.' So he () gave him his shirt, and said: 'When you are finished then inform me.' So when he wanted to perform the Salat, 'Umar tugged at him and said: 'Has not Allah prohibited that you perform Salat over the hypocrites?' He said: 'I have been given the choice between two: 'Whether you seek forgiveness for them or you do not seek forgiveness for them.... (9:80)' So he performed the Salat for him. Then Allah revealed: 'And never pray for any of them who dies, nor stand at his grave... (9:84)' So he abandoned praying for them

3099. Narrated Abu Sa'eed Al-Khudri:"Two men disagreed over the Masjid whose foundation was laid upon Taqwa from the first day (9:108). A man said: 'It is Masjid Quba' and the other said: 'It is the Masjid of the Messenger of Allah ().' So the Messenger of Allah () said: 'It is this Masjid of mine

3100. Narrated Abu Hurairah:that the Prophet () said: "This Ayah was revealed about the people of Quba: In it are men who love to purify themselves. And Allah loves those who make themselves pure (9:108)." He said: "They used water to perform Istinja so this Ayah was revealed about them

3101. Narrated 'Ali:"I heard a man seeking forgiveness for his parents who were idolaters, so I said to him: 'You seek forgiveness for your parents while they are idolaters?' He said: 'Did Ibrahim not seek forgiveness for his father, and he was an idolater?' So I mentioned that to the Prophet () and (the following) was revealed: It is not for the Prophet nor those who believe, that they should seek forgiveness for the idolaters (9:)

3102. Narrated 'Abdur-Rahman bin Ka'b bin Malik:from his father who said: "I did not remain behind from any of the battles the Prophet () fought in, until the battle of Tabuk, except for Badr. And the Prophet () did not scold anyone who remained behind from Badr, because he only went out to look for the caravan. The Quraish came out to help their caravan, so they met without an appointment as Allah the Mighty and Sublime, said. By my life, people consider the most honorable of battles of the Messenger of Allah () to be that of Badr, but I would not have liked to attend it instead of my oath of allegiance on the night of Al-'Aqabah when we took a covenant for Islam. Afterwards, I did not stay behind from the Prophet () until the battle of Tabuk, and it was the last of the battles he fought. The Messenger of Allah () informed the people of the departure" - and he mentioned the Hadith in its entirety, and said - "So I went to the Prophet () and he was sitting in the Masjid, surrounded by the Muslims. He was beaming like the moon beams. When he was happy about a matter he would beam. So I came and said in front of him. He said: 'Receive glad tidings - O Ka'b bin Malik - of the best day you have seen since your mother bore you!' So I said: 'O Prophet of Allah! Is it from Allah or from you?' He said: 'From Allah.' Then he recited these Ayat: Allah has forgiven the Prophet, the Muhajirin, and the Ansar who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful (9:117). [until he reached: Verily, Allah is the One Who accepts repentance, Most Merciful (9:118).] He said: "And it was about us that (the following) was revealed as well: Have Taqwa of Allah, and be with those who are true (9:119)." He said: "O Prophet of Allah! Part of my repentance is to not say but the truth,

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and give up all of my wealth as charity for Allah and His Messenger.' So the Prophet () said: 'Keep some of your wealth for yourself, for indeed that is better for you.' I said: 'So I will keep my share from Al-Khaibar.'" He said: "So after my acceptance of Islam, Allah did not grant me a greater favor than when I and my two companions told the truth to the Messenger of Allah () and we were not among the liars to be ruined like the others were ruined. Indeed I hope that Allah will not test anyone over telling the truth as he tested me. I did not resort to a lie ever since then, and I hope that Allah will protect me regarding what remains to come

3103. Narrated Az-Zuhri: "From 'Ubaid bin As-Sabbaq, that Zaid bin Thabit narrated to him, he said: 'Abu Bakr As-Siddiq sent for me - (regarding) those killed at Al-Yamamah - and 'Umar bin Al-Khattab was with him. He (Abu Bakr) said: "'Umar came to me and said: The fighting inflicted many casualties among the reciters of the Qur'an on the Day of Al-Yamamah, and I fear that there will be more casualties among the reciters in other parts of the land, such that much of the Qur'an may be lost. In my view, you should order that the Qur'an be collected.'" Abu Bakr said to 'Umar: "How can I do something which was not done by the Messenger of Allah ()?" 'Umar said: 'By Allah! It is something good.' 'Umar continued trying to convince me until Allah opened up my chest to that which He had opened the chest of 'Umar, and I saw it as he saw it." Zaid said: 'Abu Bakr said: "You are a young wise man, and we have no suspicions of you. You used to write down the Revelation for the Messenger of Allah as the Qur'an was revealed." He (Zaid) said: 'By Allah! If they had ordered to move one of the mountains it would have been lighter on me than that.' He said: 'I said: "How will you do something which was not done by the Messenger of Allah ()?" Abu Bakr said: "By Allah! It is something good." Abu Bakr and 'Umar continued trying to convince me, until Allah opened up my chest for that, just as He had opened their chests, the chest of Abu Bakr and the chest of 'Umar. So I began searching for Qur'anic material from parchments, leaf stalks of date-palms and Al-Likhaf - meaning stones - and the chests of men. I found the end of Surah Bara'ah with Khuzaimah bin Thabit: Verily, there has come to you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers (he is) full of pity, kind, and merciful. But if they turn away, say: "Allah is sufficient for me. There is no god but He, in Him I put my trust, and He is the Lord of the Mighty Throne (9:)

3104. Narrated Az-Zuhri: from Anas who said: "Hudhaifah bin Al-Yaman came to 'Uthman, at the time when the people of Ash-Sham and the people of Al-'Iraq were waging war to conquer Arminiya and Adharbijan. Hudhaifah saw their (the people of Ash-Sham and Al-'Iraq) different forms of recitation of the Qur'an. So he said to 'Uthman: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthman) sent a message to Hafsah (saying): 'Send us the manuscripts so that we may copy them in the Musahif (plural of Mushaf: a written copy of the Qur'an) then we shall return it to you.' So Hafsah sent the manuscripts to 'Uthman bin 'Affan. 'Uthman then sent order for Zaid bin Thabit, Sa'eed bin Al-'As, 'Abdur-Rahman bin Al-Harith bin Hisham, and 'Abdullah bin Az-Zubair to copy the manuscripts in the Musahif. 'Uthman said to the three Quraish men: 'In case you disagree with Zaid bin Thabit on any point in the (recitation dialect of the) Qur'an, then write it in the dialect of Quraish for it was in their tongue.' So when they had copied the manuscripts, 'Uthman sent one Mushaf from those Musahif that they had copied to every province." Az-Zuhri said: "Kharijah bin Zaid [bin Thabit] narrated to me that Zaid bin Thabit said: 'I missed an Ayah of Surat Al-Ahzab that I heard the Messenger of Allah () reciting: Among the believers are men who have been true to their covenant with Allah, of them some have fulfilled their obligations, and some of them are still waiting (33:23) - so I searched for it and found it with Khuzaimah bin Thabit, or Abu Khuzaimah, so I put it in its Surah.'" Az-Zuhri said: "They differed then with At-Tabut and At-Tabuh. The Quraish said: At-Tabut while Zaid said: At-Tabuh. Their disagreement was brought to 'Uthman, so he said: 'Write it as At-Tabut, for it was revealed in the tongue of the Quraish.'" Az-Zuhri said: "'Ubaidullah bin 'Abdullah bin 'Utbah informed me that 'Abdullah bin Mas'ud disliked Zaid bin Thabit copying the Musahif, and he said: 'O you Muslim people! I am removed from recording the transcription of the Mushaf and it is overseen by a man, by Allah, when I accepted Islam he was but in the loins of a disbelieving man' - meaning Zaid bin Thabit - and it was regarding this that 'Abdullah bin Mas'ud said: 'O people of Al-'Iraq! Keep the Musahif that are with you, and conceal them. For indeed Allah said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement (3:161). So meet Allah with the Musahif.'" Az-Zuhri said: "It was conveyed to me that some men amongst the most virtuous of the Companions of the Messenger of Allah () disliked that view of Ibn Mas'ud

3105. Narrated Suhaib: from the Prophet (), regarding the saying of Allah Most High: And for those who have done good is the best and even more (10:26) - He () said: "When the inhabitants of Paradise have entered Paradise a caller will call out: 'Indeed there remains for you a promise with Allah, and He wants to reward you with it.' They will say: 'Have your faces not been made bright, have we not been saved from the Fire, and have we not been admitted into Paradise?'" He said: "So the Veil will be lifted." He said: "By Allah! Nothing given to them [by Allah] will be more beloved to them than looking at Him

3106. Narrated 'Ata bin Yasar: from a man among the people of Egypt who said: "I asked Abu Ad-Darda about this Ayah: For them is good news in the life of the present world (10:64). He said: 'No one asked me about since I asked the Messenger of Allah () about it, and he () said: "No one asked me about it other than you, since it was revealed. It is the righteous dream that the Muslims sees, or that is seen about him." (Another chain) with similar wording. (Another chain) from Abu Salib, from Abu Ad-Darda', from the Prophet () with similar, and it does not contain: "From 'Ata' bin Yasar

3107. Narrated Ibn 'Abbas: that the Messenger of Allah () said: "When Allah drowned Fir'awn he said: 'I believe that there is no god except the One that the children of Isra'il believe in.' So Jibrail said: 'O Muhammad! If you could only have seen me, while I was taking (the mud) from the sea, and filling his mouth out of fear that the mercy would reach him

3108. Narrated Shu'bah: "'Adi bin Thabit and 'Ata bin As-Sa'ib informed me, from Sa'eed bin Jubair, from Ibn 'Abbas - and one of them mentioned that it was from the Prophet () - that he mentioned that Jibra'il began shoving clay in the mouth of Fir'awn out of fear that he would say La Ilaha Illallah and Allah would have

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mercy upon him - or fearing that Allah would have mercy upon him

3109. Narrated Waki' bin Hudus:from his uncle Abu Razin who said: "I said: 'O Messenger of Allah! Where was our Lord before He created His creation?' He said: 'He was (above) the clouds - no air was under him, no air was above him, and He created His Throne upon the water.'" Ahmad [bin Mani'] said: "Yazid bin Harun said (regarding) the air - 'It means there was nothing with him

3110. Narrated Abu Musa:that the Messenger of Allah () said: "Indeed Allah Blessed and Most High gives respite (Yumli)" and perhaps he said: "(Yumhil)" respite to the wrong-doer until, when He seizes him, and he cannot escape." Then he recited the Ayah: Such is the punishment of your Lord when He seizes the towns while they are doing wrong (11:)

3111. Narrated Ibn 'Umar:that 'Umar bin Al-Khattab said: "When this Ayah was revealed: Some among them will be wretches and (others) blessed (11:105). I asked the Messenger of Allah () saying: 'O Prophet of Allah! Based upon what are we then working; something that has already finished or something that has not yet happened?' He said: 'Rather something that has happened, and the Pens have already passed over it O 'Umar! But for everyone, what he has been created for is made easy

3112. Narrated 'Abdullah:"A man came to the Prophet () and said: 'I fondled a woman who lives on the edge of Al-Madinah, and I did with her what is less than intercourse, and here I am, so judge in my case as you will.' So 'Umar said to him: 'Allah covered you, so you should have covered yourself.' The Messenger of Allah () did not give him any reply. The man left but the Messenger of Allah () sent a man after him to call him. He recited to him: 'And perform Salat, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful (11:114) until the end of the Ayah. A man among the people said: 'Is this specific for him?' He () said: 'No. Rather for all of the people.'" [Abu 'Eisa said:] This Hadith is Hasan Sahih. This is how it was reported by Isra'il from Simāk, from Ibrahim, from 'Alqamah and Al-Aswad, from 'Abdullāh from the Prophet , and it is similar. Shu'bah reported it from Simāk [bin Harb], from Ibrahim, from AlAswad, from 'Abdullāh from the Prophet similarly. Sufyan AthThawri reported the same from Simāk, from Ibrahim, 'AbdurRahman bin Yazld, from 'Abdullāh from the Prophet (). And the narrations of these people are more correct than the narration of Ath-Thawri. (Another chain) from 'Abdullāh from the Prophet with similar. (Another chain) from 'Abdullāh bin Mas'ud from the Prophet () with similar in meaning, but he did not mention "from Al-A'mash" in it. And Sulaimān At-Taimi reported this Hadith from Abu 'Uthmān An-Nahdi, from Ibn Mas'ud from the Prophet

3113. Narrated Mu'adh bin Jabal:"A man came to the Prophet () and said: 'O Messenger of Allah! What do you say about a man who meets a woman and there is no acquaintance between them. So there is nothing that a man who would do with his wife but he does it with her, except that he does not have intercourse with her?'" He said: "So Allah revealed: And perform the Salat, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful (11:114). So he ordered him to perform Wudu and Salat." Then Mu'adh said: "I said: 'O Messenger of Allah! Is that specifically for him, or for the believers in general?' He said: 'Rather it is for the believers in general

3114. Narrated Ibn Mas'ud:that a man unlawfully kissed a woman. So he came to the Prophet () to ask him about its atonement. So (the following) Ayah was revealed: And perform the Salat, at the two ends of the day and in some hours of the night (11:114). The man said: "Is this for me O Messenger of Allah?" He said: "For you and for whoever does that among my Ummah

3115. Narrated Musa bin Talhah:that Abu Al-Yasar said: "A woman came to me selling dates. I said to her: 'There are better dates than these in the house.' So she entered the house with me. I had an urge for her so I began kissing her. I went to Abu Bakr and mentioned that to him, so he said: 'Cover what you have done, repent, do not inform any one, and never do it again.' So I went to 'Umar and mentioned that to him. He said: 'Cover what you have done, repent, do not inform any one, and never do it again.' Then I went to the Prophet () and mentioned it to him." He said: 'Is this how you take care of the wife of someone who is away fighting in Allah's cause?' Such that he had wished he had not accepted Islam until that very time, and he thought that he must be one of the people of the Fire." He said: "The Messenger of Allah () bowed his head for a long time, until Allah revealed to him: And perform the Salat, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful (11:114). Abu Al-Yasar said: "So I went to him and the Messenger of Allah () recited it for me. A companion of his said: "O Messenger of Allah! Is this specific, or is it for the people in general?" He said: "Rather it is for the people in general

3116. Narrated Abu Hurairah:that the Messenger of Allah () said: "Indeed, the honorable, the son of the honorable, the son of the honorable, the son of the honorable: Yusuf bin Ya'qub bin Ishaq bin Ibrahim." He said: "And if I were to have remained in the prison as long as Yusuf, then the messenger came, I would have accepted." Then he recited: When the messenger came to him, he said: "Return to your king and ask him: 'What happened to the women who cut their hands? (12:50)' He said: "May Allah have mercy upon Lut, certainly he used to lean toward powerful support, since he said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support (11:80)." So Allah did not send a Prophet after him except among a high ranking family (Dhirwah) among his people." (Another chain) except that he said: "Allah did not send a Prophet after him except among a wealthy family (Tharwah) among his people." Muhammad bin 'Amr said: "Ath-Tharwah is riches and power. [Abu 'Eisa said:] This is more correct than the narration of AlFadl bin Must, (a narrator in the chain of no. 3116) and this Hadith is Hasan

3117. Narrated Ibn 'Abbas:"The Jews came to the Prophet () and said: 'O Abul-Qasim! Inform us about the thunder, what is it?' He said: 'An angel among the angels, who is responsible for the clouds. He has a piece of fire wherever that he drives the clouds wherever Allah wills.' They said: 'Then what is this noise we hear?' He said: 'It is him, striking the clouds when he drives them on, until it goes where it is ordered.' They said: 'You have told the truth.' They said: 'Then inform

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us about what Isra'il made unlawful for himself.' He said: 'He suffered from sciatica, and he could not find anything agreeable due to it (to consume) except for camel meat and its milk. So for that reason he made it unlawful.' They said: 'You have told the truth

3118. Narrated Abu Hurairah:that the Prophet () commented on: "Some of them We make more excellent than others to eat (13:4)." He said: "The Daqal, the Persian (referring to different kind of dates), the sweet, the bitter

3119. Narrated Anas bin Malik:"The Messenger of Allah () was brought a dish with unripe dates on it. He said: The parable of a goodly word is that of a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (14:24 & 25).' And he said: 'It is the date-palm.' And the parable of an evil tree uprooted from the surface of the earth, having no stability (14:26). He said: 'It is the colocynth tree

3120. Narrated Al-Bara:that regarding Allah's saying: Allah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter (14:27). The Prophet () said: "In the grave, when it is said to him: 'Who is your Lord? What is your religion? And who is your Prophet?

3121. Narrated Masruq:"Aishah recited this Ayah: The Day when the earth will be changed to another earth (14:48). She said: 'O Messenger of Allah! Where will the people be?' He said: 'Upon the Sirat

3122. Narrated Ibn 'Abbas:"There was a woman who performed Salat behind the Messenger of Allah () who was the most beautiful among the people. Some of the people would go forward to the first line so as not to see her. Others would go back to the last line so when he would bow, he could look at her from under his armpit. So Allah revealed: Indeed We know those who try to come forward among you, and We know those who try to go back (15:)

3123. Narrated Ibn 'Umar:that the Prophet () said: "There are seven gates of Jahannam: Among them a gate for whoever carries a sword against my Ummah." Or he said: "Against the Ummah of Muhammad

3124. Narrated Abu Hurairah:that the Messenger of Allah () said: "Al-Hamdulillah is Umm Al-Qur'an and Umm Al-Kitab and the seven oft-repeated

3125. Narrated Ubayy bin Ka'b:that the Messenger of Allah () said: "Allah has not revealed the likes of Umm Al-Kitab in the Tawrah, nor the Injil. It is the seven oft-repeated, and (Allah said) 'It is divided between Myself and My slave, and My slave shall have what he asks for

3126. Narrated Anas bin Malik:that regarding Allah's saying: We shall certainly call all of them to account. For all that they used to do (15:92 & 93). The Prophet () said: "About saying La Ilaha Illallah

3127. Narrated Abu Sa'eed Al-Khudri:that the Messenger of Allah () said: "Beware of the believer's intuition, for indeed he sees with Allah's Light." Then he recited: Surely in this are signs for those who see (15:)

3128. Narrated 'Abdullah bin 'Umar:"I heard 'Umar bin Al-Khattab saying: 'The Messenger of Allah () said: "Four before Zuhri, after the zenith, are reckoned with their like from Salat As-Sahri (meaning the reward is like that of the two Sunan and obligatory Rak'ah of Fajr)." The Messenger of Allah () said: "There is nothing but that it glorifies Allah at that hour." Then he recited the Ayah: Their shadows shift from right to left, prostrating to Allah while they are humble (16:)

3129. Narrated Ubayy bin Ka'b:"On the Day of Uhud, sixty-four of the Ansar were killed, and six from the Muhajirin, one of whom was Hamzah, and they mutilated them, so the Ansar said: 'If, (in the future) we are able to kill them on a day like this, we would mutilate from among them as twice as they (mutilate from among us).'" He said: "So on the day of the Conquest of Makkah, Allah revealed: And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience, then it is better for those who are patient (16:126). So a man said: 'There shall be no Quraish after today.' But the Messenger of Allah () said: 'Leave the people, except for four

3130. Narrated Abu Hurairah:that the Prophet () said: "When I was taken on the Night of Isra I met Musa." He described him saying: "He was a man who was" and I think he said: "A thin man, whose hair was as if he was a man from Shanu'ah." He said: "I met 'Eisa" he described him saying: "Of average build, with a red face, as if he had just come out of the Dimas" meaning the bath-house. "And I saw Ibrahim" he said: "I am the one among his offspring that most resembles him" and he said: "I was brought two vessels, one of them containing milk and the other containing wine. I was told: 'Take whichever one of them you wish.' So I took the milk to drink from it. It was said to me: 'You were guided to the Fitrah' or: 'You chose the Fitrah, if you had take the wine your Ummah would have strayed

3131. Narrated Anas:that Al-Buraq was brought to the Prophet () on the Night of Isra, saddled and reined, but he shied from him. So Jibra'il said to him: "is it from Muhammad that you do this? By your Lord! There is no one more honorable to your Lord than him." He said: "Then he started sweating profusely

3132. Narrated Ibn Buraidah:from his father that the Messenger of Allah () said: "When we reached Bait Al-Maqdis, Jibra'il pointed with his finger causing a crack in the rock, and he tied Al-Buraq to it

3133. Narrated Jabir bin 'Abdullah:that the Messenger of Allah () said: "When the Quraish belied me, I stood in the Hijr, and Allah displayed Bait Al-Maqdis to me, so I informed them of its features as I was looking at it

3134. Ibn 'Abbas commented on Allah, the Most High, saying:And We made not the vision which We showed but a trial for mankind (17:60). He said: "It is the vision he saw with his eyes, on the night the Prophet () was taken on the journey to Bait Al-Maqdis. And the accursed tree in the Qur'an (17:60). He said: "It is the Zaqqum tree

3135. Narrated Abu Hurairah:regarding Allah, Most High, saying: "And recite the Qur'an in the early dawn. Verily the recitation of the Qur'an in the early dawn is ever witnessed (17:78)." The Prophet () said: "It is witnessed by the angels of the night and the angels of the day

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3136. Narrated Abu Hurairah:that regarding the saying of Allah, Most High: "The Day when We shall call together all human beings with their (respective) Imam (17:71)" the Prophet () said: "One of you will be called out to be given his record in his right hand, he will be grown in his body to sixty forearm-lengths, his face will be whitened, and a crown of sparkling pearls will be placed upon his head. So he will go to his companions, who can see him from afar, and they will say: 'O Allah! Bring this one to us, and let us be blessed by him.' Until he reaches them, and says to them: 'Receive the good news! For each man among you shall be the likes of this.'" [He () said:] "As for the disbeliever, then his face shall be blackened, he will be grown in his body to sixty forearm-lengths in the image of Adam, he will given a crown, and his companions will see him and say: 'We seek refuge in Allah from the evil of this one. O Allah! Do not bring this one to us.'" He said: "So when he reaches them, they say: 'O Allah! Take him away' so they will be told: 'May Allah cast you away! Indeed for each man among you is the likes of this

3137. Narrated Abu Hurairah:regarding Allah's saying: "It may be that your Lord will raise you to a praised station (17:79)" that the Messenger of Allah () was asked about it and he said: "It is the intercession

3138. Narrated Ibn Mas'ud:"The Messenger of Allah () entered Makkah during the year of the Conquest, and there were three hundred and sixty Nusb (Altars to sacrifice to idols) around the Ka'bah. So the Prophet () started hitting them with a stick he had in his hand" - or perhaps he said: "With a piece of wood, and he was saying: The truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish (17:81). The truth has come and falsehood can neither originate anything nor resurrect (anything) (34:)

3139. Narrated Ibn 'Abbas:"The Prophet () was in Makkah, then Hijrah was ordered, so the following was revealed to him: Say: 'My Lord! Let my entry be good, and likewise my exit be good. And grant me from You a helping authority (17:)

3140. Narrated Ibn 'Abbas:"The Quraish said to the Jews: 'Give us something that we can ask this man about.' So he said: 'Ask him about the Ruh.' So they asked him about the Ruh. So Allah Most High, revealed: They ask you concerning the Ruh. Say: The Ruh is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little (17:85). They replied: 'We have been given immense knowledge, we were given the Tawrah, and whoever has been given the Tawrah, then he has indeed been given a wealth of knowledge.' So the following was revealed: Say: 'If the sea were ink for the Words of my Lord, surely the sea would be exhausted (before the Words of my Lord would be finished.) (18:)

3141. Narrated 'Abdullah:"I took a walk with the Prophet () on a farm in Al-Madinah, and when he reclined upon a palm-leaf stalk, a group of Jews were passing by. Some of them said, 'We should question him.' Others said: 'Do not question him for he might tell you something that you do not like.' They said to him: 'O Abul-Qasim, narrated to us about the Ruh.' The Prophet () stood for some time, he raised his head toward the heavens, and I recognized revelation was coming to him, until the revelation ceased. Then he () said: "The Ruh is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little (17:)

3142. Narrated Abu Hurairah:that the Messenger of Allah () said: "People will be gathered in three classes on the Day of Resurrection: A class walking, a class riding, and a class upon their faces." It was said: "O Messenger of Allah! How will they walk upon their faces?" He said: "Indeed the One Who made them walk upon their feet, is able to make them walk upon their faces. Verily they will try to protect their faces from every bump and thorn

3143. Narrated Bahz bin Hakim:from his father, from his grandfather [who said:] "The Messenger of Allah () said: 'Indeed you shall be gathered walking, riding, and being dragged upon your faces

3144. Narrated Safwan bin 'Assal Al-Muradi:"A Jew said to his companion: 'Accompany us to this Prophet.' So his companion said: 'Do not say: "Prophet," for if he hears you calling him a Prophet then he will be happy.' So they went to the Prophet () to question him about Allah, the Most High, saying: And indeed we gave Musa nine clear signs (17:101). So the Messenger of Allah () said to them: 'Do not associate anything with Allah, nor commit unlawful intercourse, nor take a life which Allah has made prohibited, except for what is required (in the law), nor steal, nor practice magic, nor hasten to damage the reputation of an innocent person in front of a ruler, so that he will be killed, nor consume Riba, nor falsely accuse the chaste woman, nor turn to flee on the day of the march (i.e. flee from war).' - Shu'bah was in doubt - 'and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet and they said: 'We bear witness that you are a Prophet.' So he said: 'Then what prevents you from accepting Islam?' They said: 'Because Dawud supplicated to his Lord, that his offspring never be devoid of Prophets, and we feared that if we follow you then the Jews will kill us

3145. Narrated Sa'eed bin Jubair:from Ibn 'Abbas, regarding: 'And offer your Salat neither aloud nor in a low voice (17:110)." He said: "It was revealed in Makkah. When the Messenger of Allah () would raise his voice with the Qur'an, the idolaters would insult him, the One Who revealed it, and the one who came with it. So Allah revealed: And offer your Salat neither aloud so that they would not insult the Qur'an and the One who revealed it, and the one who came with it, nor in a low voice (too low) such that you can let your Companions hear it, and learn it from you

3146. Narrated Sa'eed bin Jubair:from Ibn 'Abbas regarding Allah's saying: "And offer your Salat neither aloud nor in a low voice but follow a way between." He said: "It was revealed when the Messenger of Allah () was hiding himself in Makkah, and when he led his Companions in Salat, he would raise his voice with the Qur'an. So when the idolaters heard it they would insult the Qur'an, the One Who revealed it, and the one who came with it. So Allah, Most High, said to His Prophet: 'And offer your Salat neither aloud' that is: Your recitation, so that the idolaters would not hear it and insult the Qur'an. 'Nor in a low voice (too low)' for your Companions, 'but follow a way between

3147. Narrated Zirr bin Hubaish:"I said to Hudhaifah bin Al-Yaman: 'Did the Messenger of Allah () perform Salat in Bait Al-Maqdis?' He said: 'No.' I said: 'But he

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did.' He said: 'You say that, O bald one! Based upon what do you say that?' I said: 'Based upon the Qur'an, (the Judge) between you and I is the Qur'an.' So Hudhaifah said: 'Whoever argues using the Qur'an, then he has indeed succeeded.'" (One of the narrators) Sufyan said: 'He means: 'He has indeed proven'" - and perhaps he (Sufyan) said: "He triumphed." He (Zirr) said: "Glorified is He Who took His slave for a journey by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa (17:1)." He (Hudhaifah) said: 'Do you see (this proves that) he () performed Salat in it?' I said: 'No.' He said: 'If he had performed Salat in it, then it would have been required upon you that you perform Salat in it, just as it is required that you perform Salat in Al-Masjid Al-Haram.' Hudhaifah said: 'The Messenger of Allah () was brought a beast with a long back - stretching out like this - one stride of it, is as far as his vision. So, the two of them remained upon the back of Al-Buraq until they saw Paradise and the Fire, and all of what has been prepared for the Hereafter, then they returned back to where they began.' He said: 'They say that he was fettered, but for what? Because he might flee? The Knower of the unseen and the witness subdued him

3148. Narrated Abu Sa'eed Al-Khudri:that the Messenger of Allah () said: "I am the chief of the children of Adam on the Day of Judgement and I am not boasting, and in my hand is the banner of praise and I am not boasting, and there has been no Prophet since Adam or other than him, except that he is under my banner. And I am the first for whom the earth will split open, and I am not boasting." He said: "The people will be frightened by three frights. So they will come to Adam saying: 'You are our father Adam, so intercede for us with your Lord.' So he says: 'I committed a sin for which I was expelled to the earth, so go to Nuh.' So they will come to Nuh and he will say: 'I supplicated against the people of the earth, so they were destroyed. So go to Ibrahim.' So they will go to Ibrahim, and he says: 'I lied three times.'" Then the Messenger of Allah () said: "He did not lie except defending Allah's religion." "So go to Musa.' So they will come to Musa, and he will say: 'I took a life. So go to 'Eisa. So they go to 'Eisa and he says: 'I was worshiped besides Allah. So go to Muhammad ().'" He said: "So they will come to me, and I will go to them." (One of the narrators) Ibn Ju'dan said: "Anas said: 'It is as if I am looking at the Messenger of Allah (), and he is saying: "So I will take hold of a ring of a gate of Paradise to rattle it, and it will be said: 'Who is there?' It will be said: 'Muhammad.' They will open it for me, and welcome me saying, 'Welcome.' I will fall prostrate and Allah will inspire me with statements of gratitude and praise and it will be said to me: 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted, speak, and your saying shall be heard.' And that is Al-Maqam Al-Mahmud about which Allah said: It may be that your Lord will raise you to Maqaman-Mahmud (17:79)." Sufyan said: "None of it is from Anas except this sentence: 'I will take hold of a ring of a gate of Paradise to rattle it

3149. Narrated Sa'eed bin Jubair:"I said to Ibn 'Abbas: 'Nawf Al-Bikali claims that Musa, of Banu Isra'il is not the companion of Al-Khidr. He said: 'The enemy of Allah has lied. I heard Ubayy bin Ka'b saying: "I heard the Messenger of Allah () say 'Musa stood to deliver a Khutbah to the children of Isra'il. He was asked: "Who is the most knowledgeable among the people?" He said: "I am the most knowledgeable." So Allah admonished him, since he did not refer the knowledge back to Him. Allah revealed to him: "A slave, among My slaves at the junction of the two seas, is more knowledgeable than you." So Musa said: "O Lord! How can I meet him?" He said to him: "Carry a fish in a basket, wherever you lose the fish, then he is there." So he set off, and his boy set off with him - and he was Yusha' bin Nun. Musa put a fish in a basket, he and the boy set off walking, until when they reached a rock, Musa and his boy fell asleep. The fish was flopping around in the basket, falling into the sea.' He said: 'Allah held back the flow of water until it was like a tunnel, and the fish could glide. Musa and his boy were amazed. They set off the remainder of the day and the night, and Musa's companion forgot to inform him (of the escape of the fish). When Musa arose in the morning, he said to his boy: Bring us our morning meal; truly we have suffered much fatigue in this, our journey (18:62).' He said: 'He had not gotten tired until he passed the place which Allah had ordered him to go. He said: Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitan made me forget to remember it. It took its course into the sea in a strange way (18:63). Musa said: That is what we have been seeking. So they went back, retracing their tracks (18:64). He said: 'So they began retracing their tracks.'" Sufyan (one of the narrators) said: "People claim that there is a spring of life at that rock, no dying person has its water poured over him, but he becomes alive, and the fish came in contact with some of it, so when the water dropped on it he became alive." "He [the Prophet (ﷺ)] said: 'They retraced their tracks until they arrived at the rock to see a man covered in a garment. Musa greeted him, and he replied: Is there such a greeting in your land? He said: I am Musa. He said: Musa of the children of Isra'il? He said: Yes. He said: O Musa! Indeed you have some knowledge from Allah, which Allah taught you, which I have not been taught, and I have some knowledge from Allah, which Allah taught me, which you have not been taught.' So Musa said: May I follow you so that you may teach me something of the knowledge which you have been taught? (18:66) He said: Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not? He said: If Allah wills, you will find me patient, and I will not disobey you at all (18:67-69). Al-Khadir said to him: Then if you follow me, ask me not about anything until I myself mention it to you (18:70). Musa said: Yes. So Musa and Al-Khadir set off walking along the shore of the sea. A boat was passing by them, and they spoke to them (the crew) asking them to let them get on board. They recognized Al-Khadir so they let the two of them ride without charge. Al-Khadir took one of the planks (in the boat) and removed it, so Musa said to him: These people gave us a ride free of charge, yet you sabotaged their boat so that its people will drown. Indeed you have done a dreadful thing (18:71). He said: Did I not tell you that you would not be able to have patience with me? (18:72). He said call me not to account for what I forgot, and be not hard upon me for my affair (18:73). Then they exited the boat, and while they were walking upon the shore, they saw a boy playing with two other boys. So Al-Khadir took him by his head, pulling it off with his hands, and he killed him. So Musa said to him: Have you killed an innocent person who killed no one! Verily you have done a horrendous thing (18:74). He said: Did I not tell you that you would not be able to have patience with me? (18:75) - he (the narrator) said: - "This was more severe than the first one" - He said: If I ask you about anything after this, you have received an excuse from me. So they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. There they found a wall on the verge of falling down (18:76 & 77). He (the narrator) said: - meaning leaning over - 'So Al-Khadir took his hand like this, so he set it up straight (18:77) so Musa said to him: We arrived at these people, they did not treat us as guests nor feed us. If you wished, surely you could have taken wages for it! He said: "This is the parting between you and I. I will tell you the interpretation of (those)

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things over which you were not able to be patient (18:77 & 78).'" The Messenger of Allah () said: 'May Allah have mercy upon Musa! We wish that he would have had patience, so that we could have more knowledge about that two of them.' He said: 'So the Messenger of Allah () said: 'The first time Musa had forgotten.' He said: 'And a sparrow came, until it perched on the edge of a boat, and pecked at the sea. So Al-Khadir said to him: My knowledge and your knowledge do not diminish anything from the knowledge of Allah, but like what this sparrow diminishes of the sea.' Sa'eed bin Jubair said: "and he would" - meaning Ibn 'Abbas - "recite: 'And there was before them a king who would take every useful boat by force (18:79).' And he would recite: 'As for the boy, he was a disbeliever (18:)

3150. Narrated Ibn 'Abbas:that Ubayy bin Ka'b narrated that the Prophet () said: "The boy that Al-Khidr killed was destined to be a disbeliever the day he was created

3151. Narrated Abu Hurairah:that the Messenger of Allah () said: "He was called Al-Khadir because he sat on a barren Farwah and it turned green beneath him

3152. Narrated Abu Ad-Darda:that regarding Allah's saying: And there was under it a treasure belonging to them (18:82) - the Prophet () said: "Gold and silver

3153. Narrated Abu Rafi'a: a Hadith of Abu Hurairah, from the Prophet (), regarding the 'barrier (18:93).' "They excavated each day, until when they are just about to penetrate it, their leader says: 'Go back so that you can penetrate it tomorrow!'" He said: "But Allah makes it return just as it was, until their appointed time, when Allah ordains to send them upon the people, and their leader says: 'Go back so you can penetrate it tomorrow, if Allah wills.' So he makes this exception." He said: "So they return, and find it just as it was when they left it. Then they penetrate it, and [they (Ya'juj & Ma'juj)] are released upon the people drinking up the water, and the people flee from them. They shoot their arrows into the heavens so they returned dyed with blood, and they say - crudely and arrogantly - 'We vanquished those in the earth, let us dominate the inhabitants of the heavens.' Then Allah sends Naghaf upon them, attaching to the nape of their necks, destroying them." He said: "By the One in Whose Hand is the soul of Muhammad! The beasts of the earth will become very fat and bloated with milk from their flesh

3154. Narrated 'Abdul-Hamid bin Ja'far:"My father informed me, from Ibn Mina, from ABu Sa'eed bin Abi Fadal Al-Ansari - and he was one of the Companions - who said: 'I heard the Messenger of Allah () said: "When Allah gathers the people on the Day of Judgement - a Day in which there is no doubt in - a caller will call out: 'Whoever committed Shirk in any of his deeds he did for Allah - then let him seek his reward from other than Allah. For indeed Allah is the most free of the partners from any need of Shirk

3155. Narrated Al-Mughirah bin Shu'bah:"The Messenger of Allah () sent me to Najran. They said to me: 'Do you people not recite: O sister of Harun (19:28) - while between Musa and 'Eisa there is such (gap) as there is?' I did not know how to respond to them. So when I returned to the Prophet (), I told him about that, and he said: 'Why didn't you tell them that they were named after their Prophets and righteous people before them

3156. Narrated Abu Sa'eed Al-Khudri:"The Messenger of Allah () recited: And warn them of a Day of griefs and regrets (19:39) and he said: 'Death will be brought as if it is a mixed black and white ram, until it is halted upon the barrier between Paradise and the Fire. It will be said: 'O people of Paradise! They will raise up their necks to look. It will be said: 'O people of the Fire! And they will raise up their necks to look. It will be said: 'Do you recognize this?' They will say: 'Yes. This is death.' Then it will be laid down and slaughtered. If it were not that Allah had decreed that the inhabitants of Paradise would remain, then they would die of joy, and if it were not that Allah had decreed that the inhabitants of the Fire would remain, then they would die of grief

3157. Narrated Shaiban:from Qatadah, that regarding Allah's saying: And we raised him to a high station (19:57). He said: "Anas bin Malik narrated that Allah's Prophet () said: "When I was brought up, I saw Idris in the Fourth Heaven

3158. Narrated Sa'eed bin Jubair:from Ibn 'Abbas who said: "The Messenger of Allah () said to Jibra'il: 'What prevents you from visiting us more than you visit us?'" He said: "So this Ayah was revealed: And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us." Up to the end of the Ayah (19:)

3159. Narrated As-Suddi:"I asked Murrah Al-Hamdani about the saying of Allah, Mighty and Sublime is He: There is not one of you but will pass over it (19:71). So he narrated to me that 'Abdullah bin Mas'ud narrated to him saying: 'The Messenger of Allah () said: "The people will pass over the Fire, then they avert it based upon their deeds. The first of them (would pass over it) like a flash of lightening, then like the wind, then like a fleeing horse, then like a rider fleeing on a mount, then like a man fleeing, then like one walking

3160. Narrated Shu'bah:from As-Suffi from Murrah: "'Abdullah said: 'There is not one of you but will pass over it (19:71) - They pass over it, then they avert it based upon their deeds

3161. Narrated Abu Hurairah:that the Messenger of Allah () said: "When Allah loves a slave He calls Jibra'il, (saying): 'Indeed I love so-and-so, so love him.'" He said: "So he calls out in the heavens. Then love for him descends among the people of the earth. That is as in the saying of Allah: Verily, those who believe and work deeds of righteousness, the Most Gracious will grant love for them (19:96). And when Allah hates a slave He calls out to Jibra'il, (saying): 'Indeed I hate so-and-so.' So he calls out in the heavens. Then hatred for him descends upon the earth

3162. Narrated Masruq:"I heard Khabbab bin Al-Aratt saying: 'I came to Al-'As bin Wa'il As-Sahmi to collect a debt he owed me. He said: 'You shall not be given anything until you deny Muhammad.' So I said: 'No, not until you are dead and resurrected.' He said: 'After I die and I am resurrected?' So I said: 'Yes.' So he said: 'I shall indeed have wealth and offspring to repay you with.' So (the following) Ayah was revealed: Have you seen him who disbelieved in Our Ayat and said: I shall certainly be given wealth and children (19:)

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3163. Narrated Abu Hurairah:"While the Messenger of Allah () was returning from Khaibar he traveled during the night until he became sleepy and he sat down to rest. Then he said: 'O Bilal! Stand guard for us for the night.'" He said: 'So Bilal performed Salat, then he leaned against his mount facing the direction of (dawn awaiting) Fajr. His eyes overcame him until he slept, and not one of them awoke. The first of them to awaken was the Prophet () who said: 'O Bilal!' Bilal said: 'May my father be ransomed for you O Messenger of Allah! I was overtaken just as you were overtaken.' So the Messenger of Allah () said: 'Move out!' Then he kneeled to perform Wudu and to announce the standing for the Salat, then he performed Salat the same as he would when not traveling. Then he said: 'And establish the Salat for My remembrance (20:)

3164. Narrated Abu Sa'eed:that the Prophet () said: "Woe is the valley of Jahannam, the disbeliever shall drop into it for forty autumns before he reaches its bottom

3165. Narrated 'Aishah:that a man came and sat in front of the Messenger of Allah () and said: "O Messenger of Allah! I have two slaves who lie to me, deceive me, and disobey me, and I scold them and hit them. So what is my case because of them?" He said: "The extent to which they betrayed you, disobeyed you and lied to you will be measured against how much you punish them. If your punishing them is equal to their sins, then the two will be the same, nothing for you and nothing against you. If your punishing them is above their sin, some of your rewards will be taken from you and given to them." So the man left, and began weeping and crying aloud. The Messenger of Allah () said: "You should read what Allah said in His Book: 'And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything...' to the rest of the Ayah (21:47). So the man said: "By Allah, O Messenger of Allah! I see nothing better for myself, than me parting with them. Bear witness that they are all free

3166. Narrated Abu Hurairah:that the Messenger of Allah () said: "Ibrahim, peace be upon him, did not lie about anything at all - except for three: 'Verily I am sick (37:89)' while he was not sick. And his saying about Sarah: 'She is my sister' and his saying: 'Nay, this one, the biggest of them did it (21:)

3167. Narrated Ibn 'Abbas:"The Messenger of Allah () stood to deliver a Khutbah, he said: 'O you people! You will be gathered before Allah naked and uncircumcised.' Then he recited: 'As We began the first creation, We shall repeat it...' until the end of the Ayah (21:104). He said: 'The first to be clothed on the Day of Resurrection is Ibrahim. Indeed some men from my Ummah will be brought and taken from the left side, so I will say: "My Lord! My followers!" It will be said: "Indeed you do not know what they innovated after you.' So I shall say as the righteous slave said: 'And I was a witness over them while I dwelt among them, but when You took me up, You were the Watcher over them. If You punish them, they are your slaves, and if You forgive them...' [until the end of] the Ayah (5:117 & 118) I shall be told: 'These people have not ceased turning on their heels as apostates ever since you parted from them

3168. Narrated 'Imran bin Husain:when (the following) was revealed: "O mankind! Have Taqwa of your Lord! Verily the earthquake of the hour is a terrible thing..." up to His saying: "But Allah's torment is severe...(22:1 & 2)" - he said: "These Ayat were revealed while he () was on a journey and he said: 'Do you know what Day this is?' So they said: 'Allah and His Messenger know better.' He said: 'That is the day when Allah says to Adam: Send forth those who are to be sent to the Fire. So he says: O Lord! How many are to be sent? He says: Nine-hundred and ninety-nine in the Fire, and one to Paradise. He said: "So the Muslims started crying. Then the Messenger of Allah () said: 'Close your ranks and be straight forward, for there was never any Prophethood but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up of the hypocrites. The parable of you and the other nations is that you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.' Then he said: 'I hope that you will be a quarter of the people of Paradise.' They said: Allahu Akbar. Then he said: 'I hope that you will be a third of the people of Paradise.' They said: Allahu Akbar. Then he said: 'I hope that you will be half of the people of Paradise.' They said: Allahu Akbar." He said: "I do not know if he said two thirds or not

3169. Narrated 'Imran bin Husain:"We were with the Prophet () on a journey when some of his Companions fell behind. So the Messenger of Allah () raised his voice reciting these two Ayat: "O mankind! Have Taqwa of your Lord! Verily the earthquake of the hour is a terrible thing..." up to His saying: but Allah's torment is severe (21:1 & 2)." When his Companions heard that, they hastened to catch up with him, since they knew that he had something to say. He () said: 'Do you know what Day this is? That is the Day when Adam will be called. His Lord will call him and say: O Adam, send forth those who are to be sent to the Fire. He will say: O Lord! How many are to be sent to the Fire? He will say: From every one-thousand there are nine-hundred and ninety-nine for the Fire and one for Paradise. So the people despaired as if they would not smile again. When the Messenger of Allah () saw the state of his Companions, he said: 'Strive hard and receive the good news. By the One in Whose Hand is the soul of Muhammad, you will be counted with two creations who are immense in numbers; Ya'juj and Ma'juj, and those who have died among the progeny of Adam and the progeny of Iblis.'" He said: "So some of the people's grief went away, and he () said: 'Strive hard and receive the good news. By the One in Whose Hand is the soul of Muhammad! Among mankind, you are but like the mole on the flank of a camel, or a mark on the foreleg of a beast

3170. Narrated 'Abdullah bin Az-Zubair:that the Messenger of Allah () said: "It is only called Al-Bait Al-'Atiq because it has not been conquered by a tyrant

3171. Narrated Ibn 'Abbas:"When the Prophet () was expelled from Makkah, Abu Bakr said: 'They have driven out their Prophet to their own doom.' So Allah, Most High, revealed: 'Permission (to fight) is given to those who are fought against, because they have been wronged; and surely, Allah is able to give them victory (22:39).' So Abu Bakr said: 'Then I knew that there would be fighting

3172. Narrated Sa'eed bin Jubair:"When the Prophet () was expelled from Makkah a man said: 'They have driven out their Prophet' so (the following) was revealed: "Permission (to fight) is given to those who are fought against, because they have been wronged; and surely, Allah is able to give them victory. Those who have been expelled from their homes unjustly (22:39)." [Those who were expelled were the Prophet () and his Companions

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3173. Narrated 'Umar bin Al-Khattab [may Allah be pleased with him]: "When revelation came to the Messenger of Allah (ﷺ), one could hear what sounded like the drone of bees before his face. One day revelation was coming to him, he faced the Qiblah, raised his hands and said: 'O Allah! Increase us, do not diminish us. Favor us, do not withhold from us, make us pleased and be pleased with us.' He (ﷺ) said: 'Ten Ayat were revealed to me, whoever abides by them shall enter Paradise (and they are): 'Successful indeed are the believers...' until the completion of ten Ayat (23:1-10)." (Another route) from AzZuhri with this chain. [Abu 'Eisa said:] This is more correct than the first narration. I heard Ishaq bin Mansur saying: "Ahmad bin Hanbal, 'Ali bin AlMadini, and Ishaq bin Ibrāhim reported this Hadith from 'AbdurRazzaq, from Yunus bin Sulaim, from Yunus bin Yazid from AzZuhri." [Abu 'Eisa said:] Only those who heard from 'Abdur-Razzaq early mentioned in it: "From Yunus bin Yazid", while some of them did not mention in it: "From Yunus bin Yazid." And whoever mentioned "From Yunus bin Yazid" then he was more correct. Sometimes 'Abdur-Razzaq would mention Yunus bin Yazid in this Hadith and sometimes he would not mention him. [When he did not mention Yunus, then it is Mursal]

3174. Narrated Anas bin Malik: that Ar-Rubai' bint An-Nadr came to the Prophet (ﷺ) - and her son Harithah bin Suraqah had been killed on the Day of Badr, having been struck by an arrow, shot by an unknown person - so she came to the Messenger of Allah (ﷺ) and said: "Inform me about Harithah. If he has reached goodness, I shall be forbearing and patient. If he has not reached goodness, I will struggle supplicating for him." So Allah's Prophet (ﷺ) said: "O Umm Harithah! There are gardens in Paradise, and verily your son Harithah has reached the highest part of Paradise, and Al-Firdaws is the highest part of Paradise, its most center and best

3175. Narrated 'Abdur-Rahman bin [Sa'eed bin] Wahb - that is Al-Hamdani: that 'Aishah the wife of the Prophet (ﷺ) said: "I asked about the Messenger of Allah (ﷺ) about this Ayat: And those who give that which they give with their hearts full of fear... (23:60)" 'Aishah said: "Are they those who drink Khamr and steal?" He said: "No, O daughter of As-Siddiq. They are those who fast, perform Salat, give charity while they fear that their Lord will not accept it from them: It is these who hasten to do good deeds, and they are the foremost of them (23:)"

3176. Narrated Abu Sa'eed Al-Khudri: that the Prophet (ﷺ) said: "Therein they will grin, with displaced lips... (23:103) - he said - "He will be broiled by the Fire, such that his upper lip will shrink until it reaches the middle of his head, and his lower lip will droop until it is near his navel

3177. Narrated 'Amr bin Shuaib: from his father, from his grandfather, who said "There was a man named Marthad bin Abi Marthad, and he was a man who would carry captives from Makkah to Al-Madinah." He said: "And there was a prostitute woman in Makkah called 'Anaq, who was a friend of his. He had promised a man from the captives of Makkah that he would transport him, and he said: 'So I came until I reached one of the walls of Makkah on a moon-lit night.' He said "'Anaq came along and she saw the darkness of my shadow next to the wall. When she reached me she recognized me and said: "Marthad?" So I replied: "(Yes it is) Marthad." She said: "Welcome, come and spend the night with us." I said: "O 'Anaq! Allah has made illicit sexual relations unlawful." So she said: "O people of the tents! That is the man who takes your captives away!" He said: "Eight people followed me, and I went through the passes of Al-Khandamah. I stopped at a cave and entered it. They came until they stood over my head, and they began urinating, their urine falling on my head. Yet Allah made them unable to see me. He said: 'Then I went back. I returned to my companion to transport him - and he was a heavy man - until I reached Al-Idhkir. There I removed his shackles to make him easier to carry, since he was exhausting me, until I arrived at Al-Madinah. I went to the Messenger of Allah (ﷺ) and I said "O Messenger of Allah! May I marry 'Anaq? [I said this, two times] but the Messenger of Allah (ﷺ) was silent, and he did not reply to me at all until (the following) was revealed: The Zani marries not but a Zaniyah or a Mushrikah; and the Zaniyah, none marries her except a Zani or a Mushrik (24:3). So do not marry her

3178. Narrated Sa'eed bin Jubair: "I was asked about those who were involved in the case of Li'an and if they are to be separated, during the leadership of Mus'ab bin Az-Zubair. I did not know what to say. So I went to the house of 'Abdullah bin 'Umar and I sought permission to enter. I was told he was taking a nap, but he heard me taking and he said: 'Is it Ibn Jubair? Enter. You would not have come except for a need.'" He said: "So I entered and found him laying on a saddlecloth from his mount. I said: 'O Abu 'Abdur-Rahman! Are those involved in Li'an separated?' He said: 'Glorious is Allah! Yes. The first who asked about that was so-and-so the son of so-and-so. He came to the Prophet (ﷺ) and said "O Messenger of Allah! If one of us saw his wife committing adultery, what should he do? If he were to say anything, his statement would be a horrible matter, and if he were to remain silent, his silence about the matter would be horrible." He said: 'So the Prophet (ﷺ) remained silent and did not answer him. Afterwards he came to the Prophet (ﷺ) and said: "The one who asked you about it has been tried by it." So Allah revealed these Ayat from Surat An-Nur: 'And those who accuse their wives and have no witnesses except themselves, let the testimony of one of them be four testimonies by Allah (24:6-10)' - until the end of those Ayat. He said: 'So he called for the man and recited the Ayat to him and admonished him, reminded him, and he told him: "Indeed the punishment of the world is less than the punishment of the Hereafter." So he said: "Nay! By the One Who sent you with the Truth! I did not lie about her." Then he (ﷺ) did the same with the woman, admonishing her and reminding her and he told her: "Indeed the punishment of the world is less than the punishment of the Hereafter." She said: "Nay! By the One Who sent you with the Truth! He is not telling the truth.'" He said: 'So he started with the man: He testified four times, by Allah that he is one of the truthful, and the fifth time that the curse of Allah be upon him if he was one of the liars. Then the same with the woman: She testified four times by Allah, that he was one of the liars, and the fifth time that the wrath of Allah be upon her if he was one of the truthful. Then he separated the two of them

3179. Narrated Ibn 'Abbas: "Hilal bin Umayyah went to the Prophet (ﷺ) and accused his wife of committing illegal sexual intercourse with Sharik bin Sahma. The Messenger of Allah (ﷺ) said: 'Either you produce proof, or you will receive the legal punishment on your back.'" He said: "Hilal said: 'O Messenger of Allah (ﷺ)! If one of us saw a man over his wife, should he go and search for witnesses?' The Prophet (ﷺ) kept on saying: 'Either you produce proof, or you will receive the legal

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punishment on your back.'" He said: "Hilal then said, 'By Him Who sent you with the Truth and Allah will reveal to you what will save my back from the legal punishment.' Then (the following) was revealed: And for those who accuse their wives, but have not witnesses except themselves, let the testimony of one of them be four testimonies by Allah that he is one of those who speak the truth (24:6-9). He recited it until he reached: 'And the fifth; should be that the wrath of Allah be upon her if he speaks the truth.' Then the Prophet () was saying: 'Allah knows that one of you is a liar, so, will either of you repent?' Then the woman got up and took the oaths, and when she was about to take the fifth one; That the wrath of Allah be upon her if he speaks the truth', the people stopped her and said to her: 'It will definitely bring about Allah's curse upon you (if you are guilty).'" Ibn 'Abbas said 'So she hesitated, and recoiled so much so, that we thought that she would withdraw her denial. But she said: 'I will not dishonor my family for the rest of their days.' The Prophet () then said: 'Watch her, if she delivers a child with eyes that appear to have Kuhl on them, big hips, and fat shins then it is Sharik bin Sahma's child.' (Later) she gave birth to a child fitting that description. So the Prophet () said: 'If it had not been settled in the Book of Allah [the Mighty and Sublime], I would punish her severely

3180. Narrated 'Aishah: "What was said about me had been said, and I myself was unaware of it, the Messenger of Allah () got up and addressed the people. He recited the Tashahhud and after praising and expressing gratitude to 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 at all. 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 [may Allah be pleased with him] got up and said: 'O Messenger of Allah ()! Allow me to chop their heads off!' Then a man from Al-Khazraj, to whom the mother of Hassan bin Thabit was a relative, got up and said (to Sa'd): 'You have told a lie! By Allah, if those persons were from Al-Aws, you would not like to chop their heads.' It was probable that some evil would take place between Aws and Khazraj in the Masjid while I was unaware of that. In the evening of that day, I went out for some of my needs, and Umm Mistah was accompanying me. On our return, Umm Mistah stumbled and said: 'Let Mistah be ruined!' I said to her, 'O mother! Why do you abuse your son?' On that Umm Mistah became silent for a while, and stumbling again, she said: 'Let Mistah be ruined!' I said to her: 'O mother! Why do you abuse your son?' She stumbled for the third time and said: 'Let Mistah be ruined!' I said to her: 'O mother! Why do you abuse your son?' Upon 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, so astonished, that I did not know for what purpose I had gone out. Then I became sick and said to the Messenger of Allah () 'Send me to my father's house.' So he sent a servant with me, and when I entered the house, I found Umm Ruman downstairs, while Abu Bakr was reciting something upstairs. My mother asked: 'What has brought you, O daughter?' She said: "I informed her and mentioned the whole story to her, but she did not feel as I did about it. She said: 'O my daughter! Do not worry much about this matter, 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 same about it as I did. I asked her: 'Does my father know about it?' She said 'Yes.' I asked: 'Does the Messenger of Allah () know about it too?' She said 'Yes, the Messenger of Allah () also knows about it.' Tears filled my eyes and I wept. Abu Bakr, who was reading upstairs, heard my voice, and came down asking my mother: 'What is the matter with her?' She said: 'She has heard what has been said about her.' 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 the Messenger of Allah () had come to my house asking my maid-servant about me. The maid-servant said: 'By Allah! I do not know of any fault or defect in her character except that she sleeps and lets the sheep enter and eat her dough.' On that, some of the Prophet's Companions spoke harshly to her and said: 'Tell the truth to the Messenger of Allah ().' Finally, they told her of the slander and she said: 'Subhan Allah! By Allah, I know nothing against her except what a 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. Then the next morning, my parents came to pay me a visit and they stayed with me until the Messenger of Allah () came to me, after he performed the 'Asr prayer. He came to me and while my parents were sitting around me on my right and my left. The Prophet () said the Tashahhud, praised and glorified Allah and said: 'Now then, O 'Aishah! If you have committed a bad deed, or you have wronged (yourself), then repent to Allah, as Allah accepts the repentance from His worshippers.' 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?' The Messenger of Allah () then gave a piece of advice and I turned to my father and requested him to reply to him. 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 reply to the Prophet (), I said the Tashahhud, praised and glorified Allah as His due, and I said: 'Then, by Allah! If I were to tell you that I have not done (this) and Allah, the Mighty and Sublime, is 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 (as truth); 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 her guilt.' By Allah! I do not see a suitable example for me and you except the example of - and I could not remember Ya'qub's name - Yusuf's father when he said: So patience is most fitting. And it is Allah Whose help can be sought against that which you describe (12:18). She said: "It was at that time that Revelation came to the Messenger of Allah (), and we remained silent. Then the Revelation was over, and I noticed the signs of happiness on his face while he was wiping (the sweat) from his forehead, and saying: 'Have the good tidings O 'Aishah! 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 either of you, but I will thank Allah, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor have you changed it (to defend me).'" 'Aishah used to say: "But as regards to Zainab bint Jahsh, Allah protected her because of her piety. She did not say anything except good (about me). But her sister, Hamnah 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 Ubayy [bin Salul] and [it is he who] used to spread that news and tempt others to speak of it, and it was he and Hamnah who had the greater share therein. Abu Bakr took an oath that he

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would never do any favor for Mistah at all. Then Allah, Most High, revealed this Ayah: 'Let not those among you who are blessed with graces and wealth' [until the end of the Ayah] referring to Abu Bakr: 'to give their kinsmen, the poor, and those who left their homes for Allah's Cause.' - meaning Mistah - up to His saying: 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 forgive us.' So he returned to what he had been doing

3181. Narrated 'Aishah:"When my innocence was revealed, the Messenger of Allah () stood on the Minbar and mentioned that. He recited the Qur'an, and when he descended, he ordered that two men, and the woman, be beaten as their Hadd

3182. Narrated 'Abdullah:"I said: 'O Messenger of Allah (!) What is the worst sin?' He said: 'That you make an equal to Allah, while it is He who created you.'" He said: "I said: 'Then what?' He said: 'That you kill your child fearing that he will eat with you.'" He said: "I said: 'Then what?' He said: 'That you commit adultery with your neighbors wife

3183. Narrated 'Abdullah:"I asked the Messenger of Allah () which sin is the worst.' He said: 'That you make an equal to Allah while it is He who created you, that you kill your child so that he not eat with you - or because of your food, that you commit adultery with your neighbor's wife.'" He said: "And he recited this Ayah: 'And those who invoke not any other god along with Allah, nor kill such life as Allah has forbidden, except for what is required, nor commit illegal sexual intercourse - and whoever does that shall receive punishment. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace (25:)

3184. Narrated 'Aishah:"When this Ayah was revealed: 'And warn your tribe of near kindred (26:214).' The Messenger of Allah () said: 'O Safiyyah bint 'Abdul-Muttalib! O Fatimah bint Muhammad! O Banu 'Abdul-Muttalib! I have no power to help you at all before Allah! Ask of me whatever you want from my wealth

3185. Narrated Abu Hurairah:"When (the following) was revealed: 'And warn your tribe of near kindred (26:214)' the Messenger of Allah () gathered the (families) of the Quraish (calling them) one and all, he said: 'O people of the Quraish! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allah! O people of Banu 'Abd Manaf! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allah! O people of Banu Qusayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banu 'Abdul-Muttalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fatimah bint Muhammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you before Allah! All you have is the womb, and the kind relations that shall come of it

3186. Narrated Qasamah bin Zuhair:"Al-Ash'ari said: 'When (the following) was revealed: 'And warn your tribe of near kindred (26:214)' the Messenger of Allah () placed his fingers in his ears, raised his voice and said: 'O Banu 'Abd Manaf! Hearken

3187. Narrated Abu Hurairah:that the Messenger of Allah () said: "A beast will emerge from the earth. With it shall be the ring of Sulaiman and the staff of Musa. It will brighten the face of the believer, and stamp the nose of the disbeliever with the ring, such that when the people gather to eat, it will be said to this one: 'O believer! and to that one: 'O disbeliever

3188. Narrated Abu Hurairah, may Allah be pleased with him:"The Messenger of Allah () said to his uncle: 'Say La Ilaha Illallah and I may bear witness with that, on your behalf, on the Day of Judgement.' So he said: 'If it weren't that the Quraish would insult me (saying): "He only said it out of fright" then I would delight your eyes.' Then Allah the Mighty and Sublime revealed: Verily, you guide not whom you like, but Allah guides whom He wills (28:)

3189. Narrated Mus'ab bin Sa'd:that his father, Sa'd, said: "Four Ayat were revealed about me" and he mentioned the story. Umm Sa'd had said: "Did not Allah command you to honor (your parents). By Allah! I will not eat or drink anything until I die or you renounce (Islam)." He said: "So when they wanted to make her eat, they would force her mouth open. So this Ayah was revealed: And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate (partners) with Me, of which you have no knowledge, then obey them not (29:)

3190. Narrated Umm Hani:that regarding Allah's saying: '...And you practice evil in your meetings... (29:29) that the Prophet () said: "They would throw pebbles at people of the land and make a mockery of them

3191. Narrated Ibn 'Abbas:that regarding "Alif Lam Mim. The Romans have been defeated" (In the nearest land, and they, after their defeat, will be victorious. Within Bid' years...) (30 1 & 2)" The Messenger of Allah () said to Abu Bakr about the wager: "Why were you not more cautious Abu Bakr? For indeed Al-Bid' refers to what is from three to nine

3192. Narrated 'Atiyyah:Abu Sa'eed narrated: "On the Day of Badr, the Romans had a victory over the Persians. So the believers were pleased with that, then the following was revealed: 'Alif Lam Mim. The Romans have been defeated, up to His saying: 'the believers will rejoice - with the help of Allah... (30:1-5)'" He said: "So the believers were happy with the victory of the Romans over the Persians

3193. Narrated Sa'eed bin Jubair:from Ibn 'Abbas, regarding the saying of Allah, Most High: Alif Lam Mim. The Romans have been defeated. In the nearest land (30:1-3)" he said: "Ghulibat wa Ghalabat (defeated and then victorious)." He said: "The idolaters wanted the Persians to be victorious over the Romans because they too were people who worshiped idols, while the Muslims wanted the Romans to be victorious over the Persians because they were people of the Book. This was mentioned to Abu Bakr, so Abu Bakr mentioned that to the Messenger of Allah () and he said: 'They will certainly prevail.' Abu Bakr mentioned that to them, and they said: 'Make a wager between us and you; if we win, we shall get this and that, and if you win, you shall get this or that.' He made the term five years, but

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they (the Romans) were not victorious. They mentioned that to the Prophet () and he said: "Why did you not make it less (than)" - He (one of the narrators said): I think he said: "ten?" He said: Sa'eed said: "Al-Bid' is what is less than then" - he said: "Afterwards the Romans have been victorious." He said: "That is what Allah Most High said: 'Alif Lam Mim. The Romans have been defeated' up to His saying: 'And on the day, the believers will rejoice - with the help of Allah. He helps whom He wills (30:1-5).' Sufyan said: "I heard that they were victorious over them on the Day of Badr

3194. Narrated Niyar bin Mukram Al-Aslami:"When (the following) was revealed: 'Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious in Bid' years (30:1-4).' - on the day that these Ayat were revealed, the Persians had defeated the Romans, and the Muslims had wanted the Romans to be victorious over them, because they were the people of the Book. So Allah said about that: 'And on that day, the believers will rejoice - with the help of Allah. He helps whom He wills, and He is the Almighty, the Most Merciful (30:4 & 5). The Quraish wanted the Persians to be victorious since they were not people of the Book, nor did they believe in the Resurrection. So when Allah revealed these Ayat, Abu Bakr As-Siddiq, may Allah be pleased with him, went out, proclaiming throughout Makkah: 'Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious, in Bid' years (30:1-4).' Some of the Quraish said: 'Then this is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians in Bid' years, so why have have a bet on that between us and you?' Abu Bakr said: 'Yes.' This was before betting has been forbidden. So Abu Bakr and the idolaters made a bet, and they said to Abu Bakr: 'What do you think - Bid' means something between three and nine years, so let us agree on the middle.' So they agreed on six years; Then six years passed without the Romans being victorious. The idolaters took what they won in the bet from Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing to six years. He said: 'Because Allah said: 'In Bid' years.' At that time, many people became Muslims

3195. Narrated Abu Umamah:that the Messenger of Allah () said: "Do not sell the female singers, nor purchase them, nor teach them (to sing). And there is no good in trade in them, and their prices are unlawful. It was about the likes of this that this Ayah was revealed: 'And among mankind is he who purchases idle talk to divert from the way of Allah (31:)

3196. Anas bin Malik said about this Ayah:Their sides forsake their beds (32:16) - "It was revealed about waiting for [this] Salat which you call Al-'Atamah

3197. Narrated Abu Hurairah:that the Prophet () said: "Allah Most High said: 'I have prepared for My righteous worshipers what no eye has seen, no ear has heard, and no human heart has conceived.'" And that is testified to in Allah's [the Mighty and Sublime] Book: No person knows what is kept hidden for them of delights of the eyes (32:)

3198. Narrated Ash-Sha'bi:"While he was on the Minbar, I heard Al-Mughirah bin Shu'bah saying - and he attributed it to the Prophet () - 'Indeed Musa [peace be upon him] asked his Lord: "O Lord! Who is the lowest in rank among the people of Paradise?" He said: "A man who comes after the people of Paradise have been admitted to Paradise, and he is told to enter. He says: 'How can I enter when they have gotten all of their abodes, and all that is to be had?'" He said: "So it is said to him: 'Would you accept if you were to have what a king in the world?' He says: 'Yes, O Lord! I accept.' So it is said to him: 'Then for you is this and its like, and its like again, and its like again.' So he says: 'I accept, O Lord!' So it is said to him: 'Then for you is this and ten the like thereof.' So he says: 'I accept, O Lord!' So it is said: 'Indeed you shall have this, and whatever your soul desires, and whatever delights your eyes

3199. Narrated Zuhair:"Qabus bin Abi Zabyan narrated to us, that his father narrated to him, he said: 'We said to Ibn 'Abbas: "What is the meaning of the saying of Allah the Mighty and Sublime: Allah has not made for any man two hearts inside his body.? (33:4)" He said: "The Prophet of Allah () stood one day for Salat, then he was unsure (regarding how much he had prayed). The hypocrites who prayed with him said: 'Don't you see that he has two hearts, a heart with you and another with them?' So Allah revealed: 'Allah has not made for any man two hearts inside his body

3200. Narrated Anas:"My paternal uncle Anas bin An-Nadr - after whom I was named - did not participate in the battle of Badr with the Messenger of Allah (). This distressed him and he said: 'I was absent from the first battle which the Messenger of Allah () attended. By Allah! If Allah gives me the opportunity to participate in another battle along with the Messenger of Allah (), then Allah will see what I will do!'" He said: "He did not want to say more than that. A year later, he attended the battle of Uhud, where he saw Sa'd bin Mu'adh and said: 'O Abu 'Amr where are you going?' He said: 'I long for the fragrance of Paradise and I have found it near the mountains of Uhud.' He fought them until he was killed. They found more than eighty wounds on his body, be they from blows of a sword, puncture wounds, or arrows. My paternal aunt Ar-Ruba'i bin An-Nadr said: 'I could not recognize my brother except by his finger tips.' And this Ayah was revealed: 'Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their vow, and some of them are still waiting, but they have never changed in the least (33:)

3201. Narrated Anas bin Malik:"My paternal uncle was absent from the fighting of Badr, so he said: 'I was absent from the first fight the Messenger of Allah () fought with idolaters, so if Allah grants me to participate in a fight with the idolaters, then Allah will see what I will do!' So on the Day of Uhud, when the Muslims were driven back he said: 'O Allah! Indeed I am innocent before you of what these people - meaning the idolaters - have done, and I beg of You to excuse these people for what they have done - meaning the Companions. Then he went forward and met up with Sa'd. He said: 'O my brother! Whatever you do, I am with you!' But he was not able to do the same as him. He was found with more than eighty wounds, between blows with the sword, thrusts of a spear, or arrow wounds. We would say: 'It was about him and his companions that (the following) was revealed: 'Of them some have fulfilled their vow, and some of them are still waiting, but they have never changed in the least (33:23). (One of the narrators) Yazid said: "Meaning this Ayah

3202. Narrated Musa bin Talhah:"I entered upon Mu'awiyah and he said: ' Shall I not give you some good news?' I said: 'Of course!' He said: 'I heard the Messenger

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of Allah () saying: 'Talhah is among those who fulfilled their vow

3203. Narrated Musa and 'Eisa, the sons of Talhah:from their father: "The Companions of the Prophet () said, to an unknowing Bedouin man: 'Ask him who it is that has fulfilled his vow.' They were not in the habit of asking questions out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him, but he turned away from him. Then I stood looking from the door of the Masjid, while I was wearing a green garment, and I saw the Prophet (), he said: 'Where is the one who was asking about the one who fulfilled his vow?' The Bedouin said: 'Here I am O Messenger of Allah!' The Messenger of Allah () said: 'This is one who has fulfilled his vow

3204. Narrated 'Aishah [may Allah be pleased with her]:"When the Messenger of Allah () was ordered to tell his wives to make a choice, he started with me. He said: 'O 'Aishah! I am going to mention something to you, but you should not hasten (to reply) until you have consulted your parents.'" She said: "And he knew that my parents would not have ordered me to part from him.'" She said: "Then Allah [Most High] revealed: 'O Prophet! Say to your wives: If you desire the life of this world and its glitter then come...' until reaching: '...for the good doers among you an enormous reward (33:28 & 29).' I said: 'For what should I consult my parents? Indeed I want Allah, His Messenger, and the abode of the Hereafter.' The (remaining) wives of the Prophet () did the same as I did

3205. Narrated 'Umar bin Abi Salamah - the step-son of the Prophet ():"When these Ayat were revealed to the Prophet (): 'Allah only wishes to remove the Rijs from you, O members of the family, and to purify you with a thorough purification (33:33)' in the home of Umm Salamah, he called for Fatimah, Hasan, Husain, and wrapped him in the cloak, and 'Ali was behind him, so he wrapped him in the cloak, then he said: 'O Allah! These are the people of my house, so remove the Rijs from them, and purify them with a thorough purification.' So Umm Salamah said: 'And I, Prophet of Allah?' He said: 'You are in your place (meaning you are already a member of my household), and you are goodness

3206. Narrated Anas bin Malik:"For six months, the Messenger of Allah () would pass by the door of Fatimah when going to the Fajr prayer saying: 'As-Salat O People of the house! Allah only wishes to remove the Rijs from you, O members of the family, and to purify you with thorough purification (33:)

3207. Narrated 'Aishah [may Allah be pleased with her]:"If the Messenger of Allah () was to have concealed anything that was revealed to him, then he would have concealed these Ayat: 'When you said to him on whom Allah has bestowed grace (meaning by Islam); and you have done a favor (meaning that he was a slave and you freed him) "Keep your wife to yourself, and have Taqwa of Allah." But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had better right that you should fear Him' up to His saying: 'And Allah's command must be fulfilled (33:37).' They said: 'He married his wife's son, so Allah revealed: 'Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (33:40).' The Messenger of Allah () had taken (adopted) him as a son when he was small, and he remained being called 'Zaid bin Muhammad' until he grew up to adulthood, then Allah revealed: 'Call them by their fathers, then your brothers in religion and your Mawali (33:5). (Say) So-and-so, the Mawla of so-and-so, and; So-and-so, the brother of so-and-so. 'That is more just with Allah' meaning that doing that is more just to Allah

3208. Narrated 'Aishah [may Allah be pleased with her]:"If the Prophet () was to have hidden anything from the Revelation, then he would have hidden this Ayah: 'When you said to him on whom Allah has bestowed grace and you have done a favor (33:)

3209. Narrated Ibn 'Umar:"We called Zaid bin Harithah nothing but 'Zaid bin Muhammad' until the Qur'an was revealed (saying): 'Call them by their fathers, that is more just according to Allah (33:)

3210. Narrated Dawud bin Abi Hind:from Ash-Sha'bi regarding the saying of Allah [the Mighty and Sublime]: 'Muhammad is not the father of any one of your men (33:40)' he said: "No male children of his would live among them

3211. Narrated Umm 'Umarah Al-Ansariyyah:that she came to the Prophet () and said: "I do not see but that everything is for the men, and I do not see anything being mentioned for the women." So this Ayah was revealed: 'Indeed the Muslim men and the Muslim women, the believing men and the believing women... (33:)

3212. Narrated Anas:"When this Ayah was revealed: 'But you did hide in yourself that which Allah will make manifest... (33:37)' about Zainab bint Jahsh, Zaid had come to the Prophet () complaining, and he wanted to divorce her, so he consulted with the Prophet (). The Prophet () said: 'Keep your wife to yourself, and have Taqwa of Allah (33:)

3213. Narrated Anas:"When this Ayah was revealed about Zainab bint Jahsh: 'So when Zaid had completed his aim with her, We gave her to you in marriage (33:37)' - he said: "She used to boast to the wives of the Prophet (): 'Your families married you (to him) while Allah married me (to him) from above the Seven Heavens

3214. Narrated Umm Hani bint Abu Talib:"The Messenger of Allah () proposed to me, but I asked him to excuse me. Then Allah [Most High] revealed: 'Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hand possess - whom Allah has given to you, and the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts, who migrated with you, and a believing woman if she offers herself to the Prophet... (33:50)' She said: "So I was not lawful for him because I did not perform Hijrah; I was one of the Tulaqa (those that accepted Islam after the conquest of Makkah)

3215. Narrated Ibn 'Abbas:"All types of women were prohibited for the Messenger of Allah () except for the believing women among those who emigrated. (Allah) said: 'It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses (33:52). - And Allah made your believing girls lawful 'And a believing woman if she offers herself to the Prophet (33:50)' and He

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made every woman of a religion other than Islam unlawful." Then He said: "And whoever disbelieves in faith then fruitless is his work; and in the Hereafter he will be among the losers (5:5)." And he said: "Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess - whom Allah has given you" up to His saying: "A privilege to only you, not for the (rest of) the believers (33:50)." He made the other types of women unlawful

3216. Narrated 'Aishah:"The Messenger of Allah () did not die until the women had been made lawful for him

3217. Narrated Anas bin Malik:"I was with the Prophet (), and he came to the door of a woman with whom he had consummated marriage, and some people were with her. So, he left to fulfill his need, and was prevented (from her). Then he came back, and some people were still with her. Then he left to fulfill his need and came back and they had gone." He said: "So, I mentioned that to Abu Talhah and he said: 'If it is as you say, something shall surely be revealed concerning this,' and the Verse of Hijab was revealed

3218. Narrated Al-Ja'd bin Abi 'Uthman:from Anas bin Malik: "The Messenger of Allah () got married, and he went in with his wife." He said: "So my mother, Umm Sulaim prepared some Hais in a Tawr (a vessel made of brass and stone) and said: 'O Anas! Take this to the Prophet ().' I said to him: 'My mother sent this to you, and she conveys her Salam, and says: 'This is a little something from us for you.'" He said: 'Put it down.' Then he said: 'Go and invite so-and-so, so-and-so, and so-and-so for me, and whomever you meet.'" He named some people, and said: "I invited those he named, and whomever I met." - He (Al-Ja'd) said: "I said to Anas: 'How many of you were there?' He said: 'Roughly about three-hundred.'" - He (Anas) said: "The Messenger of Allah () said to me: 'O Anas! Bring me the Tawr.'" He said: "They entered until the Suffah (a shaded part of the Masjid in Al-Madinah) and the apartment were full. The Messenger of Allah () said: 'Let groups of ten in, and let each person eat what is near him.'" He said: "They ate until they were full." He said: "A group exited, and another group entered, until all of them ate.'" He said: "He said to me: 'O Anas! Remove it.'" He said: "So I took it. I could not tell if there was more when I first put it down, or when I picked it up." He said: "Groups of them sat talking in the house of the Messenger of Allah (), while the Messenger of Allah () and his wife sat facing the wall. They began to be burdensome on the Messenger of Allah (), so the Messenger of Allah () went out to greet his women folk, then he returned, they realized that they had overburdened him, so they hastened for the gate and all of them exited. The Messenger of Allah () came until he lowered the curtain, and entered while I was sitting in the apartment. He did not remain there long before he left me, and these Ayat were revealed. So the Messenger of Allah () went out to recite them to the people: 'O you who believe! Do not enter the Prophet's house unless permission is given to you for a meal, not to wait for its preparation. But when you are invited, enter, and when you have taken your meals, dispense without sitting for a talk. Verily, such annoys the Prophet...' till the end of the Ayah (33:53)' Al-Ja'd said: "Anas said: 'I am the earliest of the people to encounter these Ayat, and to be screened from the wives of the Prophet ()

3219. Narrated Anas bin Malik:"The Messenger of Allah () was staying with one of his wives, so he sent me to invite people for a meal. When they ate and left, the Messenger of Allah () stood and went off in the direction of 'Aishah's house. He saw two men (still) sitting, so he turned to come back, then the two men stood up to leave. So Allah [the Mighty and Sublime] revealed: 'O you who believe! Do not enter the Prophet's house unless permission is given to you for a meal, not to wait for its preparation (33:53)." And there is a long story with the narration

3220. Narrated Abu Mas'ud Al-Ansari:"The Messenger of Allah () came to us while we were sitting in a gathering of Sa'd bin 'Ubadah. Bashir bin Sa'd said: 'Allah ordered us to say Salat upon you, so how do we say Salat upon you?'" The Messenger of Allah () was silent, until we thought that we had not even asked him. Then the Messenger of Allah () said: 'Say: O Allah! Send Salat upon Muhammad and upon Muhammad's family just as you have sent [upon Ibrahim and] upon Ibrahim's family. And bless Muhammad and Muhammad's family just as you have blessed [Ibrahim and] Ibrahim's family among the nations. Indeed you are praised, the glorious.' And the Salam is as you have learned

3221. Narrated Abu Hurairah:that the Prophet () said: "Verily Musa, peace be upon him, was a shy and modest man, who would never show anything of his skin out of modesty. Some of the Children of Isra'il annoyed him by saying: 'He only keeps himself covered because of some defect in his skin, either leprosy, a scrotal hernia or some other defect.' Allah [the Mighty and Sublime] wanted to free Musa from what they were saying about him. One day Musa, [peace be upon him], was alone. He took off his garment, and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Musa picked up his staff, and chased the rock saying: 'My garment, O you rock! My garment, O you rock!' Until he reached a group of the Children of Isra'il who saw him naked, and discovered that he was the best of those whom Allah had created." He said: "The rock stood still, he took his garment and put it on. He started striking the rock with his staff, and by Allah, the marks of that beating were left on the rock; three, four, or five. This is what is referred to in the Ayah: ' O you who believe! Be not like those who annoyed Musa, but Allah freed him from what they had alleged, and he was honourable before Allah (33:)

3222. Narrated Farwah bin Musaik Al-Muradi:"I went to the Prophet () and said: 'O Messenger of Allah! Shall I not fight those who turn away among my people, along with those who believe? So he permitted me to fight them and made me their commander.' When I left him, he asked me, saying: 'What has Al-Ghutaifi done?' He was informed that I set off on my journey." He said: "So he sent a message on my route that I should return. I went to him and he was with a group of his Companions. He said: 'Invite your people. Whoever accepts Islam among them then accept it from him. And whoever does not accept Islam, then do not be hasty until new news reaches you.'" He said: "And what was revealed about Saba was revealed, so a man said: 'O Messenger of Allah! What is Saba; is it a land or a woman?' He said: 'It is neither a land nor a woman, but it is a man who had ten sons among the Arabs. Six of them went south (in Yemen) and four of them went north (toward Ash-Sham). As for those who went north, they are Lakhm, Judham, Ghassan and 'Amilah. As for those who sent south, they are Azad,

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Al-'Ash'ariyyun, Himyar, Kindah, Madhhij, and Anmar.' A man said: 'O Messenger of Allah! Who are Anmar?' He said: 'Those among whom are Khath'am and Bajilah.'" [This Hadith has been related from Ibn 'Abbas from the Prophet (]

3223. Narrated Abu Hurairah:that the Prophet () said: "When Allah decrees a matter in the Heavens, the angels beat their wings in submission to His saying, (sounding) as if it is a chain (being dragged) upon a rock. When the fear resides from their hearts, they say (to each other): 'What did your Lord say?' They reply: 'The truth, and He is the Most High the Great (34:23).' He said: 'And the Shayatin are one atop another

3224. Narrated Ibn 'Abbas:"We were with the Messenger of Allah (), while he was sitting with a group of his Companions, when they saw a glowing shooting star. The Messenger of Allah () said: 'When you saw the likes of this during Jahiliyyah, what would you say about it?' They said: 'We would say that a great man died, or that a great man has been born.' The Messenger of Allah () said: 'It is not shot due to the death of anyone, nor his coming into life. Rather when our Lord [Blessed is His Name and Most High] decrees a matter, He is glorified by the bearers of the Throne. Then He is glorified by the inhabitants who are below them, then those below them, until such glorification reaches this Heaven. Then the inhabitants of the sixth Heaven ask the inhabitants of the seventh Heaven: "What did your Lord say?" He said: 'So they inform them; then the inhabitants of each Heaven seek the information, until the news is conveyed to the inhabitants of the Heavens of the earth. The Shayatin try to overhear so they are shot at, so they cast it down to their friends. Whatever they came with is true, as it is, but they distort it and add to it

3225. Narrated Abu Sa'eed Al-Khudri:from the Prophet (), that he said about this Ayah: 'Then We gave the Book the as inheritance to such of Our worshipers whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds (35:32). He said: "All of these people are of the same rank, and all of them are in Paradise

3226. Narrated Abu Sa'eed Al-Khudri:"Banu Salamah's dwellings were on the outskirts of Al-Madinah, so they wanted to relocate closer to the Masjid. Then this Ayah was revealed: 'Verily, We give life to the dead, and We record that which they send before (them), and their traces... (36:12)' So the Messenger of Allah () said: 'Your steps are recorded, so do not relocate

3227. Narrated Abu Dharr:"I entered the Masjid when the sun had set, and the Prophet () was sitting. He said: 'O Abu Dharr! Do you know where this goes?' I said: 'Allah and His Messenger know better.' He said: 'Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it: "Rise from its setting place.' Then he recited: 'That is its fixed course.'" He said: "That is the recitation of 'Abdullah bin Mas'ud

3228. Narrated Anas bin Malik:that the Messenger of Allah () said: "No caller invites to anything except that he is detained along with, on the Day of Resurrection, without parting from it, even if a man invites another man." Then he recited the saying of Allah, the Mighty and Sublime: 'But stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another (37:)

3229. Narrated Ubayy bin Ka'b:"I asked the Messenger of Allah () about the saying of Allah, Most High: 'And We sent him to a hundred thousand, or even more (37:147). He said: 'Twenty thousand (more)

3230. Samurah narrated regarding the saying of Allah, Most High:And his progeny, them We made survivors (37:77).' The Prophet () said: "Ham, Sam and Yafith" - with (the letter) Tha

3231. Narrated Samurah:that the Prophet () said: "Sam was the father of Arabs, Ham the father of the Ethiopians, and Yafith the father of the Romans

3232. Narrated Ibn 'Abbas:"Abu Talib fell ill, so the Quraish went to see him, and the Prophet () went to see him. There was a gathering there with Abu Talib, so Abu Jahl stood up enraged, to prevent him (the Prophet () from entering)." He said: "He complained to Abu Talib. So he (Abu Talib) said: 'O my nephew! What is it that you want from your people?' He said: 'I only want one word from them, for which, if they were to say it, then the Arabs will become their followers, and the non-Arabs will pay Jizyah to them.' He said: 'One word?' He replied: 'One word.' So he said: 'O uncle! Let them say La Ilaha Illallah' so they replied: 'One God? We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.'" He said: "So the (following) was revealed in the Qur'an about them: 'Sad. By the Qur'an full of reminding. Those who disbelieve are in false pride and opposition...' up to His saying: 'We have not heard (the like) of this in the religion of these later days. This is nothing but an invention (38:)

3233. Narrated Abu Qilabah:from Ibn 'Abbas that the Messenger of Allah () said: "During the night, my Lord, Blessed is He, and Most High, came to me in the best of appearances." He (one of the narrators) said - I think he said it was during a dream - "So he said: 'O Muhammad! Do you know in what the most exalted group busy themselves with?'" He said: "I said: 'No.'" He said: "So He placed His Hand between my shoulders, until I sensed its coolness between my breast." - or he said: "on my throat, so I knew what was in the heavens, and what was in the earth. He said: 'O Muhammad! Do you know in what the most exalted group busy themselves with?' I said: 'Yes, in the acts that atone: and the acts that atone are; lingering in the Masjid after the Salat, walking on the feet to the congregation, Isbagh Al-Wudu, in difficulty, and whoever does that, he lives in goodness and dies upon goodness, and his wrongs shall be like that of the day his mother bore him.' He said: 'O Muhammad! When you have performed Salat then say: 'O Allah! Indeed I ask of You, the doing of good deeds, avoiding the evil deeds, and loving the poor. And when you have willed Fitnah for your slave, then take me to You, without making me suffer from Fitnah.'" He [the Prophet ()] said: "And the acts that raise ranks are spreading the Salam, feeding others, and Salat during the night, while the people are sleeping

3234. Narrated Ibn 'Abbas:that the Prophet () said: "My Lord, Blessed is He and Most High, came to me in the best of appearances. So he said: 'O Muhammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: '[Lord] I do not know.' So He

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placed His Hand between my shoulders, until I sensed its coolness between my breast, so I knew what was in between the east and the west. He said: 'O Muhammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that raise ranks and the acts that atone, and in recording the footsteps to the congregation, Isbagh Al-Wudu in difficulties, and awaiting the Salat after the Salat. And whoever preserves them, he shall live in goodness and die upon goodness, and his sins shall be like that on the day upon which his mother bore him

3235. Narrated Mu'adh bin Jabal [may Allah be pleased with him]: "One morning, the Messenger of Allah (ﷺ) was prevented from coming to us for Salat As-Subh, until we were just about to look for the eye of the sun (meaning sunrise). Then he came out quickly, had the Salat prepared for. The Messenger of Allah (ﷺ) performed the Salat, and he performed his Salat in a relatively quick manner. When he said the Salam, he called aloud with his voice saying to us: 'Stay in your rows as you are.' Then he turned coming near to us, then he said: 'I am going to narrate to you what kept me from you this morning: I got up during the night, I performed Wudu and prayed as much as I was able to, and I dozed off during my Salat, and fell deep asleep. Then I saw my Lord, Blessed and Most High, in the best of appearances. He said: 'O Muhammad!' I said: 'My Lord here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'I do not know Lord.' And He said it three times." He said: "So I saw Him place His Palm between my shoulders, and I sensed the coolness of His Fingertips between my breast. Then everything was disclosed for me, and I became aware. So He said: 'O Muhammad!' I said: 'Here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that atone.' He said: 'And what are they?' I said: 'The footsteps to the congregation, the gatherings in the Masajid after the Salat, Isbagh Al-Wudu during difficulties.' He said: 'Then what else?' I said: 'Feeding others, being lenient in speech, and Salat during the night while the people are sleeping.' He said: 'Ask.' I said: 'O Allah! I ask of you the doing of the good deeds, avoiding the evil deeds, loving the poor, and that You forgive me, and have mercy upon me. And when You have willed Fitnah in the people, then take me without the Fitnah. And I ask You for Your love, the love of whomever You love, and the love of the deeds that bring one nearer to Your love.'" The Messenger of Allah (ﷺ) said: "Indeed it is true, so study it and learn it

3236. Narrated 'Abdullah bin Az-Zubair: from his father who said: "When (the following) was revealed: 'Then, on the Day of Resurrection, you will be disputing before your Lord (39:31).' Az-Zubair said "O Messenger of Allah! We will repeat our disputes after what happened between us in the world?" He said: "Yes." So he said: "Indeed this is a very serious matter

3237. Narrated Asma bint Yazid: "I heard the Messenger of Allah (ﷺ) reciting: 'Say: "O My slaves who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins and I do not mind (referring to 39:)"

3238. Narrated 'Abdullah: "A Jew came to the Prophet (ﷺ) and said: 'O Muhammad! Allah will seize the heavens upon a finger, the mountains upon a finger, the earths upon a finger, and the rest of creation upon a finger. Then He says: 'I am the King.'" He said: 'So the Messenger of Allah (ﷺ) laughed until his molars were visible. He said: "They made not a just estimate of Allah such as is due to Him (39:)"

3239. Narrated 'Abdullah: "So the Prophet (ﷺ) laughed in amazement and approval

3240. Narrated Ibn 'Abbas: "A Jew passed by the Prophet (ﷺ), so the Prophet (ﷺ) said: 'O you Jew! Narrate something to us.' So he said: 'What shall you say O Abul-Qasim, when Allah places the heavens upon this, the earths upon this, the water upon this, the mountains upon this, and the rest of creation upon this?'" - Muhammad bin As-Salt, Abu Ja'far (one of the narrators) indicated first with his little finger, then followed one by one until he reached his index finger - "So Allah, the Mighty and Sublime revealed: They made not a just estimate of Allah such as is due to Him (39:)"

3241. Narrated Mujahid: that Ibn 'Abbas said: "Do you know what is the width of Jahannam?" I said: "No." He said: "Yes, and by Allah I do not know. 'Aishah narrated to me that she asked the Messenger of Allah (ﷺ) about Allah's saying: 'On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in his Right Hand (39:67).' She said: 'I said "Where will the people be on that day O Messenger of Allah?" He said: "Upon the bridge over Jahannam

3242. Narrated Masruq: that 'Aishah said: "O Messenger of Allah! - On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand (39:67). Where will the believers be?" He said: "Upon the Sirat O 'Aishah

3243. Narrated Abu Sa'eed Al-Khudri: that the Messenger of Allah (ﷺ) said: "How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission to blow?" The Muslims said: "So what should we say, O Messenger of Allah?" He said: "Say: 'Allah is sufficient for us and what a good protector He is. We rely upon [our Lord] Allah'" - and perhaps Sufyan (one of the narrators) said: "upon Allah we rely

3244. Narrated 'Abdullah bin 'Amr [may Allah be pleased with him]: "A Bedouin said: 'O Messenger of Allah! What is As-Sur?' He said: 'A horn which is blown into

3245. Narrated Abu Hurairah: "In the market of Al-Madinah, a Jew said 'No! By the One who chose Musa above all humans.'" He said: "A man from the Ansar raised his hand and struck him in his face. He said 'You say this while Allah's Prophet (ﷺ) is among us?' So the Messenger of Allah (ﷺ) said 'And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown another time and behold, they will be standing, looking on (39:68). So I shall be the first to raise his head and there will be Musa holding on to one of the supports of the Throne. So I will not know if he raised his head before me, or if he was one of those whom Allah made the exception for. And whoever says: 'I am better than Yunus bin Matta, then he has indeed lied

3246. Narrated Abu Hurairah: that the Prophet (ﷺ) said: "A caller will call out: 'You shall have life and never die; you shall be healthy and never be ill; you shall be young and never grow old; you shall live in favor and never suffer difficult circumstances.' That is the saying of Allah Most High: This is Paradise, which you have

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been made to inherit because of your deeds that you used to do (43:)

3247. Narrated An-Nu'man bin Bashir:that the Prophet (ﷺ) said: "Supplication is the worship." Then he recited: 'And your Lord said: 'Call upon Me, I will answer you. Verily, those who scorn my My worship, they will surely enter Hell in humiliation (40:)

3248. Narrated Ibn Mas'ud:"Three men whose bellies were fat, but whose hearts had little understanding, were arguing at the House. Two of them were from Quraish and one was from Thaqif - or two from Thaqif, and one from Quraish. One of them said: 'Do you think that Allah can hear what we are saying?' Another said: 'He can hear if we are loud, but He can not hear when we are quiet.' Another said: 'If He can hear when we are loud then He can hear when we are quiet.' So Allah, the Mighty and Sublime revealed: And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against you (41:)

3249. Narrated 'Abdullah:"I was hiding beneath the covering of the Ka'bah, and three men came along - a man from the Quraish, and two of his brothers-in-law from Thaqif, or a man from Thaqif and two of his brothers-in-law from Quraish. Their bellies were fat, and they did not have much understanding. They said something that I could not understand, then one of them said: 'Do you think that Allah can hear what we are talking about?' Another said: 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other one said: 'If He can hear something from us, then He can hear all of it.'" 'Abdullah said: "I mentioned that to the Prophet (ﷺ), so Allah revealed: 'And you have not been hiding yourselves, lest your ears and your eyes and your skin should testify against you...' up to His saying: '...and you have become of those utterly lost! (42:)

3250. Narrated Anas bin Malik:that the Messenger of Allah (ﷺ) recited: Verily those who say: "Our Lord is Allah, and then they stand firm (41:30)." - He said: "People have said it, then most of them disbelieved, so whoever dies upon it, then he is among those who stood firm

3251. Narrated Tawus:Ibn 'Abbas was asked about this Ayah: Say: "No reward do I ask of you for this except to be kind for my kinship with you (42:23)." So Sa'eed bin Jubair said: 'To be kind to the family of Muhammad.' Ibn 'Abbas replied: 'You know that there was no family of the Quraish except that the Messenger of Allah (ﷺ) had some relatives among them.' He said: 'Except that you should uphold ties of kinship that exist between me and you

3252. Narrated 'Ubaidullah bin Al-Wazi':"A Shaikh from Banu Murrah narrated to me, he said: 'I arrived in Al-Kufah and was informed about Bilal bin Abi Burdah so I said: "Indeed there is a lesson in him" so I went to him while he was imprisoned in his home, which he had built.' He said: 'After everything that had happened to him he had changed due to the punishment and the beatings, and now he was living in isolation. So I said: "All praise is due to Allah O Bilal! I have seen you passing you by us holding your nose, and it was not from the dust! And today you are in this state.' So he said: 'Where are you from?' I said: 'From Banu Murrah bin 'Abbad.' So he said: 'Shall I not narrate a Hadith to you, perhaps Allah will benefit you by it?' I said: 'Go ahead.' He said: 'My father, Abu Burdah narrated from his father Abu Musa, that the Messenger of Allah (ﷺ) said: "No worshiper suffers a calamity nor what is worse than that or less, except due to a sin, and what Allah pardons as a result of it is more." He (Abu Musa) said: "And he recited: And whatever misfortune befalls you, it is because of what your hands have earned (42:)

3253. Narrated Abu Umamah:that the Messenger of Allah (ﷺ) said: "No people go astray after having been guided, but they resort to arguing." Then the Messenger of Allah (ﷺ) recited this Ayah: '...They quoted not the above example except for argument. Nay! But they are quarrelsome people... (43:)

3254. Narrated Masruq:"A man came to 'Abdullah and said: 'A story teller has said that a smoke will appear from the earth, taking the hearing of disbelievers and manifesting as a cold for the believers.'" He became angry, and since he was reclining, he sat up then said: 'When one of you is asked about something he knows, then let him speak accordingly' - Mansur (one of the narrators) narrated it as: "Then let him inform of it" - "And when asked about what he does not know, then let him say: "Allah knows best." For indeed, it is part of a man's knowledge, that when he is asked about something he does not know, he says: "Allah knows best." For verily Allah, Most High said to His Prophet: Say: "No wage do I ask of you for this, nor am I one of the pretenders (38:86)." When the Messenger of Allah (ﷺ) saw that the Quraish were behaving stubbornly with him, he said: "O Allah! Assist me against them with seven (years of famine) like the seven of Yusuf." So He punished them with drought making everything barren, until they ate skins and carcasses" - one of them said: "bones." He said: 'And it appeared that smoke was coming out of the earth. So Abu Sufyan came to him and said: "Verily your people are being destroyed, so supplicate to Allah for them." He said: "So this is about His saying: 'The Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment (44:10 & 11).'" Mansur narrated it as: "So this is about His saying: Our Lord! Remove the torment from us, really we shall become believers (44:12)." - "So shall the punishment be removed from them in the Hereafter? Al-Batshah (humiliated defeat in Badr), Al-Lizam (disbeliever captives from Badr), the smoke," - one of them said: "The moon" the other said: "The Romans have all passed

3255. Narrated Anas bin Malik:that the Messenger of Allah (ﷺ) said: "There is no believer except that he has two doors: A door through which his deeds ascend, and a door through which his sustenance descends. So when he dies they weep for him. That is the meaning of the saying of Allah, the Mighty and Sublime: And the heavens and the earth wept not for them, nor were they given respite (44:)

3256. Narrated 'Abdul-Malik bin 'Umair:from the nephew of 'Abdullah bin Salam who said: "When they were after 'Uthman, 'Abdullah bin Salam came, and 'Uthman said to him: 'What did you come for?' He said: 'I came to assist you.' He said: 'Go to the people to repel their advances against me. For verily your going is better to me than your entering here.'" He said: "So 'Abdullah bin Salam went to the people and said: 'O you people! During Jahiliyyah I was named so-and-so, then the Messenger of Allah (ﷺ) named me 'Abdullah, and some Ayat from the Book of Allah were revealed about me. (The following) was revealed about me: 'A witness from among the Children of Isra'il has testified to something similar, and believed while you rejected. Verily, Allah does not guide the wrongdoing people. (46:10)" And (the following) was revealed about me: 'Sufficient as a witness between me and you is Allah, and those too who have knowledge of the Scripture. (13:43)" Allah has sheathed the sword from you and the angels are your neighbors in this city of yours, the one in which the Revelation came to your Prophet. But

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by Allah! (Fear) Allah regarding this man; if you kill him, then by Allah! If you kill him, then you will cause the angels to remove your goodness from you, and to raise Allah's sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection." He said: "They said: 'Kill the Jew and kill 'Uthman

3257. Narrated 'Aishah [may Allah be pleased with her]: "When the Prophet (ﷺ) saw storm clouds he would pace back and forth. And when it rained, he would relax." She said: "I said something to him about that, and he said: 'What do I know? Maybe it is as Allah, Most High said: Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain (46:)"

3258. Narrated Ash-Sha'bi: that 'Alqamah said: "I said to Ibn Mas'ud, may Allah be pleased with him: 'Did any of you accompany the Prophet (ﷺ) on the Night of the Jinn?' He said: 'None of us accompanied him. One night, while he was in Makkah, we could not find him. We said: "He has been murdered [or] snatched, what has happened to him?" So we spent the worst night a people could spend until the morning' or 'it was about dawn when we saw him coming from the direction of Hira.' He said: 'They told him about what they had went through.'" "So he (ﷺ) said: 'Someone from the Jinn came to invite me, so I went to them to recite for them.' He said: "So we went and saw their tracks and the traces of their camp fire.'" Ash-Sha'bi said: "They asked him about their provisions - and they were Jinns of Mesopotamia - so he said: 'Every bone upon which Allah's name has not been mentioned, that falls into your hands, and every dropping of dung is fodder for your beasts.'" So the Messenger of Allah (ﷺ) said: "Do not perform Istinja with them for indeed they are provisions for your brothers among the Jinns

3259. Narrated Az-Zuhri: from Abu Salamah, from Abu Hurairah [may Allah be pleased with him] (regarding): 'And seek forgiveness for your sins, and also for the believing men and women (47:19).' That the Messenger of Allah (ﷺ) said: "Indeed I ask Allah for forgiveness seventy times a day

3260. Narrated Abu Hurairah: "One day, the Messenger of Allah (ﷺ) recited this Ayah: 'And if you turn away, He will replace you with other people; then they will not be like you (47:38).' They said: 'And who will replace us?' So the Messenger of Allah (ﷺ) patted the shoulder of Salman, then he said: 'This one and his people, this one and his people

3261. Narrated Abu Hurairah: "Some people among the Companions of the Messenger of Allah (ﷺ) said: 'O Messenger of Allah! Who are these people whom Allah mentioned, that if we turn away they would replace us, then they would not be like us?'" He said: "And Salman was beside the Messenger of Allah (ﷺ), so the Messenger of Allah (ﷺ) patted Salman's thigh and said: 'This one and his companions, and by the One in Whose Hand is my soul! If faith were suspended from Pleiades, then it would be reached by men from Persia

3262. Narrated Malik bin Anas: from Zaid bin Aslam, from his father who said: "I heard 'Umar bin Al-Khattab [may Allah be pleased with him] saying: 'We were with the Messenger of Allah (ﷺ) during one of his journeys when I said something to him but he was silent. Then I said something again but he was silent. I quickened my pace of mount to go to the other wise. I said: "May your mother lose you O Ibn Al-Khattab! You pestered the Messenger of Allah (ﷺ) three times, each time he did not reply to you! You deserve that something be revealed about you in the Qur'an.'" He ('Umar) said: "It was not long before I heard a voice calling me.' So I came to the Messenger of Allah (ﷺ) and he said: "O Ibn Al-Khattab! A Surah was revealed to me last night which is dearer to me than what the sun rises upon: Verily, We have given you a manifest victory (48:)"

3263. Narrated Anas [May Allah be pleased with him]: "While the Messenger of Allah (ﷺ) was returning from Al-Hudaibiyyah it was revealed to him, 'That Allah may forgive you your sins of the past and the future (48:2).' So the Prophet (ﷺ) said: 'An Ayah has been revealed to me which is dearer to me than whatever is upon the earth.' Then the Prophet (ﷺ) recited it for them and they said: 'Congratulations O Messenger of Allah! Allah has explained what He will do with you, but what will He do with us?' So (the following) was revealed: 'That He may admit the believing men and the believing women into Gardens under which rivers flow' up to (His Saying) 'a supreme success (48:)"

3264. Narrated Anas: that eighty people swooped down from the mountain of At-Tan'im to kill the Messenger of Allah (ﷺ) during Salat As-Subh, but he captured them and (later) let them go. So Allah revealed the Ayah: And it is He Who has withheld their hands from you and your hands from them (48:)"

3265. Narrated At-Tufail bin Ubayy bin Ka'b: from his father, from the Prophet (ﷺ) (regarding this Ayah): 'And made them stick to the word of Taqwa (48:26).' He (ﷺ) said (the word is): "La Ilaha Illallah

3266. Narrated 'Abdullah bin Az-Zubair: "Al-Aqra' bin Habis arrived to meet the Prophet (ﷺ) - he said - "so Abu Bakr said: 'O Messenger of Allah! Appoint him over his people.' 'Umar said: 'Do not appoint him O Messenger of Allah!' They continued talking before the Prophet (ﷺ) until they raised their voices. Abu Bakr said to 'Umar: 'You only wanted to contradict me.' So ['Umar] said: 'I did not want to contradict you.'" He said: "So this Ayah was revealed: 'O you who believe! Do not raise your voices above the voice of the Prophet (49:2).'" He said: "After that, when 'Umar spoke before the Prophet (ﷺ), his speech could not be heard until he told him he could not understand him." He (one of the narrators) said: "And Ibn Az-Zubair did not mention his grandfather" meaning Abu Bakr

3267. Narrated Al-Bara bin 'Azib: regarding the saying of Allah the Most High: Verily, those who call you from behind the dwellings, most of them have no sense (49:4). He said: "A man stood and said: 'O Messenger of Allah! Indeed my praise (of others) is worthwhile and my censure is appropriate.' So the Prophet (ﷺ) said: 'That is for Allah, the Mighty and Sublime

3268. Narrated Abu Jubairah bin Ad-Dahhak: "A man among us would be known by two or three names. He would be called by one that perhaps he disliked, so this Ayah was revealed: Nor insult with nicknames (49:)"

3269. Narrated Abu Nadrah: "Abu Sa'eed Al-Khudri recited: And know that among you there is the Messenger of Allah. If he were to obey you in much of the matter, you would surely be in trouble (49:7). He said: "This is your Prophet (ﷺ) to whom the Revelation came, and the best of your leaders, if he had obeyed them

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in may of their matters, then he would have been in trouble. So how about you people today?

3270. Narrated Ibn 'Umar:that the Messenger of Allah (ﷺ) gave a Khutbah to the people on the day of the conquest of Makkah, and he said: "O you people! Verily Allah has removed the slogans of Jahiliyyah from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has Taqwa and honorable before Allah, and a wicked man, who is miserable and insignificant to Allah. People are children of Adam and Allah created Adam from the dust. Allah said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is the one who has most Taqwa. Verily, Allah is All-Knowing, All-Aware (49:)

3271. Narrated Al-Hasan:from Samurah that the Prophet (ﷺ) said: "Al-Hasab is wealth and Al-Karam is Taqwa

3272. Narrated Anas bin Malik:that Allah's Prophet (ﷺ) said: 'Jahannam will continue saying: 'Are there any more' until the Might Lord puts His Foot over it. It will say: 'Enough! Enough! By Your Might.' And one side of it will close in on the other

3273. Narrated Abu Wa'il:from a man of Rabi'ah who said: "I arrived in Al-Madinah, entered upon the Messenger of Allah (ﷺ) and mentioned the emissary of 'Ad to him. I said: 'I seek refuge in Allah from being like the emissary of 'Ad.' So the Messenger of Allah (ﷺ) said: 'And what of the emissary of 'Ad?'" He said: "I said: You have got the one who is informed about it. When 'Ad suffered from famine they sent Qail and he stayed with Bakr bin Mu'awiyah. He gave him wine to drink and two slave girls to sing for him. Then he went out towards the mountains of Murrah and said: "O Allah! I did not come to You to cure a sick person, nor to ransom a captive! So give water to Your slave as You used to do, and give water to Bakr bin Mu'awiyah along with him." He said that out of gratitude for the wine which he gave him to drink. So two clouds appeared and it was said to him: "Choose one of them." So he chose the black one. It was said to him: "Take it as ashes that will leave none in 'Ad." So he mentioned that the wind sent upon them was not more than this circle - meaning the circle of a ring - then he recited: "...We sent against them the barren wind; it spared nothing that it reached, but blew it into broken spreads of rotten ruins. (51:)

3274. Narrated Abu Wa'il:that Al-Harith bin Yazid Al-Bakri said: "I arrived in Al-Madinah and entered the Masjid and found it full with the people and I also noticed a black banner raised high, while Bilal was holding a sword before the Messenger of Allah (ﷺ). I said: 'What is the matter with the people?' They said: 'He intends to send 'Amr bin Al-'As somewhere.'" So he mentioned the Hadith in its entirety, similar in meaning to the narration of Sufyan bin 'Uyainah (#3273). He said: He is also called Al-Harith bin Hassan

3275. Narrated Ibn 'Umar:that the Prophet (ﷺ) said: "And at the setting of the stars (52:49) (about) the two Rak'ah before Fajr. And after the prostrations (50:40) 'The two Rak'at after Al-Maghrib

3276. Narrated ['Abdullah] bin Mas'ud:"When the Messenger of Allah (ﷺ) reached Sidrat Al-Muntaha" He said: 'There terminates everything that ascends from the earth, and everything that descends from above. So there Allah gave him three, which He did not give to any Prophet before him: He made fiver prayers obligatory upon him, He gave him the last Verses of Surat Al-Baqarah, and He pardoned the grave sins for those of his Ummah who do not associate anything with Allah.' Ibn Mas'ud said regarding the Ayah: "When that covered the Sidrah which did cover it! (53:16)" he said: "The sixth Sidrah in heavens." Sufyan said: "Golden butterflies" and Sufyan indicated with his hand in a fluttering motion. Others besides Malik bin Mighwal said: "There terminates the creatures' knowledge, there is no knowledge for them of what is above that

3277. Narrated Ash-Shaibani:"I asked Zirr bin Hubaish about the saying of Allah the Might and Sublime: And was a distance of two bow lengths or less (53:9). So he said: 'Ibn Mas'ud informed me that the Prophet (ﷺ) saw Jibra'il, and he had six-hundred wings

3278. Narrated Ash-Sha'bi:"Ibn 'Abbas met Ka'b at Arafat, so he asked him about something and he kept on saying the Takbir until it reverberated off of the mountains. So Ibn 'Abbas (finally) said: 'We are Banu Hashim.' So Ka'b said: 'Indeed Allah divided His being seen and His speaking between Muhammad and Musa. He spoke to Musa two times, and Muhammad saw Him two times.' Masruq said: 'I entered upon 'Aishah and asked her if Muhammad saw his Lord.' She said: 'You have said something that makes my hair stand on end.' I said: 'Take it easy.' Then I recited: Indeed he saw of the great signs of his Lord (53:18). So she said: 'What do you mean by that? That is only Jibra'il. Whoever informed you that Muhammad saw his Lord, or that (ﷺ) concealed something he was ordered with, or he knew of the five things about which Allah, [Most High] said: Verily Allah, with Him is the knowledge of the Hour, He sends down the rain (31:34) - then he has fabricated the worst lie. Rather he (ﷺ) saw Jibra'il, but he did not see him in his (real) image except two times. One time at Sidrat Al-Muntaha and one time in Jiyad, he had six-hundred wings which filled the horizon

3279. Narrated 'Ikrimah:that Ibn 'Abbas said: "Muhammad saw his Lord." I said: "Did Allah not say: No vision can grasp Him, but He grasps all vision (6:103). He said: "Woe unto you! That is when He manifests His Light. But Muhammad saw his Lord two times

3280. Narrated Abu Salamah:from Ibn 'Abbas regarding Allah's saying: And indeed he saw him at a second descent. Near Sidrat Al-Muntaha (53:13 & 14). So He revealed to His worshiper whatever he revealed (53:10). And was a distance of two bow lengths or less (53:9). Ibn 'Abbas said: "The Prophet (ﷺ) saw Him

3281. Narrated 'Ikrimah:that Ibn 'Abbas said (regarding the Ayah): The heart lied not in what he (ﷺ) saw (53:11). He said: "He saw Him with his heart

3282. Narrated 'Abdullah bin Shaqiq:"I said to Abu Dharr: 'If I saw the Prophet (ﷺ) then I would asked him." He said: 'What is it that you would have asked him about?' I said: 'I would have asked him if Muhammad saw his Lord?' He said: 'I did ask him that, and he (ﷺ) said: I saw light

3283. Narrated 'Abdur-Rahman bin Zaid:from 'Abdullah (regarding the Ayah): The heart lied not in what he saw (53:11). He said: "The Messenger of Allah (ﷺ) saw Jibra'il in a Hullah (dress normally made up of two pieces) of Rafrat filling what is between the heavens and the earth

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3284. Narrated 'Ata:from Ibn 'Abbas (regarding this Ayah): Those who avoid great sins and Al-Fawahish except Al-Lamam (minor sins) (53:32). He said: "The Prophet () said: 'Your forgiveness, O Allah is so ample, and which of Your worshipers has not committed Al-Lamam (minor sins)
3285. Narrated Ibn Mas'ud, may Allah be pleased with him:"We were with the Messenger of Allah () in Mina, when the moon was cleft asunder into two parts. Part of it was behind the mountain, and part of it before it. The Messenger of Allah () said to us: 'Bear witness' meaning: The house has drawn near, and the moon has been cleft asunder (54:)
3286. Narrated Anas:"The people of Makkah asked the Prophet () for a sign, so the moon was cleft asunder in Makkah two times (meaning two parts), so the following was revealed: 'The Hour has drawn near, and the moon has been cleft asunder, up to his saying: 'Magic, Mustamir (54:1 & 2)' meaning 'Going away
3287. Narrated Ibn Mas'ud:"The moon was cleft asunder during the time of the Messenger of Allah (), so the Prophet () said to us: 'Bear witness
3288. Narrated Ibn 'Umar:"The moon was split during the time of the Messenger of Allah (). So the Messenger of Allah () said: 'Bear witness
3289. Narrated Muhammad bin Jubair bin Mut'im:from his father who said: "The moon was split during the time of the Messenger of Allah () until it became as two sections, one above this mountain and one above that mountain. So they said: 'Muhammad has cast a spell upon us.' Some of them said: 'If he could cast a spell upon us, he can not cast a spell upon all of the people
3290. Narrated Abu Hurairah:"The idolaters of the Quraish came to the Messenger of Allah () arguing about Qadar, so the following was revealed: The day they will be dragged on their faces into the Fire. Taste you the touch of Hell! Verily, We have created all things with Qadar (54:)
3291. Muhammad bin Al Munkadir narrated that:Jabir [may Allah be pleased with him] said: "The Messenger of Allah came out to his Companions, and recited Surat Ar-Rahman from its beginning to its end for them, and they were silent. So he said: 'I recited it to the Jinns on the 'Night of the Jinns,' and they had a better response to it than you did. Each time I came to Allah's saying: 'Which of your Lords favor do you deny.' They said: "We do not deny any of Your favors our Lord! And Yours is praise."
3292. Abu Hurairah narrated that the Messenger of Allah said:"Allah said: 'I have prepared for My righteous worshippers, what no eye has seen, nor ear has hear, and no human heart has conceived.' So recite if you wish: No person knows what is kept hidden for them of delights of the eyes as a reward for what they used to do. And in Paradise there is a tree under whose shade a rider can travel for one hundred years without stopping. Recite if you wish: And in shade extended. And the space occupied by a whip in Paradise is better than the world and whatever is in it. Recite if you wish: And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception."
3293. Anas narrated that the Prophet said:"Indeed in Paradise there is a tree under whose shade a rider can travel for one hundred years without stopping. Recite if you wish: And in shave extended. And water flowing constantly."
3294. Abu Sa'eed Al-Khudri may Allah be pleased with him, narrated :from the Prophet – regarding Allah's saying 'And on couches raised high – he said: "Their height is as what is between the heavens and the earth, and the distance between the two of them is five hundred years."
3295. Abu Abdur-Rahman narrated from Ali that :the Messenger of Allah said: And you make your provision your demise! – he said: "Your gratitude is expressed by saying: 'We received rain because of this and that celestial position, and because of this and that star.'"
3296. Anas [may Allah be pleased with him] said:"The Messenger of Allah recited: Verily, We have created them a special creation. He said: "Among that special creation is the women who were decrepit, bleary eyed and elderly in the world."
3297. Abu Ishaq narrated from Ikrimah, from Ibn Abbas who said:"Abu Bakr [may Allah be pleased with him] said: 'O Messenger of Allah! You have become gray.' He said: 'I have gone gray from (Surat) Hud, Al-Waqi`ah, Al-Mursalat and `Amma Yatasa'alun and Idhash-Shamsu Kuwwirat.'"
3298. Al-Hasan narrated that:Abu Hurairah said: "Once when the Prophet of Allah was sitting with his Companions, a cloud came above them, so the Prophet of Allah said: 'Do you know what this is?' They said: 'Allah and His Messenger know better.' He said: 'These are the clouds that are to drench the earth, which Allah [Blessed and Most High] dispatches to people who are not grateful to Him, nor supplicate to Him.' Then he said: 'Do you know what is above you?' They said: 'Allah and His Messenger know better.' He said: 'Indeed it is a preserved canopy of the firmament whose surge is restrained.' Then he said: 'Do you know how much is between you and between it?' They said: 'Allah and His Messenger know better.' He said: 'Between you and it [is the distance] of five-hundred year.' Then he said: 'Do you know what is above that.' They said: 'Allah and His Messenger know better.' He said: 'Verily, above that are two Heavens, between the two of them there is a distance of five-hundred years' – until he enumerated seven Heavens – 'What is between each of the two Heavens is what is between the heavens and the earth.' Then he said: 'Do you know what is above that?' They said: 'Allah and His Messenger know better.' He said: 'Verily, above that is the Throne between it and the heavens is a distance [like] what is between two of the heavens.' Then he said: 'Do you know what is under you?' They said: 'Allah and His Messenger know better.' He said: 'Indeed it is the earth.' Then he said: 'Do you know what is under that?' They said: 'Allah and His Messenger know better.' He said: 'Verily, below it is another earth, between the two of which is a distance of five-hundred years.' Until he enumerated seven earths: 'Between every two earths is a distance of five-hundred years.' Then he said: 'By the One in Whose Hand is the soul of Muhammad! If you were to send [a man] down with a rope to the lowest earth, then he would descend upon Allah.' Then he recited: He is Al-Awwal, Al-Akhir, Az-Zahir Al-Batin, and He has knowledge over all things."
3299. Salamah bin Sakhr Al Ansari said:"I was a man who had an issue with intercourse with a women that none other than me had. When (the month of) Ramadan entered, I pronounced Zihar upon my wife (to last) until the end of Ramadan, fearing that I might have an encounter with her during the night, and I

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would continue doing that until daylight came upon me, and I would not be able to stop. One night while she was serving me, something of her became exposed for me, so I rushed myself upon her. When the morning came I went to my people to inform them about what happened to me. I said: 'Accompany me to the Messenger of Allah to inform him about my case.' They said: 'No by Allah! We shall not do that, we fear that something will be revealed about us in the Qur'an, or the Messenger of Allah might say something about us, the disgrace of which will remain upon us. But you do and do whatever you want.'" He said: "So I left and I went to the Messenger of Allah, and informed him of my case. He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one, it is before you, so give me Allah's judgment, for I shall be patient with that.' He said: 'Free a slave.'" He said: "I struck the sides of my neck with my hands, and said: 'No by the One Who sent you with the Truth! I possess nothing besides it.' He said: 'Then fast for two months' I said: 'O Messenger of Allah! Did this occur to me other than when I was fasting?' He said: 'Then feed sixty poor people.' I said: 'By the One Who sent you with the Truth! We have spent these nights of ours hungry without an evening meal.' He said: 'Go to the one with the charity from Banu Ruzaiq, tell him to give it to you, then feed a Wasq of it, on your behalf, to sixty poor people. Then help yourself and your dependants with the remainder of it.'" He said: "I returned to my people and said: 'I found dejection and bad ideas with you, and I found liberalness and blessing with the Messenger of Allah. He ordered me to take your charity, so give it to me.' So they gave it to me."

3300. Ali bin Abi Talib said: "When (the following) was revealed: 'O you who believe! When you consult the Messenger in private, spend something in charity before your private consultation.' The Prophet said to me: 'What do you think? A dinar?' I said: 'They will not be able to.' He said: 'Then half a Dinar?' I said: 'They will not be able.' He said: 'Then how much?' I said: 'A barely corn.' He said: 'You made it too little.'" He said: "So the Ayah was revealed: 'Are you afraid of spending in charity before your private consultation?' He said: 'It was about my case for which Allah lightened the burden upon this Ummah.'"

3301. Anas bin Malik narrated that: A Jew came to the Prophet of Allah and his Companions and said: "As-Samu Alaikum (Death be upon you)." So the people replied to him. The Prophet of Allah said: "Do you know what this person said?" They said: "Allah and His Messenger know better – he said the Salam – O Allah's Prophet." He said: "No, rather he said like this and that. Bring him back for me." So they brought him back and he said: "Did you say As-Samu Alaikum? He said: 'Yes.' So with that Allah's Prophet said: "When one of the People of the Book gives you the Salam, then say: 'Alaika Ma Qulta (Whatever you said to you too).'" He said: 'And when they come to you, they greet you with a greeting wherewith Allah greets you not.'

3302. Ibn Umar [may Allah be pleased with him] said: "The Messenger of Allah ordered burning and cutting down the date palms of Banu An-Nadir, and that (place) was called Al-Buwairah. So Allah revealed: What you cut down of the Linah, or you left of them standing on their trunks, it was by the leave of Allah, and in order that He might disgrace the rebellious."

3303. Hafs bin Ghiyath narrated: "Habib bin Abi Amrah narrated to us, from Sa'eed bin Jubair, from Ibn Abbas, regarding the saying of Allah, the Mighty and Sublime: What you cut down of the Linah, or you left of them standing on their trunks – he said: 'The Linah is the date-palms.' That He might disgrace the rebellious. He said: 'They were forced from their forts.' And they were ordered to cut down the date-palms, that caused some hesitation in their chests, so the Muslims said: "We cut some of them, and we left some of them, so let us ask the Messenger of Allah if we are to be rewarded for those that we cut down, and if we will be burdened for what we left?" So Allah [Most High] revealed the Ayah: What you cut down of the Linah, or you left of them standing on their trunks."

3304. Abu Hurairah narrated: That a man from the Ansar had a guest spend the night with him, but he did not have anything to eat but his meal and the meal for his children, so he said to his wife: 'Put the children to sleep, extinguish the torches, and give me whatever you have with you for the guest.' So this Ayah was revealed: And they give preference over themselves even though they were in need of that."

3305. Al-Hasan bin Muhammad – and he is Al-Hanafiyyah- narrated from Ubaidallah bin Abi Rafi who said: "I heard Ali bin Abi Talib saying: "the Messenger of Allah dispatched us – myself, Az-Zubair, and Al-Miqad bin Al- Aswad. He said: "Proceed until you reach Rawdah Khakh, where there is a lady carrying a letter. Take the letter from her and bring it to me." So we proceeded on our way with our horses galloping until we reached the Rawdah. There we found the lady and said to her: "Give me the letter." She said: "I have no letter." We said: "Either you take out the letter, or we shall take off your clothes.'" He said: 'So she took it out of her braid.' He said: 'We brought it to the Messenger of Allah, and it was from Hatib bin Abi Balta'ah, addressed to some of people among the idolaters of Makkah, informed them of some matter regarding the Prophet. So he said: "What is this O Hatib?" He said: "Do not be hasty with me O Messenger of Allah! I was a person who is an ally to the Quraish, not being related to them. The Muhajirun who are with you have relatives who can protect their families and their wealth in Makkah. So since I have no lineage among them, I wanted to do them a favor, so they might protect my relatives. I did not do this out of disbelief, nor to renegade from my religion, nor did I do it to chose disbelief [after Islam]." The Prophet said: "He said the truth." Umar bin Al-Khattab said: "Allow me to chop off the head of this hypocrite!" The Prophet said: "Indeed he participated in (the battle of) Badr. You do not know, perhaps Allah looked at those who attended Badr and said: 'O people of Badr! Do as you like, for I have forgiven you.'" He said: 'It was about him, that this Surah was revealed: O you who believe! Do not take My enemies and your enemies as protecting friends showing affection towards them.'"

3306. Ma'mar narrated from Az-Zuhri, from Urwah that Aishah said: "The Messenger of Allah would not have examined (the women) except for the Ayah in which Allah said: When believing come to you pledging to you." Ma'mar said: "Ibn Tawus informed me from his father who said: 'The hand of the Messenger of Allah did not touch the hand of a woman he had not acquired.'"

3307. Shahr bin Hawshab said: "Umm Salamah Al-Ansariyyah narrated to us, she said: 'A woman said: "What is this Ma'ruf for which we are not to disobey in?" He (pbuh) said: "[That you not wail.]" I said: "O Messenger of Allah! Verily Banu so-and-so comforted me in the case of my uncle, and I must reciprocate for them.' But

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he refused to allow me. So I asked him again numerous times, then he permitted me to reciprocate for them. So after reciprocating for the, I did not wait for anyone else until this time. And there does not remain a woman except that she has waited besides me.”

3308. Abu An-Nasr narrated :from Ibn Abbas, regarding the saying of Allah, the Most High: When believing women come to you as emigrants, examine them. He said: “When a woman come to the Prophet to accept Islam, she would have to take an oath by Allah: ‘I have not left out of anger with my husband, I have not left except out of love for Allah and His Messenger.’”

3309. Abdullah bin Salam said: “A group of us Companions of the Messenger of Allah sat talking, and we said: ‘If we knew which deed was most beloved to Allah then we would do it.’ So Allah, Most High, revealed: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is Almighty, the All-Wise. O you who believe! Why do you say that which you do not do?” Abdullah bin Salam said: “So the Messenger of Allah recited it to us.” Abu Salamah (one of the narrators) said: “So Ibn Salam recited it to us.” Yahya (one of the narrators) said: “So Abu Salamah narrated it to us.” Ibn Kathir said: “So Al-Awza’i recited it to us.” Abdullah said: “So Ibn Kathir recited it to us.”

3310. Abu Hurairah said: “We were with the Messenger of Allah when Surat Al-Jumuah was revealed, so he recited it until he reached: And other among them who have not yet joined them, A man said to him: ‘O Messenger of Allah! Who are these people who have not yet joined us?’ But he did not say anything to him.” He said: “Salman [Al-Farsi] was among us.” He said: “So the Messenger of Allah placed his hand upon Salman and said: ‘By the One in whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.’”

3311. Jabir said: “The Prophet was standing and delivering a Khutbah for us on one Friday, when a caravan arrived in Al-Madinah. So the Companions of the Messenger of Allah rushed off until only twelve men remained. Among them were Abu Bakr and Umar. And This Ayah was revealed: And when they see some merchandise or some amusement, they disperse headlong to it.”

3312. Zaid bin Aslam said: “I was with my uncle when I heard Abdullah bin Ubayy bin Salul saying to his companions: Do not spend on those who are with the Messenger of Allah until they desert from him. If we return to Al-Madinah then the more honorable will expel the meaner among them. So I mentioned that to my uncle, then my uncle mentioned it to the Prophet. So the Prophet called for me to narrated it to him. Then the Messenger of Allah sent message to Abdullah bin Ubayy and his companions but they took an oath that they had not said it. So he did not believe me and he trusted what they said. I was struck with distress the likes of which I had not suffered before. So I just sat in my house, and my uncle said to me: ‘You only wanted the Messenger of Allah to not believe you and hate you.’ Then Allah [Most High] revealed: ‘When the hypocrites come to you’ So the Messenger of Allah sent for me, and he recites it and said: ‘Indeed Allah has verified the truth of what you said.’”

3313. Zaid bin Arqam said: “We were participating in a battle along with the Messenger of Allah, and there were some people from the Bedouins with us. So we all rushed toward some water and the Bedouins raced us to it. One of the Bedouins beat his companions to it and he (tried to obstruct) the pond, he placed rocks around it and he put a leather sheet over it until his companions came.” He said: “A man among the Ansar reached the Bedouin and he dropped the reins of his camel to drink, but the Bedouin would not allow him. So he started removing the barriers around the water, but the Bedouin raised a stick beating the Ansari man on the head, and smashed it. He went to Abdullah bin Ubayy, the head of the hypocrite, to inform him – he was in fact one of his companions. So Abdullah bin Ubayy became enraged, then he said: ‘Do not spend anything on whoever is with Muhammad until they depart.’ Meaning the Bedouins. They were preparing food for the Messenger of Allah. So Abdullah said: ‘When they depart from Muhammad, then bring Muhammad some food, and let him and whoever is with him eat it.’ Then he said to his companions: ‘If we return to Al-Madinah, indeed the more honorable will expel therefrom the meaner.’” Zaid said: “And I was riding behind the Messenger of Allah, and I had heard Abdullah bin Ubayy, so I informed my uncle who went to tell the Messenger of Allah. He sent a message to him (Abdullah) but he took an oath and denied it.” He said: “So the Messenger of Allah accepted what he said and did not believe me. So my uncle came to me and said: ‘You only wanted the Messenger of Allah to hate you, and the Muslims to say that you lied.’” He said: “I suffered such worry as has not been suffered by anyone else.” He said: “(Later) while I was on the move with the Messenger of Allah on a journey, my mind was relieved of worry, since the Messenger of Allah came to me and rubbed my ear and smiled in my face. I would never be happier than with that as long as the world remained. Then Abu Bakr caught up to me, and said: ‘What did the Messenger of Allah say to you?’ I said: ‘He did not say anything to me, he only rubbed my ear and smiled in my face.’ He said: ‘Receive the good news!’ Then Umar caught up with me and I said the same to him as I had said to Abu Bakr. In the morning the Messenger of Allah recited Surat Al-Munafiqin.”

3314. Al-Hakam bin Utaibah said: “I heard Muhammad bin Ka’b Al-Qurazi – forty years ago – narrating from Zaid bin Arqam [may Allah be pleased with him] that during the battle of Tabuk, Abdullah bin Ubayy said: “If we return to Al-Madinah, indeed the more honorable will expel therefrom the meaner.” He said: ‘So I went to the Prophet and mentioned that to him, but he (Abdullah) took an oath that he did not say it. My people blamed me for that, they said: “What did you expect to accomplish from this?’ So I went to my house and slept full of grief. Then the Prophet came to me’ or ‘I went to him, and he said: “Indeed Allah has verified the truth of what you said.” He said: ‘So this Ayah was revealed: there are the ones who say: “Do not spend on those who are with the Messenger of Allah until they desert from him.”’

3315. Sufyan narrated from Amr bin Dinar that he heard Jabir bin Abdullah saying: “We were in a battle” – Sufyan said: “They say it was the battle of Banu Mustaliq” – “A man from the Muhajirin kicked a man from the Ansar. The man from the Muhajirin said: ‘O Muhajirin!’ the man from the Ansar said: ‘O Ansar!’ The Prophet heard that and said: ‘What is this evil call of Jahliyyah?’ They said: ‘A man from the Muhajirin kicked a man from the Ansar.’ So the Prophet said: ‘Leave that, for it is offensive.’ Abdullah bin Ubayy bin Salul heard that and said: ‘Did they really do that? By Allah! If we return to Al-Madinah indeed the more honorable will expel

therefrom the meaner.' Umar said: 'Allow me to chop off the head of this hypocrite, O Messenger of Allah!' The Prophet said: 'Leave him, I do not want the people to say that Muhammad kills his Companions.'" Someone other than Amr said: "So his son, Abdullah bin Abdullah, said: 'By Allah! You shall not return until you say that you are the mean and that the Messenger of Allah is the honorable.' So he did so."

3316. Ad-Dahhak bin Muzahim narrated: From Ibn Abbas [may Allah be pleased with him] who said: "Whoever has wealth, required him to perform Hajj to the House of his Lord, or upon which Zakat is obligatory, but he does not do it, then he shall ask to return (the world) upon his death." A man said: "Oh Ibn Abbas! Have Taqwa of Allah! It is only the disbelievers who will be asked to return." He said: "For that, I shall recite to you from the Qur'an: You who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are with the losers. And spend of that which We have provided you before death comes to one of you, and says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah" up to His saying: "And Allah is All-Aware of what you do." He said: "So what makes Zakat obligatory?" He said: "When wealth reaches two hundred or above." He said: "What makes Hajj obligatory?" He said: "Provisions and a camel." (Another chain) from Ad-Dahhak : from Ibn Abbas, from the Prophet with similar

3317. Ikrimah narrated that :Ibn Abbas was asked by a man about this Ayah: O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! He said: "These are men who submitted (to Islam) in Makkah, and they wanted to come to the Prophet but their wives and children refused to allow them to come to the Messenger of Allah. So when they came to the Messenger of Allah, they saw that the people had gained such understanding in the religion that they wanted to punish them (their families). So Allah revealed the Ayah: O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!"

3318. Ibn Abbas said: "I was ever determined to ask Umar about the two women, among the wives of the Prophet, about whom Allah [the Mighty and Sublime] said: If you two turn in repentance, your hearts are indeed so inclined... until once when Umar performed Hajj, and I performed Hajj along with him. I poured water for his Wudu from a water holder, and I said: 'O Commander of the Believers! Who are the two women among the wives of the Prophet, about whom Allah said: If your two turn in repentance, you hearts are indeed so inclined?' He said to me: 'I am astonished at you O Ibn Abbas!'" – Az-Zubair (one of the narrators) said: "By Allah! He disliked what he asked him, but he did not withhold it from him." – "He said to me: 'It was Aishah and Hafsa.'" He said: "Then he began narrating the Hadith to me. He said: 'We, the people of the Quraish, used to have the upper hand over our women. So when we arrived in Al-Madinah, we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife when she started talking back to me, she said: "What bothers you about that? By Allah! The wives of the Prophet talk back to him, and one of them may stay away from him a whole day until the night?"' "He said: 'I said to myself: "Whoever among them has done that, then she has thwarted herself and lost.'" "He said: 'My house was in Al-Awali among those of Banu Umayyah, and I had a neighbor among the Ansar, and he and I would take turns visiting the Messenger of Allah.' He said: 'One day I would visit him and bring the news of the Revelation, and other than that, and one day he would visit him and bring the same. We heard stories that Ghassan were preparing their horses to attack us. He said: 'One day he came to me in the evening and knocked on my door, so I went out to him. He said: "A horrible thing has happened." I said: "Ghassan has come?" He said: "Worse than that. The Messenger of Allah has divorced his wives.'" He said: 'I said to myself: "Hafsa has thwarted herself and is a loser! I thought this would happen some day.'" He said: 'After we prayed Subh, I put on my clothes, then went to visit Hafsa. There I found her crying. I said: "Has the Messenger of Allah divorced (all of you)?" She said: "I do not know. He has secluded himself in the upper room.'" He said: 'So I went, and came upon a black slave, I said: "Seek permission for Umar.'" He said: 'So he entered then came out to me. He said: "I mentioned you to him, but he did not say anything.'" He said: 'So I went to the Masjid. There I found a group of people sitting around the Minhar weeping, so I sat down with them. Then it became too much for me, so I went to the slave and said: "Seek permission for Umar." He went in, then he came out to me and said: "I mentioned you to him, but he did not say anything.'" He said: 'So I went to the Masjid again, and sat there until I could not take it any more, and I went back to the slave and said: "Seek permission for Umar." He went in, then he came out to me and said: "I mentioned you to him but he did not say anything.'" He said: 'So I turned to leave, when the slave called me back. He said: "Enter for he has given you permission.'" He said: 'So I entered, and found the Prophet reclining upon a woven mat, and I saw the marks it left on his side. I said: "O Messenger of Allah! Have you divorced your women?" He said: "No." I said: "Allahu Akbar! IF you only saw us O Messenger of Allah! We the people of the Quraish used to have the upper hand over our women, but when we came to Al-Madinah we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife, so when she started talking back to me I rebuked her and she said: 'What bothers you about that? By Allah! The wives of the Prophet talk back to him, and one of them may stay away from him a whole day until the night?'" He said: "I said to Hafsa: 'Do you talk back to the Messenger of Allah?' She said: 'Yes, and one of us may stay away from him all day until the night.'" He said: "I said: 'Whoever among them has done that, then she has thwarted herself and lost. So any of you feel so secure against Allah becoming angry with you because of the anger of the Messenger of Allah, then she will be ruined?' He said: 'So the Prophet smiled.' He said: 'So I said to Hafsa: "Do not talk back to the Messenger of Allah, and don't ask him for anything. Ask me for whatever you want. And do not be tempted by the behavior of your companions, for she is more beautiful than you, and more loved by the Messenger of Allah.'" He said: 'So he smiled again, I said: "O Messenger of Allah! May I speak candidly?" He said: "Yes.'" He said: 'I raised my head and did not see in the house except for three hides. So I said: "O Messenger of Allah! Supplicate to Allah to make your followers prosperous. For verily, He has made the Persians and the Romans prosper, and they do not worship Him." He then sat up and said: "Do you have some doubts O Ibn Al-Khattab? They are a people whose good has been hastened for them in this world's life.'" He said: 'He swore that he would not enter upon his women for a month. So Allah censured him for that, and he made the atonement of an oath.'" Az-Zuhri said: "Urwah informed me that Aishah said: "When twenty-nine days passed, the Prophet entered upon me first, and he said: "O Aishah! I am about to mention something to you, but do not be hasty in reply until you consult your

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parents.” She said: ‘Then he recited this Ayah: “O Prophet! Say to your wives.” She said: ‘I knew by Allah! That my parents would not tell me to part with him.’ She said: ‘I said: “Is it about this that I should consult with my parents? Indeed I want Allah and His Messenger and the abode of the Hereafter.” Ma’mar (one of the narrators) said: “Ayyub informed me that Aishah said to him: ‘O Messenger of Allah! Do not inform your wives that I chose you.’ So the Prophet said: ‘Allah send me only as one who conveys (Muballigh), He did not send me as one causing hardship.”’

3319. Abdul-Wahid bin Sulaim said: “I arrived in Makkah and met Ata bin Abi Rabah. I said: ‘O Abu Muhammad! Some people with us speak about Al-Qadar.’ Ata said: ‘I met Al-Walid bin Ubadah bin As-Samit and he said: “My father narrated to me, he said: ‘I heard the Messenger of Allah saying: “Verily the first of what Allah created was the Pen. He said to it: “Write.” So it wrote what will be forever.”’

3320. Al-Ahnaf bin Wais narrated :from Al-Abbas bin Abdul-Muttalib who claimed that he was sitting in Al-Batha with a group, and the Messenger of Allah was sitting amongst them, when a cloud passed over them. They looked at it, and the Messenger of Allah said: ‘Di you know what its name it?’ They said: ‘Yes. This is As-Sahab (cloud).’ The Messenger of Allah said: ‘Al-Muzn (rain cloud)?’ They said: ‘Yes. This is As-Sahab (cloud).’ Then the Messenger of Allah said: ‘Do you know how much distance there is between the heavens and the earth?’ They said: ‘No, by Allah we do not know.’ He said: ‘The distance between every two of them is either seventy-one, or two, or three, years, and the heaven that is above that one is like that.’ Until he enumerated Seven heavens like that. Then he said: ‘Above the seventh heaven is a sea, Between its highest part and its lowest is just as there is between one heaven to another heaven. Then above their backs is the Throne. Between its lowest and highest parts is the same as what is between one heaven to another heaven, and Allah is above that.”’

3321. Abdur-Rahman bin Abdullah bin Sa’d Ar-Razi [and he is Ad-Dashtaki] narrated :that his father informed him, that his father – may Allah have mercy upon him – informed him, he said: “I saw a man in Bukhara upon a mule wearing a black Imamah, saying: ‘It was given to me by the Messenger of Allah.”’

3322. Abu Sa’eed narrated :from the Prophet regarding Allah’s saying: Like Al-Muhl – he said: “Like boiling oil, such that when it is brought close to one’s face the skin of his face will fall off into it.”

3323. Ibn Abbas [may Allah be pleased with them] said:the Messenger of Allah did not recite for the jinns nor did he see them. The Messenger of Allah went out with a group of his Companions towards the Ukaz market. Something had been intervening between the Shayatin and the news from the heavens, and shooting stars has been sent upon them, so the Shayatin returned to their people and they said to them: ‘What is wrong with you?’ They replied: ‘Something has been intervening between us and the news of the heavens except that something has happened. So travel east and west in the earth and look for what is it that intervenes between you an between the news of the heavens.”’ He said: “So they went traveling east and west on the earth, seeking whatever it was that had been intervening between them and the news of the heavens. A group of those who were traveling towards Tihamah headed in the direction of the Messenger of Allah, while he was at Nakhlah, enroute to the Ukaz market. He was performing Salat Al-Fajr with his Companions. When they heard the Quran they listened to it, and they said: ‘By Allah! This is what has been intervening between us and the news of the heavens.”’ He said: “Then they returned to their people and said: ‘O our people! Verily we heard a wonderful Recitation! It guides to the Right Path, and we have believed therein, and we shall never join anything with our Lord.’ So Allah, Blessed is He and Most High, revealed to His Prophet: Say: ‘It has been revealed to me that a group of the jinn listened.’ So the saying of the jinns was only revealed to him.” [He said:] With this chain, from Ibn ‘Abbas, who said: "The jinns said to their people: When the worshipper stood up invoking Him in prayer, they just made round him a dense crowd as if sticking one over the other." He said: "When they saw him performing Salat, and his Companions were performing Salāt, and they were prostrating along with his prostrations." He said: "They were amazed at how his Companions obeyed him so they said to their people: When the worshipper stood up invoking Him in prayer, they just made round Him a dense crowd as if sticking one over the other

3324. Ibn Abbas said: “The jinns used to ascent through the heavens, trying to listen about the Revelation. So when they heard a statement, they would add nine to it. The statement that they heard would be true, while what they added was false. So it was with the advent of the Messenger of Allah that they were prevented from their places. So they mentioned that to Iblis – and the stars were not shot at them before that. So Iblis said to them: ‘This is naught but an event that has occurred in the earth.’ So he sent out his armies, and they found the Messenger of Allah standing in Salat between two mountains” – I think he said “in Makkah” – “So they (returned) to meet with him (Iblis), and informed him. He said: ‘This is the event that has happened on the earth.”’

3325. Jabir bin Abdullah [may Allah be pleased with him] said: “I heard the Messenger of Allah – and he was narrating about the pause in Revelation – so he said in his narration: “I was walking, when I heard a voice from the heavens. So I raised my head, and there was an angel, the one that had come to me at Hira, sitting upon a chair between the heavens and the earth. I fled from him out of fear, and I returned and said: ‘Wrap me up! Wrap me up! So they covered me.” Then Allah, Most High revealed: ‘O you who are wrapped up! Arise and warm.’ Up to His saying: ‘And keep away from the Rujz!’ before the Salat was made obligatory.”

3326. Abu Sa’eed narrated that:The Messenger of Allah said: “As-Sa’ud is a mountain of fire, a disbeliever will be rised upon it for seventy autumns, and them similarly he will fall down it, forever.”

3327. Jabir [bin Abdullah] said: “Some people from the Jews said to some people among the Companions of the Prophet: ‘Does your Prophet know how many keepers are there in Jahannam?’ They said: ‘We do not know until we ask our Prophet and said: ‘O Muhammad! Your Companions were defeated today.’ He said: ‘In what were they defeated?’ He said: ‘Some Jews asked them if their Prophet knew how many keepers are there in Jahannam.’ He said: ‘So what did they say?’ He said: ‘They said: “We do not know until we ask our Prophet.” He said: ‘Are a people defeated who are asked about something that they do not know, merely because they said, “We do not know until we ask our Prophet?” Rather, there (people) did ask their Prophet, they said: “Show us Allah plainly.” I should ask the enemies of Allah about the Darmak.’ So when they came to him they said: ‘O Abul-Qasim! How many keepers are there in Jahannum?’ He said: ‘This and that

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many.' One time ten, and one time nine. They said: 'Yes.' He said to them: 'What is the dirt of Paradise?'" He said: "They were silent for a while, then they said: 'Is it bread O Abul-Qasim?' So the Prophet said: 'The bread is made of Ad-Darmak.'"

3328. Anas bin Malik narrated that:The Messenger of Allah said regarding this Ayah: "He is the One deserving of the Taqwa, and He is the One Who forgives. – he said: 'Allah, Blessed is He and Most High, said: "I am the most worthy to have Taqwa of, so whoever has Taqwa of Me, not having any god besides Me, then I am most worthy that I forgive him."

3329. Ibn Abbas said:"When the Quran was being revealed to the Messenger of Allah, he would move his tongue in attempt to memorize it. So Allah, Blessed is He and Most High, revealed: Move not your tongue concerning it to make haste therewith." He said: "So he would move his two lips." And Sufyan (a sub-narrator) would move his two lips

3330. Thuwair narrated:"I heard Ibn Umar say: 'The Messenger of Allah said, "Indeed the least of the people of Paradise in rank, is the one who shall look at his gardens, his wives, his servants, and his beds from the distance of a thousand years, and the noblest of them with Allah is the one who shall look at His Face morning and night." Then the Messenger of Allah recited: Some faces on that day shall be radiant. They shall be looked at their Lord

3331. Aishah narrated:"He frowned and turned away" was revealed about Ibn Umm Maktum the blind man. He came to the Messenger of Allah saying: 'O Messenger of Allah! Guide me.' At that time, there was a revered man from the idolaters with the Messenger of Allah. So the Messenger of Allah turned away from him and faced the other man, saying: 'Do you think that there is something wrong with what I am saying?' He said: 'No.' So it was about that that it was revealed."

3332. Ibn Abbas narrated that :the Prophet said: "You will be gathered barefoot, naked and uncircumcised." "A woman said: "Will we see" or "look at each other's nakedness?" He said: "O so-and-so! Every man among them on that Day will have enough to make him careless of others."

3333. Ibn Umar narrated that:The Messenger of Allah said: "Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite: 'When the sun Kuwwirat' and 'When the heaven is cleft sunder (Infatarat) and 'When the heaven is split asunder.'"

3334. Abu Hurairah narrated that :the Messenger of Allah said: "Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Ran' which Allah mentioned: 'Nay, but on their hearts is the Ran which they used to earn.'"

3335. Hammad bin Zaid narrated from Ayub, from Nafi, from Ibn Umar:The Day when mankind will stand before the Lord of all tat exists He said: "They will be standing in sweat up to the middle of their ear." – Hammas said: To us it is Marfu

3336. Ibn Umar narrated from the Prophet:They Day when mankind will stand before the Lord of all that exists.' He said: "One of them will be standing in sweat up to the middle of his ears."

3337. Aishah said:"I heard that the Messenger of Allah saying: 'Whoever is interrogated during the reckoning, then he will ruined.' I said: 'O Messenger of Allah! Allah, Blessed is He and Most High, said: 'As for him who will be given his record in his right hand..." up to His saying: '...an easy reckoning.' He said: 'That is (only) the presentation.'"

3338. Anas narrated that:The Prophet said: "Whoever is reckoned with, he will be punished."

3339. Abu Hurairah narrated that :the Messenger of Allah said: "Al-Yawmul-Maw'ud (the Promised Day) is the Day of Resurrection, and Al-Yawmul-Mashhud (the Attended Day) is the Day of Arafah, and Ash-Shahid (the witness) is Friday." He said: "The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no believing worshipper makes a supplication to Allah for good, except that Allah answers it for him, and he does not seek Allah's aid for something, except that He aids him in it."

3340. Suhaib narrated:"When the Messenger of Allah had performed Asr, Hamasa (he began mumbling)" – and Al—Hams according to some of them, is moving the lips as if he is speaking – "It was said to him: 'O Messenger of Allah! After you performed Asr, you were mumbling?' He said: 'There was a Prophet among the Prophets, he was amazed with his people, so he said: "Who can stand against these people?" Then Allah revealed to him, that they must choose between some of them suffering from wrath, and between enemies of theirs assaulting them. They chose the wrath. So death was inflicted upon them such that seventy-thousand of them died in one day.'"He said: And when he would narrated this Hadith, he would also narrated another: "There was a king among the kings, and that king had a fortune-teller (Kahin) who would see for him. The fortune teller said: 'Search for a boy for me, he must be understanding" or he said: "clever and quick, so that I can teach him this knowledge of mine. For verily, I fear that I shall die, and this knowledge will be removed from you, and there will be no one among you who knows it." He said: "They looked for a boy fitting his description. (After finding one) they ordered him to tend to that fortune teller, and to continue visiting him. So he began his frequent visits, and on the boy's route, there was a monk at his hermitage." – Ma'mar said: "I think that during that time, the people at the hermitage were Muslims." – He said: "They boy began asking that monk questions each time he passed him, and he would not leave him until he informed him, so he said: 'I only worship Allah.'" He said: "So the boy began spending more time with the monk and arriving late to the fortune-teller. The fortune-teller sent a message to the boy's family saying: 'He hardly ever attends me.' The boy told that to the monk, so the monk said to him: 'When the fortune-teller asks you where you've been, tell him: "I was with my family." And when your family asks you where you've been, then tell them that you were with the fortune-teller.'" He said: "One day, the boy passed by a large group of people being held back by a beast." Some of them said, it was a lion. He said: "So the boy took a rock and said: 'O Allah, if what the monk says is true, then I ask you to kill it.'" [He said:] "Then he threw the rock, killing the beast. The people began asking who killed it and some

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of them replied: 'It was the boy.' They were terrified and said: 'This boy has learned a knowledge that no one else has learned.'" He said: "A blind man heard about him so he said to him: 'If you can return my sight, I shall give you this and that.' He said to him: 'I do not want this from you. However, if your sight is returned to you, would you believe in the One who gave it back to you?' He said: 'Yes.'" He said: "So he supplicated to Allah, and He returned his sight to him, and the blind man believed. His case was conveyed to the king, so he sent for him to be brought before him. He said: 'I shall kill each of you in a manner different than his comrade was killed.' He called for the monk and the man who used to be blind. He placed a saw upon the forehead of one of them and killed him. Then he killed the other one by a different means. Then he gave orders for the boy, he said: 'Take him to this or that mountain, and throw him from its peak.' They brought him to that mountain, and when they reached the place from where they intended to cast him off, they began tumbling off of that mountain, and all of them fell down until none of them remained except for the boy." He said: "Then he returned and the king ordered that he be brought out to sea and cast into it. So he was brought out to sea, but Allah drowned those who were with him, and He saved him. Then the boy said to the king: 'You will not kill me until you tie me to the trunk of a tree and shoot me, and when you shoot me, you said: "In the Name of Allah, the Lord of this boy.'" He said: "So he ordered that he be tied, then when he shot him, he said: 'In the Name of Allah, the Lord of this boy.' The boy placed his hand upon his temple where he was shot, then he died. The people said: "This boy had knowledge that no one else had! Verily we believe in the Lord of this boy!" He said: It was conveyed to the king "Your efforts have been thwarted by the opposition of these three, now all of these people have opposed you." He said: "So he had ditches dug, then fire wood was filled into it and a fire was lit. Then he (the king) had all of the people gathered and he said: 'Whoever leaves his religion, then we shall leave him. And whoever does not leave, we shall cast him into this fire.' So he began casting them into that ditch." He said: "Allah, Blessed is He and Most High, said about that: 'Cursed were the People of the Ditch. Of fire fed with fuel...' until he reached: '...The Almighty, Worthy of all praise!'" He said: "As for the boy, he was buried." He said: "It has been mentioned, that he was excavated during the time of Umar bin Al-Khattab, and his finger was at his temple, just as he had placed it when he was killed."

3341. Jabir narrated that :the Messenger of Allah said: "I have been ordered to fight the people until they say: 'La ilaha illallah'. So when they say that, their blood and their wealth are safe from me, except for a right, and their reckoning is for Allah." Then he recited: So remind them – you are only one who reminds. You are not a dictator over them

3342. Imran bin Husain narrated that:The Prophet was asked about Ash-Shafi, so he said: "It is As-Salat, some of it is Shaf (even) and some of it is Witr (odd)."

3343. Abdullah bin Zam'ah said:"One day, I heard the Prophet while he was mentioning the she-camel and the one who killed her. He said: 'When their most wicked went forth.' A strong and mighty man who was invincible among his tribe, like Zam'ah, went forth for her.' Then I heard him mentioning the women, so he said: 'One of you should not lash his wife as a slave is lashed, for perhaps he will lay with her at the end of the day.'" He said: "Then he advised against laughing when passing gas, he said: 'One of you should not laugh at what he himself does.'"

3344. Ali [may Allah be pleased with him] said:"We were at a funeral at Al-Baqi when the Prophet came and sat. So we sat with him. He had a stick with which he was scratching his head toward the heavens, and said: 'There is not a single soul except that his place of entry has been decreed.' The people said: 'O Messenger of Allah! Shall we not then rely upon what has been written upon us? For whoever is t be among the people of bliss, then he shall do that acts that lead to bliss, and whoever is to be among the people of misery, then he shall do the acts that lead to misery?' He said: 'Rather, do the deeds, for everyone is facilitated. As for the one who shall be among the people of bliss; then verily he is facilitated to do the acts that lead to bliss. And as for the one who shall be among the people of misery.' Then he recited: As for him who has Taqwa, And believes in Al-Husna. We will make smooth for him the patch of ease. But he who is greedy and thinks himself sel-sufficient, and denies Al-Husna. We will make smooth for him the path to evil. And what will he wealth avail him when he goes down?"

3345. Jundab Al-Bajali said:"I was with the Prophet in a battle when of his finger bled, so the Prophet said: 'Are you but a finger that bleeds – In the cause of Allah is what you have met.'" He said: "Jibril [peace be upon him] was delayed, so the idolaters said: 'Muhammad has been forsaken.' So Allah, Blessed is He and Most High revealed: Your Lord has neither forsaken you, nor hate you."

3346. Anas bin Malik narrated from Malik bin Sa'sa'ah – a man among his people – that :the Prophet of Allah said: "While I was at the House, between sleeping and being awake, I heard someone saying: "The one in the middle of the three.' I was brought a vessel of gold containing Zamzam water, so my chest was split, to here.'" – Qatadah said: "I said to Anas: 'What does that mean?' He said: 'To the lowest part of his stomach.'" – He said: "So my heart was removed, and washed with Zamzam water, then returned to its placed. Then I was filled with Faith and wisdom."There is a long story with this Hadith

3347. Ismail bin Umayyah said:"I heard a Bedouin man saying: 'I heard Abu Hurairah saying: "Whoever recited Surat 'By At-Tim and Az-Zamzam' Then he recited: 'Is not Allah the best of judges?' then let him say: 'Of course, and I am a witness to that.'"

3348. Ikrimah narrated from Ibn Abbas [may Allah be pleased with them] regarding:We will call on the guards of Hell. He said: "Abu Jahl said: 'If I see Muhammad praying, then I shall stomp upon his neck.' So the Prophet said: 'If he does, he will be visibly seized by the angels.'"

3349. Ibn Abbas narrated:"The Prophet was performing Salat when Abu Jahl came to him and said: 'Have I not forbidden you from this? Have I not forbidden you from this? Have I not forbidden you from this?' The Prophet turned and scolded him. So Abu Jahl said: 'You know that no one has more to call for assistance than me.' So Allah, Blessed is He and Most High, revealed: Then let him call upon his council. We will call out the guards of Hell." So Ibn Abbas said: "By Allah, if he had called his council, then the guards of Hell would have seized him."

3350. Al-Qasim bin Al-Fadl Al-Huddani narrated from Yusuf bin Sa'd, who said:"A man stood up in front of Al-Hasan bin Ali, after he pledged to Mu'awiyah, so he said: 'You have made fools of the believers.' – or: 'O you who has made fools of the believers' – So he said: 'Do not scold me so, may Allah have mercy upon you, for

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indeed the Prophet had a dream in which he saw Banu Umayyah upon his Minbar. That distressed him, so (the following) was revealed: Verily We have granted you Al-Kauthar (O Muhammad) meaning a river in Paradise, and (the following) was revealed: 'Verily We have sent it down on the Night of Al-Qadr. And what will make you know what the Night of Al-Qadr is? The Night of Al-Qadr is better than a thousand months, in which Banu Umayyah rules after you O Muhammad.'" Al-Qasim said: "So we counted them, and found that they were one-thousand months, not a day more nor less."

3351. Zirr bin Hubaish [and Zirr bin Hubaish's Kunya is Abu Mariam] said:"I said to Ubayy bin Ka'b: 'Your brother Abdullah bin Mas'ud says: "Whoever stands (in voluntary prayer) the whole year, then he will have reached the Night of Al-Qadr.'" So he said: 'May Allah forgive Abu Abdur-Rahman. He knows that is during the last ten (nights) of Ramadan, and that it is the night of the twenty-seventh. But he wanted the people to not rely upon that.' Then he uttered an oath, that without exception it is on the night of the twenty-seventh." He said: "I said to him: 'Why is it that you say that O Abu Al-Mindhir?' He said: "By the sign or indication which the Messenger of Allah informed us of: 'That the sun rises on that day having no beams with it.'"

3352. Anas bin Malik narrated that:A man said to the Prophet: "O best of creatures!" So he said: "That is Ibrahim."

3353. Abu Hurairah, may Allah be pleased with him, said:"The Messenger of Allah recited this Ayah: 'That Day it will declare its information.' He said: "Do you know what its information is?" They said: "Allah and His Messenger know better." He said: "That it testifies about what every male or female slave (of Allah) did upon its surface. It says: 'He did this and that on this day.' This is its information."

3354. Mutarrif bin Abdullah bin Ash-Shikh-khir reported from his father, :that he went to the Prophet and he was reciting: 'The mutual rivalry (for piling up worldly things) diverts you.' He said: "The son of Adam says: 'My wealth, my wealth.' And do you own anything except what you give in charity, such that you've spent it, or what you eat, such that you've finished it, or you wear, such that you've worn it out?"

3355. Zirr bin Jubaish reported from Ali [may Allah be pleased with him] that he said:"We were still in doubt concerning the torment of the grave, until 'the mutual rivalry diverts you" was revealed'."

3356. Abdullah bin Az-Zubair bin Al-Awwam narrated from his father who said:"When the following was revealed: Then on that Day, you shall be asked about the delights! Az-Zubair said: 'O Messenger of Allah! Which are the delights that we will be asked about, when they (delights) are but the two black things: dates and water?' He said: 'But it is what shall come.'"

3357. Abu Hurairah said:"When this Ayah was revealed: 'Then on that Day, you shall be asked about the delights!' the people said: 'O Messenger of Allah! About which delights shall we be asked? For they are only the two black things, while the enemy is present and our swords are (at the ready) upon our shoulders?' He said: 'But it is what shall come.'"

3358. Abu Hurairah narrated that :the Messenger of Allah said: "Indeed the first of what will be asked about on the Day of Judgment – meaning the slave (of Allah) being questioned about the favors – is that it will be said to him: 'Did We not make your body, health, and give you of cool water to drink?'"

3359. Anas narrated [regarding Allah, Most High's saying] 'Verily We have granted you Al-Kauthar' (108:1) that the Prophet () said:"It is a river in Paradise." He said: "The Prophet () said: 'I saw a river in Paradise, whose banks had tents were made of pearl. I said: "What is this O Jibril?" He said: "This is Al-Kauthar which Allah has granted you.'"

3360. Anas narrated that the Messenger of Allah said:"While I was traveling through Paradise, a river appeared before me whose banks had tents of pearl. I said to the angel: 'What is this?' He said: 'This is Al-Kauthar, which Allah has granted you.'" He said: "Then he put his hand in the clay, and removed musk from it, then I was raised up to Sidrat Al-Muntaha so I saw a magnificent light at it."

3361. Abdullah bin `Umar narrated that :the Messenger of Allah said: "Al-Kauthar is a river in Paradise, whose banks are of gold, and it flows over pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk."

3362. Ibn Abbas said:"Umar used to ask me questions in front of the Companions of the Prophet. So Abdur-Rahman bin A'waf said to him: 'Why do you ask him, while we have children like him?'" He said: "Umar said to him: 'It is because of what you know (about him).' So he asked him about this Ayah: 'When there comes the help of Allah and the Conquest.' I said: "It is only regarding the (end of the) life span of the Messenger of Allah, informing him of it." Then he recited the Surat until its end. So Umar said to him: "By Allah! I know not about it, but what you know."

3363. Ibn Abbas narrated:"One day the Messenger of Allah ascended As-Safa and called out: 'O people! Come at once!' So the Quraish gathered before him. He said: 'I am a warner for you before the coming of a severe punishment. Do you think that if I informed you that the enemy was preparing to attack you in the evening or in the morning, would you believe me?' So Abu Lahab said: 'Is it for this that you gathered us? May you perish?' So Allah, Blessed is He and Most High, revealed: Perish the hands of Abu Lahab, perish he."

3364. Abu Al-Aliyah narrated from Ubayy bin Ka'b:"The idolaters were saying to the Messenger of Allah: 'Name the lineage of your Lord for us.' So Allah, Most High, revealed: Say: "He is Allah, the One. Allah As-Samad." So As-Samad is 'the One Who does not beget, nor is He begotten,' because there is nothing born except it will die, and there is nothing that dies except that it will be inherited from, and verily. Allah, the Mighty and Sublime, does not die, nor is He inherited from. 'And there is none comparable to Him.' He said: 'There is nothing similar to Him, nor equal to Him, nor is there anything like Him.'"

3365. Abu Al-Aliyah narrated:"The Prophet mentioned their (the idolater's) gods, so they said: 'Then name your Lord's lineage for us.'" He said: "So Jibril, peace be upon him, came to him with this Surat: Say: "He is Allah, the One." So he mentioned similarly, but he did not say in it: "From Ubayy bin Ka'b." And this is more

correct than the narration of Abu Sa'eed (no. 3364). Abu Sa'eed's name is Muhammad bin Muyassar

3366. Aishah narrated: "The Prophet looked at the moon and he said: 'O Aishah! Do you seek refuge with Allah from the evil of this? For indeed this is Al-Ghasiqu Idha Waqab (The darkened one as it darkens).'"

3367.

3368.

3369. Anas bin Malik narrated that: The Prophet said: "When Allah created the earth, it started shaking. So He created the mountains, and said to them: 'Upon it' so it began to settle. The angels were amazed at the strength of the mountains, so they said: 'O Lord! Is there among your creatures one who is more severe than the mountains?' He said: 'Yes. Iron.' They said: 'O Lord! Then is there anything among your creatures that is more severe than that iron?' He said: 'Yes. Fire.' So they said: 'O Lord! Is there anything among your creatures that is more severe than fire?' He said: 'Yes. Water.' They said: 'O Lord! Is there anything among your creatures that is more severe than water?' He said: 'Yes. Wind.' They said: 'O Lord! Is there anything among your creatures more severe than wind?' He said: 'Yes. The son of Adam. He gives charity with his right hands, while hiding it from his left.'"

Chapters on Supplication

3370. Abu Hurairah narrated that: The Prophet said: "There is nothing more honorable with Allah [Most High] than supplication."

3371. Anas bin Malik narrated that :the Prophet said: "The supplication is the essence of worship."

3372. An-Nu`man bin Bashir narrated that: The Prophet said: "The supplication, is worship." Then he recited: And Your Lord said: "Call upon me, I will respond to you. Verily, those who scorn My worship, they will surely enter Hell humiliated

3373. Abu Hurairah (ra) narrated that :the Messenger of Allah () said: "Indeed, he who does not ask Allah, he gets angry with him."

3374. Abu Musa Al-Ash`ari (ra) said: "We were with the Messenger of Allah () on a military expedition. When we returned, we overlooked Al-Madinah, and the people were pronouncing the Takbīr, and they raised their voices with it. The Messenger of Allah () said: 'Verily, your Lord is not deaf nor absent, He is between you and between the heads of your mounts.' Then he said: 'O `Abdullah bin Qais, should I not inform you of a treasure from the treasures of Paradise: *Lā ḥawla wa lā quwwata illā billāh* (There is no might or power except by Allah).'"

3375. Abdullah bin Busr (ra) narrated that: A man said: "O Messenger of Allah (), indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to." He () said: "Let not your tongue cease to be moist with the remembrance of Allah."

3376. Abu Sa'eed Al-Khudri narrated that: The Messenger of Allah was asked: "Which of the worshippers is superior in rank with Allah on the Day of Judgment?" He said: "Those men who remember Allah much [and women]." He said: "I said: 'O Messenger of Allah! What about the fighter in the cause of Allah?' He said: 'If he were to strike with his sword among the disbelievers and the idolater, until it breaks, and he (or it) is dyed with blood, those who remember Allah much would still be superior in rank.'"

3377. Abu Ad-Darda [may Allah be pleased with him] narrated that :the Prophet said: "Should I not inform you of the best of your deed, and the purest of them with your Master, and the highest of them in your ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?" They said: "Of course." He said, "The remembrance of Allah [Most High]." [Then] Mu'adh bin Jabal [may Allah be pleased with him] said: "There is nothing that brings more salvation from the punishment of Allah than the remembrance of Allah."

3378. Al-Agharr Abu Muslim narrated that: He bears witness, from Abu Hurairah and Abu Sa'eed Al-Khudri, that they bear witness, from the Messenger of Allah, that he said: "There is no group that remembers Allah, except that the angels encompass them, mercy covers them, and tranquility descends upon them: and Allah remembers (mentions) them before those who are with Him."

3379. Abu Sa'eed Al Khudri narrated the: Mu'awiyah came out to the Masjid and said: "What has caused you to gather for this sitting." They said: "We gathered so that we may remember Allah." He said, "By Allah, nothing caused you to gather for this sitting except for that?" They said, "By Allah, nothing caused us to gather for this sitting except for that." He said: "Indeed, I did not ask you out of suspicion, and there was no one in the position I was from the Messenger of Allah who narrates less Ahadith from him than me. Indeed the Messenger of Allah came out upon a circle of his Companions and said: 'what has caused you to gather for this sitting?' They said: 'We have gathered for this sitting to remember Allah, and praise Him for His having guided us to Islam, and having bestowed blessings upon us.' So he said: 'By Allah, nothing caused you to gather for this sitting except for that?' He said: 'Indeed, I did not ask you out of suspicion, verily Jibra'il came to me and informed me that Allah boasts of you to the angels.'"

3380. Abu Hurairah [may Allah be pleased with him] narrated that :the Prophet said: "No group gather in a sitting in which they do not remember Allah, nor sent Salat upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them."

3381. Jabir narrated that :the Messenger of Allah said: "There is none who utters a supplication, except that Allah gives him what he asked, or prevents evil from him that is equal to it – as long as he does not supplicate for something evil, or the cutting of ties of the womb."

3382. Abu Hurairah [may Allah be pleased with him] narrated that: The Messenger of Allah said: "Whoever wishes that Allah would respond to him during hardship

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and grief, then let him supplicate plentifully when at ease.”

3383. Jabir bin `Abdullah (ra) narrated that :the Messenger of Allah () said: “The best remembrance is: ‘there is none worthy of worship except Allah (Lā ilāha illallāh)’ and the best supplication is: ‘All praise is due to Allah (Al-ḥamdulillāh).”

3384. A'ishah (ra) narrated that :the Messenger of Allah () used to remember Allah in all of his affairs

3385. Ibn `Abbas narrated from Ubayy bin Ka`b that :whenever the Messenger of Allah () would mention someone and supplicate for him, he would begin with himself ()

3386. Umar bin Al-Khattab [may Allah be pleased with him] narrated:“Whenever the Messenger of Allah would raise his hands in supplication, he would not lower them until he had wiped his face with them.”

3387. Abu Hurairah narrated that :the Prophet said: “One of you will be responded to, so long as he is not hasty, saying: ‘I supplicated, and I was not responded to.”

3388. Aban bin `Uthman said:“I heard `Uthman bin `Affan (ra) saying: ‘The Messenger of Allah () said: “There is no worshiper who says, in the morning of every day, and the evening of every night: ‘In the Name of Allah, who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing (Bismillāh, alladhi lā yaḍurru ma’a ismihi shai’un fil-arḍi wa lā fis-samā’, wa huwas-Samī’ul `Alīm)’ – three times, (except that) nothing shall harm him.” And Aban had been stricken with a type of semi-paralysis, so a man began to look at him, so Aban said to him, “What are you looking at? Indeed the Hadith is as I reported it to you, but I did not say it one day, so Allah brought about His decree upon me.”

3389. Thawban (ra) said:“The Messenger of Allah () said: ‘Whoever says when he reaches the evening: “I am pleased with Allah as (my) Lord, with Islam as (my) religion, and with Muhammad () as (my) Prophet (Raḍītu billāhi rabban wabil-Islāmi dīnan wa bi-Muḥammadin nabiyyan) it is a duty upon Allah to please him.”’ (Hasan Gharib)

3390. Abdullah said:“When he reached the evening, the Prophet () used to say, ‘We have reached the evening, and the Dominion has reached the evening, while belonging to Allah. And all praise belongs to Allah. None has the right to be worshiped but Allah, alone, without partner. (Amsaina wa amsal-mulku lillāh, wal-ḥamdulillāh, wa lā ilāha illallāh, waḥdahu lā sharīka lahu)’ – I think he said [in it]: - ‘To Him belongs the Dominion, and to Him is the praise, and He is capable of all things. I ask You for the good that is in this night, and the good of what is after it, and I seek refuge in You from the evil of this night, and the evil of what is after it, and I seek refuge in You from laziness and helpless old age. And I seek refuge in You from the punishment of the Fire and the punishment of the grave (Lahul-mulku wa lahuḥ-ḥamdu, wa huwa `alā kulli shai’in qadīr. Asa’luka khaira mā fī ḥādhil-lailah, wa khaira mā ba’dahā, wa a’ūdhu bika min sharri ḥādhil-lailati wa sharri mā ba’dahā, wa a’ūdhu bika minal-kasali wa sū’il-kibar, wa a’ūdhu bika min `adhābin-nāri wa `adhābil-qabr).’ And when he reached the morning, he () used to say, ‘We have reached the morning, and the Dominion has reached the morning, while belonging to Allah. And all praise belongs to Allah (Aṣḥaḥnā wa aṣḥaḥal-mulku lillāh, wal-ḥamdulillāh).”

3391. Abu Hurairah (ra) said:The Messenger of Allah () used to teach his Companions, saying: “When one of you reached the morning, then let him say: ‘O Allah, by You we enter the morning, and by You we enter the evening, and be You we live, and by You we died, and to You is the Return (Allāhumma bika aṣḥaḥnā wa bika amsainā wa bika naḥyā wa bika namūtu wa ilaikal-maṣīr). And when he reaches the evening let him say: ‘O Allah, by You we enter the evening, and by You we enter the morning, and by You we live, and by You we die, and to You is the Resurrection (Allāhumma bika amsainā wa bika aṣḥaḥnā wa bika naḥyā wa bika namūtu wa ilaikan-nushūr).”

3392. Abu Hurairah, may Allah be pleased with him, said:“Abu Bakr said: ‘O Messenger of Allah, command me with something that I may say when I reach morning and evening.’ He said: ‘Say: “O Allah Knower of the Unseen and the Seen, Originator of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship except You, I seek refuge from You from the evil of my soul and from the evil of Shaitan and his Shirk (Allāhumma `ālimal-ghaibi wash-shahādati fāṭiras-samāwāti wal-arḍ, rabba kulli shai’in wa malīkahu, ash-hadu an lā ilāha illā anta, a’ūdhu bika min sharri nafsi wa min sharrish-shaitāni washirkihi).” He said: ‘Say it when you reach morning, and evening, and when you go to bed.”

3393. Shaddad bin Aws narrated that:The Prophet () said to him: “Should I not direct you to the chief of supplications for forgiveness? ‘O Allah, You are my Lord, there is none worthy of worship except You, You created me and I am Your slave. I am adhering to Your covenant and Your promise as much as I am able to, I seek refuge in You from the evil of what I have done. I admit to You your blessings upon me, and I admit to my sins. So forgive me, for there is none who can forgive sins except You (Allāhumma anta rabbī lā ilāha illā anta, khalāqtanī wa ana `abduka, wa ana `alā `ādhika wa wa`dika ma-staṭa’tu. A’ūdhu bika min sharri ma ṣana’tu, wa abū’u ilayka bini`matika `alayya wa a`tarifu bidhunūbī faghfirli dhunūbī innahu lā yaghfirudh-dhunūba illā ant).’ None of you says it when he reaches the evening, and a decree comes upon him before he reaches morning, except that Paradise becomes obligatory upon him. And none says it when he reaches the morning, and a decree comes upon him before he reaches evening, except that Paradise becomes obligatory for him.”

3394. Al-Bara' bin `Azib narrated that:The Prophet () said to him: “Should I not teach you some words to say when you go to your bed, so if you died, you will die upon the Fitrah, and if you reach the morning, you will reach it in good? You say: ‘O Allah, verily, I submit myself to You, and I turn my face to You, and I entrust my affair to You, hoping in You and fearing in You. And I lay myself down depending upon You, there is no refuge [nor escape] from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (Allāhumma innī aslamtu nafsi ilaika wa wajjahtu wajhi ilaika, wa fawwaqtu amrī

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ilaika, raghbatan wa rahbatan ilaika wa alja'tu ṣaḥrī ilaika, lā malja'a [wa lā manjā] minka illā ilaik. Āmantu bikitābikal-ladhī anzalta wa binabiyyikal-ladhī arsalt).”
Al-Bara' said: “So I said: ‘And in Your Messenger whom you have sent.’” He said: “So he () struck his hand upon my chest, then said: “And in Your Prophet whom You have sent. (Wa binabiyyikal-ladhī arsalt).”

3395. Rafi' bin Khadij narrated that:The Prophet said: “When one of you lies down on his right side, then says: ‘O Allah, I have submitted myself to You, and I have turned my face to You, and I lay myself down relying upon You, and I have entrusted my affair to You, there is no refuge [nor escape] from You except to You. I believe in Your Book and Your Messengers (Allāhumma innī aslamtu nafsī ilaika wa wajjahtu wajhī ilaika, wa alja'tu ṣaḥrī ilaika, wa fawwaḍtu amrī ilaika, lā malja'a [wa lā manjā] minka illā ilaik, ūminu bikitābika wa birusulika)’ – then if he dies that night, he shall enter Paradise.”

3396. Anas bin Malik (ra) narrated that :when he went to his bed, the Messenger of Allah () used to say: “All praise is due to Allah, who has fed us and given us to drink, and has sufficed and granted us refuge, and how many are they who have none to suffice them and none to grant them refuge (Al-ḥamdulillāhi alladhi aṭ'amanā wa saqānā wa kafānā wa āwānā, wakam mimman lā kāfiya lahu wa lā mu'wiy).”

3397. Abu Sa'eed (ra) narrated that :the Prophet () said: “Whoever says, when he goes to his bed: ‘I seek forgiveness from Allah, [the Magnificent] the One whom there is none worthy of worship except for Him, the Living, the Sustainer, and I repent to Him (Astaghfirullāha [al-ʿAzīm] alladhi lā ilāha illā huw, al-Ḥayyul-Qayyūm, wa atūbu ilaihi)’ three times, Allah shall forgive him his sins if they were like the foam of the sea, even if they were the number of leaves of the trees, even if they were the number of sand particles of ʿAlīj, even if they were the number of the days of the world.”

3398. Hudhaifah bin Al-Yaman (ra) narrated that:When the Prophet () would sleep, he would put his hand under his head then say: “O Allah, safeguard me from Your Punishment the Day You gather [Your slaves] (Allāhumma qinī ʿadhābaka yawma tajmaʿu ʿibādak)” or “you resurrect your slaves (tab'athu ʿibādak).”

3399. Al-Bara' bin ʿAzib (ra) narrated that:The Messenger of Allah () used to lay his head upon his right hand when going to sleep, then say: “My Lord, safeguard me from Your punishment the Day You resurrect Your slaves (Rabbi qinī ʿadhābaka yawma tab'athu ʿibādak).”

3400. Abu Hurairah (ra) said:“The Messenger of Allah () used to order that when one of us went to sleep, he should say: ‘O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the Tawrah and the Injil and the Qurʿan. I seek refuge in You from the evil of every evil that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and Az-Zahir, there is nothing above you, and Al-Batin, there is nothing below You. Relieve me of my debt, and enrich me from poverty (Allāhumma rabbas-samāwati wa rabbal-arḍina wa rabbanā, wa rabba kulli shaiʿin, fāliqal-ḥabbi wan-nawā, wa munzilat-Tawrāti wal-Injīli wal-Qurʿān. Aʿūdhu bika sharri kulli dhi sharrin anta ākhidhun bināṣiyatihi, antal-Awwalu falaisa qablaka shaiʿun, wa antal-Ākhiru falaisa baʿdaka shaiʿun, waṣ-Ṣāḥiru falaisa fauqaka shaiʿun wal-Bātinu falaisa dūnaka shaiʿun, iqḍi ʿannid-daina wa aghninī minal-faqr).”

3401. Abu Hurairah (ra) narrated that :the Messenger of Allah () said: “When one of you leaves his bed then returns to it, then let him brush it off with the edge of his Izar three times, for indeed, he does not know what succeeded him upon it after him. When he lies down, let him say: ‘In Your Name, my Lord, I lay my side down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshipers (Bismika rabbī waḍaʿtu janbī wa bika arfaʿuhu, faʿin amsakta nafsī farḥamhā wa in arsaltahā faḥfazhā bimā taḥfaẓu bihī ʿibādakaṣ-ṣāliḥīn)’ And when he awakens, let him say: All praise is due to Allah, Who healed me in my body, and returned to me my soul, and permitted me to remember Him (Al-ḥamdulillāh alladhī ʿāfānī fī jasadī wa radda ʿalayya rūḥī wa adhina lī bidhikrih).”

3402. Aishah narrated that:Every night, when the Prophet () would go to his bed, he would join his hands, then blow in them, as he recited in them: “Say: He is Allah, the One.” And “Say: I seek refuge in the Lord of Al-Falaq” and “Say: I seek refuge in the Lord of mankind.” Then he would wipe as much as he was able to of his body with them, beginning with them first of his head and face, and the front of his body. He would do this three times

3403. Farwah bin Nawfal (ra) narrated that:He came to the Prophet () and said: “O Messenger of Allah, teach me something that I may say when I go to my bed.” So he said: “Recite: Say: ‘O you disbelievers’ for verily it is a disavowal of Shirk.” Shuʿbah said: “Sometimes he would say: ‘One time’ and sometime he would not say it.” (Another chain) from Farwah bin Nawfal, from his father: “That he came to the Prophet () then he mentioned similar in meaning. And this is more correct. [Abu ʿEisa said:] And Zubair reported this hadith from Ishaq, from Farwah bin Nawfal, from his father from the Prophet (), with similar wording. This is more appropriate and more correct than the narration of Shuʿbah. The companions of Abu Ishaq were confused in the narration of this hadith. This hadith has been reported through routes other than this. ʿAbdur-Rahman is the brother of Farwah bin Nawfal

3404. Jabir said:“The Prophet would not sleep until he reached Tanzil as-Sajdah and Tabarak.”

3405. A'isha (ra) said:“The Prophet () would not sleep until he recited Az-Zumar and Banu Isra'il.” Muhammad bin Ismail informed me: “This Abu Lubabah's (a narrator in the chain) name is Marwan, the freed slave of Abdur-Rahman bin Ziyad. He heard from Aisha, and Hammad bin Zaid heard from him.”

3406. Ar-Irbad bin Sariyah (ra) narrated that:The Prophet () would not sleep until he had recited Al-Musabbihat, and he would say: “In them is an Ayah that is better than a thousand Ayah.”

3407. A man from Banu Hanzalah said:“I accompanied Shaddad bin Aws [may Allah be pleased with him] on a journey, so he said: ‘Should I not teach you what the Messenger of Allah used to teach us? That you say: “O Allah, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshipping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the

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evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden (Allāhumma innī as'alukath-thabāta fil-amri, wa as'aluka `azīmatar-rushdi, wa as'aluka shukra ni`matika, wa ḥusna `ibādatika, wa as'aluka lisānan ṣādiqan wa qalban salīman, wa a`ūdhu bika min sharri mā ta`lamu, wa as'aluka min khairi mā ta`lamu, wa astaghfiruka mim mā ta`lamu innaka anta `allāmul-ghuyūb).” He said: ‘The Messenger of Allah () said: “There is no Muslim who lays down to sleep while reciting a Surat from Allah’s Book, except that Allah entrusts an angel, so that nothing approaches him to harm him until he awakens, whenever he awakens.”

3408. Ali [may Allah be pleased with him] said: “Fatimah complained to me about her hands blistering from grinding flour. So I said: ‘If you were to approach your father and ask him for a servant?’ So he (the Prophet) said: ‘Should I not direct the two of you, to that which is better for you than a servant? When the two of you lay down to sleep, say thirty-three, thirty-three, thirty-four, of At-Taḥmīd, At-Tasbīḥ, and At-Takbīr.”

3409. Ali [may Allah be pleased with him] said: “Fatimah went to the Prophet complaining of her hands blistering, so he ordered her to say At-Tasbīḥ, At-Takbīr, and At-Taḥmīd.”

3410. Abdullah bin `Amr [may Allah be pleased with both of them] said: “The Messenger of Allah said: ‘There are two characteristics over which a Muslim man does not guard, except that he enters Paradise. And indeed, they are easy, and those who act upon them are few: He glorifies Allah at the end of every prayer ten times (saying Subḥān Allāh) and praises Him ten times saying (Al-Ḥamdulillāh) and extols His greatness ten times (saying Allāhu Akbar).” He said: “And I have seen the Messenger of Allah counting them with his hand. He said: ‘So this is one hundred and fifty with the tongue, and one thousand and five hundred on the Scale. When you go to bed, you glorify Him, extol His greatness, and praise Him a hundred times, so this is one hundred with the tongue and one thousand on the Scale. Which of you perform two thousand and five hundred evil deeds in a single day and night?’ They said: ‘How could we not guard over them?’ He said: ‘Shaitan comes to one of you when he is in his Salat and says: “Remember such and such, remember such and such” until he turns perhaps he will not do it. And he comes to him and he is lying down and makes him sleepy until he falls asleep.”

3411. Abdullah bin Amr [may Allah be pleased with him] said: “I saw the Messenger of Allah counting At-Tasbīḥ.”

3412. Ka'b bin Ujrah narrated that: The Prophet said: “There are Mu'aqqibat, he who says them shall not be miserable. Glorify Allah at the end of every prayer thirty-three times, and praise him thirty-three times, and extol His greatness thirty-four times.”

3413. Zaid bin Thabit (ra) said: “We were ordered to say the Tasbīḥ at the end of every Salat thirty-three times, and to say the Takbīr thirty-four times.” He said: “Then a man from the Ansar had a dream in which someone said: ‘The Messenger of Allah () ordered you to say the Tasbīḥ at the end of every Salat thirty-three times, and to say the Taḥmīd thirty-three times, and to say the Takbīr thirty-four times?’ He said: ‘Yes.’ He said: ‘Then make them twenty-five and add the Tahlīl (saying Lā ilāha illallāh) to them.’ The next day he went to the Prophet () and informed him, so he said: “Do it.”

3414. Ubadah bin As-Samit, may Allah be pleased with him, narrated that: The Messenger of Allah () said: “Whoever wakes up in the night and says, ‘None has the right to be worshiped but Allah, alone, without partner, to Him belongs the Dominion, and to Him is the praise, and He has power over all things. And Glory is to Allah, and all the praise is to Allah, and ‘None has the right to be worshiped but Allah, and Allah is the greatest, and there is no might nor power except by Allah (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa `alā kulli shai'in qadīr. Wa subḥān Allāh, walḥamdulillāh, wa lā ilāha illallāh, wa Allāhu akbar, wa lā ḥawla wa lā quwwata illā billāh.)’ – then he said: ‘O my Lord, forgive me (Rabbighfirli)’ – or he said – ‘then he supplicates, he shall be responded to. So he makes a firm determination, then performs Wudu', then he performs Salat, his Salat shall be accepted.”

3415. Maslamah bin `Amr said: “Umair bin Hani used to perform a thousand prostrations every day and recite a hundred thousand Tasbīḥs every day.”

3416. Rabi'ah bin Ka'b Al-Aslami said: “I used to spend the night at the door of the Prophet (), so that I may give him his water for Wudu', and I would hear him, for a long period of the night, saying: ‘Allah hears the one who praise Him (Samī` Allāhu liman ḥamidah).’ And I would hear him, for a long period saying: ‘All praise is due to Allah, Lord of the all that exists. (Al-ḥamdulillāhi rabbil-`ālamīn).”

3417. Hudhaifah bin Al-Yaman [may Allah be pleased with him] narrated that when the Prophet () wanted to sleep, he would say: “O Allah, in Your Name I die and I live (Allāhumma bismika amūtu wa aḥyā).” And when he would wake, he would say: “Allah praise is due to Allah who revived my soul after causing its death and to Him is the resurrection (Al-ḥamdulillāh, alladhī aḥyā nafsī ba'da mā amātahā wa ilaihin-nushūr).”

3418. Abdullah bin `Abbas [may Allah be pleased with them] narrated, :that when the Messenger of Allah () would stand for prayer during the middle of the night, he would say: “O Allah, to You is the Praise, You are the Light of the heavens and the earth, and to You is the Praise, You are the Sustainer of the heavens and the earth, and to You is the praise, You are the Lord of the heavens and the earth, and those in them, You are the truth, and Your Promise is the truth, and Your meeting is true, and Paradise is true, and the Fire is true, and the Hour is true, O Allah, to You have I submitted, and in You have I believed, and in You have I relied, and to You have I turned, and by You have I argued, and to You have I referred for judgment. So forgive me what I have done before and after, and that which I have hidden and that which I have done openly. You are my Deity, no has the right to be worshiped but You (Allāhumma lakal-ḥamd, anta nūrus-samāwāti wal-arḍ, wa lakal-ḥamd, anta qayyāmus-samāwāti wal-arḍ, wa lakal-ḥamd, anta rabbus-samāwāti wal-arḍ, wa man fihinn, antal-ḥaqq, wa wa'dukal-ḥaqq, wa liqā'uka ḥaqq, wal-jannatu ḥaqq, wan-nāru ḥaqq, was-sā'atu ḥaqq. Allāhumma laka aslamtu, wa bika āmantu, wa `alaika tawakkaltu, wa ilaika anabtu, wa bika khāsamtu, wa ilaika ḥakamtu, faghfirli mā qaddamtu wa mā akhartu, wa mā asartu wa mā a'lant. Anta ilāhī lā ilāha illā ant).”

3419. Ibn Abbas said: “One night, when he () exited his Salat, I heard the Messenger of Allah saying: ‘O Allah, I ask You of Your mercy, that You guide by it my

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heart, and gather by it my affair, and bring together that which has been scattered of my affairs, and correct with it that which is hidden from me, and raise by it that which is apparent from me, and purify by it my actions, and inspire me by it with that which contains my guidance, and protect me by it from that which I seek protection, and protect me by it from every evil. O Allah give me faith and certainty after which there is no disbelief, and mercy, by which I may attain the high level of Your generosity in the world and the Hereafter. O Allah, I ask You for success [in that which You grant, and relief] in the Judgment, and the positions of the martyrs, and the provision of the successful, and aid against the enemies. O Allah, I leave to You my need, and my actions are weak, I am in need of Your mercy, so I ask You, O Decider of the affairs, and O Healer of the chests, as You separate me from the punishment of the blazing flame, and from seeking destruction, and from the trial of the graves. O Allah, whatever my opinion has fallen short of, and my intention has not reached it, and my request has not encompassed it, of good that You have promised to anyone from Your creation, or any good You are going to give to any of Your slaves, then indeed, I seek it from You and I ask You for it, by Your mercy, O Lord of the Worlds. O Allah, Possessor of the strong rope, and the guided affair, I ask You for security on the Day of the Threat, and Paradise on the Day of Immortality along with the witnesses, brought-close, who bow and prostrate, who fulfill the covenants, You are Merciful, Loving, and indeed, You do what You wish. O Allah, make us guided guiders and not misguided misguiders, an ally to Your friends, an enemy to Your enemies. We love due to Your love, those who love You, and hate, due to Your enmity those who oppose You. O Allah, this is the supplication (that we are capable of), and it is upon You to respond, and this is the effort (that we are capable of), and upon You is the reliance. O Allah, appoint a light in my heart for me, and a light in my grave, and light in front of me, and light behind me, and light on my right, and light on my left, and light above me, and light below me, and light in my hearing, and light in my vision, and light in my hair, and light in my skin, and light in my flesh, and light in my blood, and light in my bones. O Allah, magnify for me light, and appoint for me a light. Glory is to the One who wears Glory and grants by it. Glory is to the One for Whom glorification is not fitting except for Him, the Possessor of Honor and Bounties, Glory is to the Possessor of Glory and Generosity, Glory is to the Possessor of Majesty and Honor' (Allāhumma innī as'aluka raḥmatan min `indikah taḥdī bihā qalbī, wa tajma`u bihā amrī, wa talummu bihā sha`athī, wa tuṣliḥu bihā ghā`ibī, wa tarfa`u bihā shāhidī, wa tuzakkī bihā `amalī, wa tulhimunī bihā rushdī, wa taruddu bihā ulfatī, wa ta`ṣimunī bihā min kulli sū'in. Allāhumma a`ṭinī imānan wa yaqīnan laisa ba`adahu kufr, wa raḥmatan anālu bihā sharafa karāmatika fid-dunyā wal-ākhirah. Allāhumma innī as'alukal-fawza [fil-`atā'i wa yurwa] fil-qaḍā'i, wa nuzulash-shuhadā'i wa `aishas-su`adā'i, wan-naṣra `alal-a`dā'. Allāhumma innī unzilu bika ḥajāti, wa in qaṣura ra'yī wa ḍa`ufa `amalī iftaqartu ilā raḥmatik, fa as'aluka yā qāḍiyal-umūr, wa yā shāfiyas-ṣudūr, kamā tujīru bainal-buḥūr, an tujīranī min `adhābis-sa`īr, wa min da`watith-thubūr, wa min fitnatil-qubūr. Allāhumma mā qaṣṣara `anhu ra'yī wa lam tablughhu niyyatī wa lam tablughhu mas'alatī min khairin wa`adtahu aḥadan min khalqika aw khairin anta mu`ṭihī aḥadan min `ibādika fa innī arghabu ilaika fihī, wa as'alukahu bi-raḥmatika rabbal-`ālamīn. Allāhumma dhal-ḥabli-shadīd, wal-amr-rashīd, as'aluka al-amna yawm al-wa`d, wal-jannata yawmal-khulūd ma`al-muqarrabīnash-shuhūd, ar-rukka'is-sujūd, al-mūfina bil-`uhūd, anta raḥīmun wadūd, wa innaka fa'alu ma turīd. Allāhummaj`alnā ḥādīna muḥadīna, ghaira ḍallīna wa la muḍillīna, silman li-awliyā'ika wa `aduwwan li a`dā'ika, nuḥibbu biḥubbika man aḥabbaka wa nu`ādī bi`adāwatika man khālafak. Allāhumma ḥādḥad-du`a'u wa `alaikal-ijābatu, wa ḥādḥal-juḥdu wa `alaikat-tuklān. Allāhummaj`allī nūran fi qalbī wa nūran fi qabrī, wa nūran min baini yadayya, wa nūran min khalfī, wa nūran `an yamīnī, wa nūran `an shimālī, wa nūran min fawqī, wa nūran min taḥtī, wa nūran fi sam`ī, wa nūran fi baṣarī, wa nūran fi sha`rī, wa nūran fi basharī, wa nūran fi laḥmī, wa nūran fi damī, wa nūran fi `izāmī. Allāhumma a`ḥim lī nūran, wa a`ṭinī nūran, waj`allī nūran. Subḥānal-ladhī ta'aṭṭafal-`izza wa qāla bihi, subḥānal-ladhī labisal-majda wa takarrama bihi, subḥānal-ladhī lā yanbaghit-tasbīḥu illā lahu, subḥāna dhil-faḍli wan-ni`am, subḥāna dhil-majdi wal-karam, subḥāna dhil-jalāli wal-ikrām)."

3420. Abu Salamah said: "I asked Aishah [may Allah be pleased with her]: 'With what did the Prophet used to open his Salat when he stood up in the night?' She said: 'When he stood up in the night, he would open his Salat by saying: "O Allah, Lord of Jibra'il, Mika'il, and Israfil; Originator of the heavens and the earth, [and] Knower of the hidden and the seen; You judge between Your slaves concerning that which they used to differ, guide me through that which there has been difference concerning the truth, verily, You are upon a straight path (Allāhumma rabba Jibrīla wa Mikā'ila wa Isrāfīl, fāṭira-samāwāti wal-arḍi [wa] `ālimal-ghaibi wash-shahādati anta taḥkumu baina `ibādika fīmā kānū fihī yakhtalifūn, ihdini limakhtulifa fihī minal-ḥaqqi bi'idhnika innaka taḥdī man tashā'u ilā ṣirātin mustaqīm)."

3421. Ali bin Abi Talib narrated that whenever the Messenger of Allah would stand for Salat, he would say: "I have directed my face towards the One who created the Heavens and the earth, as a Hanif, and I am not of the idolaters. Indeed, my Salat, my sacrifice, my living, and my dying is for Allah, the Lord of all that exists, there is no partner for Him, and with this have I been ordered, and I am among the Muslims. O Allah, You are the King, there is none worthy of worship except You. You are My Lord, and I am Your slave, I have wronged myself, and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You. And guide me to the best of the manners, none guides to the best of them except You, and turn the evil of them away from me, [verily,] none can turn the evil of them away from me except You. I have believed in You. Blessed are You and Exalted are You, I seek Your forgiveness and I repent to you (Wajjahtu wajhiya lilladhī faṭaras-samāwāti wal-arḍa ḥanīfan wa mā ana min al-mushrikīn, inna ṣalātī wa nusukī wa maḥyāya wa mamātī lillāhi rabbil-`ālamīn, lā sharīka lahū wa bidhālika umirtu wa ana min al-muslimīn. Allāhumma antal-maliku lā ilāha illā ant, anta rabbī, wa ana `abduka ḥalamtu nafsi wa`taraftu bidhanbī faghfir lī dhunūbī jamī'an, innahū lā yaghfir adh-dhunūba illā ant. Wahdinī li-aḥsanil-akhlāqi lā yahdī li-aḥsanihā illā ant. Waṣrīf `annī sayyī'ahā [innahū] lā yaṣrifu `annī sayyī'aha illā ant. Āmantu bika tabārakta wa ta'ālaita astaghfiruka wa atūbu ilaik)."

And when he would bow in Ruku', he would say: "O Allah, to You I have bowed, and in You I believe, and to You have I submitted. My hearing, my sight, my brain, my bones and my sinew are humbled to you (Allāhumma laka raka'tu wa bika āmantu wa laka aslamtu. Khasha'a laka sam'ī wa baṣarī wa mukhkhī wa `izāmī, wa `aṣabī)"

Then when he would raise his head, he would say: "O Allah, our Lord, to You is praise the fill of the Heavens and the earths and the fill of whatever You will of things. (Allāhumma rabbanā lakal-ḥamdu mil'as-samāwāti wal-arḍina wa mā

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bainahumā, wa mil'a mā shi'ta min shay'in ba'd)." Then, when he prostrated, he would say: "O Allah, to You have I prostrated, and in You have I believed, and to You have I submitted, my face has prostrated to the One Who created it and fashioned it, and gave it its hearing and its sight. So Blessed is Allah, the Best of creators (Allāhumma laka sajadtu wa bika āmantu wa laka aslamtu, sajada wajhi lilladhī khalaqahū fa ṣuwwarahū wa shaqqa sam'ahū wa baṣarahū fatabārak Allāhu ahsanul-khālīqīn)." Then the last of what he would say between At-Tashah-hud and As-Salam would be: "O Allah, forgive me what I have done before and after, and what I have hidden and what I have done openly, and what You know more of it than I, You are the One who sends forth and the One who delays, there is none worthy of worship except You. (Allāhummaghfirli mā qaddamtu wa mā akhkhartu wa mā asrartu wa mā a'lantu wa mā anta a'lamu bihī minnī antal-Muqaddimu wa antal-Mu'akhkhiru, lā ilāha illā ant)." "

3422. Ali bin Abi Talib narrated that whenever the Messenger of Allah would stand for Salat, he would say: "I have directed my face towards the One who has created the heavens and the earth, as a Hanif, and I am not of the idolaters. Indeed, my Salat, my sacrifice, my living, my dying, is for Allah, the Lord of all that exists, without partner, and with this have I been ordered and I am of the Muslims. O Allah, You are the King, there is none worthy of worship except You. You are My Lord, and I am Your slave, I have wronged myself and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none can turn away from me the evil of them except You. Here I am in obedience to You, and in aiding Your cause, and the good, all of it is in Your Hands, and the evil is not attributed to You, I am reliant upon You and ever-turning towards You, Blessed are You and Exalted are You. I seek Your forgiveness and I repent to you (Wajjahtu wajhiya lilladhī faṭaras-samāwāti wal-arḍa ḥanīfan wa mā ana min al-mushrikīn, inna ṣalāti wa nusukī wa mahyāya wa mamātī lillāhi rabbil-'ālamīn, lā sharīka lahū wa bidhālīka umirtu wa ana min al-muslimīn. Allāhumma antal-maliku lā ilāha illā ant, anta rabbī, wa ana 'abduka ḥalamtu nafsī wa'taraftu bidhanbī faghfirli dhunūbī jamī'an, innahū lā yaghfir adh-dhunūba illā ant. Wahdinī li-aḥsanil-akhlāqī lā yaḥdī li-aḥsanihā illā ant. Waṣrif 'annī sayyī'ahā lā yaṣrifu 'annī sayyī'aha illā ant. Labaika wa sa'daika wal-khairu kulluhū fī yadaika, wash-sharru laisa ilaik, tabārakta wa ta'ālaita astaghfiruka wa atūbu ilaik)." And when he would bow in Ruku he would say: "O Allah, to You have I bowed, and in You have I believed, and to You have I submitted. My hearing, my sight, my bones, and my sinew are humbled to you (Allāhumma laka raka'tu wa bika āmantu wa laka aslamtu. Khasha'a laka sam'ī wa baṣarī wa 'izāmī, wa 'aṣabī)." And when he would rise he would say: "O Allah, our Lord, to You is praise filling the heaven and filling the earth, and filling what is between them, and filling whatever You have wished of things afterward (Allāhumma rabbanā lakal-ḥamdu mil'as-samāwāti wa mil'al-arḍ wa mil'a mā bainahumā, wa mil'a mā shi'ta min shay'in ba'd)." Then, when he prostrated, he would say: "O Allah, to You have I prostrated, and in You have I believed, and to You have I submitted (in Islam), my face has prostrated to the One Who created it, and fashioned it, and gave it its hearing and sight, [so] Blessed is Allah, the Best of Creators (Allāhumma laka sajadtu wa bika āmantu wa laka aslamtu, sajada wajhi lilladhī khalaqahū fa ṣuwwarahū wa shaqqa sam'ahū wa baṣarahū fatabārak Allāhu ahsanul-khālīqīn)." Then the last of what he would say between At-Tashahud and At-Taslim was: "O Allah, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and what I have transgressed the limit in, and what You know about more than me, You are the One Who sends forth and the One Who delays, there is none worthy of worship except You (Allāhummaghfirli mā qaddamtu wa mā akhkhartu wa mā asrartu wa mā a'lantu wa mā asraftu wa mā anta a'lamu bihī minnī antal-Muqaddimu wa antal-Mu'akhkhiru, lā ilāha illā ant)." "

3423. Ali bin Abi Talib narrated that :when the Messenger of Allah would stand for the obligatory prayer, he would raise his hands to the level of his shoulder, and he would do this [also] when he finished his recitation and intended to bow, and he would do it when he raised his head from Ruku', and he would not raise his hands in any of his prayers while he was seated. When he would rise from the two prostrations, he would likewise raise his hands, and say the Takbir, and when he opened his Salat after the Takbir, he would say: "I have directed my face towards the One who has created the heavens and the earth, as a Hanif, and I am not of the idolaters. Indeed, my Salat, my sacrifice, my living, my dying, is for Allah, the Lord of all that exists, without partner, and with this have I been ordered and I am of the Muslims. O Allah, You are the King, there is none worthy of worship except You. Glorified are You, You are My Lord, and I am Your slave, I have wronged myself and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none turns away from me the evil of them except You, I am here in Your obedience and aiding Your cause, and I am reliant upon You and ever-turning towards You, [and] there is no refuge from You nor hiding place from You except (going) to You, I seek Your forgiveness, and I repent to you (Wajjahtu wajhiya lilladhī faṭaras-samāwāti wal-arḍa ḥanīfan wa mā ana min al-mushrikīn, inna ṣalāti wa nusukī wa mahyāya wa mamātī lillāhi rabbil-'ālamīn, lā sharīka lahū wa bidhālīka umirtu wa ana min al-muslimīn. Allāhumma antal-maliku lā ilāha illā ant, subḥānaka anta rabbī, wa ana 'abduka ḥalamtu nafsī wa'taraftu bidhanbī faghfirli dhunūbī jamī'an, innahū lā yaghfir adh-dhunūba illā ant. Wahdinī li-aḥsanil-akhlāqī lā yaḥdī li-aḥsanihā illā ant. Waṣrif 'annī sayyī'ahā lā yaṣrifu 'annī sayyī'aha illā ant. Labaika wa sa'daika, wa ana bika wa ilaika, [wa] lā manjā minka wa lā malja'a illā ilaik, astaghfiruka wa atūbu ilaik)." Then he would recite, then when he would bow, his speech in his Ruku', would be to say: "O Allah, to You have I bowed, and in You have I believed, and to You have I submitted (in Islam), and You are my Lord. My hearing, my sight, my brain and my bones are humbled to Allah, the Lord of the Worlds all that exists (Allāhumma laka raka'tu wa bika āmantu wa laka aslamtu wa anta rabbī. Khasha'a sam'ī wa baṣarī wa mukhkhī wa 'aẓmī lillāhi, rabbil-'ālamīn)." Then, when he raised his head from Ruku he would say: "Allah hears the one who praises him (Samī'a Allāhu līman ḥamidah)." Then he would follow it with: "O Allah, our Lord, to You is praise filling the heavens and the earth and filling whatever You wish of things afterward (Allāhumma rabbanā wa lakal-ḥamdu mil'as-samāwāti wal-arḍi, wa mil'a mā shi'ta min shay'in ba'd)." Then, when prostrated he would say in his prostration: "O Allah, to You have I prostrated, and in You have I believed, and to You have I submitted (in Islam), and You are my Lord, my face has prostrated to the One that created it, and granted its hearing and sight, Blessed is Allah, the Best of Creators (Allāhumma laka sajadtu wa bika āmantu wa laka aslamtu wa anta rabbī, sajada wajhi lilladhī khalaqahū wa shaqqa sam'ahū wa baṣarahū, tabārak Allāhu ahsanul-khālīqīn)." When he was finished with his Salat, we would say: "O Allah, forgive me what I have done, before and after, and what I have

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hidden, and what I have done openly, and You are my Deity, there is none worthy of worship except You (Allāhummaghfirli mā qaddamtu wa mā akhkhartu wa mā asrartu wa mā a`lantu, wa anta ilāhī lā ilāha illā ant)."

3424. Al-Hasan bin Muhammad bin Ubaidullah bin Abi Yazid said: "Ibn Juraij said to me: "Ubaidullah bin Abi Yazid informed me that Ibn Abbas said: "A man came to the Prophet and said: 'O Messenger of Allah! I had a dream at night while I was sleeping, in which I was praying behind a tree, when I prostrated, the tree prostrated along with me. Then I heard it saying: "O Allah! Record for me a reward with You for it, remove a sin from me by it, and store it away for me with You for it, and accept it from me as You accepted it from Your worshipper Dawud (Allāhumma uktub li bihā `indaka ajran, waḍa` `annī bihā wizran, waj`alhā li `indaka dhukhran, wa taqabbalhā minnī kamā taqabbalta min `abdika Dāwūd)." Al-Hasan said: "Ibn Juraij said to me: 'Your grandfather said to me: "Ibn Abbas said: 'So the Prophet recited (an Ayah of) prostration, then prostrated.'" [He said] "So Ibn Abbas said: 'I listened to him, and he was saying the same as the man informed that the tree had said.'"

3425. Aishah narrated: "When the Messenger of Allah would prostrate (for recitation of) the Qur'an, he would say: 'I have prostrated my face to the One Who created it, and made its hearing and vision, through His ability and power (Sajada wajhī lilladhī khalaqahū wa shaqqa sam`ahū wa baṣarahū bi ḥawlihī wa quwwatih)."'

3426. Anas bin Malik narrated that the Messenger of Allah () said: "Whoever says – that is: when he leaves his house – 'In the Name of Allah, I place my trust in Allah, there is no might or power except by Allah (Bismillāh, tawakkaltu `alallāh, lā ḥawla wa lā quwwata illā billāh)' it will be said to him: 'You have been sufficed and protected,' and Shaitan will become distant from him."

3427. Umm Salamah narrated that :When the Prophet () would leave his house, he would say: "In the Name of Allah, I place my trust in Allah. O Allah! We seek refuge in You from slipping unintentionally or becoming misguided, or committing oppression or being oppressed, or acting ignorantly or being treated ignorantly (Bismillāh, tawakkaltu `alallāh. Allāhumma, innā na`ūdhu bika min an nazilla aw naḍilla, aw naẓlima aw nuẓlam, aw najhala aw yujhala alainā)."'

3428. Salim bin Abdullah bin Umar narrated from his father, from his grandfather, that :the Messenger of Allah () said: "Whoever enters the marketplace and says: 'There is none worthy of worship except Allah, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, He is Living and does not die, in His Hand is the good, and He has power over all things, (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, yuḥyī wa yumītu, wa huwa ḥayyun lā yamūtu, biyadihil-khairu, wa huwa `alā kulli shay'in qadīr)' Allah shall record a million good deeds for him, wipe a million evil deeds away from him, and raise a million ranks for him."

3429. Salim bin Abdullah bin Umar narrates from his father, from his grandfather, that :the Messenger of Allah () said: "Whoever states in the marketplace: 'There is none worthy of worship except Allah, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, and He is Living and does not die, in His Hand is the good, and He has power over all things, (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, yuḥyī wa yumītu, wa huwa ḥayyun lā yamūtu, biyadihil-khairu, wa huwa `alā kulli shay'in qadīr)' Allah shall record a million good deeds for him, wipe a million evil deeds away from him, and build a house in Paradise for him

3430. Al-Agharr Abu Muslim narrated that he bears witness from Abu Sa'eed Al-Khudri and Abu Hurairah, that they bear witness that :the Prophet () said: "Whoever says: 'There is none worthy of worship except Allah, and Allah is the Greatest, (Lā ilāha illallāh, wa Allāhu akbar)' His Lord affirms his statement and says: 'There is none worthy of worship except Me, and I am the Greatest,' and when he say: 'There is none worthy of worship except for Allah, Alone, (Lā ilāha illallāh, waḥdahu)' Allah says: 'There is none worthy of worship except for Me and I am Alone.' And when he say: 'There is none worthy of worship except for Allah, Alone, without partner, (Lā ilāha illallāh, waḥdahu lā sharīka lahu)' Allah says: 'There is none worthy of worship except Me, Alone, I have no partner.' And when he say: 'There is none worthy of worship except for Allah, to Him belongs all that exists, and to Him is the praise, (Lā ilāha illallāh, lahul-mulku wa lahul-ḥamdu)' Allah says: 'There is none worthy of worship except Me, to Me belongs all that exists, and to Me is the praise.' And when he says: 'There is none worthy of worship except Allah, and there is no might or power except by Allah, (Lā ilāha illallāh, wa lā ḥawla wa lā quwwata illā billāh)' Allah says: 'There is none worthy of worship except Me, and there is no might or power except by Me.'" And he used to say: "Whoever says it in his illness, then dies, the Fire shall not consume him."

3431. Umar narrated that:The Messenger of Allah () said: "Whoever sees a person afflicted and say: 'All praise is due to Allah Who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (Al-ḥamdulillāhi alladhī `āfanī mimmabtalāka bihī wa faḍḍalanī `alā kathīrin mimman khalaqa tafḍīla)' then he shall be saved from that affliction for as long as he lives."

3432. Abu Hurairah narrated that:The Messenger of Allah () said: "Whoever sees an afflicted person then says: 'All praise is due to Allah who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (Al-ḥamdulillāhi alladhī `āfanī mimmabtalāka bihī wa faḍḍalanī `alā kathīrin mimman khalaqa tafḍīla)' he shall not be struck by that affliction."

3433. Abu Hurairah narrated that:The Messenger of Allah () said: "Whoever sits in a sitting and engages in much empty, meaningless speech and then says before getting from that sitting of his: 'Glory is to You, O Allah, and praise, I bear witness that there is none worthy of worship except You, I seek You forgiveness, and I repent to You, (Subḥānaka Allāhumma wa biḥamdika, ashhadu an lā ilāha illā anta, astaghfiruka wa atūbu ilaik)' whatever occurred in that sitting would be forgiven to him."

3434. Ibn Umar said: "In one sitting of the Messenger of Allah (), one could count that he said a hundred time, before he would get up: 'O my Lord, forgive me,

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and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving (Rabbighfirli watub `alayya innaka antat-Tawwābul-Ghafūr).”

3435. Ibn Abbas narrated that :when he was in distress, the Prophet of Allah (ﷺ) would supplicate: “There is none worthy of worship except Allah, the Forbearing, the Wise, there is none worthy of worship except Allah, the Lord of the Magnificent Throne, there is none worthy of worship except Allah, the Lord of the heavens and the earth, and the Lord of the Noble Throne (Lā ilāha illallāh al-`aliyyul ḥalīm, lā ilāha illallāh, rabbul-`arshil-`aẓīm, lā ilāha illallāh, rabbus-samāwāti wal-arḍi wa rabbul-`arshil-karīm).”

3436. Abu Hurairah narrated that:When a matter would worry the Prophet (ﷺ), he would raise his head up toward the sky and say: “Glory is to Allah, the Magnificent (Subḥān Allāhil-`Aẓīm).” And when he would strive in supplication; he would say: “O the Living, O Sustainer (Yā Ḥayyu yā Qayyūm).”

3437. Sa’d bin Abi Waqqas narrated:From Khawlah bint Al Hakim As-Sulamiyyah, that the Messenger of Allah (ﷺ) said: “Whoever stops at a stopping place and then says: ‘I seek refuge in Allah’s Perfect Words from the evil of what He has created, (A’ūdhu bi-kalimātillāhit-tāmmāti min sharri mā khalaq)’ nothing shall harm him until he departs from that stopping place of his.”

3438. Abu Hurairah narrated:“When the Prophet (ﷺ) would travel, and he would mount his riding camel, he would gesture with his finger” – and Shu`bah stretched out his finger – “and say: ‘O Allah You are the companion on the journey, and the caretaker for the family, O Allah, accompany us with Your protection, and return us in security, O Allah, I seek refuge in You from the difficulties of the journey, and from returning in great sadness (Allāhumma antaṣ-ṣāhibu fis safari wal-khalīfatu fil-ahli, Allāhumma aṣḥabnā bi nuṣḥika waqlibnā bi-dhimmah, Allāhummazwi lanal-arḍa wa hawwin `alainas-safar, Allāhumma innī a’ūdhu bika min wa’tḥā’is-safari wa ka’ābatil-munqalab).”

3439. Abdullah bin Sarjis narrated that:When the Prophet (ﷺ) wanted to travel, he would say: “O Allah, You are the companion on the journey, and the caretaker for the family, O Allah, accompany us in our journey, and watch over our families, O Allah, I seek refuge in You from the difficulties of the journey, and from returning in great sadness, and from loss after increase, and from the supplication of the oppressed, and from someone looking with evil at our families and wealth (Allāhumma antaṣ-ṣāhibu fis safari wal-khalīfatu fil-ahli, allāhumma aṣḥabnā fī safarinā wakhluḥnā fī ahlinā. Allāhumma innī a’ūdhu bika min wa’tḥā’is-safari wa ka’ābatil-munqalab, wa minal-ḥawri ba`dal-kawni, wa min da`watil-maẓlūm, wa min sū’il-manẓari fil-ahli wal-māl).”

3440. Ar-Rabi’ bin Al-Bara’ bin `Azib reported from, his father:That whenever the Prophet (ﷺ) would return from a trip, he would say: “(We are) Returning, repenting, worshipping, and to our Lord directing the praise (Ā’ibūna tā’būna `ābidūna lirabbinā ḥāmidūn).”

3441. Anas narrated that:When the Prophet would return from a trip and see the walls of Al-Madinah, he would speed up his riding camel, and if he was upon a beast, he would agitate it, out of his love for Al-Madinah

3442. Ibn Umar narrated, saying:“When the Prophet (ﷺ) would bid farewell to a man, he would take his hand, and not let it go until the man let go of the hand, of the Prophet, and he would say: ‘I entrust to Allah your religion, your trusts, and the last of your deeds (Astawdi`ullāha dīnaka wa amānataka wa ākhira `amalik).”

3443. Salim narrated that :when he intended to undertake a journey, Ibn `Umar used to say to a person to “Come close to me so that I may bid you farewell as the Messenger of Allah (ﷺ) used to bid us farewell.” Then he would say: “I entrust to Allah your religion, and your trusts, and the last of your deeds (Astawdi`ullāha dīnaka wa amānataka wa khawātima `amalik).”

3444. Anas said:“A man came to the Messenger of Allah (ﷺ) and said: ‘I intend to undertake a journey, so give me provision. He said: ‘May Allah grant you Taqwa as your provision (Zawwadak Allāhut-taqwā).’ He said: ‘Give me more.’ He said: ‘And may He forgive your sin (Wa ghafara dhanbak).’ He said: ‘Give me more, may my father be ransomed for you, and my mother.’ He said: ‘And may He make goodness easy for you wherever you are (Wa yassara lakal-khaira ḥaithu mā kunt).”

3445. Abu Hurairah [may Allah be pleased with him] narrated that :a man said: “O Messenger of Allah (ﷺ), I intend to travel, so advise me.” He said, “Hold fast to the Taqwa of Allah, and (say the) Takbir upon every elevated place.” So when the man turned away he said: “O Allah make near for him the distance, and ease for him the journey (Allāhummatwi lahul-arḍa wa hawwin `alaihis-safar).”

3446. Ali bin Rabi’ah said:“I witnessed Ali having an animal brought to him to ride. When he placed his foot in the stirrup he said: ‘In the Name of Allah,’ (Bismillāh) [three times]. So then, once he had ascended upon its back, he said: ‘All praise is due to Allah.’ (Al-ḥamdulillāh) then he said: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning (Subḥān alladhī sakh-khara lanā ḥādhā wa mā kunnā lahū muqrinīn. Wa innā ilā rabbīnā lamunqalibūn). Then he said: ‘All praise is due to Allah (Al-ḥamdulillāh)’ – three times – and ‘Allah is the Greatest (Allāhu Akbar)’ – three times – ‘Glory is to You, indeed I have wronged myself, so forgive me, for indeed none forgives sins except You (Subḥānaka innī qad ẓalamtu nafsī faghfirli fa-innahū lā yaghfirudh-dhunūba illā ant).’ Then he laughed. So I said: ‘O Commander of the Believer! What caused you to laugh?’ He said: ‘I saw the Messenger of Allah do as I did, then he (ﷺ) laughed, so I said, ‘What cause you to laugh?’ He said: ‘Indeed, your Lord is very pleased with His worshipper when he says: “O my Lord, forgive me my sins, indeed, no one other than You forgives sins.”

3447. Ibn `Umar narrated that:When the Prophet (ﷺ) wanted to travel, when he mounted his riding camel, he would say the Takbir three times and say: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning (Subḥān alladhī sakh-khara lanā ḥādhā wa mā kunnā lahū muqrinīn. Wa innā ilā rabbīnā lamunqalibūn). Then he would say: “O Allah, I ask You in this journey of mine from the righteousness and piety and actions that which you are pleased with. O Allah, ease for us the path, and make near for us the distance of the land. O Allah, You are the companion in the journey, and the caretaker for the family. O Allah, accompany us in our journey, and take care of our families (Allāhumma innī as`aluka fī safarī ḥādhā minal-birri wat-taqwā, wa

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minal-`amali mā tarḍā. Allāhumma hawwin `alainā-masīra, waṭwi `annā bu`dal-arḍ. Allāhumma antaṣ-ṣāhibu fis safari wal-khalīfatu fil-ahli. Allāhumma aṣḥabnā fi safarinā wakhluḥnā fi ahlinā).” And when he would return to his family, he would say: “(We are) Returning, if Allah wills, repenting, worshipping, and to our Lord directing the praise (Ā`ibūna in shā` Allāh, tā`ibūna `ābidūna lirabbīnā hāmidūn).”

3448. Abu Hurairah [may Allah be pleased with him] narrated :that the Messenger of Allah said: “Three supplications are responded to: The supplication of the oppressed, the supplication of the traveler, and the supplication of the parent against his child.” Ali bin Hujr narrated to us (he said): Ismail bin Ibrahim reported to us from Hisham Ad-Dastawa’i, from Yahya bin Abu Kathir with this chain, narrating similar to it, but he added to it: “responded to, there is no doubt in them.”

3449. Aishah [may Allah be pleased with her] narrates, saying:“When the Prophet () would see the wind he would say: ‘O Allah, indeed, I ask You for its good, the good of what is in it, and the good of what it has been sent with. And I seek refuge in You from its evil, the evil of what is in it, and the evil of what it has been sent with (Allāhumma innī aṣ`aluka min khairihā wa khairi mā fihā, wa khairi mā ursilat bihī, wa a`ūdhu bika min sharrihā wa sharri mā fihā, wa sharri mā ursilat bih).”

3450. Salim bin Abdullah bin Umar narrated :from his father, that when the Messenger of Allah () would hear the sound of thunder and lightning bolts, he would say: “O Allah, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that (Allāhumma lā taqtulnā bi-ghaḍābika wa lā tuhliknā bi-`adhābika wa `āfinā qabla dhālik).”

3451. Bilal bin Yahya bin Talhah bin `Ubaidullah narrated :from his father, from his grandfather Talhah bin `Ubaidullah that when the Prophet () would see a crescent moon, he would say: “O Allah, bring it over us with blessing and faith, and security and Islam. My Lord and your Lord is Allah (Allāhumma ahlilhu `alainā bil-yumni wal-Īmān, was-salāmati wal-Islām, rabbī wa rabbuk Allāh).”

3452. Mu`adh bin Jabal narrated :that one of the two men cursed the other next to the Prophet (), until anger could be recognized in the face of one of them. So the Prophet () said: “Verily, I know a statement, that if he were to say it, his anger would leave: ‘I seek refuge in Allah from Shaitan, the rejected (A`ūdhu billāhi minash-shaitānir-rajīm).”

3453. Abu Sa`eed Al-Khudri narrated that:He heard the Prophet saying: “When one of you sees a dream that he likes, then it is from Allah, so let him praise Allah for it, and speak concerning what he saw. And when he sees other than that of what he dislikes, then it is from Shaitan, so let him seek refuge in Allah from its evil, and not mention it to anyone for, surely, it shall not harm him.”

3454. Abu Hurairah [may Allah be pleased with him] narrates, saying:“When the people would see the first fruit, they would bring it to the Messenger of Allah (). When the Messenger of Allah () would take it, he would say: ‘O Allah, bless for us our fruits, and bless for us our city, and bless for us our Sa` and our Mudd, O Allah, verily, Ibrahim is Your worshipper and Your friend and Your Prophet, and verily I am Your slave and Your Prophet, and indeed, he (i.e., Ibrahim AS) supplicated to You for Makkah, and I supplicate to You for Al-Madinah with the like of that with which he supplicated to You for Makkah, and the like of it with it.’ He said: Then he would call the smallest young child he saw and give him that fruit

3455. Ibn Abbas narrated:“I entered with the Messenger of Allah (), I and Khalid bin Al-Walid, upon Maimunah so she brought us a vessel of milk. The Messenger of Allah () drank from it. I was upon his right and Khalid was upon left, so he said to me: ‘The (turn to) drink is for you, so if you wish, you could choose to grant it to Khalid.’ So I said: ‘I would not prefer anyone (above myself) for your leftovers.’ Then the Messenger of Allah () said: ‘Whoever Allah feeds some food, then let him say: “O Allah, bless it for us, and feed us better than it, (Allāhumma bārik lanā fīhi wa aṭ`imnā khairan minhu)” and whomsoever Allah gives milk to drink, then let him say: “O Allah bless it for us, and grant us increase in it (Allāhumma bārik lanā fīhi wa zidnā minhu).” And the Messenger of Allah () said, ‘There is nothing that suffices in the place of food and drink except for milk.’”

3456. Abu Umamah narrated that :when the table spread would be lifted from in front of him, the Messenger of Allah () would say: “All praise is due to Allah, abundant, good, blessed praise, without being left off, nor being without need of it, O our Lord (Al-ḥamdulillāhi ḥamdan kathīran ṭayyiban mubārakan fīhi, ghaira muwadda`in, wa lā mustaghnan `anhu rabbanā).”

3457. Abu Sa`eed [may Allah be pleased with him] narrated that:When the Prophet () used to eat or drink, he would say: “All praise is due to Allah who fed us and gave us drink, and made us Muslims (Al-ḥamdulillāh, alladhī aṭ`amanā, wa saqānā, wa ja`alanā muslimīn).”

3458. Sahl bin Mu`adh bin Anas narrated from his father that:The Messenger of Allah () said: “Whoever eats food and then says: ‘All praise is due to Allah who fed me this and granted it as provision to me, without any effort from me nor power, (Al-ḥamdulillāh, alladhī aṭ`amanī hādha wa razaqanīhi min ghairi ḥawlin minnī, wa lā quwwatin)’ his past sins shall be forgiven.”

3459. Abu Hurairah [may Allah be pleased with him] narrated that:The Prophet said: “when you hear the crowing of the roosters, then ask Allah of His bounty, for verily they have seen an angel. When you hear the braying of a donkey, then seek refuge in Allah from Shaitan, [the rejected] for, verily, it has seen a Shaitan.”

3460. Abdullah bin Amr narrated that :the Messenger of Allah () said: “there is not anyone upon the earth who says: ‘None has the right to be worshipped but Allah, and Allah is the Greatest, and there is no might nor power except by Allah, (Lā ilāha illallāh, wa Allāhu akbar, wa lā ḥawla wa lā quwwata illā billāh) except that his sins shall be pardoned, even if they were like the foam of the sea.”

3461. Abu Musa Al-Ash`ari said:“We were with the Messenger of Allah () on a military expedition. When we returned, we overlooked Al-Madinah, and the people were pronouncing the Takbir, and they raised their voices with it. The Messenger of Allah () said: ‘Verily, your Lord is not deaf nor absent, [and] He is between you and between the heads of your mounts.’ Then he said: ‘O `Abdullah bin Qais, should I not inform you of a treasure from the treasures of Paradise: Lā ḥawla

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wa lā quwwata illā billāh (There is no might or power except by Allah).”

3462. Ibn Mas'ud narrated that:The Messenger of Allah () said: "I met Ibrahim on the night of my ascent, so he said: 'O Muhammad, recite Salam from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat treeless plain, and that its seeds are: "Glory is to Allah (Subhān Allāh) [and] all praise is due to Allah (Al-hamdulillāh) and 'none has the right to be worshipped but Allah' (Lā ilāha illallāh), and Allah is the greatest (Allāhu Akbar)."

3463. Mus'ab bin Sa'd narrated from his father, that :the Messenger of Allah () said to those sitting with him: "Is one of you incapable of attaining a thousand good deeds?" So a questioner among those seated with him asked him: "How can one of us earn a thousand good deeds?" He said: "(When) one of you recites a hundred Tasbīhāt a thousand good deeds are written for him, and a thousand evil deeds are wiped away from him."

3464. Jabir narrated that:The Prophet () said: "Whoever says: 'Glory is to Allah, the Magnificent, and with His Praise (Subhān Allāhil-Aẓīm, wa biḥamdih)' a date-palm tree is planted for him in Paradise."

3465. Jabir narrated that :The Prophet () said: "Whoever says: 'Glory is to Allah, the Magnificent, and with His Praise (Subhān Allāhil-Aẓīm, wa biḥamdih)' a date-palm tree is planted for him in Paradise."

3466. Abu Hurairah narrated that :the Messenger of Allah () said: "Whoever says: 'Glory is to Allah, and with His Praise (Subhān Allāh, wa biḥamdih)' a hundred times, his sins are forgiven, even if they were like the foam of the sea."

3467. Abu Hurairah narrated that:The Messenger of Allah () said: "There are two statements that are light on the tongue, heavy on the Scale, and beloved to Ar-Raḥmān: "Glory is to Allah and the praise; Glory is to Allah, the Magnificent. (Subhān Allāhi wa biḥamdih, Subhān Allāhil-Aẓīm)"

3468. Abu Hurairah narrates that:The Messenger of Allah () said: "Whoever says: 'There is none worthy of worship except Allah, Alone, without partner, to Him belongs all that exists and to Him belongs the praise, He gives life and causes death, and He is Powerful over all things, (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, yuḥyī wa yumītu, wa huwa `alā kulli shay'in qadīr)' a hundred times in a day, it will be for him the equivalent of freeing ten slaves, and there shall be written for him a hundred good deeds, and a hundred bad deeds shall be wiped out for him, and it will be a protection for him from Shaitan on that day, until he reaches the evening. And none has brought better than it, except for one who has done more than that." And with this chain, from the Prophet (), that he said: "Whoever says: 'Glory is to Allah, and with His Praise (Subhān Allāh, wa biḥamdih)' a hundred times, his sins are forgiven, even if they were more than the foam of the sea."

3469. Abu Hurairah narrated that:The Prophet () said: "Whoever says in the morning and in the evening 'Glory is to Allah and with His Praise (Subhān Allāh, wa biḥamdih)' a hundred times, none shall bring better than him on the Day of Judgment except one who did the same as him, or increased upon it."

3470. Ibn 'Umar narrated that one day, :The Messenger of Allah () said to his Companions: "Say 'Glory is to Allah and with His Praise (Subhān Allāh, wa biḥamdih)' a hundred times. Whoever says [it] one time, it is written for him ten, and whoever says it ten (times), it is written for him a hundred, and whoever says it a hundred (times), it is written for him a thousand, and whoever increases, Allah will increase for him, and whoever seeks Allah's forgiveness, [Allah] will forgive him."

3471. Amr bin Shu'aib narrated from his father, from his grandfather, that :The Messenger of Allah () said: "Whoever glorifies Allah a hundred times in the morning and a hundred in the night, he is like one who performs Hajj a hundred times. And whoever praises Allah a hundred times in the morning and a hundred in the night, he is like one who provides a hundred horses in the cause of Allah." – or he said – "went out on a hundred military expeditions. And whoever pronounced At-Tahlil of Allah a hundred times in the night, he is like the one who freed a hundred slaves from the offspring of Isma'il, and whoever extols Allah's greatness a hundred times in the day and a hundred in the night, none shall bring on that day, more than what he brought, except one who said similar to what he said, or increased upon it."

3472. Az-Zuhri said:"A Tasbihah in Ramadan is better than a thousand Tasbihah in other that it."

3473. Tamim Ad-Dari narrated that:The Messenger of Allah () said: "Whoever says ten times: 'I bear witness that none has the right to be worshipped but Allah. Alone, without partner, One Deity, the One, As-Samad, He did not take a wife, nor a child, nor is there anyone like Him, (Ash-hadu an lā ilāha illallāh, waḥdahu lā sharīka lahu, ilāhan wahidan, aḥadan ṣamadan lam yattakhidh ṣāhibatan wa lā waladan wa lam yakun lahu kufuwan aḥad)' Allah will write for him forty million good deeds."

3474. Abu Dharr narrated that:The Messenger of Allah () said: "Whoever says at the end of every Fajr prayer, while his feet are still folded, before speaking: 'None has the right to be worshipped but Allah, Alone without partner, to Him belongs all that exists, and to Him is the praise, He gives life and causes death, and He is powerful over all things, (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, yuḥyī wa yumītu, wa huwa `alā kulli shay'in qadīr)' ten times, then ten good deeds shall be written for him, ten evil deeds shall be wiped away from him, ten degrees shall be raised up for him, and he shall be in security all that day from every disliked thing, and he shall be in protection from Shaitan, and no sin will meet him or destroy him that day, except for associating partners with Allah."

3475. Abdullah bin Buraidah Al Aslami narrated from his father, who said:"The Prophet () heard a man supplicating, and he was saying: 'O Allah, indeed, I ask you by my testifying that You are Allah, there is none worthy of worship except You, the One, As-Samad, the one who does not beget, nor was begotten, and there is none who is like Him (Allāhumma innī as'aluka bi annī ashhadu annaka antallāh, lā ilāha illā ant, al-aḥaduṣ-ṣamad, alladhī lam yalid wa lam yūlad, wa lam yakun

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lahu kufuwan aḥad).” He said: “So he said: ‘By the One in Whose Hand is my soul, he has asked Allah by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.’” (One of the narrators) Zaid said: “So I mentioned it to Zuhair bin Mu’awiyah years after that, and he said: Abu Ishaq reported to me from Malik bin Mighwal.” Zaid said: “Then I mentioned it to Sufyan, so he reported it to me from Malik.”

3476. Fadalāh bin ‘Ubaid narrated: “While the Messenger of Allah (ﷺ) was seated, a man entered and performed Salat, and he said: ‘O Allah, forgive me, and have mercy upon me.’ The Messenger of Allah (ﷺ) said: ‘You have rushed, O praying person. When you perform Salat and then sit, then praise Allah with what He is deserving of, and send Salat upon me, then call upon Him.’” He said: “Then another man performed Salat after that, so he praised Allah and sent Salat upon the Prophet (ﷺ). The Prophet (ﷺ) said to him: ‘O praying person! Supplicate, and you shall be answered.’”

3477. Amr bin Malik Al-Janbi narrated that he heard Fadalāh bin ‘Ubaid saying: “The Prophet (ﷺ) heard a man supplicating in his Salat but he did not send Salat upon the Prophet (ﷺ), so the Prophet (ﷺ) said: ‘This one has rushed.’ Then he called him and said to him, or to someone other than him: ‘When one of you performs Salat, then let him begin by expressing gratitude to Allah and praising Him. Then, let him send Salat upon the Prophet (ﷺ), then let him supplicate after that, whatever he wishes.’”

3478. Asma bint Yazid narrated that the Prophet (ﷺ) said: “Allah’s greatest name is in these two Ayah: ‘And your deity is One deity, there is none who has the right to be worshipped but He, Ar-Raḥmān, Ar-Raḥīm.’ And the Opening of Al-‘Imrān: ‘Alif. Lām. Mīm. Allah, None has the right to be worshipped but He, the Ever living, the Sustainer.’”

3479. Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: “Call upon Allah while being certain of being answered, and know that Allah does not respond to a supplication from the heart of one heedless and occupied by play.”

3480. Aishah narrated that the Messenger of Allah (ﷺ) used to say: “O Allah, grant me health in my body, and grant me health in my sight, and make it the inheritor from me, there is none has the right to be worshipped but Allah, the Forbearing, the Generous, Glory is to Allah, the Lord of the Magnificent Throne, and all praise is due to Allah, the Lord of all that exists (Allāhumma ‘āfinī fī jasadi, wa ‘āfinī fī baṣarī, waj’ al-hul-wāritha minnī, lā ilāha illāllāh, al-ḥalīm al-karīm, subḥān Allāhi rabbil-‘arshil-‘azīm, wal-ḥamdulillāhi rabbil-‘alamīn).”

3481. Abu Hurairah narrated that: Fatimah came to the Prophet (ﷺ), asking him for a servant. So he (ﷺ) said to her: “Say: ‘O Allah, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil, and the Quran, Splitter of the seed-grain and the date-stone, I seek refuge in You from the evil of everything that You are holding by the forelock, You are the First, for there is nothing above You, and You are the Last, for there is nothing after you. And you are az-Zahir, for there is nothing above you. And you are Al-Batin, for there is nothing below You. Relieve me from debt, and enrich me from poverty (Allāhumma rabbas samāwātis-sab‘i wa rabbal-‘arshil-‘azīm, rabbana, wa rabba kulli shai‘in, munzilat-Tawrāti wal-Injīli wal-Qur‘ān, fāliqal-habbi wan-nawā, a‘ūdhu bika min sharri kulli shai‘in anta ākhidhun bināṣiyatihi, antal-awwalu falaisa qablaka shai‘un, wa antal-ākhiru falaisa ba’daka shai‘un, wa antaẓ-ẓāhiru falaisa fawqaka shai‘un, wa antal-bā‘inu falaisa dūnaka shai‘un, iqḍi ‘anni-daina wa aghnini minal-faqr).”

3482. Abdullah bin ‘Amr narrated that: The Messenger of Allah (ﷺ) used to say: “O Allah, I seek refuge in You from a heart that does not humble itself, and from a supplication that is not heard, and from a soul that is never satisfied, and from knowledge that does not benefit, I seek refuge in You from these four (Allāhumma innī a‘ūdhu bika min qalbin lā yakhsha‘u, wa min du‘ā’in lā yusma‘u, wa min nafsīn lā tashba‘u, wa min ‘ilmin lā yanfa‘u, a‘ūdhu bika min ḥā‘ulā’il-arba’).”

3483. Imran bin Husain narrated: “The Prophet (ﷺ) said to my father: ‘O Husain, how many deities do you worship now?’ He said: ‘Seven. Six in the earth, and one above the heavens.’ He said: ‘So which of them do you take for your ardent requests and fears?’ He said: ‘The one above the heavens.’ He said: ‘O Husain, if you would but accept Islam, I would teach you two phrases that would benefit you.’” He said: “So when Husain accepted Islam, he said: ‘O Messenger of Allah, teach me the two phrases you promised me.’ So he (ﷺ) said: “Say: O Allah, inspire me with my guidance, and protect me from the evil of my soul (Allāhumma alhimnī rushdī, wa a‘idhnī min sharri nafsi).”

3484. Anas bin Mallik [may Allah be pleased with him] narrates, saying: “I used to often hear the Prophet (ﷺ) supplicating with these words: ‘O Allah, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (Allāhumma innī a‘ūdhu bika minal-hammi wal-ḥazani wal-‘ajzi wal-kasali wal-bukhli wa ḍala‘id-dain wa ghalabatir-rijāl).”

3485. Anas narrated that: The Prophet (ﷺ) used to supplicate, saying: “O Allah, indeed, I seek refuge in You from laziness, weakness of old age, cowardice, stinginess, the trial of Al-Masih, and the punishment of the grave (Allāhumma innī a‘ūdhu bika minal-kasali wal-harami wal-jubni wal-bukhli wa fitnatil-masīḥi wa ‘adhābil-qabr).”

3486. Abdullah bin Amr narrated: “I saw the Prophet counting the Tasbeḥ on his hand.”

3487. Anas bin Malik narrated that: The Prophet (ﷺ) visited a man who was so emaciated that he had become like a baby bird. He (ﷺ) said to him: “And did you not used to supplicate? Did you not used to ask Your Lord for sound health?” He said: “I used to say: “O Allah, whatever You are going to punish me with in the Hereafter, then hasten it for me in this world.” So the Prophet (ﷺ) said: “Glory is to Allah, you are not capable of that” – or – “you are not able to stand that. Would you not say: ‘O Allah, give us good in this world, and good in the Hereafter, and spare us the punishment of the Fire (Allāhumma ātinā fid-dunyā ḥasanatan wa fil ākhirati ḥasanatan wa qinā ‘adhāban-nār).”

3488. Hisham bin Hassan narrated from Al-Hasan : concerning the saying of Allah: O our Lord, give us good in this world, and good in the Hereafter. He said:

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"Knowledge and worship in this world, and Paradise in the Hereafter."

3489. Abdullah narrated that :the Prophet () used to supplicate: "O Allah, indeed, I ask You for guidance, piety, chastity, and sufficiency (Allāhumma innī as'alukal-hudā wat-tuqā, wal-'afāfa wal-ghinā)." "

3490. Abu Ad-Darda' narrated that :the Messenger of Allah () said: "It used to be from the supplication of Dawud that he would say: 'O Allah, indeed, I ask You for Your love and the love of those who love You, and for the action that will cause me to attain Your love, O Allah, make Your love more beloved to me than myself, my family and cold water (Allāhumma innī as'aluka ḥubbaka wa ḥubba man yuḥibbuka wal-'amalalladhī yuballighunī ḥubbak. Allāhummaḥ'āl ḥubbaka aḥabba ilaiyya min nafsi, wa ahlī wa minal-mā'il-bārid) He said: "And when the Prophet () would mention Dawud, he would narrate about him, saying: "He was the best in worship out of all men."

3491. Abdullah bin Yazid Al-Khatmi Al-Ansari narrated that the Messenger of Allah () used to say in his supplication:"O Allah grant me Your love and the love of those whose love will benefit me with You. O Allah, whatever you have provided me of that which I love, then make it strength for me for that which You love. O Allah, and what you have kept from me of that which I love, then make it for me a period of rest in that which You love. (Allāhummarzuqni ḥubbuka, wa ḥubba man yanfa'unī ḥubbuhū 'indak. Allāhumma mā razaqtanī mim mā uḥibbu faj'alhu quwwatan lī fimā tuḥibb. Allāhumma wa mā zawaita 'annī mim mā uḥibbu faj'alhu farāghan lī fimā tuḥibb). "

3492. Shakal bin Humaid said:"I came to the Prophet and said: 'O Messenger of Allah, teach me a way of seeking refuge so that I may seek refuge by it.' He said: "So he took my hand and said: 'Say: O Allah, indeed I seek refuge in You from the evil of my hearing and the evil of my sight, and the evil of my tongue and the evil of my heart, and the evil of my semen (Allāhumma innī a'ūdhu bika min sharri sam'i wa min sharri baṣarī, wa min sharri lisānī, wa min sharri qalbī, wa min sharri maniyyī)

3493. Aishah narrated:"I was sleeping at the side of the Messenger of Allah (), then I lost him during the night. So I felt around for him, and my hand fell upon his feet while he was prostrating, and he was saying: 'I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment. I cannot count Your praises. You are as You have praised Yourself (A'ūdhu biriḍāka min sakḥaṭika wa bi mu'āfātika min 'uqūbatika, lā uḥṣī thanā'an 'alaika anta kamā athnaita 'alā nafsik).'"

3494. Abdullah bin 'Abbas narrated:that the Messenger of Allah () used [to teach them this supplication as he used] to teach them a Surat of the Quran: "O Allah, indeed, I seek refuge in you from the punishment of Hell, and from the punishment of the grave, and I seek refuge in You from the trial of the false Masih, and I seek refuge in You from the trial of living and dying. (Allāhumma innī a'ūdhu bika min 'adhābi jahannam, wa min 'adhābil-qabr, wa a'ūdhu bika min fitnatil-masīḥid-dajjāl, wa a'ūdhu bika min fitnatil-maḥyā wal-mamāt)"

3495. Aishah narrated that the Messenger of Allah () used to supplicate with these words:"O Allah, indeed, I seek refuge in You from the trial of the Fire, and the punishment of the Fire, and the punishment of the grave, and the trial of the grave, and from the evil of the trial of the grave, and from the evil of the trials of riches, and from the evils of the trials of poverty, and from the evil of the trial of the false Masih. O Allah, wash my sins with water of ice and hail, and cleanse my heart of sins, as You cleansed a white garment of filth, and distance me and my sins as You distanced between the east and the west. O Allah, indeed, I seek refuge in You from laziness, senility, sin and debt. (Allāhumma innī a'ūdhu bika min fitnatil-nār, wa 'adhābin-nār, wa 'adhābil-qabr, wa fitnatil-qabr, wa min sharri fitnatil-ghinā, wa min sharri fitnatil-faqr, wa min sharri fitnatil- masīḥid-dajjāl. Allāhummaghsil khaṭāyāya bi-mā'ith-thalji wal-bardi, wa anqi qalbī minal-khaṭāyā kamā anqaitath-thawbal-abyaḍa minad-danas, wa bā'id bainī wa baina khaṭāyāya kama bā'adta bainal-mashriqi wal maghrib, Allāhumma innī a'ūdhu bika min al-kasali wal-harami wal-ma'thami wal-maghram)." "

3496. Aishah said:"I heard the Messenger of Allah () saying at his death: 'O Allah, forgive me and have mercy on me, and join me with the Highest Company (Allāhummaghfirli warḥamni wa alḥiqni bir-rafiqil a'lā).'" "

3497. Abu Hurairah narrated that the Messenger of Allah said:"None of you should say: 'O Allah forgive me if You wish. O Allah have mercy on me if You wish.' Let him be firm in asking, for there is none that can compel Him to do things."

3498. Abu Hurairah narrated that the Messenger of Allah said:"Our Lord descends every night to the nearest heaven, until the last third of the night remains, so He says: 'Who is calling upon Me so that I may answer him? Who is asking from Me so that I may give him? And who is seeking forgiveness from Me, so that I may forgive him.'"

3499. Abu Umamah narrated:"It was said: 'O Messenger of Allah, which supplication is most likely to be listened to?' He said: '(During) the last part of the night, and at the end of the obligatory prayers.'"

3500. Abu Hurairah narrated that a man said:"O Messenger of Allah, I heard your supplication last night, and the part of it that reached me of it, was that you said: 'O Allah, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me' (Allāhummaghfirli dhanbī, wa wassi' lī fī dārī, wa bārik lī fimā razaqtanī). He said: 'Do you see that they leave off anything?'"

3501. Anas narrated that the Messenger of Allah () said:"Whoever says in the morning: 'O Allah we have reached morning, calling You to witness, and calling the carriers of Your Throne to witness, and Your angels, and all of Your creation, that You are Allah, none has the right to be worshipped but You, Alone, without partner, and that Muhammad () is Your slave and Your Messenger. (Allāhumma aṣbaḥnā nush-hiduka wa nush-hidu ḥamalata 'arshika wa malā'ikataka wa jam'a

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khalqika bi-annaka Allāh, lā ilāha illā anta, waḥdaka lā sharīka laka, wa anna Muḥammadan `abduka wa rasūluk' Allah will forgive him for whatever he does that day, and if he says it in the evening, Allah will forgive him for whatever sin he commits that night."

3502. Ibn `Umar said: "Rarely would the Messenger of Allah () stand from a sitting until he supplicated with these words for his Companions: 'O Allah, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of certainty, which shall make the afflictions of the world easy for us, and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive, and make it the inheritor of us. And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us, and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not give power over us to those who will not have mercy on us. (Allāhumma-qsim lanā min khashyatika mā yaḥūlu, bainanā wa baina ma`āshika wa min ṭā`atika mā tuballighuna bihī jannatak, wa minal-yaqīni mā tuhawwinu bihī `alainā muṣibatid-dunyā, wa matti`na bi-asmā`inā wa abshārina wa quwwatina mā ahyaytanā, waj`alul-wāritha minnā, waj`al tha`ranā `alā man ḡalamānā, waṣurnā `alā man `ādānā, wa lā taj`al muṣibatānā fī dīninā, wa lā taj`alid-dunyā akbara hamminā wa lā mablagha `ilminā, wa lā tusallit `alainā man lā yarḡamunā).'"

3503. Muslim bin Abi Bakrah said: "My father heard me while I was saying: "O Allah, I seek refuge in You from sadness and laziness and the punishment of the grave (Allāhumma, innī a`ūdhu bika minal-hammi wal-kasali wa `adhābil-qabr).' He said: 'O my son, from who did you hear this?' He said: "I said: 'I heard you saying them.' He said: 'Stick to them, for indeed, I heard the Messenger of Allah () saying them.'"

3504. Ali [may Allah be pleased with him] said: "The Messenger of Allah () said to me: 'Should I not teach you some words that if you say them, Allah will forgive you, even if you were already forgiven?' He said: 'Say: None has the right to be worshipped by Allah, the Most High, the Magnificent. None has the right to be worshipped by Allah, the Forbearing, the Generous. None has the right to be worshipped but Allah. Glory to Allah, the Lord of the Magnificent Throne. (Lā ilāha illallāhul-`aliyul-`azīm, lā ilāha illallāhul-ḡalīmul-karīm, lā ilāha illallāh, subḡān Allāhi rabbil-`arshil-`azīm).'"

3505. Ibrahim bin Muhammad bin Sa'd narrated from his father, from Sa'd that the Messenger of Allah () said: "The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: 'There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors. (Lā ilāha illā anta subḡānaka innī kuntu mināḡ-ḡālimīn)' So indeed, no Muslim man supplicates with it for anything, ever, except Allah responds to him."

3506. Abu Hurairah [may Allah be pleased with him] narrated the the Prophet said: "Indeed Allah has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise."

3507. Abu Hurairah narrated that the Messenger of Allah () said: "Indeed, Allah has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise. He is Allah, the one whom there is none worthy of worship except for Him (Allāhu Lā Ilāha Illā Huwa), the Most Merciful (to the creation) (Ar-Raḡmān), the Most Beneficent (to the believers) (Ar-Raḡīm), the King (Al-Malik), the Free of Deficiencies (Al-Quddūs), the Granter of Safety (As-Salām), the Granter of Security (Al-Mu`min), the Watcher (Al-Muḡaimin), the Mighty (Al-`Azīz), the Compeller (Al-Jabbār), the Supreme (Al-Mutakabbir), the Creator (Al-Kḡaliq), the Originator (Al-Bāri'), the Fashioner (Al-Muṣawwir), the Pardonor (Al-ḡaffār), the Overwhelming (Al-Qaḡḡār), the Giving (Al-Waḡḡāb), the Provider (Ar-Razzāq), the Opener (Al-Fattāḡ), the Knowing (Al-`Alīm), the Taker (Al-Qābiḡ), the Giver (Al-Bāsiṡ), the Abaser (Al-Kḡāfiḡ), the Exalter (Ar-Rāfi'), the One who grants honor (Al-Mu`izz), the One who humiliates (Al-Mudḡil), the Hearing (As-Samī'), the Seeing (Al-Baṣīr), the Judge (Al-ḡakam), the Just (Al-`Adl), the Kind (Al-Laṡfi'), the Aware (Al-Kḡabīr), the Forbearing (Al-ḡalīm), the Magnificent (Al-`Azīm), the Oft-Forgiving (Al-ḡafūr), the Grateful (Ash-Shakūr), the Most High (Al-`Aliyy), the Great (Al-Kabīr), the Guardian (Al-ḡafiḡ), the Powerful (Al-Muqīṡ), the Reckoner (Al-ḡasīb), the Glorious (Al-Jalīl), the Generous (Al-Karīm), the Watcher (Ar-Raqīb), the Responder (Al-Mujīb), the Liberal Giver (Al-Wāsi'), the Wise (Al-ḡakīm), the Loving (Al-Waḡḡud), the Majestic (Al-Majīd), the Reviver (Al-Bā`ith), the Witness (Ash-Shaḡīd), the Truth (Al-ḡaqq), the Guarantor (Al-Wakīl), the Strong (Al-Qawīyy), the Firm (Al-Matīn), the One Who Aids (Al-Waliyy), the Praiseworthy (Al-ḡamīd), the Encompasser (Al-Muḡṡi), the One Who Begins things (Al-Mubḡḡi), the One Who brings things back (Al-Mu`īd), the One Who gives life (Al-Muḡyi), the One Who causes death (Al-Mumīṡ), the Living (Al-ḡayyu), the Self-Sufficient (Al-Qayyūm), the One Who brings into existence (Al-Wāḡḡid), the Illustrious (Al-Māḡḡid), the One (Al-Wāḡḡid), the Master (Aṡ-ṡamad), the Able (Al-Qādir), the Powerful (Al-Muḡtadir), the One who hastens (Al-Muḡqaddim), the One who delays (Al-Mu`akḡḡhir), the First (Al-Awwal), the Last (Al-`ġḡḡir), the Apparent (Aḡ-ḡāḡir), the Inner (Al-Bāṡīn), the Owner (Al-Wāli), the Exalted (Al-Muta`āli), the Doer of Good (Al-Barr), the Acceptor of repentance (At-Tawwāb), the Avenger (Al-Muntaḡim), the Pardoning (Al-`Afuww), the Kind (Ar-Ra`ūf), the Owner of Dominion (Mālikul-Mulk), the Possessor of Glory and Generosity (Dḡul Jalāli wal Ikrām), the One who does justice (Al-Muḡṡiṡ), the Gatherer (Al-Jāmi'), the Rich (Al-ḡḡaniyy), the Enricher (Al-Muḡḡni), the Preventer (Al-Māni'), the Harmer (Aḡ-ḡār), the One who benefits (An-Nāfi'), the Light (An-Nūr), the Guide (Al-Hādi), the Originator (Al-Baḡḡi), the Lasting (Al-Bāḡi), the Inheritor (Al-Wārith), the Guide (Ar-Raḡḡid), the Tolerant (Aṡ-ṡabūr)."

3508. Abu Hurairah narrated that the Prophet said: "Indeed, Allah has ninety-nine Names, whoever counts them shall enter Paradise."

3509. Abu Hurairah narrated that the Messenger of Allah () said: "When you pass by the gardens of Paradise, then feast." I said: "O Messenger of Allah, and what are the gardens of Paradise?" He said, "The Masajid." I said: "And what is feasting, O Messenger of Allah?" He said: "'Glory is to Allah, (Subḡān Allāḡ) and 'All praise is due to Allah, (Al-ḡamḡulillāḡ) and 'None has the right to be worshipped but Allah, (Lā Ilāha Illallāḡ) and 'Allah is the Greatest (Allāhu Akbar)."

3510. Anas bin Malik [may Allah be pleased with him] narrated that the Messenger of Allah said: "When you pass by the gardens of Paradise, them feast." They said: "And what are the gardens of Paradise?" He said: "The circles of remembrance."

3511. Umar bin Abu Salamah narrated from his mother, Umm Salamah, that the Messenger of Allah () said: "When a calamity strikes one of you, then let him say:

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'Indeed, to Allah we belong and to Him we shall return. O Allah, I seek reward with You for my affliction, so reward me for it, and replace it for me with something better (Innā lillāhi wa innā ilaihi rāji'ūn, Allāhumma `indaka aḥtasibu muṣibatī fa'jurnī fihā wa abdilnī minhā khair).'" When the time of death was near Abu Salamah, he said: 'O Allah, replace me for my wife, with better than me.'" So when he died, Umm Salamah said: "Indeed, to Allah we belong and to Him we shall return. I seek reward with Allah for my affliction, so reward me for it."

3512. Anas bin Malik narrated that a man came to the Prophet (ﷺ) and said: "O Messenger of Allah, which supplication is the best?" He (ﷺ) said: "Ask Your Lord For Al-`Āfiyah and Al-Mu`āfāh in this world and in the Hereafter." Then he came to him on the second day and said: "O Messenger of Allah, which supplication is the best?" So he (ﷺ) said to him similar to that. Then he came to him on the third day, so he (ﷺ) said to him similar to that. He (ﷺ) said: "So when you have been given Al-`Āfiyah in this world, and you have been given it in the Hereafter, then you have succeeded."

3513. Aishah narrated: "I said: 'O Messenger of Allah, what is your view if I know when the Night of Al-Qadr is, then what should I say in it?' He said: 'Say: "O Allah, indeed You are Pardoning, [Generous,] You love pardon, so pardon me (Allāhumma innaka `Afuwwun [Karīmun], tuḥibbul-`afwa fa`fu `annī).'"

3514. Al-`Abbas bin `Abdul-Muttalib said: "I said: 'O Messenger of Allah, teach me something that I may ask Allah, [Mighty and Sublime] for.' He (ﷺ) said: 'Ask Allah for Al-`Āfiyah.' Then I remained for a day, then I came and said: 'O Messenger of Allah, teach me something that I may ask Allah for.' So he (ﷺ) said to me: "O Abbas, O uncle of the Messenger of Allah! Ask Allah for Al-`Āfiyah in the world and in the Hereafter."

3515. Ibn Umar narrated that the Messenger of Allah (ﷺ) said: "Allah has not been asked for anything more beloved to Him than being asked for Al-`Āfiyah

3516. Aishah narrated from Abu Bakr As-Siddiq, that whenever the Prophet (ﷺ) wanted to do a matter, he would say: "O Allah, make it good for me and choose for me. (Allāhumma khir lī wakhtar lī)"

3517. Abu Malik Al-Ash`ari narrated that the Messenger of Allah (ﷺ) said: "Al-Wudu is half of faith, and All praise is due to Allah (Al-Ḥamdulillāh) fills the Scale, and Glory is to Allah and all praise is to Allah (Subḥān Allāh wal-Ḥamdulillāh) fill" - or - "fills what is between the heavens and the earth, and Salat is light and charity is an evidence, and patience is an illumination, and the Quran is a proof for you or against you. And all people shall come to the morning selling their souls, either setting it free or destroying it."

3518. Abdullah bin Amr narrated that the Messenger of Allah (ﷺ) said: "At-Tasbīḥ is half of the Scale, and All praise is due to Allah (Al-Ḥamdulillāh) fills it, and (as for) None has the right to be worshipped but Allah (Lā Ilāha Illallāh) - there is no barrier to it from Allah until it reaches Him."

3519. A man from Banu Sulaim narrated: "The Messenger of Allah (ﷺ) counted them out in my hand" - or - "in his hand: 'At-Tasbīḥ is half of the Scale, and "All praise is due to Allah (Al-Ḥamdulillāh)" fills it, and At-Takbīr (Allāhu Akbar) fills what is between the sky and the earth, and fasting is half of patience, and purification is half of faith."

3520. Ali bin Abi Talib said: "The most of what the Messenger of Allah (ﷺ) supplicated with during the afternoon at Arafat while standing was: 'O Allah to You is the praise like the one You say, and better than what we say. O Allah, for You is all my Salat, my sacrifice, my living and my dying. And to You is my return, and to You, my Lord, belongs my inheritance. O Allah, indeed, I seek refuge in You from the punishment of the grave, the whispering of the chest, and the dividing of the affair. O Allah, indeed, I seek refuge in You from the evil of what the wind brings (Allāhumma lakal-ḥamdu, kalladhī taqūlu, wa khairan mim mā naqūl. Allāhumma laka ṣalātī wa nusukī, wa maḥyāya wa mamātī, ilaika ma`ābī, wa laka, rabbi, turāthī. Allāhumma innī a`ūdhu bika min `adhābil-qabri, wa waswasatis-ṣadri, wa shatātil-amr. Allāhumma innī a`ūdhu bika min sharri mā tajī'u bihir-rīḥ)."

3521. Abu Umamah narrated: "The Messenger of Allah (ﷺ) supplicated with many supplications of which we did not preserve a thing. We said: 'O Messenger of Allah, you supplicated with many supplications of which we did not preserve a thing.' He (ﷺ) said: 'Should I not direct you to what will include all of that? That you say: O Allah, we ask You from the good of what Your Prophet Muhammad (ﷺ) asked You for, and we seek refuge in You from the evil of that which Your Prophet Muhammad (ﷺ) sought refuge in You from, and You are the one from Whom aid is sought, and it is for You to fulfill, and there is no might or power except by Allah (Allāhumma innā nas'aluka min khairi mā sa'alaka minhu nabiyyuka Muḥammad, ṣallallāhu `alaihi wa sallam, wa na`ūdhu bika min sharri masta'ādha minhu nabiyyuka Muḥammad, ṣallallāhu `alaihi wa sallam, wa antal-musta`ānu wa `alaikal-balāgh, wa lā ḥawla wa lā quwwata illā billāh).'"

3522. Shahr bin Hawshab said: "I said to Umm Salamah: 'O Mother of the Believers! What was the supplication that the Messenger of Allah (ﷺ) said most frequently when he was with you?' She said: 'The supplication he said most frequently was: "O Changer of the hearts, make my heart firm upon Your religion (Yā Muqallibal-qulūb, ṭabbat qalbī `alā dīnik).'" She said: 'So I said: "O Messenger of Allah, why do you supplicate so frequently: 'O Changer of the hearts, make my heart firm upon Your religion.' He said: 'O Umm Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allah, so whomsoever He wills He makes steadfast, and whomever He wills He causes to deviate.'"

3523. Sulaiman bin Buraidah narrated that his father said: "Khalid bin Al-Walid al Makhzumi complained to the Prophet (ﷺ) saying: 'O Messenger of Allah, I do not sleep at night due to insomnia.' So Allah's Prophet (ﷺ) said: 'When you go to your bed, say: O Allah, Lord of the Seven Heavens and what they have shaded, Lord of the earths and what they carry, Lord of the Shayatin and those they have misguided, be for me a Protector against the evil of Your creation, all of them together, so that none of them should transgress against me, or oppress me, mighty is the one who seeks protection in You, and glorified is Your praise, and there is none worthy of worship other than You, and there is none worthy of worship except You. (Allāhumma rabbas-samāwātis-sab'i wa mā aẓallat, wa rabbal-arḍina wa mā aqallat, wa rabbash-shayāṭīni wa mā aḍallat, kun lī jāran min sharri khalqika kullihim jamī'an an yafrūṭa `alayya aḥadun minhum, aw an yabghiya `alayya, `azza

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jāruka wa jalla thanā'uka, wa lā ilāha ghairuka wa lā ilāha illā anta)."'

3524. Anas bin Malik said:"Whenever a matter would distress him, the Prophet (ﷺ) would say: 'O Living, O Self-Sustaining Sustainer! In Your Mercy do I seek relief (Yā Hayyu yā Qayyūm, bi-rahmatika astaghīth).'" And with this chain, that he said: "The Messenger of Allah (ﷺ) said: 'Be constant with: "O Possessor of Majesty and Honor (Yā Dhal-Jalāli wal-Ikrām)."'"

3525. Anas narrated that the Prophet (ﷺ) said:"Be constant with: 'O Possessor of Majesty and Honor (Yā Dhal-Jalāli wal-Ikrām).'"

3526. Abu Umamah Al-Bahili said:"I heard the Messenger of Allah (ﷺ) saying: "Whoever goes to his bed while in a state of purity and remembering Allah, until slumber overtakes him, he shall not get up at any hour of the night and ask Allah for something from the good of the world and the Hereafter except that Allah shall grant it to him."'

3527. Mu`adh bin Jabal narrated that the Prophet (ﷺ) heard a man supplicating, saying:"O Allah! Verily, I ask You for the bounty's completion (Allāhumma, innī as'aluka tamāman-nī'mah)." So he (ﷺ) said: "What thing is the bounty's completion?" He said: "A supplication that I made, that I hope for good by it." He (ﷺ) said: "Indeed, part of the bounty's completion is the entrance into Paradise, and salvation from the Fire." And he (ﷺ) heard a man while he was saying: "O Possessor of Majesty and Honor (Yā Dhal-Jalāli wal-Ikrām)" So he (ﷺ) said: "You have been responded to, so ask." And the Prophet (ﷺ) heard a man while he was saying: "O Allah, indeed, I ask You for patience (Allāhumma, innī as'alukaṣ-ṣabr)" He (ﷺ) said: "You have asked Allah for trial, so ask him for Al-`Āfiyah

3528. Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allah (ﷺ) said:"When one of you becomes frightened during sleep, then let him say: 'I seek refuge in Allah's Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the Shayatin, and that they should come (A`ūdhu bikalimātillāhit-tāmmati min ghaḍabihi wa `iqābihi wa sharri `ibādihi, wa min hamazātish-shayāṭīni wa an yaḥḍurūn). For verily, they shall not harm him.'" He said: "So `Abdullah bin `Amr used to teach it to those of his children who attained maturity, and those of them who did not, he would write it on a sheet and then hang it around his neck."

3529. Abu Rashid Al-Hubrani said:"I came to `Abdullah bin `Amr and said to him: 'Report something to me that you heard from the Messenger of Allah (ﷺ).' So he set forth before me a scroll and said: This is what the Messenger of Allah (ﷺ) wrote for me.'" He said: "So I looked in it and found in it: 'Indeed, Abu Bakr As-Siddiq, may Allah be pleased with him, said: "O Messenger of Allah, teach me what to say at morning and afternoon." He said: "O Abu Bakr, say: 'O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner, I seek refuge in You from the evil of my soul and from the evil of Shaitan and his Shirk, or that I should do some evil to myself or bring it upon a Muslim (Allāhumma fāṭiras-samāwāti wal-arḍi, `ālimal-ghaibi wash-shahādati, lā ilāha illā anta, rabba kulli shai`in wa malīkahu, a`ūdhu bika min sharri nafsī wa min sharrish-shaiṭāni wa sharakihi, wa an aqṭarifa `alā nafsī sū'an, aw ajurrahu ilā muslim)."'"

3530. Amr bin Murrah said:"I heard Abu Wa'il say: 'Abdullah bin Mas`ud said' and I said to him: 'Did you hear it from `Abdullah?' He said: 'Yes.' And he narrated it in Marfu' form that he said: 'There is none with more Ghirah than Allah, and due to this He prohibited the lewd sins, that which is apparent of them and that which is hidden. And there is none to whom praise is more beloved than Allah, and due to this, He praised Himself.'"

3531. Abdullah bin `Amr narrated from Abu Bakr As-Siddiq that he said:"O Messenger of Allah, teach me a supplication that I may supplicate with in my Salat." He (ﷺ) said: "Say: 'O Allah, I have wronged myself much, and none forgives sins except You. So forgive me with forgiveness from You, and have mercy upon me, indeed, You are the Forgiving, the Merciful (Allāhumma innī ḡalamtu nafsī ḡulman kathīran wa lā yaghfirudh-dhunūba illā anta faghfirli maghfiratan min `indika warḡamnī innaka antal-Ghaḡūrur-Raḡīm).'"

3532. Al-Muttalib bin Abi Wada'ah said:"Al-`Abbas came to the Messenger of Allah (ﷺ) and it is as if he heard something, so the Prophet (ﷺ) stood upon the Minbar and said: 'Who am I?' They said: 'You are the Messenger of Allah, upon you be peace.' He said: 'I am Muhammad bin `Abdullah bin `Abdul-Muttalib, indeed Allah created the creation, and He put me in the best group of them, then He made them into two groups, so He put me in the best group of them, the He made them into tribes, so He put me in the best of tribes, then He made them into houses, so He put me in the best of them in tribe and lineage.'"

3533. Anas bin Malik narrated that:the Prophet (ﷺ) passed by a tree with dry leaves, so he struck it with his staff, making the leaves fall. Then he said: "Indeed, 'all praise is due to Allah, (Al-Ḥamdulillāhi) 'glory to Allah, (Subḡān Allāh) 'none has the right to be worshipped by Allah, (Lā Ilāha Illallāh) and 'Allah is the greatest (Allāhu Akbar) cause the sins to fall from the worshipper, just as the leaves of this tree fall."

3534. Umarah bin Shabib As-Saba'i narrated that the Messenger of Allah (ﷺ) said:"Whoever says: none has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is powerful over all things, (Lā ilāha illallāh, waḡdahū lā sharīka lahu, lahu-l-mulku wa lahu-l-ḡamdu, yuḡyī wa yumītu, wa huwa `alā kulli shai`in qadīr) ten times at the end of Al-Maghrib - Allah shall send for him protectors to guard him from Shaitan until he reaches morning, and Allah writes for him ten good deeds, Mujibat, and He wipes from him ten of the destructive evil deeds, and it shall be for him the equal of freeing ten believing slaves."

3535. Zirr bin Hubaish said:"I came to Safwan bin `Assal Al Muradi to ask him about wiping over the Khuff, so he said: 'What has brought you, O Zirr?' So I said: 'The desire for knowledge.' So he said: 'Indeed, the angels lower their wings for the seeker of knowledge, out of pleasure with what he is seeking.' So I said: 'Indeed there is some doubt in my chest concerning wiping over the Khuff after defecation and urination, and you were a man from the Companions of the Prophet (ﷺ), so I came to you to ask you: Have you heard him (ﷺ) mention anything concerning that?' He said: 'Yes, he (ﷺ) used to order us, that when we were travelers' - or - 'in

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travel, to not remove our Khuff for three days and nights except, from sexual impurity, but not from defecation, urination, and sleep.” He said: “Have you heard him () mention anything concerning love?” He said: “Yes. We were with the Messenger of Allah () on a journey when a Bedouin with a loud voice called upon him (saying): ‘O Muhammad!’ So the Messenger of Allah () responded to him with a voice similar to him (saying): ‘Come.’ So we said to him: ‘Lower your voice for you are with the Prophet (), and you have been prohibited from this.’ He said: ‘By Allah, I will not lower (my voice).’ The Bedouin said: ‘A man loves a people but he is not with them (in terms of deeds)?’ He () said: ‘A man is with whomever he loves on the Day of Judgement.’” So he did not cease talking with us, until he mentioned a gate in the direction of the west with the width of seventy years journey - or a rider would travel its width - for forty or seventy years.” Sufyan (one of the narrators) said: “In the direction of Ash-Sham, Allah created it the Day He created the heavens and the earth, open - that is, for repentance. It shall not be locked until the sun rises through it.”

3536. Zirr bin Hubaish said: “I came to Safwan bin `Assal Al-Muradi so he said to me: ‘What has brought you, O Zirr?’ So I said: ‘The desire for knowledge.’ So he said: ‘It has been conveyed to me that the angels lower their wings for the seeker of knowledge, out of pleasure with what he is doing.’” He said: “So I said to him: ‘Indeed there is something wavering’ - or - ‘some doubt in my chest concerning wiping over the Khuff after defecation. So have you retained anything from the Messenger of Allah () concerning that?’ He said: ‘Yes, when we were travelers, he () used to order us not to remove our Khuff for three days and nights, except from sexual impurity, but not from defecation, urination, and sleep.’” He said: “So I said: ‘So have you memorized anything from the Messenger of Allah () concerning love?’ He said: ‘Yes, we were in one of our journeys with the Messenger of Allah () when a man, a harsh, foolish Bedouin, who had been at the end of the group, called him with a loud voice, saying: “O Muhammad! O Muhammad!” So the people said to him “Mah! Indeed, you have been prohibited from this.” So the Messenger of Allah () responded to him with similar to his voice: “Come.” So he said: “A man loves a people but he has not reached them?” He said: ‘So the Messenger of Allah () said: “A man is with whomever he loves.”’ Zirr said: “He did not cease reporting to me until he had reported that Allah, the Mighty and Sublime, has appointed a gate in the west - its width is the distance of a seventy-year journey - for repentance: it shall not be locked until the sun rises from its direction, and that is the Statement of Allah, Blessed be He and Most High, of the Ayah: The Day some of the signs of your Lord come, no soul shall be benefited by its believing.”

3537. Ibn `Umar narrated that the Prophet () said: “Indeed Allah accepts the repentance of a slave as long as (his soul does not reach his throat).”

3538. Abu Hurairah narrated that the Messenger of Allah () said: “Allah is more delighted with the repentance of one of you, than one of you is, when finding his lost animal.”

3539. Abu Sirmah narrated from Abu Ayyub, that: when death reached him, he said: “I have concealed something I heard from the Messenger of Allah () from you. I heard the Messenger of Allah () saying: ‘If you did not sin, Allah would create a creation that would sin, so He will forgive them.’”

3540. Anas bin Malik narrated that the Messenger of Allah () said: “Allah, Blessed is He and Most High, said: ‘O son of Adam! Verily as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Adam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. So son of Adam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.’”

3541. Abu Hurairah narrated that the Messenger of Allah () said: “Allah created a hundred mercies, and He placed one mercy among his creation, they show mercy to one another by it, and there are ninety-nine mercies with Allah.”

3542. Abu Hurairah narrated that the Messenger of Allah () said: “If the believer knew what is with Allah of punishment, none would hope for Paradise, and if the disbeliever knew what is with Allah of mercy, none would despair of (attaining) Paradise.”

3543. Abu Hurairah narrated that the Messenger of Allah () said: “Verily, Allah when He created the creation, He wrote with His Hand concerning Himself, that: ‘My mercy prevails over My wrath.’”

3544. Anas said that: The Prophet () entered the Masjid and there was a man who had performed Salat and was supplicating. He was saying in his supplication: “O Allah, none has the right to be worshipped but Allah, You are the One Who gives blessings, Originator of the heavens and the earth, Possessor of glory and generosity (Allāhumma lā ilāha illā ant, al-Mannān, Bad`us-samāwāti wal-arḍ, Dhal-Jalāli wal Ikrām).” So the Prophet () said: “Do you know what he has supplicated Allah with? He has supplicated to Allah by His Greatest Name, the one which if He Is called upon by it, He responds, and when He is asked by it, He gives.”

3545. Abu Hurairah narrated that the Messenger of Allah () said: “May the man before whom I am mentioned - and he does not send Salat upon me - be humiliated. And may a man upon whom Ramadan enters and then passes, before he is forgiven, be humiliated. And may a man whose parents reached old age in his presence, and they were not a cause for his entrance to Paradise, be humiliated.”

3546. Ali bin Abi Talib narrated that the Messenger of Allah () said: “The stingy person is the one before whom I am mentioned, and he does not send Salat upon me.”

3547. Abdullah bin [Abi] Awfa narrated that the Messenger of Allah () used to say: “O Allah, cool my heart with snow and hail and cold water. O Allah, cleanse my heart of sins as You cleanse a white garment of filth (Allāhumma barrid qalbī bith-thalji wal-baradi wal-mā`il-bārid. Allāhumma naqqi qalbī min al-khaṭāyā kamā naqqaitath-thawbal-abyaḍa min ad-dannas).”

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3548. Ibn `Umar narrated that the Messenger of Allah () said: "Whomsoever of you the door of supplication is opened for, the doors of mercy have been opened for him. And Allah is not asked for anything - meaning - more beloved to Him, than being asked for Al-`Āfiyah." And the Messenger of Allah () said: "The supplication benefits against that which strikes and that which does not strike, so hold fast, O worshippers of Allah, to supplication."

3549. That was narrated to us by Al-Qasim bin Dinar Al-Kufi (who said): "Ishaq bin Mansur narrated to us, from Isra'il" with this (Another chain) Bilal narrated that the Messenger of Allah () said: "Hold fast to Qiyam al-Lail, for it is the practice of the righteous before you, and indeed Qiyam al-Lail is a means of nearness to Allah, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease."

3550. Abu Hurairah narrates, saying: The Messenger of Allah () said: "The lifespan of my nation is between sixty to seventy, and the least of them are those who surpass that."

3551. Ibn `Abbas said: "The Prophet () used to supplicate, saying: "My Lord, aid me and do not aid against me, and grant me victory and do not grant victory over me, plot for me and do not plot against me, guide me and facilitate guidance for me, grant me victory over those who transgress against me. My Lord, make me ever-grateful to You, ever-remembering of You, ever-fearful of You, ever-obedient to You, ever-humble to You, oft-turning and returning to You. My Lord, accept my repentance, wash my sin, answer my call, make firm my proof, make firm my tongue, guide my heart, and remove the treachery of my chest (Rabbi a'innī wa lā tu'in `alayya, waṣurnī wa lā tanṣur `alayya, wamkur lī wa lā tamkur `alayya, wahdinī wa yassiril-huda lī, waṣurnī `alā man baghā `alayya. Rabbij'alnī laka shakkāran, laka dhakkāran, laka rahhāban, laka miṭwā'an, laka mukhbitan, ilaika awwāhan munība. Rabbi taqabbal tawbatī, waghsil ḥawbatī, wa ajib da'watī, wa thabbit ḥujjatī, wa saddid lisānī, wahdi qalbī, waslul sakhīmata ṣadrī)."

3552. Aishah narrated, saying: The Messenger of Allah () said: "Whoever supplicates against the one who wronged him has triumphed."

3553. Abu Ayyub Al-Ansari narrated that the Messenger of Allah () said: "Whoever says ten times: 'None has the right to be worshipped by Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, [He gives life and causes death,] and He has power over all things, (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, [yuhyī wa yumītu,] wa huwa `alā kulli shai'in qadīr)' it is for him equal to freeing four slaves among the offspring of Isma'il."

3554. Saffiyah narrated: "The Messenger of Allah () entered upon me and before me were four thousand date pits, I was making Tasbeih with them. He said: 'You have made Tasbeih with these? Should I not teach you that which is more than what you have made Tasbeih with?' So I said: 'Indeed, teach me.' So he said: 'Say: glory is to Allah according to the number of His creation (Subḥān Allāhi `adada khalqihī).'"

3555. Ibn Abbas narrated from Juwairiyah bint Al-Harith, that: The Prophet () passed by her while she was in her place of prayer, then the Prophet () passed by her near midday, so he () said to her: "You have not ceased to be in this state?" She said: "Yes." He said: "Should I not teach you words to say: 'Glory to Allah according to the number of His creation, Glory to Allah according to the number of His creation, Glory to Allah according to the number of His creation (Subḥān Allāhi `adada khalqihī, Subḥān Allāhi `adada khalqihī, Subḥān Allāhi `adada khalqihī). Glory to Allah accord to what pleases Him, Glory to Allah accord to what pleases Him, Glory to Allah accord to what pleases Him (Subḥān Allāhi riḍā nafsihī, Subḥān Allāhi riḍā nafsihī, SSubḥān Allāhi riḍā nafsihī). Glory to Allah according to the weight of His Throne, Glory to Allah according to the weight of His Throne, Glory to Allah according to the weight of His Throne (Subḥān Allāhi zinata `Arshihi, Subḥān Allāhi zinata `Arshihi, Subḥān Allāhi zinata `Arshihi). Glory to Allah according to the amount of His Words, Glory to Allah according to the amount of His Words, Glory to Allah according to the amount of His Words (Subḥān Allāhi midāda kalimātihī, Subḥān Allāhi midāda kalimātihī, Subḥān Allāhi midāda kalimātihī).'"

3556. Salman Al-Farsi narrated that the Prophet () said: "Indeed, Allah, is Hayy, Generous, when a man raises his hands to Him, He feels too shy to return them to him empty and rejected."

3557. Abu Hurairah narrated that: A man was supplicating with his two fingers so the Messenger of Allah () said: "Make it one, make it one."

3558. Mu'adh bin Rifa'ah narrated from his father, that he said: "Abu Bakr stood upon the Minbar, then wept, and said: 'The Messenger of Allah () stood upon the Minbar the first year (of Hijrah), then wept, and said: "Ask Allah for pardon and Al-`Āfiyah, for verily, none has been given anything better than Al-`Āfiyah.'"

3559. Abu Bakr narrated: That the Messenger of Allah () said: "He who seeks forgiveness has not been persistent in sin, even if he does it seventy times in a day."

3560. Abu Umamah narrated: That `Umar bin Al-Khattab [may Allah be pleased with him] wore a new garment and said: "All praise is due to Allah who clothed me with what I may cover my `Awrah, and what I may beautify myself with in my life (Al-ḥamdulillāh, alladhī kasānī mā uwārī bihī `awratī, wa atajammalu bihī fī ḥayātī)." Then he said: "I heard the Messenger of Allah () saying: 'Whoever wears a new garment and then says: "Allah praise is due to Allah who clothed me with what I may cover my `Awrah and what I may beautify myself with in my life (Al-ḥamdulillāh, alladhī kasānī mā uwārī bihī `awratī, wa atajammalu bihī fī ḥayātī)" and then he takes the garment that has worn out and gives it in charity, he shall be under Allah's guard, Allah's protection, and Allah's covering, alive and dead.'"

3561. Umar bin Al-Khattab narrated: That the Prophet () sent an expedition in the direction of Najd. They gained many spoils of war and returned quickly. A man among those who did not go out said: "We have not seen an expedition quicker in return or greater in spoils than this expedition." So the Messenger of Allah () said: "Should I not direct you to a group greater in spoils and quicker in return? A group who attended Salat As-Subh, then sat remembering Allah until the sun rose, for these are quicker in return and greater in spoils."

3562. Ibn `Umar narrated from `Umar: that he sought permission from the Prophet () concerning `Umrah, so he said: "O my little brother, include us in your

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supplication and do not forget us.”

3563. Ali [may Allah be pleased with him] narrated:that a Mukatib came to him and said: “Indeed I am not capable of my Kitabah so aid me.” He said: “Should I not teach you words that the Messenger of Allah (ﷺ) taught me? If you had a debt upon you similar to the mountain of Sir, Allah would fulfill it for you. He said: ‘Say: O Allah, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You (Allāhummakfinī biḥalālīka `an ḥarāmīka, wa aghninī bi faḍlika `amman siwāka).’”

3564. Ali said:“I was ill and the Messenger of Allah (ﷺ) passed by me while I was saying: ‘O Allah, if my term has come, then give me relief, and if it is coming later, then make my life more bountiful, and if it is a trial then make me patient (Allāhumma, in kāna ajalī qad ḥaḍara fa ariḥnī, wa in kāna muta’akh-khīran fa arfighnī, wa in kāna balā’an fa ṣabbirnī).’ So the Messenger of Allah (ﷺ) said: ‘What did you say?’” He said: “So he repeated to him what he said.” He (one of the narrators) said: So he struck him with his foot and said: “O Allah, grant him health (Allāhumma `āfihi)” – or – “heal him (ishfihi).” – Shu’ba is the one who doubted. He said: “So I did not suffer from my ailment again.”

3565. Ali narrated, saying:“Whenever the Prophet (ﷺ) would visit an ill person, he would said:[O Allah,] make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness ([Allāhumma] adh-hibil-ba’sa rabban-nās, washfi antash-shāfi, lā shifā’a illā shifā’uka shifā’an lā yughādiru saqama).”

3566. Ali bin Abi Talib narrated:that the Prophet (ﷺ) used to say in his Witr: “O Allah, I seek refuge in your pardon from Your Punishment, and I seek refuge in You from You, I am not capable of extolling You as You have extolled Yourself (Allāhumma innī a`ūdhu bi-riḍāka min sakḥaṭīka, wa a`ūdhu bi-mu`āfātīka min `uqūbatīka, wa a`ūdhu bika minka, lā uḥṣī thanā’an `alaika, anta kamā athnaita `alā nafsik).”

3567. Mus`ab bin Sa’d and `Amr bin Maimun narrated:“Sa’d used to teach his children these words just as the Muktib teaches children, he would say: ‘Indeed, the Messenger of Allah (ﷺ) used to seek refuge by saying them at the end of (every) Salat: O Allah I seek refuge in You from cowardliness, I seek refuge in You from miserliness, I seek refuge in You from feeble old age, and I seek refuge in You from the trial of the world, and the punishment of the grave (Allāhumma innī a`ūdhu bika minal-jubn, wa a`ūdhu bika minal-bukhl, wa a`ūdhu bika min ardhālil-`umur, wa a`ūdhu bika min fitnatid-dunyā wa `adhābil qabr).’”

3568. Aishah bint Sa’d bin Abi Waqqas narrated from her father,;that he entered with the Messenger of Allah (ﷺ) upon a women, before her was a date-seed – or he said – stone – that she would make Tasbeih with. So he (ﷺ) said: “Should I not inform you of what is easier for you then this, and better? Glory to Allah according to the number of what He created in the sky, and glory to Allah according to the number of what He created in the earth, and glory to Allah according to the number of what is between that, and glory to Allah according to the number of what He is going to create, and Allah is great, in similar amount to that, and all praise is due to Allah, in similar amount to that, and there is no might or power except by Allah, in similar amount to that (Subḥān Allāhi `adada mā khalaqa fis-samā’ wa subḥān Allāhi `adada mā khalaqa fil-arḍ, wa subḥān Allāhi `adada mā baina dhālik, wa subḥān Allāhi `adada mā huwa khalaq, wa Allāhu akbaru mithla dhālik, wal ḥamdu lil-lāhi mithla dhālik, wa lā ḥawla wa lā quwwata illā billāhi mithla dhālik).”

3569. Az-Zubair bin `Awwam narrated:that the Prophet (ﷺ) said: “There is not a morning that the slave of Allah reached except that a caller calls out: ‘Glorify the King, the Free of Deficiencies. (Sabbihul Malikal-Quddūs)’”

3570. Ikrimah, the freed slave of Ibn `Abbas, narrated that:Ibn `Abbas said: “We were with the Messenger of Allah (ﷺ) when `Ali bin Abi Talib came to him, and he said: ‘May my father and mother be ransomed for you! This Qur’an has suddenly left my heart, and I do not find myself capable of it.’ So the Messenger of Allah (ﷺ) said to him: ‘O Abul-Hasan! Should I not teach you words that Allah shall benefit you with, and benefit whomever you teach, and they will make whatever you have learned in your chest firm?’ He said: ‘Of course, O Messenger of Allah (ﷺ), so teach me.’ He (ﷺ) said: ‘When it is the night of (before) Friday, then if you are able to stand in the last third of the night, then verily it is a witnessed hour, and supplication is answered in it. And my brother Ya’qub (as) did say to his sons: I shall seek forgiveness for you from my Lord. He said: “Until the night of Friday comes.” So if you are not able, then stand in the middle of it, and if you are not able then stand in the first of it. And pray four Rak’ah. Recite Fatihatul-Kitab (the Opening of the Book) and Surat Ya-Sin in the first Rak’ah, and Fatihatul-Kitab and Ha-Mim Ad-Dukhan in the second Rak’ah, and Fatihatul-Kitab and Alif Lam Mim Tanzil As-Sajdah in the third Rak’ah, and Fatihatul-Kitab and Tabarak Al-Mufasssal in the fourth Rak’ah. So when you have finished with the Tasha-hud, then praise Allah and mention Allah’s greatness in an excellent manner, and send Salat upon me - and be excellent in it - and upon the rest of the Prophets. And seek forgiveness for the believing men and the believing women, and for your brothers who have preceded you in faith. Then say in the end of that: “O Allah, have mercy on me by abandonment of sins forever, so long as You keep me remaining. And have mercy on me from taking upon myself what does not concern me, and provide me good sight for what will make You pleased with me. O Allah, Originator of the heavens and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allah, O Rahman, by Your glory and the light of Your Face, to make my heart constant in remembering Your Book as You taught me, and grant me that I recite it in the manner that will make You pleased with me. O Allah, Originator of the heavens and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allah, O Rahman, by Your glory and the light of Your Face, to enlighten my sight with Your Book, and make my tongue free with it, and to relieve my heart with it, and to expand my chest with it, and to wash my body with it. For indeed, none aids me upon the truth other than You, and none gives it except You, and there is no might or power except by Allah, the High, the Magnificent. (Allāhummarḥamnī bitarkil-ma`āṣi abadan mā abqaitanī, warḥamnī an atakallafa mā lā ya’nīnī, warzuqnī ḥusnan-nazarī fī mā yurḍīka `annī. Allāhumma badī’as-samāwāti wal-arḍi dhal-jalālī wal-ikrāmī wal-`izzatil-latī lā turāmu, as’aluka yā Allāhu yā Raḥmānu bi-jalālīka wa nūri wajhīka, an tulzima qalbī ḥifza kitābīka kamā `allamtanī, warzuqnī an atluwahū `alan-naḥwil-ladhī yurḍīka `annī. Allāhumma badī’as-samāwāti wal arḍi dhal-jalālī wal-ikrāmī wal `izzati-llatī lā

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turāmu, as'aluka yā Allāhu, yā Raḥmānu bi-jalālika wa nūri wajhika, an tunawwira bi-kitābika baṣarī, wa an tuṭliqa bihī lisānī, wa an tufarrija bihī `an qalbī, wa an tashraḥa bihī ṣadrī, wa an taghsila bihī badanī, fa innahu lā yu'tinunī `alal-ḥaqqi ghairuka wa lā yu'tīhi illā anta wa lā ḥawla wa lā quwwata illā billāhil-`Aliyyil-`Azīm)."

O Abul-Hasan! So do this three Fridays, or five, or seven, you will be answered - by the will of Allah - by the One Who sent me with the Truth, it has not failed a believer once." 'Abdullah bin 'Abbas said: "So, by Allah, 'Ali did not wait but five or seven until ['Ali] came to the Messenger of Allah () in a gathering similar to that and said: 'O Messenger of Allah (), indeed I was [a man] in the time that passed, who used to not take except four Ayat or about that much, so when I would recite them to myself they would suddenly depart from me, and today I learn forty Ayat or about that much, and when I recite them to myself, then it is as if the Book of Allah is before my eyes. I used to hear a Hadith and when I would repeat it, it would suddenly depart from me, and today I hear Ahadith, and when I report them, I do not err in a single letter.' So the Messenger of Allah () said at that point: 'A believer, by the Lord of the Ka'bah, O Abul-Hasan.'"

3571. Abdullah narrated that the Messenger of Allah () said: "Ask Allah of His Bounty. For verily, Allah the Mighty and Sublime, loves to be asked, and the best of worship is awaiting relief."

3572. Zaid bin Arqam [may Allah be pleased with him] said that the Prophet () used to say: "O Allah, indeed I seek refuge in You from laziness, helpless old age, and stinginess (Allāhumma innī a'ūdhu bika minal-kasali wal-'ajzi wal-bukhl)." And with this chain, from the Prophet (), that he used to seek refuge from senility and the punishment of the grave

3573. Jubair bin Nufair narrated that 'Ubadah bin As-Samit narrated to them that, the Messenger of Allah () said: "There is not a Muslim upon the earth who calls upon Allah with any supplication, except that Allah grants it to him, or he turns away from him the like of it in evil; as long as he does not supplicate for something sinful, or the severing of the ties of kinship." So a man from the people said: "What if we should increase (in it)" He () said: "(With) Allah is more."

3574. Al-Bara' bin 'Azib narrated that the Prophet () said: "When you go to your bed, perform the Wudu' as you would perform for Salat. Then lie on your right side, then say: 'O Allah, I submit my face to You, and I entrust my affair to You, and I lay myself down relying upon You, hoping in You and fearing You. There is no refuge nor escape from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (Allāhumma aslamtu wajhī ilaika wa fawwaḍṭu amrī ilaika, wa alja'tu zahrī ilaika, raghbatan wa rahbatan ilaika, lā malja'a wa lā manjā minka illā ilaika, āmantu bikitābikalladhī anzalta wa bi-nabiyyikalladhī arsalt).' And if you die that night, you shall die upon the Fitrah' - Al-Bara' said: I repeated it to retain it in memory, "So I said: 'I believe in Your Messenger whom You have sent.'" He said: "So he () struck with his hand upon my chest, then said: 'And in Your Prophet whom You have sent.'"

3575. Mu'adh bin 'Abdullah bin Khubaib, narrated from his father, who said: "We went out on a rainy and extremely dark night, looking for the Messenger of Allah (), so that he could lead us in Salat." He said: "So I met him and he () said: 'Speak' but I did not say anything. Then he () said: 'Speak.' But I did not say anything. He () said: 'Speak.' So I said: 'What should I say?' He () said: 'Say: "Say: He is Allah, the One" and Al-Mu'awwidhatain, when you reach evening, and when you reach morning, three times, they will suffice you against everything.'"

3576. Abdullah bin Busr narrated: "The Messenger of Allah () stayed with my father." So he said: "We brought some food near him, so he ate from it, then he was brought dates, so he would eat it and cast the pit with his two fingers" - he joined between his forefinger and middle finger - Shu'bah said: "And that is what I think concerning it, if Allah wills." - "and he cast the pit between two fingers, then he was brought drink, so he drank it and then passed it to the one on his right." He said: "So my father said - as he took hold of the rein of his beast: 'Supplicate for us.' So he said: 'O Allah, bless for them what You have provided them, and forgive them, and have mercy on them (Allāhumma bārik lahum fī mā razaqtahum waghfir lahum warḥamhum).'"

3577. Bilal bin Yasar bin Zaid [the freed slave of the Prophet()] narrated: "My father narrated to me, from my grandfather, that he heard the Prophet () say: 'Whoever says: "I seek forgiveness from Allah, the Magnificent, whom there is none worthy of worship but Him, the Living, Al-Qayyum, and I repent to him," (Astaghfirullāhal-'Azīm alladhī lā ilāha illā huwal-Ḥayyul-Qayyūmu wa atūbu ilaih) then Allah will forgive him, even if he fled from battle.'"

3578. Uthman bin Hunaif narrated that a blind man came to the Prophet () and said: "Supplicate to Allah to heal me." He () said: "If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you." He said: "Then supplicate to Him." He said: "So he ordered him to perform Wudu' and to make his Wudu' complete, and to supplicate with this supplication: 'O Allah, I ask You and turn towards You by Your Prophet Muhammad (), the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allah so accept his intercession for me (Allāhumma innī as'aluka wa atawajjahu ilaika binabiyyka Muḥammadin nabi-ir-raḥmatī, innī tawajjahtu bika ila rabbī fī ḥājatī ḥadhihi lituqḍā lī, Allāhumma fashaffi'hu fiyya).'"

3579. Abu Umamah [may Allah be pleased with him] said: "Amr bin 'Abasah reported to me that he heard the Prophet () say: "The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allah in that hour, then do so."

3580. Umarah bin Za'karah said: "I heard the Messenger of Allah () saying; 'Indeed, Allah, the Mighty and Sublime, says: "Indeed My worshipper who is entirely My slave is the one who remembers Me when he is about to meet his enemy." That is: "At the time of fighting."'

3581. Qais bin Sa'd bin 'Ubadah narrated, :that his father offered him to the Prophet () to serve him. He said: "So the Prophet () passed by me, and I had just performed Salat, so he poked me with his foot and said: 'Should I not direct you to a gate from the gates of Paradise?' I said: 'Of course.' He () said: 'There is no might or power except with Allah (Lā ḥawla wa lā quwwata illā billāh).'"

3582. Safwan bin Sulaim said: "No angel has risen from the earth until he said: 'There is no might or power except with Allah (Lā ḥawla wa lā quwwata illā billāh).'"

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3583. Humaidah bint Yasir narrated from her grandmother Yusairah - and she was one of those who emigrated - she said: "The Messenger of Allah (ﷺ) said to us: 'Hold fast to At-Tasbih, At-Tahlil, and At-Taqdis, and count them upon the fingertips, for indeed they shall be questioned, and they will be made to speak. And do not become heedless, so that you forget about the Mercy (of Allah).'"

3584. Anas narrated that when the Prophet (ﷺ) would go out for an expedition, he would say: "O Allah, You are my `Aḍud and You are my Helper, and by You do I fight (Allāhumma anta `aḍudī, wa anta naṣīrī, wa bika uqātil)."

3585. Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet (ﷺ) said: "The best of supplication is the supplication of the Day of `Arafah. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (Lā ilāha illallāh, waḥdahū lā sharīka lahu, lahuḥ-mulku wa lahuḥ-ḥamdu, wa huwa `alā kulli shai'in qadīr)."

3586. Umar bin Al-Khattab said: "The Messenger of Allah (ﷺ) taught me, saying: 'Say: "O Allah, make my secret better than my apparent condition, and make my apparent condition righteous. O Allah, I ask You for the righteous of what you give to the people, of wealth, wives, and children, not (to be) misguided, nor misguiding. (Allāhummaj'al sarīratī khairan min `alāniyatī waj'al `alāniyatī ṣāliha. Allāhumma innī as'aluka min ṣālihi mā tu'tin-nāsa minal-māli wal-ahli wal waladi, ghairad-ḡāli wa lal-muḡḍil)."

3587. Asim bin Kulaib Al-Jarmi narrated from his father, from his grandfather, who said: "I entered upon the Prophet (ﷺ) while he was praying and he had placed his left hand on his left thigh, and he had placed his right hand on his right thigh, and clasped his fingers, and extended his index finger, and he was saying: 'O changer of the hearts, make my heart firm upon Your religion (Yā muqallibal-qulūbi thabbit qalbī `alā dīnik)."

3588. Muhammad bin Sulaim narrated: "Thabit Al-Bunani narrated to me, he said to me: 'O Muhammad, when you suffer from some ailment, then place your hand at the place of the ailment, then say: "In the Name of Allah, I seek refuge in Allah's might and power from the evil of this pain I feel (Bismillāh, a'ūdhu bi-`izzatillāhi wa qudratihī min sharri mā ajidu min waja'ī ḥādhā)."

3589. Umm Salamah said: "The Messenger of Allah (ﷺ) taught me, saying: 'Say: "O Allah, this is the coming of Your night, and the departing of Your day, the voices of those calling to You, and the time of prayers to You, I ask You to forgive me (Allāhumma ḥādhastiqbālu lailika, wastidbāru nahārika, wa aṣwātu du'ātika wa ḥuḍūru ṣalawātika, as'aluka an taghfira li)."

3590. Abu Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah (ﷺ) said: "No worshipper has ever said: None has the right to be worshipped but Allah (Lā ilāha illallāh) sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins."

3591. Ziyad bin `Ilaqah narrated from his uncle, that he said: "[The Prophet (ﷺ)] used to say: 'O Allah, I seek refuge in You from evil character, evil actions, and evil desires (Allāhumma innī a'ūdhu bika min munkarātīl-akhlāqī wal-a' māli wal-ahwā')."

3592. Ibn `Umar [may Allah be pleased with him] said: "We were with the Messenger of Allah (ﷺ) when a man among the people said: 'Allah is most exceedingly great, and praise is due to Allah, abundantly, and glory to Allah morning and night (Allāhu akbaru kabīran wal-ḥamdulillāhi kathīran wa subḥānallāhi bukratan wa aṣīlā).'

3593. Abu Dharr narrated that the Messenger of Allah (ﷺ) visited him, or that Abu Dharr visited the Messenger of Allah (ﷺ), and said: "May my father and my mother be ransomed for you, O Messenger of Allah (ﷺ)! Which speech is most beloved to Allah [the Mighty and Sublime]?" So he said: "That which Allah selected for His angels (to say): 'Glory to my Lord, and with His praise. Glory to my Lord, and with His praise (Subḥāna rabbī wa biḥamdihi, subḥāna rabbī wa biḥamdihi)."

3594. Anas bin Malik narrated that the Messenger of Allah (ﷺ) said: "The supplication is not rejected between the Adhan and the Iqamah." They said: "So what should we say, O Messenger of Allah (ﷺ)?" He said: "Ask Allah for Al-`Afiyah in the world and in the Hereafter."

3595. Anas [bin Malik] narrated that the Prophet (ﷺ) said: "The supplication is not rejected between the Adhan and the Iqamah."

3596. Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "The Mufarridun have preceded." They said: "And who are the Mufarridun, O Messenger of Allah (ﷺ)?" He said: "Those who absorb themselves in the remembrance of Allah, and remembrance removed their heavy burdens from them, until they will come on the Day of Judgement being light (in weight of their burdens)."

3597. Abu Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah (ﷺ) said: "That I should say: 'Glory is to Allah (Subḥān Allāh).'

3598. Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: 'By My might, I shall surely aid you, even if it should be after a while.'"

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3599. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah () said: "O Allah, benefit me with that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. All praise is due to Allah in every condition, and I seek refuge in Allah from the condition of the people of the Fire (Allāhummanfa`nī bimā `allamtanī wa `allimnī mā yanfa`unī, wa zidnī `ilma, al-ḥamdulillāhi `alā kulli ḥālin, wa a`ūdhu billāhi min ḥāli ahlin-nār)."

3600. Abu Hurairah or Abu Sa`eed Al-Khudri narrated that the Messenger of Allah () said: "Indeed, Allah has angels who go about on the earth in addition to the Kuttāb of people. So when they find groups of people remembering Allah, they call to one another: 'Come to that which you have been seeking.' They will come and cover them up to the lowest heaven. Allah will say: 'What were My worshippers doing when you left them?' They will say: 'We left them as they were praising You, glorifying You, and remembering You.'" He () said: "So He will say: 'Have they seen Me?' They say: 'No.'" He () said: "So He will say: 'How would it be had they seen Me?' They will say: 'Had they seen You, they would have been more ardent in praise of You, more ardent in glorification of You, more ardent in remembrance of You.'" He () said: "So He will say: 'And what do they seek?'" He () said: "They will say: 'They seek Paradise.'" He () said: "So He will say: 'So have they seen it?'" He () said: "So they will say: 'No.'" He () said: "So He will say: 'So how would it be had they seen it?'" He () said: "They will say: 'Had they seen it, they would be more ardent in seeking it, and more eager for it.'" He () said: "So He will say: 'So from what thing do they seek refuge?' They will say: 'They seek refuge from the Fire.'" He () said: "So He will say: 'And have they seen it?' So they will say: 'No.'" He () said: "So He will say: 'So how would it be had they seen it?' So they will say: 'Had they seen it, they would be more ardent in fear of it, and more ardent in seeking refuge from it.'" He () said: "So He will say: 'So I do call You to witness that I have forgiven them.' So they will say: 'Indeed among them is so-and-so, a sinner, he did not intend them, he only came to them for some need.' So He will say: 'They are the people, that none who sits with them shall be miserable.'"

3601. Abu Hurairah said: "The Messenger of Allah () said to me: 'Be frequent in saying: 'There is no might or power except by Allah, (Lā ḥawla wa lā quwwata illā billāh).'" For verily, it is a treasure from the treasures of Paradise."

3602. Abu Hurairah narrated that the Messenger of Allah () said: "Every Prophet has a (special) supplication which is answered. Verily, I have reserved mine as intercession for my nation, and it shall reach, if Allah wills, those of them who die, not associating anything with Allah."

3603. Abu Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah () said: "Allah, the Most High said: 'I am as My slave thinks of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm's length, and if he comes to Me by a forearm's length, I draw nearer to him by an arm's length. And if he comes to Me walking, I come to him quickly.'"

3604. Abu Hurairah narrated that the Messenger of Allah () said: "Seek refuge with Allah from the punishment of Hell, and seek refuge in Allah from the punishment of the grave. Seek refuge in Allah from the trial of Al-Masihid-Dajjal, and seek refuge in Allah from the trials of life and death."

3604.02. Abu Hurairah narrated that the Prophet () said: "Whoever says three times when he reaches the evening: 'I seek refuge in Allah's Perfect Words from the evil of what he created, (A`ūdhu bikalimātillāhit-tāmmāti min sharri mā khalaq) no poisonous sting shall harm him that night.'" (One of the narrators) Suhail said: "So our family used to learn it and they used to say it every night. A girl among them was stung, and she did not feel any pain."

3604.03. Abu Hurairah said: "There is a supplication that I memorized from the Messenger of Allah which I do not leave off: 'O Allah, make me revere gratitude to You, make me increase in remembrance to You, make me follow Your advice, and (make me) guard over that which you have commanded (Allāhummaj`alnī u`azzimu shuraka wa ukthiru dhikraka wa attabi`u naṣiḥataka wa aḥfaẓu waṣi'yatak).'" This Hadith is Gharib

3604.04. Abu Hurairah narrated that the Messenger of Allah () said: "There is not a man who calls upon Allah with a supplication, except that he is answered. Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it according to the extent that he supplicated - as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty." They said: "O Messenger of Allah, and how would he be hasty?" He () said: "He says: 'I called upon my Lord, but He did not answer me.'"

3604.05. Abu Hurairah narrated the the Messenger of Allah () said: "There is not a worshipper who raises his hands, such that his armpit becomes visible, asking Allah for something, except that He shall grant it to him - as long as he does not become hasty." They said: "O Messenger of Allah, and how is haste made concerning it?" He () said: "He says: 'I did ask and ask, and I was not given a thing.'"

3604.06. Abu Hurairah narrated that the Messenger of Allah () said: "Indeed, having good thoughts concerning Allah is from the perfection of the worship of Allah."

3604.07. Umar bin Abi Salamah narrated from his father, who said: "The Messenger of Allah () said: 'Let one of you look at what it is that he wishes for. For verily, he does not know what of his wish shall be recorded.'"

3604.08. Abu Hurairah narrated that the Messenger of Allah () used to supplicate, saying: "O Allah, give me pleasure in my hearing and my sight, and make it the inheritor from me, and aid me against whoever oppresses me, and take vengeance from him for me (Allāhumma matti`nī bisam`ī wa baṣarī waj`alhumal-wāritha minnī, waṣurnī `alā man yaẓlimunī, wa khudh minhu bitha`rī)"

3604.09. Thabit narrated from Anas, who said "The Messenger of Allah () said: 'Let one of you ask his Lord for his every need, even until he asks Him for the strap of his sandal when it breaks.'"

3604.1. Thabit Al-Bunani narrated that the Messenger of Allah () said: "Let one of you ask his Lord for his every need, until he asks Him for salt, and asks Him for the strap of his sandal when it breaks."

Chapters on Virtues

3605. Narrated Wathilah bin Al-Asqa: that the Messenger of Allah () said: "Indeed Allah has chosen Isma'il from the children of Ibrahim, and He chose Banu Kinanah from the children of Isma'il, and He chose the Quraish from Banu Kinanah, and He chose Banu Hashim from Quraish, and He chose me from Banu Hashim

3606. Narrated Wathilah bin Al-Asqa: that the Messenger of Allah () said: "Indeed, Allah chose Kinanah from the children of Isma'il, and He chose Quraish from Kinanah, and He chose Hashim from Quraish, and He chose me from Banu Hashim

3607. Narrated Al-Abbas bin 'Abdul-Muttalib: "I said: 'O Messenger of Allah! Indeed the Quraish have sat and spoken between themselves about the best of them, and they made your likeness as that of a palm tree in a wasteland.' So the Prophet () said: 'Indeed, Allah created the creation and made me [from the best of them,] from the best of their categories, and the best of the two categories (Arabs and Non-Arabs), then He chose between the tribes and made me from the best tribe, then He chose between the houses and made me from the best house. So I am the best of them in person and the best of them in house

3608. Narrated Al-Muttalib bin Abi Wada'ah: "Al-Abbas came to the Messenger of Allah (), and it is as if he heard something, so the Prophet () stood upon the Minbar and said: 'Who am I?' They said: 'You are the Messenger of Allah, upon you be peace.' He said: 'I am Muhammad bin 'Abdullah bin 'Abdul-Muttalib, indeed Allah created the creation, and He put me in the best [group] of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of them in tribe, then He made them into houses, so He put me in the best of them in tribe and lineage

3609. Narrated Abu Hurairah: "They said: 'O Messenger of Allah (!) When was the Prophethood established for you?' He said: 'While Adam was between (being) soul and body

3610. Narrated Anas bin Malik: that the Messenger of Allah () said: "I am the first of the people to appear upon their being resurrected, and I am their spokesman whenever they gather, and I am the one that gives them glad tidings whenever they give up hope. And the Banner of Praise will be in my hand that day, and I am the most noble of the children of Adam with my Lord, and I am not boasting

3611. Narrated Abu Hurairah [may Allah be pleased with him]: that the Messenger of Allah () said: "I am the first for whom the earth will be split, and then I will be adorned with garments from the garments of Paradise. Then I will stand at the right of the Throne. No one from the creation will in that place other than I

3612. Narrated Abu Hurairah: that the Messenger of Allah () said: "Ask Allah to grant me Al-Wasilah." They said: "O Messenger of Allah! And what is Al-Wasilah?" He said: "The highest level of Paradise. No one will attain it except for one man, and I hope that I am him

3613. Narrated At-Tufail bin Ubayy bin Ka'b: from his father that the Messenger of Allah () said: "The parable of me and the Prophets is that of a man who built a house, and he built it well, completing it, and beautifying it, but he left a space for one brick. So the people began going around the house amazed at it, saying "If only the space for that brick was filled.' And I am, with regards to the Prophets, in the position of that brick." And with this chain, from the Prophet () that he said: "Upon the Day of Judgement I will be the leader of the Prophets and their spokesman, and the bearer of their intercession, without bragging

3614. Narrated 'Abdullah bin 'Amr: that the Messenger of Allah () said: "If you hear the Muadh-dhin then say as he says. Then send Salat upon me, because whoever sends Salat upon me, Allah will send Salat upon him ten times due to it. Then ask Allah that He gives me Al-Wasilah, because it is a place in Paradise which is not for anyone except for a slave from the slaves of Allah, and I hope that I am him. And whoever asks that I have Al-Wasilah, then (my) intercession will be made lawful for him

3615. Narrated Abu Sa'eed: that the Messenger of Allah () said: "I am the master of the children of Adam on the Day of Judgement, and I am not boasting. The Banner of Praise will be in my hand, and I am not boasting. There will not be a Prophet on that day, not Adam nor anyone other than him, except that he will be under my banner. And I am the first one for whom the earth will be opened for, and I am not bragging

3616. Narrated Ibn 'Abbas: that a group of people from the Companions of the Messenger of Allah () sat waiting for him. He said: "Then he came out, such that when he came close to them, he heard them talking, and he heard what they were saying. So some of them said: 'It's amazing that Allah, the Mighty and Sublime, has taken a Khalil (close friend) from His creation. He took Ibrahim as a Khalil.' And some of them said: 'That is not more amazing than speaking to Musa, He spoke to him with real speech.' And some said: 'And 'Eisa is the word of Allah and His Spirit.' And some said: 'Adam was chosen by Allah.' So he () came out upon them and said his Salam, and said: 'I have heard your words, and your amazement that Ibrahim is the Khalil of Allah, and he is such, and that Musa is the one spoken to by Allah, and he is such, and that 'Eisa is the spirit of Allah and His Word, and he is such, and that Adam was chosen by Allah, and he is such. Indeed I am the beloved of Allah and I am not boasting, and I am the carrier of the Banner of Praise on the Day of Judgement, and I am not boasting. And I am the first intercessor, and the first to have intercession accepted from him on the Day of Judgement, and I am not boasting. And I am the first to shake the rings of Paradise (meaning on the gates of Paradise) and so Allah will open it for me and admit me into it. And with me will be the poor people from the believers, and I am not boasting. And I am the most noble among the first ones and the last ones, and I am not boasting

3617. Narrated 'Abdullah bin Salam: "The description of Muhammad is written in the Tawrah, [and the description that] 'Eisa will be buried next to him." (One of

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the narrators) Abu Mawdud said: "[And] there is a place for a grave left in the house

3618. Narrated Anas bin Malik:"On the day in which the Messenger of Allah (ﷺ) entered Al-Madinah, everything in it was illuminated. Then, on the day in which he died, everything in it was dark. And we did not remove our hands from the Messenger of Allah (ﷺ), while we were burying him because our hearts felt so estranged

3619. Narrated Al-Muttalib bin 'Abdullah bin Qais bin Makhramah:from his father, from his grandfather, that he said: "I and the Messenger of Allah (ﷺ), were born in the Year of the Elephant" - he said: "And 'Uthman bin 'Affan asked Qubath bin Ashyam, the brother of Banu Ya'mar bin Laith - 'Are you greater (in age) or the Messenger of Allah (ﷺ)?" He said: "The Messenger of Allah (ﷺ) is greater than me, but I have an earlier birthday." He said: "And I saw the defecation of the birds turning green

3620. Narrated Abu Musa Al-Ash'ari:"Abu Talib departed to Ash-Sham, and the Prophet (ﷺ) left with him, along with some older men from the Quraish. When they came across the monk they stopped there and began setting up their camp, and the monk came out to them. Before that they used to pass by him and he wouldn't come out nor pay attention to them." He said: "They were setting up their camp when the monk was walking amidst them, until he came and took the hand of the Messenger of Allah (ﷺ). Then he said: 'This is the master of the men and jinn, this is the Messenger of the Lord of the worlds. Allah will raise him as a mercy to the men and jinn.' So some of the older people from the Quraish said: 'What do you know?' He said: 'When you people came along from the road, not a rock nor a tree was left, except that it prostrated, and they do not prostrate except for a Prophet. And I can recognize him by the seal of the Prophethood which is below his shoulder blade, like an apple.' Then he went back, and made them some food, and when he brought it to them, he [the Prophet (ﷺ)] was tending to the camels. So he said: 'Send for him.' So he came, and there was a cloud over him that was shading him. When he came close to the people, he found that they had beaten him to the tree's shade. So when he sat down, the shade of the tree leaned towards him. He (the monk) said: 'Look at the shade of the tree leaning towards him.'" He said: "So while he was standing over them, telling them not to take him to Rome with him - because if the Romans were to see him, they would recognize him by his description, and they would kill him - he turned, and there were seven people who had come from Rome. So he faced them and said: 'Why have you come?' They said: 'We came because this Prophet is going to appear during this month, and there isn't a road left except that people have been sent to it, and we have been informed of him, and we have been sent to this road of yours.' So he said: 'Is there anyone better than you behind you?' They said: 'We only have news of him from this road of yours.' He said: 'Do you think that if there is a matter which Allah wishes to bring about, there is anyone among the people who can turn it away?' They said: 'No.'" He said: "So they gave him their pledge, and they stayed with him. And he said: 'I ask you by Allah, which of you is his guardian?' They said: 'Abu Talib.' So he kept adjuring him until Abu Talib returned him (back to Makkah) and he sent Abu Bakr and Bilal with him. And the monk gave him provisions of Ka'k (a type of bread) and olive oil

3621. Narrated Ibn 'Abbas:"The Messenger of Allah (ﷺ) received Revelation when he was forty years old. So he stayed in Makkah for thirteen years and in Al-Madinah for ten. And he died when he was sixty-three years old

3622. Narrated Ibn 'Abbas:"The Prophet (ﷺ) died when he was sixty-five years old

3623. Narrated Anas bin Malik:"The Messenger of Allah (ﷺ) was not very tall nor was he [very] short, nor was he pale white, nor was he brown, nor was the wave of his hair completely curly nor straight. Allah sent him at the beginning of his forties and he stayed in Makkah for ten years, and in Al-Madinah for ten years. And Allah took him at the beginning of his sixties, and there were not more than twenty white hairs on his head or in his beard

3624. Narrated Simak bin Harb:from Jabir bin Samurah, that the Messenger of Allah (ﷺ) said: "Indeed in Makkah there is a rock that used to give me Salam during the night of my advent, and I know it even now

3625. Narrated Abu Al-'Ala:from Samurah bin Jundab that he said: "We were with the Prophet (ﷺ) and we would take turns (eating) from a bowl from the morning till the evening. Ten would stand and ten would sit." We said: "So what was filling it up?" He said: "What are you amazed at? It wasn't filled up from anywhere but here, and he pointed with his hand towards the sky

3626. Narrated 'Ali bin Abi Talib:"I was with the Prophet (ﷺ) in Makkah. We departed to one of its suburbs, and no mountain or tree was before him, except that it said: 'Peace be upon you O Messenger of Allah

3627. Narrated Anas bin Malik:"The Messenger of Allah (ﷺ) used to give Khutbah next to a tree, and then they made a Minbar for him, so he gave Khutbahs on it, so the tree whimpered like a camel. So the Prophet (ﷺ) rubbed it, and it quieted

3628. Narrated Ibn 'Abbas:"A Bedouin came to the Messenger of Allah (ﷺ) and said: 'How shall I know that you are a Prophet?' He said: 'If I were to call this date cluster from this palm tree, would you bear witness that I am the Messenger of Allah?' So the Messenger of Allah (ﷺ) called it and they started to fall from the tree, until they fell towards the Prophet (ﷺ), then he said: 'Go back,' and it went back. So the Bedouin accepted Islam

3629. Narrated Abu Zaid bin Akhtab:"The Messenger of Allah (ﷺ) wiped his hand over my face and supplicated for me." 'Azrah (one of the narrators) said: "Indeed he lived for one-hundred and twenty years, and there weren't upon his head except for a few small grey hairs

3630. Narrated Anas bin Malik:"Abu Talhah said to Umm Sulaim: 'I heard the voice of the Messenger of Allah (ﷺ) sounding weak and I sensed some hunger in it. Do you have anything? She said: 'Yes.' So she got some loaves of wheat bread, then she took out a Khimar of hers, and put the bread in it. Then she put it under my arm, and wrapped my upper body with part of it, and she sent me to the Messenger of Allah (ﷺ)." He said: "So I brought it to him, and I found the Messenger

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of Allah () sitting in the Masjid, and there were people with him. So I stood among them, and the Messenger of Allah () said: 'Has Abu Talhah sent you?' I said: 'Yes.' He said: 'With food?' I said: 'Yes.' So the Messenger of Allah () said to those with him: 'Stand up.'" So they left, and I left in front of them, until I came to Abu Talhah, and I told him (that they were coming). Abu Talhah said: 'O Umm Sulaim! The Messenger of Allah () is coming with people, and we don't have anything to feed them.' Umm Sulaim said: 'Allah and His Messenger know best.'" He said: "So Abu Talhah departed until he met up with the Messenger of Allah (). The Messenger of Allah came, while Abu Talhah was with him, until they entered, when the Messenger of Allah () said: 'Come O Umm Sulaim! What do you have?' So she brought him that bread, and he () ordered that it be broken into pieces. Umm Sulaim poured some butter from an oil-skin upon them, then the Messenger of Allah () recited whatever Allah willed for him to say over it. Then he said: 'Let ten come.' So ten were admitted, and they ate until they were full, and then they left. Then he said: 'Let ten come.' So ten were admitted, and they ate until they were full, and they left. Then he said: 'Let ten come.' So ten were admitted, and they ate until they were full, and there were seventy or eighty men

3631. Narrated Anas bin Malik:"I saw the Messenger of Allah () at the time when the 'Asr prayer had drawn near, and the people were searching for water for Wudu, but they did not find any. So the Messenger of Allah () was brought some water for Wudu, and the Messenger of Allah () put his hand in the container and ordered that the people make Wudu from it." He said: "So I saw water springing out from under his fingers. The people performed Wudu until the last of them made Wudu

3632. Narrated 'Aishah:"The first of what the Messenger of Allah () initiated with of Prophethood, when Allah wanted to honor him and grant His mercy upon His creatures, was that he would not see anything (in a dream) except that it would occur like the break of dawn. So he continued upon that for as long as Allah willed for him to continue, and seclusion was made beloved to him, such that there was not anything more beloved to him than being alone

3633. Narrated 'Abdullah:"You consider the signs to be punishment, whereas we used to think of them as a blessing during the time of the Messenger of Allah (). We used to eat food with the Prophet () and we would hear the food's Tasbeeh." He said: "And the Prophet () was brought a container, so he put his hand in it, and the water began to spring from between his fingers. So the Prophet () said: 'Hasten to the blessed Wudu and the blessing from the heavens' until all of had performed Wudu

3634. Narrated 'Aishah:that Al-Harith bin Hisham asked the Prophet (): 'How does the Revelation come to you?' The Messenger of Allah () said: 'Sometimes it comes to me like the ringing of a bell and that is the hardest upon me, and sometimes the angel will appear to me like a man, and he will speak to me such that I understand what he says.'" 'Aishah said: "I saw the Messenger of Allah () while the Revelation was descending upon him on an extremely cold day. Then it ceased and his forehead was flooded with sweat

3635. Narrated Al-Bara:"I have not seen anyone with hair past his shoulders in a red Hullah more handsome than the Messenger of Allah (). He had hair that would flow on his shoulders, having broad shoulders, not too short and not too tall

3636. Narrated Abu Ishaq:"A man asked Al-Bara: 'Was the face of the Messenger of Allah () like a sword?' He said: 'No, like the moon

3637. Narrated 'Ali:"The Prophet () was not tall nor was he short, his hands and feet were thick, his head was large, he was big-boned, he had a long Masrubah (the line of hair from the chest to the navel), and whenever he walked, he leaned forward as if he was going down a decline. I have not seen anyone before him nor after him that resembled him ()

3638. Narrated Ibrahim bin Muhammad, one of the offspring of 'Ali bin Abi Talib:said: "When 'Ali [may Allah be pleased with him] described the Prophet () he would say: 'He was not extremely tall (Mummaghith), nor was he extremely short (Mutaraddid), and he was of medium height in relation to the people. The wave of his hair was not completely curly (Qatat), nor straight, but it was in between. He did not have a large head, nor a small head (Mukaltham), his face was round and a blended-white color (Mushrab), his eyes were dark black (Ad'aj), his eye-lashes were long (Ahdab). He was big-boned and broad shouldered (Al-Katad), his body hair was well-placed, and he had a Masrubah, his hands and feet were thick (Shathn). When he walked he walked briskly (Taqaalla), he leaned forward as if he was walking on a decline (Sabab). And if he turned his head, his body turned as well, between his two shoulders was the seal of Prophethood, and he was the seal of the Prophets. He was the most generous of people [in hand, and the most big-hearted of them] in breast. He was the most truthful of people in speech, the softest of them in nature, and the most noble of them in his relations (Ishrah). Whoever saw him for the first time (Badihah) would fear him, and whoever got to know him, loved him. The one who tried to describe him would have to say: 'I have not seen before him or after him anyone who resembles him ()

3639. Narrated 'Urwah:that 'Aishah said: "The Messenger of Allah () did not speak quickly like you do now, rather he would speak so clearly, unmistakably, that those who sat with him would memorize it

3640. Narrated Anas bin Malik:that the Messenger of Allah () would repeat a statement three times so that it could be understood

3641. Narrated Ibn Jaz:"I have not seen anyone who smiled more than the Messenger of Allah ()

3642. Narrated Ibn Jaz:"The laughter of the Messenger of Allah () was not but smiling

3643. Narrated As-Sa'ib bin Yazid:"My maternal aunt took me to the Prophet (), and said: 'O Messenger of Allah! Indeed my nephew is in pain.' So he wiped over my head and supplicated for blessings for me. And he performed Wudu and I drank from the water of his Wudu. Then I stood behind his back, and I looked at the seal between his two shoulder blades, and it resembled the egg of a partridge

3644. Narrated Jabir bin Samurah:"The seal of the Messenger of Allah () - meaning the one which was between his two shoulder blades - "was fleshy and red,

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resembling the egg of a pigeon

3645. Narrated Jabir bin Samurah:"The two shins of the Messenger of Allah (ﷺ) were thin, and he would not laugh except as a smile, and whenever I looked at him I would say: "He put kohl on his eyes," but he (ﷺ) did not use kohl

3646. Narrated Jabir bin Samurah:"The Messenger of Allah (ﷺ) had a wide mouth (Dali' Al-Fam), his eyes were Ashkal, and he had thin heels (Manhus Al-'Aqib)

3647. Narrated Jabir bin Samurah:"The Messenger of Allah (ﷺ) had a wide mouth (Dali' Al-Fam), his eyes were Ashkal, and he had thin heels (Manhus Al-'Aqib). Shu'bah (one of the narrators) said: "I said to Simak: 'What is "Dali' Al-Fam?"' He said: 'A wide mouth.' I said: 'What is "Ashkal Al-'Ainain?"' He said: 'Having long eyes.'" [He said:] "I said: 'What is "Manhus Al-'Aqib?"' He said: 'Little flesh

3648. Narrated Abu Hurairah:"I have not seen anything more beautiful than the Messenger of Allah (ﷺ). It was as if the sun flowed upon his face. And I have not seen anyone quicker in his walking than the Messenger of Allah (ﷺ). It was as if the earth was made easy for him. We would be exerting ourselves while he would not be struggling

3649. Narrated Jabir:that the Messenger of Allah (ﷺ) said: "The Prophets were presented to me, and Musa was a thin man, it was as if he was from the men of Shanu'ah. And I saw 'Eisa bin Mariam, and the closest of the people in resemblance to him. from those I have seen, is 'Urwah bin Mas'ud. And I saw Ibrahim, and the closest of the people in resemblance to him, from those I have seen, is your companion" - meaning himself - "And I saw Jibril, and the closest of the people in resemblance to him, from those I have seen, is Dihyah." [And he is Ibn Khalifah Al-Kalbi]

3650. Narrated Ibn 'Abbas:"The Prophet (ﷺ) died when he was sixty-five years old

3651. Narrated Ibn 'Abbas:"The Prophet (ﷺ) died when he was sixty-five years old

3652. Narrated Ibn 'Abbas:"The Prophet (ﷺ) stayed in Makkah for thirteen years - meaning while he was receiving Revelation - and he died when he was sixty-three years old

3653. Narrated Jabir [bin 'Abdullah]:that he heard Mu'awiyah bin Abi Sufyan giving a Khutbah, saying: "The Messenger of Allah (ﷺ) died when he was sixty-three years old, and so did Abu Bakr and 'Umar, and I am sixty-three years old

3654. Narrated 'Aishah [may Allah be pleased with her]:"The Prophet (ﷺ) died when he was sixty-three years old

3655. Narrated 'Abdullah:that the Messenger of Allah (ﷺ) said: "I free myself of the friendship of every Khalil, and if I were to take a Khalil then I would have taken Ibn Abi Quhafah as a Khalil. And indeed your companion is Allah's Khalil

3656. Narrated 'Umar bin Al-Khattab:"Abu Bakr is our chief, and the best of us, and the most beloved of us to the Messenger of Allah (ﷺ)

3657. Narrated 'Abdullah bin Shaiq:"I said to 'Aishah: 'Which of the Companions of the Prophet (ﷺ) were the most beloved to the Messenger of Allah (ﷺ)?' She said: 'Abu Bakr.' I said: 'Then who?' She said: "Umar." I said: "Then who?" She said: 'Then Abu 'Uбайдah bin Al-Jarrah.'" He said: "I said: 'Then who?'" He said: "Then she was silent

3658. Narrated Abu Sa'eed:that the Messenger of Allah (ﷺ) said: "Indeed the people of the higher levels, will be seen by those who are beneath them like the stars which appear far off in the sky. And indeed Abu Bakr and 'Umar are among them, and they have done well

3659. Narrated Ibn Abi Mu'alla:from his father: "The Messenger of Allah (ﷺ) gave a Khutbah one day and said: 'Indeed there is a man whose Lord has given him the choice between living in this life as long as he wishes to live, and eating from this life as much as he wishes to eat, and between meeting his Lord.'" He said: "So Abu Bakr cried. The Companions of the Prophet (ﷺ) said: 'Are you not amazed at this old man, when the Messenger of Allah (ﷺ) mentioned a righteous man whose Lord gave him the choice between this life or meeting his Lord, and he chose meeting his Lord.'" He said: "But Abu Bakr was the most knowledgeable one of them regarding what the Messenger of Allah (ﷺ) had said. So Abu Bakr said: 'Rather we will ransom our fathers and wealth for you.' So the Messenger of Allah (ﷺ) said: 'There is no one among people more beneficial to us (Amanna Ilaina) in his companionship, or generous with his wealth than Ibn Abi Quhafah. And, if I were to take a Khalil, I would have taken Ibn Abi Quhafah as a Khalil. But rather love and the brotherhood of faith' - saying that two or three times - 'Indeed your companion is the Khalil of Allah

3660. Narrated Abu Sa'eed Al-Khudri:"The Messenger of Allah (ﷺ) sat upon the Minbar and said: 'Indeed a worshiper has been given a choice by Allah, between Him giving him from the bounty of this life as much as he wishes, and between what is with Him. So he chose what is with Him.' So Abu Bakr said: 'We will ransom our fathers and mothers for you O Messenger of Allah!'" He said: "So we were amazed. Then the people said: 'Look at this old man. The Messenger of Allah (ﷺ) informs about a worshiper whom Allah gave the choice, between Him giving him from the bounty of this life as much as he wishes, and between that which is with Allah, and he says: 'We will ransom our fathers and mothers for you?' But the Messenger of Allah (ﷺ) was the one given the choice, and Abu Bakr was the most knowledgeable of it among them. So the Prophet (ﷺ) said: 'From those who were most beneficial to me among the people in their companionship and their wealth was Abu Bakr. And if I were to take a Khalil, I would have taken Abu Bakr as a Khalil. But rather, the brotherhood of Islam. Let there not remain a door in the Masjid except the door of Abu Bakr

3661. Narrated Abu Hurairah:that the Messenger of Allah (ﷺ) said: "There is no favor due upon us from anyone, except that we have repaid him, with the exception of Abu Bakr. Verily upon us, there is a favor due to him, which Allah will repay him on the Day of Judgement. No one's wealth has benefited me as Abu

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Bakr's wealth has benefited me. And if I were to take a Khalil, then I would have taken Abu Bakr as a Khalil, and indeed your companion is Allah's Khalil

3662. Narrated Hudhaifah:that the Messenger of Allah () said: "Stick to the two after me, Abu Bakr and 'Umar

3663. Narrated Hudhaifah [may Allah be pleased with him]:"We were sitting with the Prophet () and he said: 'I do not know how long I will be with you, so stick to the two after me,' and he signaled towards Abu Bakr and 'Umar

3664. Narrated Anas:that the Messenger of Allah () said about Abu Bakr and 'Umar: "These two are the masters of the elder people among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O 'Ali

3665. Narrated 'Ali bin Abi Talib:"I was with the Messenger of Allah (), and Abu Bakr and 'Umar came up (in discussion), so the Messenger of Allah () said: 'These two are the masters of the elder people among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O 'Ali

3666. Narrated 'Ali:that the Prophet () said: "Abu Bakr and 'Umar are the masters of the elder people among the inhabitants of Paradise, from the first ones and the last ones, not including the Prophets and the Messengers. Do not inform them O 'Ali

3667. Narrated Abu Sa'eed Al-Khudri:that Abu Bakr said: "Am I not the most deserving of it among the people, am I not the first to become Muslim, am I not the person of such and such, am I not the person of such and such

3668. Narrated Anas:that the Messenger of Allah () used to go out to his Companions from The Muhajirin and the Ansar while they were sitting, and Abu Bakr and 'Umar would be with them. No one would lift their sight towards him except Abu Bakr and 'Umar, because they used to look at him, and he would look at them, and they would smile at him, and he would smile at them

3669. Narrated Ibn 'Umar:that the Messenger of Allah () departed one day and entered the Masjid, along with Abu Bakr and 'Umar. One was on his right and the other was on his left, and he was holding their hands, and he said: "This is how we will be resurrected on the Day of Judgement

3670. Narrated Ibn 'Umar:that the Messenger of Allah () said to Abu Bakr: "You are my companion at the Hawd, and my companion in the cave

3671. Narrated 'Abdullah bin Hantab:that the Prophet () saw Abu Bakr and 'Umar and said: "These two are the hearing and the seeing

3672. Narrated 'Aishah:that the Prophet () said: "Order Abu Bakr to lead the people in Salat." 'Aishah said: "O Messenger of Allah! If Abu Bakr takes your place, the people will not be able to hear due to his crying, so order 'Umar to lead the people in Salat." She said: "So he said: 'Order Abu Bakr to lead the people in Salat.'" 'Aishah said: "So I said to Hafsah: 'Tell him that if Abu Bakr takes your place, then the people will not be able to hear due to his crying, so order 'Umar to lead the people in Salat.'" Upon this Hafsah did it. So the Messenger of Allah () said: "Indeed you are but like the companions of Yusuf! Order Abu Bakr to lead the people in Salat." So Hafsah said to 'Aishah: "I never received any good from you

3673. Narrated 'Aishah:that the Messenger of Allah () said: "It is not befitting that a group, among whom is Abu Bakr, be led by other than him

3674. Narrated Abu Hurairah:that the Messenger of Allah () said: "Whoever spends a pair of things in the path of Allah, he will be called in Paradise: 'O Worshiper of Allah, this is good.' And whoever is among the people of Salat, he will be called from the gate of Salat, and whoever was among from the people of Jihad, he will be called from the gate of Jihad. And whoever was among the people of charity, then he will be called from the gate of charity, and whoever was from the people of fasting, then he will be called from the gate of Ar-Rayyan." So Abu Bakr said: "May my father and mother be ransomed for you! The one who is called from these gates will be free of all worries. But will anyone be called from all of those gates?" He () said: "Yes, and I hope that you are among them

3675. Narrated Zaid bin Aslam:"I heard 'Umar bin Al-Khattab saying: 'We were ordered by the Messenger of Allah () to give in charity, and that coincided with a time in which I had some wealth, so I said, "Today I will beat Abu Bakr, if ever I beat him.'" So I came with half of my wealth, and the Messenger of Allah () said: "What did you leave for your family?" I said: "The like of it." And Abu Bakr came with everything he had, so he said: "O Abu Bakr! What did you leave for your family?" He said: "I left Allah and His Messenger for them." I said: '[By Allah] I will never be able to beat him to something

3676. Narrated Jubair bin Mut'im:that a woman came to the Messenger of Allah () to speak to him about something. Then he ordered her with something, and she said: "What should I do O Messenger of Allah if I do not find you?" He said: "If you do not find me, then go to Abu Bakr

3677. Narrated Abu Salamah bin 'Abdur-Rahman:from Abu Hurairah, who said that the Messenger of Allah () said: "While a man was riding a cow it said: "I was not created for this, I was only created to till.'" So the Messenger of Allah () said: "I believe in that, myself, and Abu Bakr, 'Umar." Abu Salamah said: "And the two of them were not among the people that day [and Allah knows best]

3678. Narrated 'Aishah:that the Prophet () ordered the closing of all the gates, except for the gate of Abu Bakr. And there is a narration on this topic from Abu Sa'eed

3679. Narrated 'Aishah:that Abu Bakr entered upon the Messenger of Allah (), so he said: "You are Allah's 'Atiq from the Fire." From that day on he was called 'Atiq

3680. Narrated Abu Sa'eed Al-Khudri:that the Messenger of Allah () said: "There is no Prophet except that he has two ministers among the inhabitants of the heavens, and two ministers among the inhabitants of the earth. As for my two ministers from the inhabitants of the heavens, then they are Jibril and Mika'il, and as for my two ministers from the inhabitants of the earth, then they are Abu Bakr and 'Umar

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3681. Narrated Ibn 'Umar:that the Messenger of Allah () said: "O Allah! Honor Islam through the most dear of these two men to you: Through Abu Jahl or through 'Umar bin Al-Khattab." He said: "And the most dear of them to Him was 'Umar
3682. Narrated Nafi':from Ibn 'Umar, that the Messenger of Allah () said: "Indeed Allah has put the truth upon the tongue and in the heart of 'Umar." He said: "And Ibn 'Umar said: 'No affair occurred among the people, except that they said something about it, and 'Umar said something about it'" or he said - "Ibn Al-Khattab" - Kharijah (one of the narrators) had a doubt about it - "except that the Qur'an was revealed in line with what 'Umar had said
3683. Narrated Ibn 'Abbas:that the Prophet () said: "O Allah honor Islam through Abu Jahl bin Hisham or through 'Umar bin Al-Khattab." He said: "So it happened that 'Umar came the next day to the Messenger of Allah () and accepted Islam
3684. Narrated Jabir bin 'Abdullah:that 'Umar said to Abu Bakr: "O best of people after the Messenger of Allah (!)" So Abu Bakr said: "If you say that, then I have heard the Messenger of Allah () say: 'The sun has not risen upon a man better than 'Umar
3685. Narrated Muhammad bin Sirin:"I don't think that a man who degrades Abu Bakr and 'Umar loves the Prophet ()
3686. Narrated 'Uqbah bin 'Amir:that the Messenger of Allah () said: "If there was to have a Prophet after me, it would have been 'Umar bin Al-Khattab
3687. Narrated Ibn 'Umar:"The Messenger of Allah () said: 'I saw that I was brought a cup of milk, so I drank from it, and I gave my leftover to 'Umar bin Al-Khattab.' They said: 'So what did you interpret it as O Messenger of Allah?' He said: '(It is) Knowledge
3688. Narrated Anas:that the Prophet () said: "I entered Paradise and it was as if I was in a palace of gold. So I said: 'Whose palace is this?' They said: 'A youth's, from the Quraish.' So I thought that I was him. I said: 'And who is he?' They said: "'Umar bin Al-Khattab
3689. Narrated Abu Buraidah:"The Messenger of Allah () awoke in the morning and called for Bilal, then said: 'O Bilal! By what have you preceded me to Paradise? I have not entered Paradise at all, except that I heard your footsteps before me. I entered Paradise last night, and I heard your footsteps before me, and I came upon a square palace having balconies made of gold. So I said: 'Whose palace is this?' They said: 'A man among the Arabs.' So I said: 'I am an Arab, whose palace is this?' They said: 'A man among the Quraish.' So I said: 'I am from the Quraish, whose palace is this?' They said: 'A man from the Ummah of Muhammad ().' So I said: 'I am Muhammad, whose palace is this?' They said: 'Umar bin Al-Khattab's.' So Bilal said: 'O Allah's Messenger! I have never called the Adhan except that I prayed two Rak'ah, and I never committed Hadath except that I performed Wudu upon that, and I considered that I owed Allah two Rak'ah.' So the Messenger of Allah () said: 'For those two
3690. Narrated Buraidah:"The Messenger of Allah () went out for one of his expeditions, then when he came back, a black slave girl came to him and said: 'O Messenger of Allah! I took an oath that if Allah returned you safely, I would beat the Duff before you and sing.' So the Messenger of Allah () said to her: 'If you have taken an oath, then beat it, and if you have not then do not.' So she started to beat the Duff, and Abu Bakr entered while she was beating it. Then 'Ali entered while she was beating it, then 'Uthman entered while she was beating it. Then 'Umar entered, so she put the Duff under her, and sat upon it. So the Messenger of Allah () said: 'Indeed Ash-Shaitan is afraid of you O 'Umar! I was sitting while she beat it, and then Abu Bakr entered while she was beating it, then 'Ali entered while she was beating it, then 'Uthman entered while she was beating it, then when you entered O 'Umar and she put away the Duff
3691. Narrated 'Aishah:that the Messenger of Allah () was sitting and we heard a scream and the voices of children. So the Messenger of Allah () arose, and it was an Ethiopian woman, prancing around while the children played around her. So he said: 'O 'Aishah, come (and) see.' So I came, and I put my chin upon the shoulder of the Messenger of Allah () and I began to watch her from between his shoulder and his head, and he said to me: 'Have you had enough, have you had enough?'" She said: "So I kept saying: 'No,' to see my status with him. Then 'Umar appeared." She said: "So they dispersed." She said: "So the Messenger of Allah () said: 'Indeed I see the Shayatin among men and jinn have run from 'Umar.' She said: 'So I returned
3692. Narrated Ibn 'Umar:that the Messenger of Allah () said: "I am the first for whom the earth will split, then Abu Bakr, then 'Umar. Then the people of Al-Baqi; they will be gathered with me. Then I will await the people of Makkah until they are resurrected between the Two Sacred areas
3693. Narrated 'Aishah:that the Messenger of Allah () said: "Among the nations, there used to be Muhaddathun (those who were given understanding), and if there were one in my nation, it would be 'Umar bin Al-Khattab
3694. Narrated 'Abdullah bin Mas'ud:that the Prophet () said: "A man among the inhabitants of Paradise will appear before you." So Abu Bakr appeared. Then he said: "A man among the inhabitants of Paradise will appear before you." So 'Umar appeared
3695. Narrated Abu Hurairah:that the Prophet () said: "While a man was tending some of his sheep, a wolf came and took a sheep. So its owner came and retrieved it. The wolf said: 'What will you do for it on the Day of the Predator, the Day when there will be no shepherd for it other than me?'" The Messenger of Allah () said: "So I believe in that, I and Abu Bakr, and 'Umar." (One of the narrators) Abu Salamah said: "And the two of them were (present) not among the people that day
3696. Narrated Abu Hurairah [may Allah be pleased with him]:that the Messenger of Allah () was at Hira, him, Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah and Az-Zubair (may Allah be pleased with them all), and the boulder (mount Hira) shook. So the Prophet () said: "Be calm, for there is none upon you except a Prophet, or a Siddiq, or a martyr
3697. Narrated Anas:that the Messenger of Allah (), Abu Bakr, 'Umar, and 'Uthman climbed Uhud (mountain) and it shook them, so the Prophet of Allah () said:

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"Be firm O Uhud! For there is none upon you except a Prophet, a Siddiq, and two martyrs

3698. Narrated Talhah bin 'Ubaidullah:that the Messenger of Allah () said: "For every Prophet there is a friend (Rafiq), and my friend" - meaning in Paradise - "is 'Uthman

3699. Narrated Abu 'Abdur-Rahman As-Sulami:"When 'Uthman was besieged, he looked out over them from atop his house and said: 'I remind you by Allah. Do you know that when (mount) Hira shook, the Messenger of Allah () said: "Be firm O Hira! For there is none upon you except a Prophet, a Siddiq, and a martyr?"' They said: 'Yes.' He said: 'I remind you by Allah! Do you know that the Messenger of Allah () said, about the army of distress (Al-'Usrah): "Who will spend something which shall be accepted (by Allah)?"' And the people were struggling during difficult times, so I prepared that army?' They said: 'Yes.' Then he said: 'I remind you by Allah. Do you know that no one drank from the well of Rumah but have to pay for it, then I bought it and made it for the rich, the poor, and the wayfarer?' They said: 'O Allah! Yes!'" And he listed other things. This Hadith is Hasan Sahih Gharib from this route; as a narration of Abu 'Abdur-Rahman As-Sulami from 'Uthman

3700. Narrated 'Abdur-Rahman bin Khabbab:"I witnessed the Prophet () while he was exhorting support for the 'army of distress.' 'Uthman bin 'Affan stood and said: 'O Messenger of Allah! I will take the responsibility of one-hundred camels, including their saddles and water-skins, in the path of Allah.' Then he [()] again] urged support for the army. So 'Uthman [bin 'Affan] stood and said: 'O Messenger of Allah! I will take the responsibility of two-hundred camels, including their saddles and water-skins, in the path of Allah.' Then he [()] again] urged support for the army. So 'Uthman bin 'Affan stood and said: '[O Messenger of Allah] I will take the responsibility of three-hundred camels, including their saddles and water-skins, in the path of Allah.' So I saw the Messenger of Allah () descend from the Minbar while he was saying: 'It does not matter what 'Uthman does after this, it does not matter what 'Uthman does after this

3701. Narrated 'Abdur-Rahman bin Samurah:that 'Uthman went to the Prophet () with one-thousand Dinar" - Al-Hasan bin Waqi (one of the narrators) said: "And in another place in my book: 'In his garment when the 'army of distress' was being prepared. So he poured them into his lap.'" - 'Abdur-Rahman said: "So I saw the Prophet () turning them over in his lap, saying: 'Whatever 'Uthman does after today will not harm him,' two times

3702. Narrated Anas bin Malik:that when the Messenger of Allah () ordered the pledge of Ridwan, 'Uthman bin 'Affan was the messenger of the Messenger of Allah () to the people of Makkah. He said: "So the people gave the pledge." He said: "So the Messenger of Allah () said: 'Indeed 'Uthman is busy with the affair of Allah and the affair of His Messenger' then he () put one of his hands on the other. The hand of the Messenger of Allah () on behalf of 'Uthman, was better than their own hands for themselves

3703. Narrated Thumamah bin Hazn Al-Qushairi:"I was present at the house when 'Uthman appeared above them saying: 'Bring me your two companions who have gathered you against me.'" He said: "So they were brought as if they were two camels, or as if they were two donkeys." He said: "'Uthman appeared above them and said: 'I ask you by Allah and Islam! Do you know that the Messenger of Allah () came to Al-Madinah and there was no water in it that was sweet except the well of Rumah, so the Messenger of Allah () said: 'Who will purchase the well of Rumah and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?' So I bought it with the core of my wealth, and today you prevent me from drinking from it, so that I would have to drink from the water of the sea?' They said: 'O Allah! Yes!' He said: 'I ask you by Allah and Islam! Do you know that the Masjid, was insufficient for its people, so the Messenger of Allah () said: 'Who will purchase the land of the family of so-and-so, and add it to the Masjid in exchange for better than that in Paradise?' So I bought it with the core of my wealth, and today you prevent me from praying two Rak'ah in it?' They said: 'O Allah! Yes.' He said: 'I ask you by Allah and Islam! Do you know that I prepared the 'army of distress' from my wealth?' They said: 'O Allah! Yes!' Then he said: 'I ask you by Allah and Islam! Do you know that the Messenger of Allah () was on (mount) Thabir of Makkah, and with him was Abu Bakr, and 'Umar, and myself. The mountain began shaking until its rocks fell to its bottom.' He said: 'So he () stomped it with his foot and said: "Be still O Thabir! For there is none upon except a Prophet, a Siddiq and two martyrs?"' They said: 'O Allah! Yes!' He said: 'Allah is Great! Bear witness by the Lord of the Ka'bah that I am a martyr!' - three times

3704. Narrated Abu Al-Ash'ath As-Sana'ani:"Some people were delivering Khutbah in Ash-Sham, and among them were Companions of the Prophet (). So the last of them, a man called Murrah bin Ka'b, stood, and he said: 'If it were not for a Hadith I heard from the Messenger of Allah (), I would not have stood (to address you). He () mentioned the tribulations, and that they would be coming soon. Then a man who was concealed by a garment passed by. So he said: "This one will be upon guidance that day." So I went towards him, and it was 'Uthman bin 'Affan. I turned, facing him, and I said: "This one?" He said: "Yes

3705. Narrated 'Aishah:that the Prophet () said: "O 'Uthman! Indeed Allah may give you a shirt, and if they wish that you take it off, do not take it off for them

3706. Narrated 'Uthman bin 'Abdullah bin Mawhab:"A man among the people of Egypt performed Hajj to the House, and saw a group sitting, so he said: 'Who are these?' They said: 'The Quraish.' He said: 'So who is this old man?' They said: 'Ibn 'Umar.' So he went to him and said: 'I will ask you about something, so inform me. I ask you by Allah! By the sanctity of this House! Do you know that 'Uthman fled on the Day of (the battle of) Uhud?' He said: 'Yes.' He said: 'Do you know that he was absent from the Pledge of Ar-Ridwan, that he did not witness it?' He said: 'Yes.' He said: 'Do you know that he was absent on the Day of (the battle of) Badr and did not participate in it?' He said: 'Yes.' So he said: 'Allah is Great' So Ibn 'Umar said to him: 'Come, so I can clarify to you what you have asked about. As for his fleeing on the Day of (the battle of) Uhud, then I bear witness that Allah has pardoned him and forgiven him. As for his being absent on the Day of (the battle of) Badr, then he was married to the daughter of the Messenger of Allah (). So the Messenger of Allah () said to him: "You have the reward of a man who participated in (the battle of) Badr, and his share (spoils of war)." [And he ordered him to stay behind with her, as she was ill]. As for his being absent from the Pledge of Ar-Ridwan, then if there was anyone more revered in Makkah than 'Uthman, then the Messenger of Allah () would have sent him instead of 'Uthman.

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The Messenger of Allah (ﷺ) sent 'Uthman [to Makkah], and the Pledge of Ar-Ridwan was after 'Uthman had departed for Makkah." He said: "So the Messenger of Allah (ﷺ) said with his right hand: "This is the hand of 'Uthman," and he put it upon his own hand, and said: "This is for 'Uthman.'" He said to him: "Go now, and take this (clarification) with you

3707. Narrated Ibn 'Umar:"While the Messenger of Allah (ﷺ) was alive, we used to say: 'Abu Bakr, and (then) 'Umar, and (then) 'Uthman

3708. Narrated Ibn 'Umar:that the Messenger of Allah (ﷺ) mentioned the Fitnah and said: "This one will be wrongfully killed during it," about 'Uthman bin 'Affan [may Allah be pleased with him]

3709. Narrated Jabir:that the Prophet (ﷺ) was brought the body of a deceased man, to perform Salat for him, but he did not pray over him. It was said: "O Messenger of Allah! We have not seen you avoiding prayer over anyone before this?" He said: "He used to hate 'Uthman, so Allah hates him

3710. Narrated Abu Musa Al-Ash'ari:"I went with the Prophet (ﷺ) and he entered a garden of the Ansar, and he relieved himself. He said to me: 'O Abu Musa! Watch the gate for me, and do not let anyone enter except with permission.' Then a man came and knocked at the gate, so I said: 'Who is it?' He said: 'Abu Bakr.' So I said: 'O Messenger of Allah (ﷺ)! It is Abu Bakr asking permission?' He said: 'Give him permission and give him the glad tidings of Paradise.' So he entered, and I gave him the glad tidings of Paradise. Another man came and knocked at the gate. I said: 'Who is it?' He said: "'Umar.' So I said: 'O Messenger of Allah (ﷺ)! It is 'Umar asking permission?' He said: 'Open it for him, and give him the glad tidings of Paradise.' I opened [the gate], he entered, and I gave him the glad tidings of Paradise. Then another man knocked at the gate. I said: 'Who is it?' So he said: "Uthman.' I said: 'O Messenger of Allah! It is 'Uthman asking permission.' He said: 'Open it for him, and give him the glad tidings of Paradise due to a calamity that will befall him

3711. Narrated Abu Sahlah:"The day of the house (when he was besieged), 'Uthman said: 'Indeed the Messenger of Allah (ﷺ) took a covenant from me, and I will abide by it

3712. Narrated 'Imran bin Husain:that the Messenger of Allah (ﷺ) dispatched an army and he put 'Ali bin Abi Talib in charge of it. He left on the expedition and he entered upon a female slave. So four of the Companions of the Messenger of Allah (ﷺ) scolded him, and they made a pact saying: "[If] we meet the Messenger of Allah (ﷺ) we will inform him of what 'Ali did." When the Muslims returned from the journey, they would begin with the Messenger of Allah (ﷺ) and give him Salam, then they would go to their homes. So when the expedition arrived, they gave Salam to the Prophet (ﷺ), and one of the four stood saying: "O Messenger of Allah! Do you see that 'Ali bin Abi Talib did such and such." The Messenger of Allah (ﷺ) turned away from him. Then the second one stood and said as he said, and he turned away from him. Then the third stood before him, and said as he said, and he turned away from him. Then the fourth stood and said as they had said. The Messenger of Allah (ﷺ) faced him, and the anger was visible on his face, he said: "What do you want from 'Ali?! What do you want from 'Ali?! What do you want from 'Ali?! Indeed 'Ali is from me, and I am from him, and he is the ally of every believer after me

3713. Narrated Abu Sarihah, or Zaid bin Arqam - Shu'bah had doubt:from the Prophet (ﷺ): "For whomever I am his Mawla then 'Ali is his Mawla

3714. Narrated 'Ali bin Abi Talib:that the Messenger of Allah (ﷺ) said: "May Allah have mercy upon Abu Bakr, he married me to his daughter, and he carried me to the land of Hijrah, and he freed Bilal with his wealth. May Allah have mercy upon 'Umar, he says the truth even if it is sour. The truth caused him to be left without a friend. May Allah have mercy upon 'Uthman, the angels are shy of him. May Allah have mercy upon 'Ali. O Allah! Place the truth with him wherever he turns

3715. Narrated Rib'i bin Hirash:"At Ar-Rahbah, 'Ali narrated to us: 'On the Day of (the Pledge of) Hudaibiyah, some people from the idolaters came out to us. Among them was Suhail bin 'Amr, and some people among the heads of the idolaters. They said: "O Messenger of Allah! People among our fathers, brothers, and slaves have come to you, and they have no knowledge of the religion, rather they came fleeing from our wealth and property, so return them to us. If they do not have knowledge of the religion, then we will teach them." So the Prophet (ﷺ) said: "O people of Quraish, you will desist, or Allah will send upon you one who will chop your necks with the sword over the religion. Allah has tested their hearts regarding faith." They said: "Who is he O Messenger of Allah?" Abu Bakr said to him: "Who is he O Messenger of Allah?" 'Umar said to him: "Who is he O Messenger of Allah?" He said: "He is the one repairing the sandals." - And he had given 'Ali his sandals to repair them. - He said: "Then 'Ali turned to us and said: 'Indeed the Messenger of Allah (ﷺ) said: "Whoever lies upon me intentionally, then let him take his seat in the Fire

3716. Narrated Al-Bara bin 'Azib:that the Prophet (ﷺ) said to 'Ali bin Abi Talib: "You are from me, and I am from you." And there is a story along with this Hadith

3717.

3718. Narrated Buraidah:that the Messenger of Allah (ﷺ) said: "Indeed Allah has ordered me to love four, and He informed me that He loves them." It was said: "O Messenger of Allah! Name them for us." He said: "'Ali is among them," saying that three times, "And Abu Dharr, Al-Miqdad, and Salman. And He ordered me to love them, and He informed me that He loves them

3719. Narrated Hubshi bin Junadah:that the Messenger of Allah (ﷺ) said: "'Ali is from me and I am from 'Ali. And none should represent me except myself or 'Ali

3720. Narrated Ibn 'Umar:that the Messenger of Allah (ﷺ) made bonds of brotherhood among his Companions. So 'Ali came crying saying: "O Messenger of Allah! You have made a bond of brotherhood among your Companions, but you have not made a bond of brotherhood with me and anyone." So the Messenger of Allah (ﷺ) said to him: "I am your brother, in this life and the next

3721. Narrated Anas bin Malik:"There was a bird with the Prophet (ﷺ), so he said: 'O Allah, send to me the most beloved of Your creatures to eat this bird with me.' So 'Ali came and ate with him

3722. Narrated 'Ali:"When I would ask the Messenger of Allah (), he would give me, and when I would be silent, he would initiate (speech or giving) with me

Chapters on Tafsir

3723. Narrated 'Ali:that the Messenger of Allah () said: "I am the house of wisdom, and 'Ali is its door

Chapters on Virtues

3724. Narrated 'Amir bin Sa'd bin Abi Waqqas:from his father, saying "Mu'awiyah bin Abu Sufyan ordered Sa'd, saying 'What prevented you from reviling Abu Turab?' He said: 'Three things that I remember from the Messenger of Allah () prevent me from reviling him. That I should have even one those things is more beloved to me than red camels. I heard the Messenger of Allah () speaking to 'Ali, and he had left him behind in one of his battles. So 'Ali said to him: "O Messenger of Allah! You leave me behind with women and children?" So the Messenger of Allah () said to him: "Are you not pleased that you should be in the position with me that Harun was with Musa? Except that there is no Prophethood after me?" And on the Day of (the battle of) Khaibar, I heard him saying: "I shall give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him." So we all waited for that, then he said: "Call 'Ali for me." He said: 'So he came to him, and he had been suffering from Ramad (an eye condition), so he () put spittle in his eye and gave the banner to him, then Allah granted him victory. And when this Ayah was revealed: 'Let us call our sons and your sons, our women and your women...' (3:61) the Messenger of Allah () called 'Ali, Fatimah, Hasan, and Husain and said: "O Allah, these are my family

3725. Narrated Al-Bara:"The Prophet () dispatched two armies and put 'Ali bin Abi Talib in charge of one of them, and Khalid bin Al-Walid in charge of the other. He said: "When there is fighting, then (the leader is) 'Ali." He said: "So 'Ali conquered a fortress and took a slave girl. So Khalid sent me with a letter to the Prophet () complaining about him. So I came to the Prophet () and he read the letter and his color changed, then he said: 'What is your view concerning one who loves Allah and His Messenger, and Allah and His Messenger love him.'" He said: "I said: 'I seek refuge in Allah from the wrath of Allah and the anger of His Messenger, and I am but a Messenger.' So he became silent

3726. Narrated Jabir:"The Messenger of Allah () called 'Ali on the Day (of the battle) of At-Ta'if, and spoke privately with him, so the people said: 'His private conversation with his cousin has grown lengthy.' So the Messenger of Allah () said: 'I did not speak privately with him, rather Allah spoke privately with him

3727. Narrated Abu Sa'eed:that the Messenger of Allah () said to 'Ali: "O 'Ali! It is not permissible for anyone to be Junub in this Masjid except for you and I

3728. Narrated Anas bin Malik:"The advent of the Prophet () was on Monday and 'Ali performed Salat on Tuesday

3729. Narrated 'Ali:"When I would ask the Messenger of Allah SAW he would give me, and when I would be silent, he would initiate (speech or giving) with me

3730. Narrated Jabir bin 'Abdullah:that the Prophet () said to 'Ali: "You are to me in the position that Harun was to Musa, except that there is no Prophet after me

3731. Narrated Sa'd bin Abi Waqqas:that the Prophet () said to 'Ali, "You are to me, in the position that Harun was to Musa, [except that there is no Prophet after me]

3732. Narrated Ibn 'Abbas:"The Prophet () ordered that the gates be closed, except the gate of 'Ali

3733. Narrated 'Ali bin Husain:from his father, from his grandfather, 'Ali bin Abi Talib: "The Prophet () took Hasan and Husain by the hand and said: 'Whoever loves me and loves these two, and their father and mother, he shall be with me in my level on the Day of Judgement

3734. Narrated Ibn 'Abbas:"The first to perform Salat was 'Ali

3735. Narrated a man from the Ansar:that Zaid bin Al-Arqam said: "The first to accept Islam was 'Ali." 'Amr bin Murrah said: "So I mentioned that to Ibrahim An-Nakha'i, so he rejected that and said: 'The first to accept Islam was Abu Bakr As-Siddiq

3736. Narrated 'Ali:"The Prophet () - the Unlettered Prophet - exhorted me (saying): 'None loves you except a believer and none hates you except a hypocrite.'" 'Adi bin Thabit (a narrator) said: "I am from the generation whom the Prophet () supplicated for

3737. Narrated Umm 'Atiyyah:"The Prophet () sent an army in which was 'Ali." She said: "While he was raising his hands, I heard the Messenger of Allah () saying: 'O Allah! Do not cause me to die until You allow me to see 'Ali

3738. Narrated 'Abdullah bin Az-Zubair:that Az-Zubair said: "On the Day of (the battle of) Uhud, the Messenger of Allah () wore two coats of mail. He tried to get up on a boulder, but was not able to, so Talhah squatted under him, lifting the Prophet () upon it, such that he could sit on the boulder. So he said: 'It (Paradise) is obligatory for Talhah

3739. Narrated Jabir bin 'Abdullah:that the Messenger of Allah () said: "Whoever would be pleased to look at a martyr walking upon the face of the earth, then let him look at Talhah bin 'Ubaidullah

3740. Narrated Musa bin Talhah:"I entered upon Mu'awiyah and he said: 'Shall I not give you some good news?' I said: 'Of course!' He said: 'I heard the Messenger of Allah () saying: 'Talhah is among those who fulfilled their vow (referring to 33:)

3741. Narrated 'Ali bin abi Talib:"My ear heard from the mouth of the Messenger of Allah (), while he was saying: 'Talhah and Az-Zubair are my neighbors in Paradise

Jami' at-Tirmidhi

3742. Narrated Musa and 'Eisa, the sons of Talhah:from their father: "The Companions of the Prophet () said, to an unknowing Bedouin man: 'Ask him who it is that has fulfilled his vow.' They were not in the habit of asking him questions out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him, but he turned away from him. Then I stood looking from the door of the Masjid, while I was wearing a green garment, and I saw the Prophet (), he said: 'Where is the one who was asking about the one who fulfilled his vow?' The Bedouin said: 'Here I am O Messenger of Allah!' The Messenger of Allah () said: 'This is one who has fulfilled his vow'

3743. Narrated 'Abdullah bin Az-Zubair:from Az-Zubair, who said: "The Messenger of Allah () gathered together his parents for me the Day of Quraizah, (i.e. the battle of Ahzab) and said: 'May my mother and father be ransomed for you

3744. Narrated 'Ali bin Abi Talib [may Allah be pleased with him]:that the Messenger of Allah () said: "Indeed, every Prophet has a Hawari, and my Hawari is Az-Zubair bin Al-'Awwam

3745. Narrated Jabir [may Allah be pleased with him]:that the Messenger of Allah () said: "Indeed, every Prophet has a Hawari and, [indeed], my Hawari is Az-Zubair [bin Al-'Awwam]." And Abu Na'im added in it: "On the Day of Al-Ahzab, he () said: 'Who will bring us news about their party?' Az-Zubair said: 'I will.' He said it three times. Az-Zubair said (each time): 'I will

3746. Narrated Hisham bin 'Urwah:"On the Day of (the battle of) Al-Jamal, Az-Zubair exhorted his son 'Abdullah, saying: 'There is not a part of me except that it has been injured while with the Messenger of Allah (),' until that ended with his private parts

3747. Narrated 'Abdur-Rahman bin 'Awf:that the Messenger of Allah () said: "Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, 'Abdur-Rahman bin 'Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sa'eed bin Zaid is in Paradise, and Abu 'Ubaidah bin Al-Jarrah is in Paradise

3748. Narrated 'Abdur-Rahman bin Humaid:from his father, that Sa'eed bin Zaid reported to him, while in a group of people, that the Messenger of Allah () said: "Ten are in Paradise: Abu Bakr is in Paradise, 'Umar is in Paradise. 'Ali and 'Uthman are in Paradise. Az-Zubair and Talhah, 'Abdur-Rahman, Abu 'Ubaidah and Sa'd bin Abi Waqqas" - He said: "So he counted these nine and was silent concerning the tenth - so the people said: 'We implore you by Allah, O Abu Al-A'war, who is the tenth?' He said: 'You have implored me by Allah. Abu Al-A'war is in Paradise.'" [Abu 'Eisa] said: [Abu Al-A'war] he is Sa'eed bin Zaid bin 'Amr bin Nufail. I heard Muhammad saying: "It is more correct than the first Hadith

3749. Narrated Abu Salamah:from 'Aishah that the Messenger of Allah () used to say: "Indeed your affair [feminine plural: referring to the wives of the Prophet ()] is from that which concerns me after me, and none shall be able to be patient concerning you except the patient ones." He said: "Then 'Aishah said: 'So may Allah give your father drink from the Salsabil of Paradise" intending 'Abdur-Rahman bin 'Awf (Abu Salamah is the son of 'Abdur-Rahman bin 'Awf). And he had maintained ties with the wives of the Prophet () with property that had been sold for forty-thousand

3750. Narrated Abu Salamah:that 'Abdur-Rahman bin 'Awf left a garden for the Mothers of the Believers that was sold for four-hundred thousand

3751. Narrated Sa'd:that the Messenger of Allah () said: "O Allah, respond to Sa'd when he supplicates to You

3752. Narrated Jabir bin 'Abdullah:"Sa'd came, so the Prophet () said: "This is my maternal uncle, so let a man show me his maternal uncle

3753. Narrated 'Ali:"The Messenger of Allah () did not mention both (his) parents for anyone except Sa'd bin Abi Waqqas. On the Day of (the battle of) Uhud he said: 'Shoot, may my father and mother be ransomed for you.' And he said to him: 'Shoot O young man

3754. Narrated Sa'd bin Abi Waqqas:"The Messenger of Allah () mentioned both of his parents for me on the Day of Uhud

3755. Narrated 'Ali bin Abi Talib:"I never heard the Prophet () mentioning both of his parents being ransomed for anyone except for Sa'd. On the Day of Uhud, I heard him saying: 'Shoot, Sa'd, may my father and mother be ransomed for you

3756. Narrated 'Aishah:"The Messenger of Allah () did not sleep one night upon arriving in Al-Madinah. So he said: 'If only a righteous man would guard me tonight.'" She said: "So we were like that, when we heard the clanging of weapons. He said: 'Who is this?' So he said: 'Sa'd bin Abi Waqqas.' So the Messenger of Allah () said: 'What has brought you?' Sa'd said: 'Fear for the Messenger of Allah () came upon me, so I came to protect him.' So the Messenger of Allah () supplicated for him, then slept

3757. Narrated 'Abdullah bin Zalim Al-Mazini:that Sa'eed bin Zaid bin 'Amr bin Nufail said: "I bear witness for nine people, that they are in Paradise, and if I were to bear witness for a tenth, I would not be sinful." It was said: "How is that?" He said: "We were with the Messenger of Allah () at (mount) Hira when he said, 'Be firm, Hira! There is not upon you any but a Prophet, or a Siddiq, or a martyr.'" It was said: "And who were they?" He said: "The Messenger of Allah (), Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, Az-Zubair, Sa'd, and 'Abdur-Rahman bin 'Awf." It was said: "And who is the tenth?" He said: "Me

3758.

3759.

3760. Narrated 'Ali:that concerning Al-'Abbas, the Prophet () said to 'Umar: "Indeed, the uncle of a man is the Sinw of his father." And 'Umar had spoken to him concerning his charity

3761. Narrated Abu Hurairah:that the Prophet () said: "Al-'Abbas is the uncle of the Messenger of Allah (), and indeed, the uncle of a man is the Sinw of his

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father or from the Sinw of his father

3762. Narrated Ibn 'Abbas:"The Messenger of Allah () said to Al-'Abbas: 'On the night of Monday, come to me, you and your offspring, so that I may supplicate for them with a supplication that Allah will benefit you and your children by.' So he went, and we went with at night, so he () covered us in a Kisah (shawl), then said: 'O Allah, forgive Al-'Abbas and his offspring, for what is open and what is secret, with a forgiveness that does not leave any sins. O Allah! Take care of him concerning the affair of his offspring

3763. Narrated Abu Hurairah:that the Messenger of Allah () said: "I saw Ja'far flying in Paradise with the angels

3764. Narrated Abu Hurairah:"None has put on sandals - nor worn them, nor ridden a mount, nor a Kur, after the Messenger of Allah () - better than Ja'far [bin Abi Talib]

3765. Narrated Al-Bara bin 'Azib:that the Prophet () said to Ja'far bin Abi Talib: "You share similarity with me in appearance and in character

3766. Narrated Abu Hurairah:"I used to ask a man from among the Companions of the Prophet () concerning Ayat of the Qur'an which I would be more knowledgeable about than him, so that he might inform me something (more about them). So when I would ask Ja'far bin Abi Talib, he would not answer me until he would go with me to his place and say to his wife: 'O Asma, give us some food.' Once she had given us some food, he would answer me. And Ja'far used to love the poor and sit with them, and speak with them, and they would speak with him, so the Messenger of Allah () used to call him Abu Al-Masakin (the Father of the Poor)

3767. Narrated Abu Hurairah:"We used to call Ja'far bin Abi Talib the Father of the Poor, so when we used to come to him, he would draw us close to him as long as he was present. One day we came to him, and he did not find anything with him, so he brought a jar of honey and broke it, so we began to lick out of it

3768. Narrated Abu Sa'eed:that the Messenger of Allah () said: "Al-Hasan and Al-Husain are the chiefs of the youths of Paradise

3769. Narrated Usamah bin Zaid:"I came to the Prophet () one night concerning some need, so the Prophet () came out while he was covering up something, and I did not know what it was. Once I had tended to my need, I said: 'What is this that you were covering up?' So he uncovered it, and I found it was Hasan and Husain [peace be upon them] upon his hips. So he said: 'These are my two sons, and the sons of my daughter. O Allah! Indeed, I love them, so love them, and love those who love them

3770. Narrated 'Abdur-Rahman bin Abu Nu'm:that a man from the people of Al-'Iraq asked Ibn 'Umar about the blood of a gnat that gets on the clothes. Ibn 'Umar said "Look at this one, he asks about the blood of a gnat while they killed the son of the Messenger of Allah (!) And I heard the Messenger of Allah () said: 'Indeed Al-Hasan and Al-Husain - they are my two sweet basils in the world

3771. Narrated Salma:"I entered upon Umm Salamah while she was crying, so I said: 'What causes you to cry?' She said: 'I saw the Messenger of Allah - that is, in a dream - and there was was dirt on his head and his beard. so I said: "What is wrong with you, O Messenger of Allah?" He said: 'I just witnessed the killing of Al-Husain

3772. Narrated Anas bin Malik:That the Messenger of Allah () was asked: "Which of the people of your house are most beloved to you?" He said: "Al-Hasan and Al-Husain." And he used to say to Fatimah: "Call my two sons for me so that I may smell them." And he would hug them

3773. Narrated Abu Bakrah:that the Messenger of Allah () ascended the Minbar and said: "Indeed, this son of mine is a chief, Allah shall bring peace between two [tremendous] parties through his hands

3774. Narrated Buraidah:"The Messenger of Allah () was delivering a Khutbah to us when Al-Hasan and Al-Husain [peace be upon them] came, wearing red shirts, walking and falling down. So the Messenger of Allah () descended from the Minbar and carried them, and placed them in front of him. Then he said: 'Allah spoke the Truth: Indeed, your wealth and your children are a trial (64:15). I looked at these two children walking and falling down, and I could not bear patiently anymore until I interrupted my talk and picked them up

3775. Narrated Ya'la bin Murrah:that the Messenger of Allah () said: "Husain is from me, and I am from Husain. Allah loves whoever loves Husain. Husain is a Sibt among the Asbat." [Asbat, plural of Sibt: A great tribe. Meaning, Al-Husain would have many offspring, such that they would become a great tribe. And this has indeed occurred. See Tuhfat Al-Ahwadhi]

3776. Narrated Anas bin Malik:"None of them used to resemble the Messenger of Allah () more than Al-Hasan bin 'Ali

3777. Narrated Abu Juhaifah:"I saw the Messenger of Allah (), and Al-Hasan bin 'Ali used to resemble him

3778. Narrated Anas bin Malik:"I was with Ibn Ziyad and the head of Al-Husain was brought. He began to poke it in the nose with a stick that he had, saying: 'I do not see the like of this as beautiful, why is he mentioned as such?'" He said: "I said: 'Behold, he was of the closest of them in resemblance to the Messenger of Allah ()

3779. Narrated 'Ali:said: "Al-Hasan is greater in resemblance to the Messenger of Allah () with regards to what is between the chest and the head, and Al-Husain is greater in resemblance to the Messenger of Allah () with regards to what is below that

3780. Narrated 'Umarah bin 'Umair:"When the heads of 'Ubaidullah bin Ziyad and his companions were brought, they were stacked in the Masjid at Ar-Rahbah. So I came to them and they were saying: 'It has come, it has come.'" And behold, there was a snake going between the heads, until it entered the nostrils of

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'Ubaidullah bin Ziyad, and it remained there momentarily, then left and went until it had disappeared. Then they said: 'It has come, it has come.' So it did that two or three times

3781. Narrated Hudhaifah : "My mother asked me: 'When is your planned time - meaning with the Prophet (ﷺ)?' So I said: 'I have not had a planned time to see him since such and such time.' She rebuked me, so I said to her: 'Let me go to the Prophet (ﷺ) so that I may perform Maghrib (prayer) with him, and ask him to seek forgiveness for you and I.' So I came to the Prophet (ﷺ), and I prayed Maghrib with him, then he prayed until he prayed Al-'Isha. Then he turned, and I followed him, and he heard my voice, and said: 'Who is this? Hudhaifah?' I said: 'Yes.' He said: 'What is your need, may Allah forgive you and your mother?' He said: 'Indeed, this is an angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me the glad tidings that Fatimah is the chief of the women of Paradise, and that Al-Hasan and Al-Husain are the chiefs of the youths of the people of Paradise'

3782. Narrated Al-Bara: that the Prophet (ﷺ) saw Hasan and Husain, so he said: "O Allah, I love them, so love them"

3783. Narrated Al-Bara bin 'Azib: "I saw the Prophet (ﷺ) placing Al-Hasan bin 'Ali upon his shoulder while saying: 'O Allah, I love him, so love him"

3784. Narrated Ibn 'Abbas: that the Messenger of Allah (ﷺ) was carrying Al-Hasan bin 'Ali upon his shoulder, so a man said: "What an excellent mount you are riding, O child." So the Prophet (ﷺ) said: "And what an excellent rider he is"

3785. Narrated Al-Musayyab bin Najabah: "Ali bin Abi Talib said: 'The Prophet SAW said: "Indeed every Prophet is given seven select attendants" - or he said: "guards" - "and I was given fourteen." We said: "Who are they?" He said: 'Myself, my two sons (Al-Hasan and Al-Husain), Ja'far, Hamzah, Abu Bakr, 'Umar, Mus'ab bin 'Umair, Bilal, Salman, 'Ammar, Al-Miqdad, Hudhaifah, Abu Dharr, and 'Abdullah bin Mas'ud"

3786. Narrated Jabir bin 'Abdullah: "I saw the Messenger of Allah during his Hajj, on the Day of 'Arafah. He was upon his camel Al-Qaswa, giving a Khutbah, so he said: 'O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allah and my family, the people of my house"

3787. Narrated 'Umar bin Abi Salamah - the step-son of the Prophet (ﷺ): "When these Ayat were revealed to the Prophet (ﷺ): 'Allah only wishes to remove the Rijs from you, O members of the family, and to purify you with a thorough purification...' (33:33) in the home of Umm Salamah, he called for Fatimah, Hasan, Husain, and wrapped them in a cloak, and 'Ali was behind him, so he wrapped him in the cloak, then he said: 'O Allah! These are the people of my house, so remove the Rijs from them, and purify them with a thorough purification.' So Umm Salamah said: 'And am I with them O Messenger of Allah?' He said: 'You are in your place, and you are more virtuous to me"

3788. Narrated Zaid bin Arqam, may Allah be pleased with both of them: that the Messenger of Allah (ﷺ) said: "Indeed, I am leaving among you, that which if you hold fast to them, you shall not be misguided after me. One of them is greater than the other: The Book of Allah is a rope extended from the sky to the earth, and my family - the people of my house - and they shall not split until they meet at the Hawd, so look at how you deal with them after me"

3789. Narrated Ibn 'Abbas: that the Messenger of Allah (ﷺ) said: "Love Allah for what He nourishes you with of His Blessings, love me due to the love of Allah, and love the people of my house due to love of me"

3790. Narrated Anas bin Malik: that the Messenger of Allah (ﷺ) said: "The most merciful of my nation to my nation is Abu Bakr, and the most severe of them concerning the order of Allah is 'Umar, and the most truly modest of them is 'Uthman bin 'Affan. The most knowledgeable of them concerning the lawful and unlawful is Mu'adh Bin Jabal, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thabit, the best reciter (of the Qur'an) among them is Ubayy bin Ka'b, and every nation has a trustworthy one, and the trustworthy one of this nation is Abu 'Ubaidah Bin Al-Jarrah"

3791. Narrated Anas bin Malik: that the Messenger of Allah (ﷺ) said: "The most merciful of my nation to my nation is Abu Bakr, and the most severe of them concerning the order of Allah is 'Umar, and the most truly modest of them is 'Uthman bin 'Affan. The best reciter (of the Qur'an) among them is Ubayy bin Ka'b, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thabit, the most knowledgeable of them concerning the lawful and the unlawful is Mu'adh bin Jabal. Truly, every nation has a trustworthy one, and the trustworthy one of this nation is Abu 'Ubaidah bin Al-Jarrah"

3792. Narrated Anas bin Malik: that the Messenger of Allah (ﷺ) said to Ubayy bin Ka'b: "Indeed Allah ordered me to recite to you: Those who disbelieve were not going to... (98:1) He said: "And He named me?" He said: "Yes." So he wept"

3793. Narrated Ubayy bin Ka'b: that the Messenger of Allah (ﷺ) said to him: "Indeed, Allah ordered me to recite to you, so he recited in it: "Those who disbelieve from amongst the People of the Book were not going to..." (And he) also recited in it, "Indeed, the religion with Allah is Al-Hanafiyyah, the Muslim, not Judaism, nor Christianity, whoever does good, it shall not be rejected from him." And he recited to him: "And if the son of Adam had a valley-full of wealth, he would seek a second, and if he had a second, he would seek a third, and nothing fills the belly of the son of Adam except for dirt. And Allah pardons those who repent"

3794. Narrated Qatadah: that Anas bin Malik said: "Four gathered the Qur'an during the time of the Messenger of Allah (ﷺ), all of them are from the Ansar: Ubayy bin Ka'b, Mu'adh bin Jabal, Zaid bin Thabit, and Abu Zaid." I said to Anas: "Who is Abu Zaid?" He said: "One of my uncles"

3795. Narrated Abu Hurairah: narrated that the Messenger of Allah (ﷺ) said: "What an excellent man is Abu Bakr, what an excellent man is 'Umar, what an excellent man is Abu 'Ubaidah bin Al-Jarrah, what an excellent man is Usaid bin Hudair, what an excellent man is Thabit bin Qais bin Shammas, what an excellent man is Mua'dh bin Jabal, and what an excellent man is Mu'adh bin 'Amr bin Al-Jamuh"

3796. Narrated Hudhaifah bin Al-Yaman: that Al-'Aqib and As-Sayyid (two of the leaders of the Christians of Najran) came to the Prophet (ﷺ) and said: "Send with us"

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your trustworthy one." He said: "I shall send with you a trustworthy one who is truly a trustworthy one." So the people desired that, and he sent Abu 'Ubaidah, may Allah be pleased with him

3797. Narrated Anas bin Malik:that the Messenger of Allah () said: 'Indeed, Paradise longs for three: 'Ali, 'Ammar, and Salman

3798. Narrated 'Ali:that 'Ammar bin Yasir came seeking permission to enter upon the Prophet () so he said: 'Permit him, greetings to the pure one, the purified

3799.

3800. Narrated Abu Hurairah:that the Messenger of Allah () said: "Rejoice, 'Ammar, the transgressing party shall kill you

3801. Narrated 'Abdullah bin 'Amr:that the Messenger of Allah () said: "There is no one more truthful, that the sky has shaded and the earth has carried, than Abu Dharr

3802. Narrated Abu Dharr:that the Messenger of Allah () said: "There is no one more truthful in speech, nor in fulfilling of promises, that sky has covered and the earth has carried, than Abu Dharr, the likeness of 'Eisa bin Mariam." So 'Umar bin Al-Khattab said, as if out of envy: "So do you acknowledge that for him, O Messenger of Allah?" He said: "Yes, so acknowledge it

3803. Narrated 'Abdul-Malik bin 'Umair:from the nephew of 'Abdullah bin Salam who said: "When they were about to kill 'Uthman, 'Abdullah bin Salam came and 'Uthman said to him: 'What did you come for?' He said: 'I came to assist you.' He said: 'Go to the people to repel their advances against me. For verily your going is better to me than your entering here.' So 'Abdullah went to the people and said: 'O you people! During Jahiliyyah I was named so-and-so, then the Messenger of Allah () named me 'Abdullah, and some Ayat from the Book of Allah were revealed about me. (The following) was revealed about me: "A witness from among the Children of Isra'il has testified to something similar and believed while you rejected. Verily, Allah does not guide the wrongdoing people. (46:10)" [And (the following) was revealed about me:] "Sufficient as a witness between me and you is Allah, and those too who have knowledge of the Scripture. (13:43)" Allah has sheathed the sword from you and the angels are your neighbors in this city of yours, the one in which the Revelation came to the Messenger of Allah (). But by Allah! (Fear) Allah regarding this man; if you kill him, then by Allah! If you kill him, then you will cause the angels to remove your goodness from you, and to raise Allah's sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection.'" He said: "They said: 'Kill the Jew and kill 'Uthman

3804. Narrated Yazid bin 'Umairah:"When death was upon Mu'adh bin Jabal, it was said to him: 'O Abu 'Abdur-Rahman, advise us.' He said: 'Sit me up.' So he said: 'Indeed, knowledge and faith are at their place, whoever desires them shall find them.' He said that three times. 'And seek knowledge from four men: 'Uwaimir Abu Ad-Darda, with Salman Al-Farisi, with 'Abdullah bin Mas'ud, and with 'Abdullah bin Salam who used to be a Jew and then accepted Islam. For indeed, I heard the Messenger of Allah () saying, "Indeed he is the tenth of ten in Paradise

3805. Narrated Ibn Mas'ud:that the Messenger of Allah () said: "Take as examples the two after me from my Companions, Abu Bakr and 'Umar. And act upon the guidance of 'Ammar, and hold fast to the advice of Ibn Mas'ud

3806. Narrated Abu Musa:"My brother and I arrived from Yemen, and we did not see a period except that we thought 'Abdullah bin Mas'ud was a man from the people of the house of the Prophet (), due to what we would see of him entering, and his mother's entering, upon the Prophet ()

3807. Narrated 'Abdur-Rahman bin Yazid:"We came to Hudhaifah and said: 'Inform us of the closest to the Messenger of Allah () in guidance and conduct, so that we may take from him and hear from him.' He said: 'The closest of the people in guidance, conduct, and character used to be 'Abdullah bin Mas'ud, until he would hide from us in his house. And the guarded ones (guarded by Allah from straying in word and deed) from the Companions of Muhammad () know that Ibn Umm 'Abd (a nickname for 'Abdullah bin Mas'ud) is from among the most intimately close to Allah of them

3808. Narrated 'Ali:that the Messenger of Allah () said: "If I was going to appoint anyone of them as a leader without any consultation, I would appoint Ibn Umm 'Abd over them

3809. Narrated 'Ali:that the Messenger of Allah () said: "If I was going to appoint anyone as a leader without any consultation, I would appoint Ibn Umm 'Abd

3810. Narrated 'Abdullah bin 'Amr:that the Messenger of Allah () said: "Take the Qur'an from four: From Ibn Mas'ud, Ubayy bin Ka'b, Mu'adh bin Jabal, and Salim the freed slave of Abu Hudhaifah

3811. Narrated Khaithamah bin Abi Sabrah:"I came to Al-Madinah, so I asked Allah to make it easy for me to sit with one who is righteous. He made Abu Hurairah accessible to me, so I sat with him and said to him: 'Indeed, I asked Allah to make it easy for me to sit with one who is righteous, and it is to you that I was guided.' So he said to me: 'From where are you?' I said: 'From the people of Al-Kufah, I came to search out good and to seek it.' So he said: 'Is there not among you Sa'd bin Malik whose supplication is answered, Ibn Mas'ud, the one who used to carry the water for purification and the sandals of the Messenger of Allah (), and Hudhaifah, the keeper of the secrets of the Messenger of Allah (), and 'Ammar whom Allah has guarded from Shaitan upon the tongue of His Prophet, and Salman the companion of the Two Books?

3812. Narrated Hudhaifah:that they said: "O Messenger of Allah, if you were to appoint someone as a successor." He said: "If I were to appoint a successor over you, and you were to disobey him, you would be punished. But whatever Hudhaifah narrates to you, then believe him, and whatever 'Abdullah teaches you to recite, then recite it

3813. Narrated Zaid bin Aslam:from his father, from 'Umar, that he ('Umar) granted a stipend of three-thousand and five-hundred to Usamah bin Zaid, and he

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granted three-thousand to 'Abdullah bin 'Umar. So 'Abdullah bin 'Umar said to his father: "Why have you given preference to Usamah over me? For by Allah, he has not preceded me to any battle." He said: "Because Zaid used to be more beloved to the Messenger of Allah () than your father, and Usamah was more beloved to the Messenger of Allah () than you. So I gave preference to the beloved of the Messenger of Allah () over my beloved

3814. Narrated Ibn 'Umar:"We called Zaid bin Harithah nothing but 'Zaid bin Muhammad' until the Qur'an was revealed (ordering): Call them by their fathers, that is more just according to Allah. (33:)

3815. Narrated Jabalah bin Harithah, the brother of Zaid:"I came to the Messenger of Allah () and said: 'O Messenger of Allah, send my brother Zaid with me.' He said: 'Here he is.' He said: "'If he goes with you, I will not prevent him.' Zaid said: 'O Messenger of Allah, by Allah, I will not choose anyone over you.'" He said: "So I considered the view of my brother to be better than my own view

3816. Narrated Ibn 'Umar:that the Messenger of Allah () sent an army and put Usamah bin Zaid in charge of them. So the people contested his leadership, so the Prophet () said: 'If you contest his leadership, then you did contest the leadership of his father before him. And indeed, by Allah, he was certainly fit for leadership, and he was of the most beloved of people to me, and this one is among the most beloved of people to me after him

3817. Narrated Muhammad bin Usamah bin Zaid:from his father, that he said: "When the Messenger of Allah () became weak, I marched and the people marched upon Al-Madinah. I entered upon the Messenger of Allah () and he was unable to speak (because of weakness), so he did not say anything. So the Messenger of Allah () began to place his hands upon me and then raise them up, so I knew he was supplicating for me

3818. Narrated 'Aishah, the Mother of the Believers:"The Prophet () wanted to wipe the running nose of Usamah." 'Aishah said: "Leave it to me so that I may be the one to do it." He said: "O 'Aishah, love him, for verily I love him

3819. Narrated Usamah bin Zaid:"I was sitting [with the Prophet ()] when 'Ali and Al-'Abbas came seeking permission to enter. They said: 'O Usamah, seek permission for us from the Messenger of Allah ().' So I said: 'O Messenger of Allah, 'Ali and Al-'Abbas seek permission to enter.' He said: 'Do you know what has brought them?' I said: 'No [I do not know].' So the Prophet () said: 'But I know, grant them permission.' So they entered and said: 'O Messenger of Allah, we have come to you, to ask you which of your family is most beloved to you.' He said: 'Fatimah bint Muhammad.' So they said: 'We did not come to ask you about (immediate) family.' He said: 'The most beloved of my family to me is the one whom Allah favored and I favored, Usamah bin Zaid.' They said: 'Then who?' He said: 'Then 'Ali bin Abi Talib.' Al-'Abbas said: 'O Messenger of Allah, you have made your uncle the last of them.' He said: 'Indeed, 'Ali has preceded you in emigration

3820. Narrated Jarir bin 'Abdullah:"The Messenger of Allah () never screened me since I accepted Islam, nor did he look at me except that he laughed

3821. Narrated Jarir:"The Messenger of Allah () never screened me since I accepted Islam, nor did he look at me except that he smiled

3822. Narrated Abu Jahdam:from Ibn 'Abbas that he saw Jibra'il (AS), two times and the Prophet () supplicated for him two times

3823. Narrated Ibn 'Abbas:"The Messenger of Allah () supplicated for me that Allah should give me Al-Hukm (knowledge, understanding, judging justly, or understanding of the Qur'an) two times

3824. Narrated Ibn 'Abbas:"The Messenger of Allah () pulled me close to him and said: 'O Allah, teach him Al-Hikmah (wisdom)

3825. Narrated Ibn 'Umar:"I had a dream in which I saw as if there was a piece of silk in my hand, and I would not gesture to any place in Paradise except that it would fly with me, (taking me) to it. So I told the dream to Hafsa, so she told it to the Prophet (), so he said: 'Indeed, your brother is a righteous man,' or 'Indeed, 'Abdullah is a righteous man

3826. Narrated Ibn Abi Mulaikah:from 'Aishah, that the Prophet () saw a lamp in the house of Az-Zubair, so he said: "O 'Aishah, I do not think except that Asma has given birth, so do not name him until I should name him." So he named him 'Abdullah, and he (performed Tahnih) with a date that was in his hand

3827. Narrated Anas bin Malik:"The Messenger of Allah () passed by, so my mother, Umm Sulaim, heard his voice and said: 'May my father and mother be ransomed for you, O Messenger of Allah. This is Unais.' So the Messenger of Allah () supplicated for me with three supplications, and I have seen two of them in the world, and I hope for the third in the Hereafter

3828. Narrated Anas bin Malik:that the Prophet () said to him: "O possessor of two ears!" (One of the narrators) Abu Usamah said: 'He only meant it as a joke

3829. Narrated Anas bin Malik:from Umm Sulaim, that she said: "O Messenger of Allah, Anas bin Malik is your servant, supplicate to Allah for him." He said: "O Allah, increase his wealth and his children, and bless him in what You have given him

3830. Narrated Anas [may Allah be pleased with him]:"The Messenger of Allah () gave me my Kunyah because of a plant that I used to care for

3831. Narrated Thabit Al-Bunani:"Anas bin Malik said to me: 'O Thabit, take from me, for indeed you shall not take from one more trustworthy than me. Verily, I took it from the Messenger of Allah (), and the Messenger of Allah () took it from Jibra'il, and Jibra'il took it from Allah the Mighty and Sublime

3832. Narrated Thabit:from Anas, similar to the previous narration of Ibrahim bin Ya'qub, and he did not mention in it: "And the Prophet () took it from Jibra'il

3833. Narrated Abu Khaldah:"I said to Abu Al-'Aliyah: '(Did) Anas heard from the Prophet ()?' He said: 'He served him for ten years, and the Prophet () supplicated for him, and he used to have a garden that would bear fruit twice in the year, and there used to be sweet basil in it, from which could be found the smell of musk

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3834. Narrated Abu Hurairah:"I came to the Prophet () and spread out my garment next to him, then he took it and gathered it at my heart, so I did not forget after that [any Hadith]
3835. Narrated Abu Hurairah:"I said: 'O Messenger of Allah, I hear from you things that I do not remember.' He said: 'Spread your cloak.' So I spread it, then he narrated many Ahadith, and I did not forget a thing that he reported to me
3836. Narrated Al-Walid bin 'Abdur-Rahman:that Ibn 'Umar said to Abu Hurairah: "You used to stick to the Messenger of Allah () most out of all of us, and you used to best memorize his Ahadith out of us
3837. Narrated Malik bin Abi 'Amir:"A man came to Talhah bin 'Ubaidullah and said: 'O Abu Muhammad, do you see this Yemeni - meaning: Abu Hurairah - is he more knowledgeable of the Ahadith of the Messenger of Allah () than you? We hear from him what we do not hear from you, or does he attribute to the Messenger of Allah () what he did not say?' He said: 'As for his having heard from the Messenger of Allah () what we did not hear from him, then that is because he was poor, having nothing, a guest of the Messenger of Allah (), his hand was in the hand of the Messenger of Allah (). And we used to be people of houses and wealth, and we used to come to the Messenger of Allah () at the two ends of the day. I do not doubt that he heard from the Messenger of Allah () what we did not hear, and you will not find anyone in whom there is good attributing to the Messenger of Allah () what he did not say
3838. Narrated Abu Hurairah:"The Prophet () said to me: 'Who are you from?' I said: 'From Daws.' He said: 'I did not used think there was anyone from Daws in whom there was good
3839. Narrated Abu Hurairah:"I came to the Prophet () with some dates and said: 'O Messenger of Allah, supplicate to Allah to bless them.' So he took them and supplicated for me for blessing in them, and then said to me: 'Take them and put them in this bag of yours - or this bag - and whenever you intend to take any from it, then put your hand in it and take it, and do not scatter them all about.' So I carried such and such Wasq of those dates in the cause of Allah. We used to eat from it, and give others to eat, and it (the bag) would not part from my waist until the day 'Uthman was killed, for they had run out
3840. Narrated 'Abdullah bin Rafi':"I said to Abu Hurairah: 'Why were you given the Kunyah Abu Hurairah?' He said: 'Do you not fear me?'" He said: "Indeed, I am in awe of you.' He said: 'I used to tend the sheep of my people, and I had a small kitten; so I used to place it in a tree at night, and during the day I would take it with me and play with it. So they named me Abu Hurairah
3841. Narrated Abu Hurairah [may Allah be pleased with him] : "There is none with more Ahadith from the Messenger of Allah () than I, except for 'Abdullah bin 'Amr, for he used to write, (the Ahadith) and I did not used to write
3842. Narrated 'Abdur-Rahman bin Abu 'Umairah - and he was one of the Companions of the Messenger of Allah ():from the Prophet (), that he said to Mu'awiyah: "O Allah, make him a guiding one, and guide (others) by him
3843. Narrated Abu Idris Al-Khawlani:"When 'Umar bin Al-Khattab removed 'Umair bin Sa'd as governor of Hims, he appointed Mu'awiyah. The people said: 'He has removed 'Umair and appointed Mu'awiyah.' So 'Umair said: 'Do not mention Mu'awiyah except with good, for indeed, I heard the Messenger of Allah () saying: "O Allah guide (others) by him
3844. Narrated 'Uqbah bin 'Amir:that the Messenger of Allah () said: "The people submitted while 'Amr bin Al-'As believed
3845. Narrated Talhah bin 'Ubaidullah:"I heard the Messenger of Allah () saying: 'Indeed, 'Amr bin Al-'As is from among the righteous of the Quraish
3846. Narrated Abu Hurairah:"We camped with the Messenger of Allah () at a place, and the people began passing by. The Messenger of Allah () would say: 'Who is this, O Abu Hurairah?' So I would say: 'So-and-so.' So he would say: 'What an excellent slave of Allah this is.' And he would say: 'Who is this?' So I would say: 'So-and-so.' So he would say: 'What a bad slave of Allah this is.' Until Khalid bin Al-Walid passed, so he said: 'Who is this?' So I said: 'This is Khalid bin Al-Walid.' He said: 'What an excellent slave of Allah is Khalid bin Al-Walid, a sword from among the swords of Allah
3847. Narrated Al-Bara:"A garment of silk was gifted to the Messenger of Allah () so they began to marvel at its softness, so the Messenger of Allah () said: 'Do you marvel at this? Indeed, the handkerchiefs of Sa'd bin Mu'adh in Paradise are better than this
3848. Narrated Jabir bin 'Abdullah:"I heard the Messenger of Allah (), saying while the funeral of Sa'd bin Mu'adh was in front of them: 'The Throne of Ar-Rahman shook due to it
3849. Narrated Anas bin Malik:"When the funeral of Sa'd bin Mu'adh was carried, the hypocrites said: 'How light his funeral is.' And this was due to his judgment concerning Banu Quraizah. So this reached the Prophet (), and he said: 'Indeed, the angels were carrying him
3850. Narrated Anas:"Qais bin Sa'd used to be, to the Prophet (), in the position of the head of police for a ruler." (One of the narrators) Al-Ansari said: "That is: Due to his affairs that he takes charge of
3851. Narrated Jabir bin 'Abdullah:"The Messenger of Allah () came to me, not riding a mule nor a Birdhawn (a type of Turkish horse)
3852. Narrated Jabir:"The Messenger of Allah () supplicated for forgiveness for me on the Night of the Camel, twenty-five times
3853. Narrated Khabbab:"We emigrated with the Messenger of Allah (), seeking the Face of Allah. So our reward is with Allah. Among us were those who died and did not consume any of the rewards (in this life), and among us were those who lived to see its fruits and tend to them. Verily, Musab bin 'Umair died without leaving anything behind but a garment. When they covered his head with it, his feet would become exposed, and when they covered his feet with it, his head will

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become exposed. So the Messenger of Allah () said: 'Cover his head and place Al-Idhkir over his feet

3854. Narrated Anas bin Malik:that the Messenger of Allah () said: "How many are there with dishevelled hair, covered with dust, possessing two cloths, whom no one pays any mind to - if he swears by Allah then He shall fulfill it. Among them is Al-Bara bin Malik

3855. Narrated Abu Musa:that the Prophet () said: "O Abu Musa! You have been given a Mizmar among the Mazamir of the family of Dawud

3856. Narrated Sahl bin Sa'd:"We were with the Messenger of Allah () while he was excavating the trench, and we were transporting the soil. He passed by us and said: 'O Allah! There is no life but the life of the Hereafter! So forgive the Ansar and the Emigrants

3857. Narrated Anas bin Malik:that the Messenger of Allah () would say: "O Allah! There is no life but the life of the Hereafter! So honor the Ansar and the Emigrants

3858. Narrated Talhah bin Khirash:"I heard Jabir bin 'Abdullah saying: 'I heard the Prophet () saying: "The Fire shall not touch the Muslim who saw me, or saw one who saw me

3859. Narrated 'Abdullah bin Mas'ud:that the Messenger of Allah () said: "The best generation is my generation, then those who follow them, then those who follow them. Then comes a people after that whose swearing precedes their testimony, or whose testimony precedes their swearing

3860. Narrated Jabir:that the Messenger of Allah () said: "None of those who gave the pledge under the tree shall enter the Fire

3861. Narrated Abu Sa'eed Al-Khudri:that the Messenger of Allah () said: "Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you were to spend gold the like of Uhud, it would not equal a Mudd - nor half of it - of one of them

3862. Narrated 'Abdullah bin Mughaffal:that the Messenger of Allah () said: "(Fear) Allah! (Fear) Allah regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished

3863. Narrated Abu Az-Zubair:from Jabir, that the Prophet () said: "Those who gave the pledge under the tree shall enter Paradise, except for the owner of the red camel

3864. Narrated Abu Az-Zubair:from Jabir, that a slave of Hatib [bin Abi Balt'ah] came to the Messenger of Allah () complaining about Hatib. So he said: 'O Messenger of Allah (!) Hatib is going to enter the Fire!' So the Messenger of Allah () said: 'You have lied! No one who participated in (the battle of) Badr and (the treaty of) Al-Hudaybiyah shall enter it

3865. Narrated 'Abdullah bin Buraidah:from his father, that the Messenger of Allah () said: "There is no one among my Companions who dies in a land except that he shall be resurrected as a guide and light for them (people of that land) on the Day of Resurrection

3866. Narrated Ibn 'Umar:that the Messenger of Allah () said: "If you see those who abuse my Companions, then say: 'May Allah's curse be upon the worst of you

3867. Narrated Al-Miswar bin Makhramah:"While he was on the Minbar, I heard the Prophet () saying: 'Indeed Banu Hisham bin Al-Mughirah asked me if they could marry their daughter to 'Ali bin Abi Talib. But I do not allow it, I do not allow it, I do not allow it - unless 'Ali bin Abi Talib wishes to divorce my daughter and marry their daughter, because she is a part of me. I am displeased by what displeases her, and I am harmed by what harms her

3868. Narrated Buraidah:"The most beloved of women to the Messenger of Allah () was Fatimah and from the men was 'Ali

3869. Narrated 'Abdullah bin Az-Zubair:that 'Ali mentioned the daughter of Abu Jahl (for marriage), and that reached the Prophet () so he said: "Indeed Fatimah is but a part of me, I am harmed by what harms her and I am uncomfortable by what makes her uncomfortable

3870. Narrated Zaid bin Arqam:that the Messenger of Allah () said to 'Ali, Fatimah, Al-Hasan and Al-Husain: "I am at war with whoever makes war with you, and peace for whoever makes peace with you

3871. Narrated Umm Salamah:"The Prophet () put a garment over Al-Hasan, Al-Hussain, 'Ali and Fatimah, then he said: 'O Allah, these are the people of my house and the close ones, so remove the Rijs from them and purify them thoroughly." So Umm Salamah said: 'And am I with them, O Messenger of Allah?' He said: "You are upon good

3872. Narrated 'Aishah:"I have not seen anyone closer in conduct, way, and manners to that of the Messenger of Allah in regards to standing and sitting, than Fatimah the daughter of the Messenger of Allah ()." She said "Whenever she would enter upon the Prophet () he would stand to her and kiss her, and he would sit her in his sitting place. Whenever the Prophet () entered upon her she would stand from her seat, and kiss him and sit him in her sitting place. So when the Prophet () fell sick and Fatimah entered, she bent over and kissed him. Then she lifted her head and cried, then she bent over him and she lifted her head and laughed. So I said: 'I used to think that this one was from the most intelligent of our women, but she is really just one of the women.' So when the Prophet () died, I said to her: 'Do you remember when you bent over the Prophet () and you lifted your head and cried, then you bent over him, then you lifted your head and laughed. What caused you to do that?' She said: 'Then, I would be the one who spreads the secrets. He () told me that he was to die from his illness, so I cried. Then he told me that I would be the quickest of his family to meet up with him. So that is when I laughed

3873. Narrated Umm Salamah:that the Messenger of Allah () called Fatimah on the Day of the Conquest (of Makkah) and he spoke to her, so she cried. Then he spoke to her and she laughed. She said: "So when the Messenger of Allah () died, I asked her about her crying and laughing. She said: "The Messenger of Allah

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() told me that he will die, so I cried, then he told me that I was the master over all the women of the inhabitants of Paradise, except for Mariam the daughter of 'Imran, so I laughed

3874. Narrated Jumai' bin 'Umair At-Taimi:"I entered along with my uncle upon 'Aishah and she was asked: 'Who among people was the most beloved to the Messenger of Allah (ﷺ)?' She said: 'Fatimah.' So it was said: 'From the men?' She said: 'Her husband, as I knew him to fast much and stand in prayer much

3875. Narrated 'Aishah:"I was not jealous of any wife of the Prophet (ﷺ) as I was jealous of Khadijah, and it was not because I did not see her. It was only because the Messenger of Allah (ﷺ) mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadijah's friends to gift them some of it

3876. Narrated 'Aishah:"I did not envy any woman as I envied Khadijah - and the Messenger of Allah (ﷺ) did not marry me except after she had died - that was because the Messenger of Allah (ﷺ) gave her glad tidings of a house in Paradise made of Qasab, without clamoring nor discomforts in it

3877. Narrated 'Ali bin Abi Talib:that the Messenger of Allah (ﷺ) said: "The best of its women is Khadijah bint Khuwailid, and the best of its women is Mariam bint 'Imran

3878. Narrated Anas [may Allah be pleased with him]:that the Prophet (ﷺ) said: "Sufficient for you among the women of mankind are Mariam bint 'Imran, Khadijah bint Khuwailid, Fatimah bint Muhammad and Asiyah the wife of Fir'awn

3879. Narrated 'Aishah:"The people used to give their gifts [to the Prophet (ﷺ)] on 'Aishah's day." She said: "So my companions gathered with Umm Salamah and they said 'O Umm Salamah! The people give their gifts on 'Aishah's day, and we desire good as 'Aishah desires, so tell the Messenger of Allah (ﷺ) to order the people to give (their gifts to) him no matter where he is.' So Umm Salamah said that, and he turned away from her. Then he turned back to her and she repeated the words saying: 'O Messenger of Allah! My companions have mentioned that the people give their gifts on 'Aishah's day, so order the people to give them no matter where you are.' So upon the third time she said that, he said: 'O Umm Salamah! Do not bother me about 'Aishah! For Revelation has not been sent down upon me while I was under the blankets of a woman among you other than her

3880. Narrated 'Aishah:that Jibril came to the Prophet (ﷺ) with her image upon a piece of green silk cloth, and he said: "This is your wife in the world, and in the Hereafter

3881. Narrated 'Aishah [may Allah be pleased with her]:that the Messenger of Allah (ﷺ) said: "O 'Aishah! Here is Jibril and he is giving Salam to you." She said: "I said: 'And upon him be peace and the mercy of Allah, and His blessings. You see that which we do not

3882. Narrated 'Aishah:"The Messenger of Allah (ﷺ) said to me: 'Indeed Jibril gives his Salam to you.' So I said: 'And upon him be peace and Allah's Mercy [and His blessings]

3883. Narrated Abu Musa:"Never was a Hadith unclear to us - the Companions of the Messenger of Allah - and we asked 'Aishah, except that we found some knowledge concerning it with her

3884. Narrated Musa bin Talhah:"I have not seen anyone clearer (in speech) than 'Aishah

3885. Narrated 'Amr bin Al-'As:that the Messenger of Allah (ﷺ) appointed him as a leader of the army of Dhatis-Salasil. He said: "So I went to him and said: 'O Messenger of Allah! Who is the most beloved to you among the people?' He said: 'Aishah.' I said: 'From the men?' He said: 'Her father

3886. Narrated 'Amr bin Al-'As:that he said to the Messenger of Allah (ﷺ): "Who is the most beloved of the people to you?" He said: "'Aishah.'" He said: "From the men?" He said: "Her farther

3887. Narrated Anas bin Malik:that the Messenger of Allah (ﷺ) said: "The virtue of 'Aishah over women is like the virtue of Tharid over all other foods

3888. Narrated 'Amr bin Ghalib:that a man spoke negatively of 'Aishah before 'Ammar bin Yasir so he said: "Be gone as one despicable and rejected! Do you insult the beloved of the Messenger of Allah (ﷺ)?

3889. Narrated 'Ammar bin Yasir:"She is his wife in the world and in the Hereafter." - meaning: 'Aishah [may Allah be pleased with her]

3890. Narrated Anas [May Allah be pleased with him]:"It was said: 'O Messenger of Allah! Who is the most beloved of the people to you?' He said: 'Aishah.' It was said: 'From the men?' He said: 'Her father

3891. Narrated 'Ikrimah:"After Salat As-Subh, it was said to Ibn 'Abbas that so-and-so - one of the wives of the Prophet (ﷺ) - has died, so he prostrated. So it was said to him: 'Do you prostrate at this hour?' So he said: 'Has not the Messenger of Allah (ﷺ) [already] said: 'If you see a sign then prostrate?' Then which sign is grater than the passing of (one of) the wives of the Prophet (ﷺ)?

3892. Narrated Safiyyah bint Huyai:"The Messenger of Allah (ﷺ) entered upon me and some words had reached me from Hafsah and 'Aishah. So I mentioned it to him. So he said: 'Why did you not say: "And how are you two better than me, while my husband is Muhammad and my father is Harun, and my uncle is Musa?" That which had reached her, was that they had said: "We are more honored to the Messenger of Allah (ﷺ) than her," and that they said: "We are the wives of the Prophet (ﷺ) and his cousins

3893. Narrated Umm Salamah:that the Messenger of Allah (ﷺ) called for Fatimah in the Year of the Conquest to speak to her, and she cried. Then he spoke to her and she laughed. She said: "When the Messenger of Allah (ﷺ) died I asked her about her crying and her laughing. She said: 'The Messenger of Allah (ﷺ) informed

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me that he would (soon) die, so I cried. Then, he informed me that I was the master over all of the women among the inhabitants of Paradise, except for Mariam bint 'Imran, so I laughed

3894. Narrated Anas:said: "It reached Safiyyah that Hafsah said: 'The daughter of a Jew' so she wept. Then the Prophet (ﷺ) entered upon her while she was crying, so he said: 'What makes you cry?' She said: 'Hafsah said to me that I am the daughter of a Jew.' So the Prophet (ﷺ) said: 'And you are the daughter of a Prophet, and your uncle is a Prophet, and you are married to a Prophet, so what is she boasting to you about?' Then he said: 'Fear Allah, O Hafsah

3895. Narrated 'Aishah:that the Messenger of Allah (ﷺ) said: "The best of you is the best to his wives, and I am the best of you to my wives, and when your companion dies, leave him alone

3896. Narrated 'Abdullah bin Mas'ud:that the Messenger of Allah (ﷺ) said: "No one should convey to me anything regarding any of my Companions, for I love that I should go out to them while my breast is at peace." 'Abdullah said: "The Messenger of Allah (ﷺ) was brought some wealth, so the Prophet (ﷺ) distributed it. Then I came across two men that were sitting saying: 'By Allah! Muhammad (ﷺ) did not intend the Face of Allah in his distribution, nor the abode of the Hereafter.' So I spread this when I heard them, and I went to the Messenger of Allah (ﷺ) and I informed him. So his face became red and he said: 'Do not bother me with this, for indeed Musa was afflicted by more than this and he was patient

3897. Narrated 'Abdullah bin Mas'ud:that the Prophet (ﷺ) said: "No one should convey to me anything regarding anyone

3898. Narrated Ubayy bin Ka'b:that the Messenger of Allah (ﷺ) said to him: "Indeed Allah has ordered me to recite the Qur'an to you." So he recited to him: "Those who disbelieved were not going to... (98:1) and he recited in it: "Indeed the religion with Allah is that which is Hanafiyyah, Muslim, not Judaism, nor Christianity, nor Zoroastrian, whoever does good then it shall not be rejected from him." And he recited to him: "If the son of Adam had a valley of wealth he would seek a second, and if he had a second he would seek a third, and nothing fills the belly of the son of Adam except dirt. And Allah pardons those who repent

3899. Narrated Ubayy bin Ka'b:that the Messenger of Allah (ﷺ) said: "If it were not for the Hijrah, I would be a man from the Ansar

3900. Narrated Shu'bah:from 'Adi bin Thabit, from Al-Bara bin 'Azib, that he heard the Prophet (ﷺ), or - he said: "The Prophet (ﷺ) said, about the Ansar: 'No one loves them except a believer, and no one hates them except a hypocrite. Whoever loves them, then Allah loves him, and whoever hates them then Allah hates him.'" So we said to him: "Did you hear this from Al-Bara?" He said: "He narrated it to me

3901. Narrated Anas:that the Messenger of Allah (ﷺ) gathered a group of people from the Ansar and said: "Come, is there anyone among you who is from other than you?" They said: "No, except the son of a sister of ours." So he said: "The son of the sister of a people is from them." Then he said: "Indeed the Quraish is not far from their time of ignorance and affliction, and I wished that I subdue them and coax them. Are you not happy that the people return with this world and you return to your homes with the Messenger of Allah (ﷺ)?" They said: "Of course we are." So the Messenger of Allah (ﷺ) said: "If the people were to pass through a valley or a path, and the Ansar passed through a valley or a path then I would pass through the valley or path of the Ansar

3902. Zaid bin Arqam wrote to Anas bin Malik, comforting him over those of his family and children of his paternal uncle who suffered on the day of Al-Harrah. So he wrote to him:"I give you glad tidings of good news from Allah. I heard the Messenger of Allah (ﷺ) say: 'O Allah forgive the Ansar and the children of the Ansar, and the children of their children

3903. Narrated Abu Talhah:"The Messenger of Allah (ﷺ) said to me: 'Convey my Salam to your people, because I know them to be modest and patient

3904. Narrated Abu Sa'eed Al-Khudri:that the Prophet (ﷺ) said: "Indeed my elite, those whom I lean towards, are the people of my house and my close ones are the Ansar, so forgive those who do wrong from them and accept from those who do good from them

3905. Narrated Sa'd:that the Messenger of Allah (ﷺ) said: "Whoever wishes to humiliate the Quraish then Allah will humiliate him

3906. Narrated Ibn 'Abbas:"The Prophet (ﷺ) said to me: 'A man who believes in Allah and the Last Day does not hate the Ansar

3907. Narrated Anas bin Malik:that the Messenger of Allah (ﷺ) said: "The Ansar are my close ones and my elite. Indeed the people shall increase and they shall dwindle, so accept from those who do good among them, and overlook those who do bad among them

3908. Narrated Ibn 'Abbas:that the Messenger of Allah (ﷺ) said: "O Allah! You made the first of the Quraish taste punishment, so let the last of them taste blessings

3909. Narrated Anas:that the Messenger of Allah (ﷺ) said: "O Allah forgive the Ansar and the children of the Ansar, and the children of the children of the Ansar, and the women of the Ansar

3910. Narrated Anas bin Malik:that the Messenger of Allah (ﷺ) said: "Shall I inform you of the best houses of the Ansar, or of the best of the Ansar?" They said: "Of course, O Messenger of Allah!" He said: "Banu An-Najjar. Then those who come after them are Banu 'Abdul-Ashhal. Then those who come after them are Banu Al-Harith bin Al-Khazraj. Then those who come after them are Banu Sa'idah." Then he motioned with his hands, clenching his fingers, then opening them, like an archer does with his hands. He said: "And in all of the houses of the Ansar there is good

3911. Narrated Abu Usaid As-Sa'idi:that the Messenger of Allah (ﷺ) said: "The Best houses of the Ansar are the houses of Banu An-Najjar, then the house of Banu 'Abdul-Ashhal, then Banu Al-Harith bin Al-Khazraj, then Banu Sa'idah. And in all of the houses of the Ansar there is good." So Sa'd said: "I do not see except that the Prophet (ﷺ) has preferred everyone over us." So it was said: "He preferred you over many

3912. Narrated Jabir bin 'Abdullah:that the Messenger of Allah (ﷺ) said: "The best house of the Ansar is Banu An-Najjar

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3913. Narrated Jabir [bin 'Abdullah]:that the Messenger of Allah () said: "The best of the Ansar are Banu 'Abdul-Ashhal
3914. Narrated 'Ali bin Abi Talib:"We departed with the Messenger of Allah () until he was at Harrah As-Suqya which belonged to Sa'd bin Abi Waqqas. So the Messenger of Allah () said: 'Bring me water for Wudu.' So he performed Wudu, then he faced the Qiblah and said: 'O Allah! Indeed Ibrahim was Your servant and Your Khalil, and he supplicated for blessings for the people of Makkah. And I am Your servant and Messenger, and I supplicate for the people of Al-Madinah; that You bless them in their Mudd and their Sa' like You blessed the people of Makkah, for each blessing let there be two blessings
3915. Narrated 'Ali bin Abi Talib and Abu Hurairah:that the Messenger of Allah () said: "Whatever is between my house and my Minbar is a garden from the gardens of Paradise
3916. Narrated Abu Hurairah:that the Prophet () said: "What is between my house and my Minbar is a garden from the gardens of Paradise." And with this chain, from the Prophet (), that he said: "One Salat in this Masjid of mine is better than one thousand prayers in any other Masjid, except for Al-Masjid Al-Haram
3917. Narrated Ibn 'Umar:that the Prophet () said: "Whoever is able to die in Al-Madinah, then let him die there, for I will intercede for those who die there
3918. Narrated Ibn 'Umar:that a freed a slave girl of his came to him, and said: "Times have become hard on me and I want to go to Al-'Iraq." He said: "Why not to Ash-Sham the land of the resurrection? Have patience you foolish lady; I heard the Messenger of Allah () say: 'Whoever endures its hardships and difficulties (Al-Madinah) then I will be a witness, or an intercessor for him on the Day of Judgement.'" [He said:] There are narrations on this topic from Abu Sa'eed, Sufyan bin Abi Zuhair, and Subai'ah Al-Aslamiyyah
3919. Narrated Abu Hurairah:that the Messenger of Allah () said: "The last of the cities of Islam to be destroyed is Al-Madinah
3920. Narrated Jabir:that a Bedouin gave the pledge to the Messenger of Allah () for Islam, then he was afflicted by the sickness in Al-Madinah. So the Bedouin went to the Messenger of Allah () and said: "Take back my pledge." But the Messenger of Allah () refused. Then the Bedouin left and came back and said: "Take back my pledge," and he refused. Then the Messenger of Allah () said: "Al-Madinah is but like bellows, it expels its filth and purifies its good
3921. Narrated Sa'eed bin Al-Musayyab:that Abu Hurairah used to say: "If I saw hyenas roaming in Al-Madinah, I would not advance upon them. Indeed the Messenger of Allah () said: 'Whatever is between its two lava tracts is sacred
3922. Narrated Anas bin Malik:that (mount) Uhud appeared to the Messenger of Allah () so he said: "This mountain loves us and we love it. O Allah! Indeed Ibrahim made Makkah sacred, and I make sacred whatever is between its (i.e. Al-Madinah) two lava tracts
3923. Narrated Jarir bin 'Abdullah:that the Prophet () said: "Indeed Allah has revealed to me that: Whichever of these three places you go to will be the place of your emigration: Al-Madinah, Bahrain, or Qinnasrin
3924. Narrated Abu Hurairah:that the Messenger of Allah () said: "No one is patient with the difficulties and hardships of Al-Madinah, except that I am an intercessor, or a witness for him on the Day of Judgement
3925. Narrated 'Abdullah bin 'Adi bin Hamra [Az-Zuhri]:"I saw the Messenger of Allah () standing at Al-Hazwarah, and he said: "By Allah! You are the best of Allah's earth, and the most beloved of Allah's earth to Allah, and if it were not that I was expelled from you I would not have left
3926. Narrated Ibn 'Abbas:that the Messenger of Allah () said about Makkah: "How sweet of a land you are and how dear you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you
3927. Narrated Salman:"The Messenger of Allah () said to me: 'O Salman! Do not detest me and thereby leave your religion.' I said: 'O Messenger of Allah! How could I detest you while Allah guided us by you.' He said: 'You will detest the Arabs and thereby detest me
3928. Narrated 'Uthman bin 'Affan:that the Messenger of Allah () said: "Whoever cheats the Arabs, he will not be included in my intercession, and my love shall not reach him
3929. Narrated Muhammad bin Abi Razin:that his mother said: "If someone died from the Arabs it would be hard upon Umm Al-Harir so it was said to her: 'We see that if a man from the Arabs dies it is hard upon you.' She said: 'I heard my Mawla say that the Messenger of Allah () said: "From the (signs of) coming of the Hour is the destruction of the Arabs." Muhammad bin Abi Razin said: "And her Mawla was Talhah bin Malik
3930. Narrated Umm Sharik:that the Messenger of Allah () said: "The people will flee from the Dajjal such that they will go to the mountains." Umm Sharik said: "O Messenger of Allah! Where will the Arabs be that day?" He said: "They will be few
3931. Narrated Samurah bin Jundab:that the Messenger of Allah () said: "Sam was the father of Arabs, Yafith was the father of Romans, and Ham was the father of Ethiopians
3932. Narrated Abu Hurairah:"Al-'Ajam (non-Arabs) were mentioned before the Messenger of Allah () so the Prophet () said: 'I am supported more by them, or, by some of them, than I am by you, or some of you
3933. Narrated Abu Hurairah:"We were with the Messenger of Allah () when Surat Al-Jumu'ah was revealed, so he recited it until he reached: 'And others among them who have not yet joined them (62:3).' A man said to him: 'O Messenger of Allah! Who are these people who have not yet joined us?' But he did not say anything to him." He said: "Salman Al-Farisi was among us." He said: "So the Messenger of Allah () placed his hand upon Salman and said: 'By the One Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it

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3934. Narrated Zaid bin Thabit [may Allah be pleased with him]:that the Prophet () looked towards Yemen and said: "O Allah direct their hearts and bless us in our Sa' and our Mudd
3935. Narrated Abu Hurairah:that the Messenger of Allah () said: "The people of Yemen have come to you. They are weaker in heart and softer in understanding, faith is Yemeni and wisdom is Yemeni
3936. Narrated Abu Hurairah:that the Messenger of Allah () said: "Leadership is among the Quraish, and reasoning and judgment is among the Ansar, and the Adhan is among the Ethiopians, and the trust is among the Al-Azd." meaning Yemen
3937. Narrated Anas:that the Messenger of Allah () said: "Al-Azd is Allah's lion upon the earth, the people wish to lower them but Allah refuses except to raise them. A time will come upon the people where a man will say: "I wish my father was Azadi, I wish my mother was Azadi
3938. Narrated Anas:"If we are not from Al-Azd then we are not from the people
3939. Narrated Mina, the freed slave of 'Abdur-Rahman bin 'Awf that Abu Hurairah said:"We were with the Prophet () and a man came to him who I think was from Qais. So he said: 'O Messenger of Allah! Curse Himyar.' So he turned away from him, then he went to his other side, and he turned away from him. Then he went to his other side, and he turned away from him. Then he went to his other side, and he turned away from him. So the Prophet () said: 'May Allah have mercy upon Himyar! Their mouths are (full of) peace, their hands are (generous with) food, and they are the people of trust and faith
3940. Narrated Abu Ayyub Al-Ansari:that the Messenger of Allah () said: "The Ansar, Muzainah, and Juhainah, Ashja', Ghifar, and whoever is from Banu 'Abdid-Dar are Mawali. They do not have a Mawla other than Allah, and Allah and His Messenger are their Mawla
3941. Narrated Ibn 'Umar:that the Messenger of Allah () said: "Aslam, may Allah make them safe: Ghifar, may Allah forgive them, and 'Usayyah has disobeyed Allah and His Messenger
3942. Narrated Jabir:"They said: 'O Messenger of Allah! Thaqif are razing us with their arrows, so supplicate to Allah against them!' So he said: 'O Allah! Guide Thaqif
3943. Narrated 'Imran bin Husain:"The Prophet () died while he was having trouble with three tribes: Thaqif, Banu Hanifah, and Banu Umayyah
3944. Narrated Ibn 'Umar:that the Messenger of Allah () said: "In Thaqif there is a liar and a destroyer
3945. Narrated Abu Hurairah:that a Bedouin gave a young female camel as a gift to the Messenger of Allah (), so he in turn for that, gave him six young female camels. But he was not satisfied with that, so when that news reached the Prophet (), he praised Allah, and expressed gratitude to Him, then said: 'Indeed so-and-so gave a camel to me as a gift, so I reciprocated for that with six young she-camels, yet he became upset. So I decided that I would not accept a gift except from a Quraishi, or Ansari, or Dawsi
3946. Narrated Abu Hurairah:"A man from Banu Fazarah gave a gift to the Prophet () of she-camel from his camels which they had taken at Al-Ghabah. So he reciprocated for it with something in return, but he was upset with it. So I heard the Messenger of Allah (), upon [this] Minbar saying: 'Indeed one of the men from the Bedouins gave me a gift so I reciprocated for it to the extent of what I had. Then he became very upset with me. By Allah! After my experience with this Bedouin man, I shall not accept a gift from anyone except from a Quraishi, Ansari, Thaqafi, or Dawsi
3947. Narrated 'Amir bin Abi 'Amir Al-Ash'ari:from his father who said: "The Messenger of Allah () said: 'Blessed are the tribes of Al-Asad and Al-Ash'arun, they flee not from fighting nor do they pilfer the spoils of war. They are from me and I am from them.'" He ('Amir) said: "So I narrated that to Mu'awiyah, and he said: "This is not how the Messenger of Allah () said it, he said: 'They are from me, and for me.' I said, this is not how my father narrated it to me, rather he narrated to me, saying: 'I heard the Messenger of Allah () saying: "They are from me and I am from them.'" So he said: 'Then you are more knowledgeable of your father's Hadith
3948. Narrated Ibn 'Umar:that the Prophet () said: "Aslam, may Allah make them safe, and Ghifar, may Allah forgive them
3949. Narrated 'Abdullah bin Dinar:similar to Shu'bah (#3948) and he added: "And 'Usayyah has disobeyed Allah and His Messenger
3950. Narrated Abu Hurairah:that the Messenger of Allah () said: "By the One in Whose Hand is Muhammad's soul! Ghifar, Aslam, Muzainah, and whoever is from Juhainah," or he said: "Juhainah, and whoever is from Muzainah, they are better with Allah on the Day of Judgment than Asad, Tayyi' and Ghatafan
3951. Narrated 'Imran bin Husain:that a group from Banu Tamim came to the Messenger of Allah () so he said: "Have glad tidings O Banu Tamim." They said: "You have given us glad tidings, so then give something to us." He said: "So the face of the Messenger of Allah () changed. Then a group from the people of Yemen came so he said: 'Accept the glad tidings, for Banu Tamim did not accept them.' They said: 'We accept
3952. Narrated Abu Bakrah:that the Messenger of Allah () said: "Aslam, Ghifar, and Muzainah are better than Tamim, Asad, Ghatafan, and Banu 'Amir bin Sa'sa'ah," prolonging his voice when saying it. So the people said: "They have been treacherous and have lost." He said: "So these are better than them
3953. Narrated Ibn 'Umar:that the Messenger of Allah () said: "O Allah bless us in our Sham! O Allah bless us in our Yemen." They said: "And in our Najd" He said: "O Allah bless us in our Sham and bless us in our Yemen." They said: "And in our Najd" He said: "Earthquakes are there, and tribulations are there." Or he said: "The horn of Shaitan comes from there
3954. Narrated Zaid bin Thabit:"We were with the Messenger of Allah () collecting the Qur'an on pieces of cloth, so the Messenger of Allah () said: 'Tuba is for

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Ash-Sham.' So we said: 'Why is that O Messenger of Allah?' He said: 'Because the angels of Ar-Rahman spread their wings over it

3955. Narrated Abu Hurairah:that the Prophet () said: "People should stop boasting about their fathers who have died, while they are but coals of Hell, or they will be more humiliated with Allah than the dung beetle who rolls dung with his nose. Indeed Allah has removed the pride of Jahiliyyah from you, and its boasting about lineage. [Indeed a person is either] a pious believer, or a miserable sinner. And people are all the children of Adam, and Adam was [created] from dust

3956. Narrated Abu Hurairah [may Allah be pleased with him]:that the Messenger of Allah () said: "Allah has removed the pride of Jahiliyyah from you and boasting about lineage. (A person is either) a pious believer or a miserable sinner, and the people are the children of Adam, and Adam is from dirt